Wm Hunt

The Sabbath Recorder.

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The Sabbath Recorder.

SUNDAY IN PARLIAMENT.

We are indebted to the Rev. Wm. H. Black for a copy of the *London Times*, containing the following interesting report of a discussion in the House of Commons, March 20th, on the opening of Museums, &c., on Sunday.

Sir J. WALMSLEY, in moving the following resolution—"That, in the opinion of this House, it would promote the moral and intellectual improvement of the working classes of this metropolis if the collections of natural history and of art, in the British Museum and the National Gallery, were open to the public inspection after morning service on Sundays"—observed, that the motion was not intended to advance any speculative opinions, interfere with the observance of the Sabbath, or militate against religious feelings in any way, but was introduced at the earnest request of numerous bodies of workmen in the metropolis and young men in offices, who, in the petitions which they had presented to the House, had stated that it would be of great benefit that the British Museum and National Gallery should be thrown open upon Sundays after divine service. They looked upon those collections as public property, and thought they ought to be thrown open to the great bulk of the community on those days upon which alone they had leisure to examine them. No one could deny that it was most desirable that the working classes should be furnished with abundant means of recreation and improvement. The study of the works of creation would lead the minds of those men to the love and veneration of the Creator, and, therefore, he thought that throwing open such exhibitions as the British Museum, so far from injuring the morals and bringing religion into disrespect, would raise the people in the scale of human beings, render them thoughtful and observant, and, by leading them to the contemplation of the wonderful power, skill, and adaptation shown in the works of the Creator, would tend rather to the improvement of their moral and religious condition. Apart from the religious consideration of the question, there were many reasons why we should give to the workman the means of improving his knowledge, his science, or his taste. Why, he asked, were the ornamental productions of other countries so sought after in England, but from the fact that the workman of the continent, having more opportunities of improving his taste by the contemplation of the public collections, was able to produce designs of a more elegant character than our own workmen, with whom the struggle of life was so incessant that no other day but Sunday afforded them the least leisure to improve themselves. He admitted that considerable diversity of opinion might exist upon the religious view of the question, still he assured the House that it was from no indifference to religion, but because he believed it would promote the welfare and lead to the regeneration of the large class whose cause he was advocating that he had brought forward the motion. He would venture to urge upon those who enforced upon others the pharisaical observance of the Sabbath the divine doctrine of Him who taught that the Sabbath was made for man, and not man for the Sabbath. He was persuaded that great numbers of those who upon Sunday pursued a course of vice and dissipation might be saved from such degradation if fitting opportunities were afforded them. The proposal which he made involved in a very slight degree the attendance of the officials upon the Sabbath. A few police officers would be ample for the purpose, and not one individual would be deterred from attending divine service. Having quoted the opinion of Dr. Gray in 1841 in favor of this view, he reminded the House that the committee of last session upon public house licenses had urged the opening of these nurseries of science as calculated in a great degree to mitigate the evils of immorality, intemperance and crime; and he contended that the throwing open of Kew-gardens, Hampton-court Palace, and the Painted Hall at Greenwich afforded evidence of the wisdom of that recommendation. Many good, and wise, and pious ministers of the Gospel had declared their opinion that, so far from desecrating the Sabbath, such a measure as he proposed would hallow that day; and many most eminent living statesmen, of all views of politics, had recorded their opinions in favor of innocent recreation upon the Sabbath. (Hear, hear.) He had supplied himself with a great number of authorities upon this branch of the case, but he would only trouble the House with a few brief extracts. (The hon. member read extracts from the expressed opinions of Dr. Arnold, Archbishop Whately, the Rev. Mr. Holden, and the Rev. J. Griffiths, vicar of Aberdare.) It might have been observed that in some of the petitions which had been presented it was forcibly remarked, that a constant familiarity with beautiful forms was one of the readiest means of acquiring all that was graceful and most applicable to art, since it was through the eye that the perceptive and moral faculties were the most easily reached. Doubtless there were gentlemen in that house who would bear witness to the moral and religious influence which had been produced upon the minds of many who had flocked to witness the glories of the late Crystal Palace. Among them were men, who, sullen from suffering, were so ignorant as to confound order with oppression, and wealth with injustice; yet those men, whose minds religious teaching had never softened, were subdued at the grandeur of the sights which they there beheld, and, for the first time, they learned to reverence genius, intellect, and property. This question was one of high and growing importance, and whether the present motion succeeded or was rejected he had no doubt of its ultimate success. He asked the House, however, fairly to consider this question, and to decide in favor of a course which he believed would promote the moral, the intellectual, and the religious character of the people. (Hear.)

Mr. BIGGS seconded the motion, believing that the adaption of such a measure as that proposed would be to raise and refine popular taste, to reclaim the working classes from low and debased pursuits, and ultimately to insure a great moral and religious gain. The discussion of this matter would, no doubt, turn mainly upon religious considerations, and the point then to be kept in view was how far the obligation to observe a Jewish Sabbath formed an obligation to observe a Christian Sabbath. Now, all over Europe Christians of every denomination observed their Sabbath differently from the people of this country, who formed the exceptions and not the rule in this case; and after perusing the Scriptures most carefully he found—and it was with pain and regret that he did so find it—that there was no written injunction or command to keep the first day of the week as a Jewish Sabbath. He submitted this fact to the consideration of every Christian interested in the solution of this great social problem. (Hear, hear.) Not only, however, was there no written scriptural injunction of this sort, but there was no such injunction to keep the first day of the week as a Sabbath at all. To that statement he defied contradiction. (Laughter.) He was stating that fact in a spirit of seriousness and as the result of his own inquiry into the subject, and as it was necessary to come to close quarters, (laughter,) he would again state that the obligation upon Protestants to keep holy the first day of the week rested entirely upon the universal custom of the Christian church. He did not wish to be understood as in any way undervaluing the Sabbath; so far from doing so, he thought that if it were even a human institution, it was founded upon sound and wise principles, but at the same time he did not consider that that day was set apart for gloom and fanaticism, but rather for devotion and enjoyment. The Roman Catholic church in respect to the Sabbath acted upon a much better judgment of human nature; for, in his opinion, millions of the working people of this country were repelled from the Protestant church by the ill-judged asperity it displayed with regard to the observance of that day. It was not right, nor was it, he believed, in accordance with Holy Writ to deprive the working man of rational means of enjoyment and instruction on the only day of the week which was at his own disposal. He hoped that he should not be answered by vulgar declamation, but that the House would approach this subject with the desire of doing all that could be done to elevate the minds of the lower class, and to raise them from the state of wretchedness and debauchery in which too many of them were plunged.

Mr. DAVIES, after stating that he felt the subject was one of too sacred a character to be treated lightly by the House, read two extracts from the letters of clergymen complaining of the motion as an attempt to desecrate the Sabbath. He could not agree with the hon. gentleman who seconded the motion in the distinction he endeavored to make as to the day to be set apart for religious worship. We had the Divine command to set a day apart for the observance of the Sabbath, and whether the day to be set apart was the seventh or the first was not a question for discussion. (Hear, hear.) He hoped the House would be indisposed to entertain a motion so rashly brought in and so feebly sustained.

Mr. DRUMMOND said, for the first time in his life he now heard that which by the universal consent of all Christians had been called the Lord's day designated in a most extraordinary way the people's day. In the few words which he had to address to the House, he desired to speak of the subject as entirely a question of the Lord's day. He had always been as much convinced as the hon. gentleman who seconded the motion, of the impropriety of the puritanical way in which the Lord's day had been observed in Protestant countries—that was to say, that whereas it had been held in the universal Christian church as a festival, since the Reformation it had been considered as a fast. Of course it could not be called the Sabbath, because the word "Sabbath" meant the seventh day, and as Sunday was the first, it would be a great misnomer to call the first day the seventh. The principle, however, remained the same, and it was of no use hunting for a text. A text was very much like a precedent, and a precedent was very much like what Payne Knight said of a quotation—namely, that it was "the remembrance of the scholar and the oracle of a dunce." The principle was that the seventh part of every man's time and a tenth of his income were due to God. Now that the religious part of the question had been originated he certainly felt a great difficulty in saying what he thought ought to be the duty of hon. members, when he saw them night after night entertaining questions for refusing support to the national churches—those churches which were for the benefit almost exclusively of the people—and then substituting for churches, which they would not keep in repair, the going to the British Museum to see the gentlemen just arrived from Nineveh—red men with green beards. (Laughter.) When he saw the House engaged in the promotion of incestuous marriages—when he saw, night after night and year after year, hon. gentlemen bringing in bills to rob the church of its property—and he was ashamed to say that those who were the trustees of the property of the church defended it, not upon the ground that it belonged to the church, but as if it were their own private property—he was really at a loss to know what they ought to do upon such an occasion as this. But at the same time he thought there was a very great distinction between what each individual might feel in his own conscience right to do upon the Sunday—what he might consider to be a desecration and what not, and what was the duty of the nation to do in a matter concerning the interest of the nation.

The Marquis of BLANDFORD was not desirous of imputing any unworthy motives to the hon. gentlemen who had thought it their duty to bring forward a motion of this nature. Their opinions upon the subject might be peculiar, but, at the same time, he felt so convinced of the extraordinary nature of the conclusion to which they had arrived, that he must say the religious ground upon which they had argued the question was the very last they ought to have adopted. In his opinion it was a circuitous and rather subtle mode of introducing what was commonly called the thin end of the wedge into the desecration of an institution which was the pride and glory of the country. He felt that it was an important matter to consider in this case whether their acts would be in conformity with that religion they professed, and that Word of God they reverenced. He entirely agreed in the opinion expressed by his hon. friend the member for West Surrey, that the Sabbath meant the seventh day; but the Sabbath was the day of rest, and the fourth commandment was not, "Remember the seventh day to keep it holy;" but "Remember the Sabbath day to keep it holy." That commandment stood with the other commandments, "Thou shalt do no murder," "Honor thy father and thy mother," which appealed to man's nature, unconnected with any dispensation, being the great moral law of God. (Hear.) It was not said that the Christian dispensation did not bring with it a certain amount of liberty. That the Sabbath was made for man, not man for the Sabbath. But the purpose for which the Sabbath was made was to set apart a seventh of the week as a period of rest, and that institution extended to every period of history and every condition of man. (Hear.) With regard to the social grounds upon which the question has been urged, it must not be forgotton that during ten reigns, from Edward III. down to the present sovereign, nineteen different acts for the remedy of abuses showed how great was the anxiety of the legislature to keep sacred the day of rest. The late committee on the subject of public houses assumed that drunkenness would diminish if places of public amusement were opened on Sunday; but that appeared to him a most irrational conclusion. When the Crystal Palace was being built and parties went there out of mere curiosity to view the exterior, they remained in the public houses all night, and frequently created great disturbances when in a state of intoxication. Could it be supposed that, if a greater number of persons were drawn there by the attractions of the interior, the same scenes of riot would not occur? (Hear.) With regard to the opening of Kew-gardens on Sundays, a gentleman who had taken the trouble to observe the visitors remarked that they consisted of persons above the lower classes of life, who, tired of walking all the afternoon, refreshed themselves in the numerous public houses of Brentford, and often remained in them all the evening. (Cries of "Divide.") There was only one other subject to which he would call attention. Last session an important act passed for the closing of public houses for a greater number of hours on Sunday, and the effect in the metropolis had been an immense decrease in the number of drunken cases brought before the police magistrates on Monday morning. The effect in Scotland of closing public houses on Sunday, under the Forbes Mackenzie Act, had been most extraordinary, and had shown how remarkable a connection existed between crime and drunkenness. (Hear, hear.) The sanctity of the Sabbath was the ground on which the legislature interfered to close public houses on Sunday, but if the British Museum and the National Gallery opened their doors, every other place of amusement would follow their example, and the sanctity of the day would be destroyed. The motion before the House was specious in its appearance, but fatal in its results. (Hear.) He trusted that Parliament would never sanction such a measure, but would pursue the policy of sanctifying the Sunday as a day of rest, believing that such a policy would bring its abundant reward, according to the promise, "Them that honor me I will honor." (Cheers.)

Mr. PELLATT should regret exceedingly if this resolution, candidly brought forward and peculiarly seconded as it had been (a laugh) should diminish in the minds of the working classes that reverence for the sanctity of the Sabbath which was the honor of this country. (Hear, hear.) He had mixed a great deal with the working classes, and was of opinion that opening the British Museum and other places on Sundays was taking the wrong course in order to enlighten their minds. What was wanted was, that such places should be open in the evening, and on Saturdays and Mondays, but particularly on Saturday afternoons. (Hear, hear.) A movement for early closing in the city was in progress, and another movement was gaining ground for half a holiday on Saturday afternoon. (Cheers.) Unhappy should he be if we lowered ourselves to the standard of France and Germany in the reverence of the Lord's day, and happy should he be if we could raise them to our standard. (Hear, hear.) There was at present a movement in Paris to lessen the amount of Sunday trading, which was regarded with favor by the French government. (Hear.) The feeling of the working classes of this country was shown in 1853, when four times as many signatures and petitions were presented for closing the Crystal Palace on Sundays as were presented for keeping it open. He would move as an amendment to Sir J. Walmsley's motion, to leave out from the word "that" to the end of the question, in order to add the words "the National Gallery and the British Museum should remain closed on Sundays as heretofore, and that they should be opened every day in the week except Sundays; but, at all events, they should be open on Saturdays and Mondays, those days being most convenient for the working classes." (Cheers.)

Mr. KINNAIRD had persuaded his late hon. friend (Mr. Hume) not to bring forward this motion last session. He was glad he had done so, because the question in the hands of the present mover and seconder had received a blow from which it would not now recover. (Opposition cheers and laughter.) He would read to the House a few lines from *The Times*, which set this question at rest, and was perfectly satisfactory to his mind. *The Times* said:—

"The opening of museums on Sundays would preclude the possibility of closing other exhibitions equally innocent and attractive. Why should private collectors be debarred the license assumed by the nation? If Sunday visitors are able and willing to spend a shilling of their weekly earnings in the purchase of a harmless gratification, why should they not be as free to do so as to avail themselves of a gratuitous exhibition? Why should not Madame Tussaud's be open? Why not Vauxhall? The line of demarcation would grow more and more difficult to draw. Under our present institutions we can very justly close the theaters on a Sunday, but after the proposed infraction of them we should be in a strange dilemma even on this point. If scenic representations are abstractedly innocent, why proscribe them on a Sunday? If abstractedly otherwise, why encourage them on the other six days of the week? But each of these exhibitions would entail a proportionate extension of traffic and trade, till at last a closed shop on a Sunday would be a rarity resulting from the circumstances of the district or the position of the individual."

Let these hon. members look at Paris. He had been there during two Sundays, on both of which the building of the new street was going on. This was a question for the working men, and the result would be that they would have to give seven days' labor for six days' wages. (Opposition cheers.) This result might have been carried out in Paris, for there the working classes labored every day in the week, and the same effect would follow here if the government withdrew its protecting arm from the rapacity of individuals. The gentlemen who proposed this measure were those who had resisted every effort to protect the working man, and he distrusted their professions of attachment to the laboring classes. (Hear, hear.) He hoped his hon. friend would not withdraw his motion, after having kept members waiting, week after week, in expectation of it, (hear, hear,) but that he would allow the House at once to express a straight-forward English opinion upon a question which was of vital importance to the country. (Hear, hear.)

Lord STANLEY thought he was entitled to infer, from the last two speeches which had been delivered, that whatever considerations might be involved in this question it was not, at all events, one of a party nature. He was anxious to say a word or two upon it, because, if they came to a division, his would be a vote unpopular, he believed, in that House, and, perhaps, still more unpopular in the country (hear, hear;) but he conceived that a member of the House had no more important or sacred duty to perform than that of combating what he thought was a prejudice, although it might be entertained by persons for whom he had the sincerest respect and might be grounded upon the most conscientious motives. (Cheers.) All the arguments he had heard or read against the proposition of the right hon. gentleman might be summed up under two heads—first, the abstract argument of the sanctity of the Sabbath day, and, next, the argument, that by opening these institutions unnecessary labor would be thrown upon government officers. The most important of these questions was that which related to the desecration of the Sabbath, or, as it was called Sabbath-breaking; and, with respect to that question, he thought something too much had been conceded by the mover and seconder of the resolutions. They had argued the question as if it was in fact a question of the desecration of the Sabbath, and the dispute was whether that institution was binding upon us, and whether that desecration was permissible or not. He thought that idea belonged to a theory utterly false and unfounded, although not uncommon in this country, he meant the theory which attempted to establish a kind of antagonism between things secular and things sacred. (Hear, hear.) He did not mean to say that a man would learn in a museum or a picture-gallery that which would be so important or so valuable to him as what he could learn in church, but he said that, taking it for what it was worth, intellectual and moral improvement was itself a part of religion. (Cheers.) When he was told of the sanctity of the Sabbath, he would admit that he regarded that institution as, perhaps, the most venerable and valuable which had come down to us from past ages; but why was it so venerable and so valuable? No institution, however sacred, could be in itself an end; it must be a means to an end, and the end for which that sacred day was to be reverenced was the moral and intellectual improvement of those who observed it. (Hear, hear.) What was the leisure of a working man upon a week day? Out of the 168 hours which composed the week about 60 hours were employed by him in work, and at least two-thirds of his entire time would be taken up by the necessities of that labor by which he earned his bread, and by the repose necessary to recruit his strength after it. (Hear, hear.) When it was said that the working man ought to educate himself upon a week day, let any one consider what were his energies, what were his intellectual powers, and then ask himself what could be his capacities for self-improvement and self-education after ten hours of manual labor? It was perfectly true that mechanical improvements might in the progress of time operate to diminish the amount of human labor. That was a consideration for the future, as up to the present time they had certainly not operated in that direction, and he believed the amount of manual labor now performed was as great or greater than it had been at any previous period. Neither the laborer nor the employer had any option as to reducing the hours of labor; they were driven on by that competition which urged us all forward, man against man, in this country, nation against nation in the markets of the world. (Hear, hear.) As matters now stood, if they were to lay down the principle which lay at the bottom of all argument about the sanctity of the Sabbath, namely, that the whole of the day of rest was necessarily to be appropriated to subjects and studies of a theological character, they were thereby deciding that the education of the working man should virtually terminate in his youth, which was equivalent to saying that his intelligence and knowledge should in future remain upon their present footing. (Hear.) He believed that this exclusive appropriation of the day of rest, in popular opinion, to subjects exclusively theological, lay infinitely more than the want of education at the bottom of that ignorance which they all lamented (cheers;) and he believed that, unless they applied some remedy in this direction, all educational measures, even such as that which his right hon. friend had lately introduced, would be comparatively useless. (Hear, hear.) Was it asserted that the objects proposed by this resolution would necessarily interfere with the performance of any religious duties? Did it follow that the opening of a picture-gallery or a museum upon a Sunday afternoon would take away from the attendance at churches? What was done now? They allowed Hampton-court and Kew-gardens to be opened, they encouraged the inhabitants of the town upon their only holy day to breathe the fresh air of the country, but the argument of desecration of the Sabbath applied much more to the admission to those places, as a visit to them must occupy a whole day, than to the proposals contained in this resolution. This was not, however, a mere question of what had been permitted by previous legislation. Did hon. gentlemen mean to apply to themselves the same rules which they applied to working men? (Cheers.) If any gentlemen would say that they passed the Sabbath in such a manner that they should regard it as a comparatively profane occupation to visit a museum or to look at pictures, he would not dispute the question with them. (Hear, hear.) Although even in that case he might observe that there was a wide difference between doing that which we ourselves thought right, between obeying the dictates of our own consciences, and endeavoring to force others to obey them. (Hear, hear.) But to force on other persons, especially if they belonged to a class not represented in that House, the rules of a morality more strict than we ourselves practised, did not appear to him to be conduct which had in it much of religion or of honesty. (Cheers.) And who were to be the real gainers by the prohibition it was sought to enforce? Was it the belief of hon. gentlemen that they would either send to church or keep at church any man who would not be there if these institutions were opened? A man who went to a place of worship simply because he had no other place to go to was not likely to profit much by what he heard there. (Hear, hear.) An attempt had been made to close the public houses on Sundays, but he believed that the practical difficulty of the question of what constituted a traveler would be an obstacle in the way of such preventive legislation, and would compel them, whether they would or no, to keep the public houses open during a part of the day. Where this measure had the effect of taking one person from the church it would take ten from the public house. (Cheers.) If he wanted proof of this he found it in the nature of the opposition made to this resolution. This opposition came from perfectly opposite quarters. There were those who were anxious for the interests of religion, and on that ground voted against the resolution; and he had nothing to say against their sincerity; but there was also a large class who opposed this and similar resolutions, and though he did not regard their opposition with the same respect as he did that of the first class he had mentioned, yet he thought they were more correct in the results which they apprehended from these resolutions—he meant the publicans. (Cries of "Oh!" and cheers.) A circular had also been issued by a society for the due observance of the Sabbath which had threatened all persons who voted for this measure with public exposure. He was not acquainted with the working of this society, but if this was the way in which they carried on their proceedings he thought that they should change their name and call themselves a society for the promotion and encouragement of intemperance. (Hear, hear.) He had endeavored to speak on this matter without exaggeration, because he knew that in every part of England, especially in the manufacturing districts, if they asked a sensible man what was the great social evil of the time, 99 out of every 100 would give the same answer, "It is drunkenness." He knew from returns that in a single town in Lancashire, with between 70,000 and 80,000 inhabitants, 1,000*l* was daily spent in intoxicating drink. If they asked the judges what was the cause of the greatest amount of crime, they would answer, "Drunkenness." If they asked medical men what was the cause, directly or indirectly, of disease and of more than one-half of the cases of insanity in our hospitals and asylums, they would give the same answer—"Drunkenness." (Hear, hear.) He believed that the trouble of finding the cure for this evil was the great problem of our time. (Hear.) How were they to do this? Not by restrictive laws, though, perhaps, they were well enough in their way; but prohibitory legislation would not effect the cure. In order to apply the remedy, they must first find the cause, and he believed that, more than anything else, the great cause was the want of right intellectual occupation for the working classes. (Cheers.) It was hardly possible for hon. gentlemen, leading the lives they did, engaged as they were in intellectual pursuits, to conceive the intense, the utter weariness that came over a man without any intellectual pursuit—who was engaged in an unending and unvarying routine of bodily labor. (Hear, hear.) The first requirement they ought to have in view ought to be to afford some means of recreation and self-instruction to the people (hear;) he said, and he asserted it without fear of contradiction, that for such improvement and self-instruction time was not given in any week day. As regards the question of desecration, he did sincerely and earnestly say, with deep respect for the feelings of those who desired to see the Sabbath applied as a day of rest, that the purpose for which that day was intended was carried out when it was applied to any purpose of moral and mental improvement. (Cheers.) As to the labor question, he thought that he could easily show that the opening of a museum or picture-gallery required the employment of a very limited number of persons. All experience as to the conduct of the people in such instances always proved that they conducted themselves admirably, and that little mischief was ever done. The presence, therefore, of curators and managers would not be wanted; they would only require ordinary and simple instruction, and the supervision of a limited number of police. It was true that they had no more right to do an injustice to a few than they had to many; but, after all, this was only a question of degree; they knew that the same persons would not have to be employed Sunday after Sunday, and that relays could easily be obtained for the limited number that would be required. He did not know on what ground hon. gentlemen could argue against the employment of attendants in a national institution to wait on the public, because there was not a family or household in the country that altogether dispensed with domestic services on that day; even those who advocated the strictest observance of the Sabbath did not hesitate to employ a domestic servant; and if a family of eight or ten persons did not scruple to give employment to some one domestic servant during a part of that day, he did not see on what general ground or principle it could be contended that, perhaps, more than 20,000 persons who entered a museum or picture-gallery had not a right to command the services of the limited number of servants they required, as this would probably not amount to more than one attendant to every 500 persons, or not more than one-tenth of the labor, proportionate to the advantages and conveniences derived, which is required in every ordinary family. (Hear, hear.) He could only say that he should vote for this resolution, believing it to be, educationally and morally, a most important measure; believing it would be a precedent which would be applied not only to this metropolis, but to all the great towns of the country, and believing that the line of demarcation which an hon. gentleman had told them it was so difficult to draw between places of an innocent and improving recreation and those of a wholly opposite nature would be easily defined by those who were not willfully blind to it. (Loud cheers.)

Remainder next week.

THE ROBIN'S APPEAL.

As various methods are now resorted to, to prevent the killing of innocent and useful birds, we commend the follow lines to the attention of thoughtless boys:

O kill me not!
  Thou thoughtless boy,
While singing here
  In all my joy;
'Tis wicked thus
  To harm me now—
Still let me hop
  From bough to bough.

O kill me not!
  Life's dear to me
As 'tis to you,
  So wild and free—
Now poised in air,
  Then sailing low—
How full of glee
  We only know.

O kill us not!
  In yonder tree
My mate and I
  Have nurslings three;
You would not, sure,
  That these should die
For want of food,
  Up there so high.

O let us live!
  And day by day
We'll utter thanks
  In our own way;
We'll surely come
  Quite near your door,
And sweetest songs
  Sing o'er and o'er.

J. M. H.

THE EARNEST LISTENER.

A pious clergyman had a careless and idle son, who left his home, went on board a vessel, and sailed to a foreign land. His sorrowful parents could only pray for him, and send him good advice when they wrote to him. The ship which contained their boy reached a distant port, and was there waiting to take in a fresh cargo, when the sailors went on shore and brought back with them a little native boy, who could play some curious kinds of music. He amused them for a long time, but at last he said, "You must now take me on shore." The sailors told him that he must not go yet. "Oh, indeed, I cannot stay any longer," replied the little black boy, "and I will tell you why. A kind Christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ, in whom I now wish to believe. This is about the hour when he meets us, under the shade of a tree, to tell us more; I want to go to hear him." The sailors were quite evercome by the boy's cries, and at once rowed him ashore.

The clergyman's thoughtless son was struck with the words of the little heathen boy. He felt condemned by them. "Here am I," he said to himself, "the son of a minister in England, knowing far more about Jesus Christ than that boy, and yet caring far less about him! That little fellow is now earnestly listening to the word of life, while I am living quite careless about it!" In great distress of mind he retired that night to his hammock; but his pious father's instructions came back to his thoughts, and reminded him how he might seek and find that salvation which he so much needed. He became a real Christian; and great was the joy in his English home when the happy tidings reached his parents.

Are there none of our young readers to whom the desire of this heathen boy, to hear more of Christ should come with equal force? With so many more ways than he had of knowing the true God, and Jesus Christ his Son, how few children in our own land show half his eager desire for religious knowledge, or are so sincerely desirous to believe in the Saviour. [Juv. Miss. Herald.

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British Correspondent—JAMES A. BEGG.

PRESENTIMENTS OF DEATH.

We know not how it is, but there seems to be a somewhat prevalent impression that death never comes, in the most absolute sense, unawares. The number is not small (we are inclined to think) of those who believe in something like a *presentiment*—a previous apprehension that the dreaded event is near. How this presentiment obtains possession of the breast, no one undertakes to explain; but that it does so, in some mysterious manner, so that one who has not long to live feels differently from what is ordinary with him, and looks forward with something like certainty to the approaching catastrophe, is (we apprehend) an opinion of such extensive prevalence as to justify at least a passing notice.

It seems to be confirmed by testimony somewhat credible, that there have been a few rare instances, in which the presentiment we speak of has been both entertained and fulfilled. At all events, we do not care about disputing the fact at present. But that there is any thing in the constitution of nature, or in the inspired Scriptures, that gives the least reason for any body and every body to think that he will not be taken out of the world without some preädmonition mysteriously and extraordinarily impressed upon his mind, we cannot believe. To whatever extent the idea may prevail, it seems to be more like an outgrowth of human depravity than a suggestion of nature. We look upon it as one of those fascinating delusions, by which the sinner is induced to procrastinate his preparation for another world. He waits for this presentiment to take possession of his breast, and while waiting, is *suddenly* summoned to appear before God.

The Scriptures do certainly convey the idea, that the day of one's death cannot be foreseen by any but God. They teach that when the wicked are whispering to themselves peace and safety, then sudden destruction cometh upon them, (1 Thess. 5: 3)—that he who hardens himself against oft-repeated reproofs, shall suddenly be destroyed. (Prov. 29: 1.) And the probability is, that the more wicked people become, the more stupidly blind they are in reference to the calamity that is coming upon them. So far from their being favored with a presentiment of death, the tendency of this course of life is rather to obliterate any such feeling, even if there was something in the constitution of nature that otherwise led to it. As for the righteous, though their manner of life might be regarded as better calculated for entertaining and nurturing the feeling, we know of nothing in the Word of God to warrant the notion that death does not come upon them at an unexpected moment. Our Lord told his disciples to watch, because they could not know the day or the hour when He would come. And whether this admonition was given in view of their dying hour, and with particular reference to it, or primarily with reference to some other event, it is clear, from the context, that it was given in view of the winding up of some very important period of their probationary state. And if there is an analogy running through all the different dispensations of Providence—as from the immutability of the Divine Being we would naturally infer—it would seem to be implied, if not directly said, in the passage, that the time of winding up their entire probation was to be hid from them.

From a passage in the Book of Psalms, it has passed into a common saying, that the ordinary term of human life is three score years and ten; and perhaps most persons who enjoy a moderate share of health, hope to attain this period. Hence there is rarely a case of sickness so severe but what the subject of it hopes to recover, by the use of suitable remedies, and reach this age, notwithstanding there is, in the great majority of instances, an utter disappointment of such hope. The consumptive patient often thinks he will get well, when he has not an hour to live. We knew a person, once, so wasted by this disease that he could neither move his limbs, nor speak above a whisper, who felt confident of his recovery, to within an hour of decease. "It was true," he said, "the physicians told him he would die, but he thought he knew his own feelings best." We doubt not that thousands of similar cases have occurred.

Sick persons are often *afraid* of a fatal termination of their malady, but this fear is not what is usually understood by a *presentiment* of death. Their fears of death are often not realized; and even where they are, we cannot detect any thing in them which is essentially different from what is felt in cases where they are not. Their fears are seldom unaccompanied with the hope of recovery, and in the midst of all their distresses of mind and body, they are full of plans for the future. Some favorite scheme, or some undertaking upon which they had just entered, but which their sickness restrained them from finishing, still engrosses their hearts, and they will not give it up. The ante-diluvians ate and drank, bought and sold, planted and builded, till the day of their calamity came upon them; so they did in the days of Lot, not dreaming that destruction was impending. Human nature is the same still. Men often fear death, but have no such presentiment of it as amounts to a *special* admonition to hold themselves ready for its approach. It would probably answer no good purpose if they had; for "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." T. B. B.

LETTERS FROM PALESTINE—NO. 10.

The Climate--Sickness--Jews--Travelers--Land, how purchased--Missionary Labor--Sabbath Discussion--Tracts.

JAFFA, April 9, 1855.

The Jewish Passover closes to-day. The past week has been a time of many ceremonies and great display in Jerusalem, and in the neighboring towns, yea, throughout the Latin, Greek and Armenian churches. Even Mahommedans have spent five days in praying for the dead! Greeks, Catholics and Moslims still hold to salvation by works of self-righteousness—that the world to come is a state of probation, as well as the present. How slow are the nations to learn to trust in the ONLY NAME given under heaven whereby we can be saved! From the first to the fourth of February there was rain; also about the tenth of last month. The rest of the time, for two months, the weather has been very fine. At present the spring crops suffer from drouth. More rain is expected before the beginning of the dry season. The average of the thermometer for February was 50 at sunrise, 70 at one P. M., and 52 at eight P. M. For March 52, 72, and 60. This month the heat in the middle of the day is quite oppressive. From November to the present the health of our people has suffered considerable. Colds, chills and fevers have afflicted three families, as also typhoid fever and inflammation of the lungs. All are now convalescent. I think the sickness of each and all has been owing more to poor house accommodations, than to any unhealthiness of the climate. Thus far self and family have been favored with more than our usual health. Sir Montefiore is about establishing a weaving manufactory for the Jews at Jerusalem. His agent, Mr. Bradshaw, of Manchester, Eng., informs me that he has imported a dozen looms, of simple structure, and has already rented a building in a healthy part of the city, where he expects to be at work in a few days. He speaks very highly of Sir M., as very liberal in his views, and benevolent to the poor of all classes. This looks even so, as Mr. B. is a member of the Baptist persuasion. Let others come and aid in building up Zion. There is room enough for all, especially for those who come in the name of Christ the Lord.

Visitors and pilgrims are continually arriving from all parts; from the States, Lower Canada, England, France, Germany, Asia Minor, &c. The Prince of Belgium and suite arrived the 24th ult.; took lodgings in the Latin convent, but left the day following for Jerusalem. The "Ebuel Sultan," *son of the Sultan*, as the Fellahs called him, was all their talk for a few days. He appeared in plain citizen's dress, and is apparently about twenty-two years of age. Rev. Mr. Van Doren and lady, of the Dutch Reformed church, New York, arrived here the 17th ultimo, en route from Egypt and Jerusalem.

He preached for me on Sabbath, the 24th. Text 1 Cor. 1: 30. A good text and good sermon, which made a good meeting. Mr. Smith, ex-Consul General for Syria, has left for the U. S., his place being filled by Mr. Wood, lately arrived. Mr. Van Doren left the 28th, per French steamer, for Beirut. The same evening, self and family and sister Minor, went aboard the Austrian steamer and enjoyed a pleasant interview with Mr. Smith and family. He is a good man, has ably filled his office, and it is with deep regret that we part with him. May the winds and waves have charge of him and his on the voyage home. On the 2d inst., had a brief interview with Dr. Phillips, Scotch missionary at Alexandria. Also with Mr. Lounds, thirty-five years a missionary in the Mediterranean; now agent of the British and Foreign Bible Society.

A word here may not be out of place in answer to inquiries about obtaining a good title to land in Palestine. First, no foreigner can hold real estate in his own name. Second, it is said that a firman has been granted by the Turkish government granting this privilege to foreigners, but for reasons best known to himself, the Sultan has not proclaimed it as law. Third, foreigners buy land by means of the sum required, the land being given as a pledge for the redemption of the money within a given time. Still the deed must be and is made out in the name of the native. Yet, as the land is not redeemed, the former proprietor gives to the foreigner a paper surrendering the claim of the land to the latter. Fourth, they also buy in the name of the wife; her name being written in the deed as a citizen of the country! Several of those who are in this way owners of land inform me that they feel perfectly safe, and consider their titles good; and, though it may seem unsafe to the inexperienced, all appear to think the good time coming is near at hand, when the government will grant us all the rights we want.

The rains and sickness obliged us to cease from public worship for several Sabbaths during winter. Meetings on the Sabbath are now resumed. Worship on First-day has been laid aside since November. I expect to commence these meetings again in a few weeks. My time has been constantly occupied in the duties of the mission, and I am thankful to say, that my health has been adequate to the work. Studies, visiting the sick, calling upon the people, receiving calls from Jews, Arabs and foreigners, preaching and recommending the Saviour to dying men, &c., such are my labors, through which I sincerely hope some souls may be converted, saints edified, and God glorified. Of late, three Mahommedans have read the Gospel in my house. One of them, a bright youth, said he had never before looked into the New Testament. My plan is to introduce religion to all callers, and, as much as possible, bring their attention to the word of God. In this way Catholics and Greeks, and even Jews, have accepted my invitation to spend a portion of our time in searching the Scriptures. As much as possible I strive to call their attention to Christ. "Oh, your religion is good," say many; but alas, they are not ready to adopt it. Last summer I sent some French, German and English Sabbath tracts to Constantinople, by an Armenian friend. About the same time some were sent by a lady going to Mount Lebanon, and thence to England. Have not yet heard from these individuals. I rejoice, however, for the precious promise, "My word shall not return unto me void." A month ago, I was visited by Mr. H., missionary elect to Bona, Algeria, North Africa, from Jerusalem, where he had spent three years. He is sent out by the Church Missionary Society. We discussed the Sabbath question for nearly two hours. The discussion was conducted in a kind spirit, and the question as thoroughly investigated as time would permit. My heart rose to God in prayer that Bible truth might not be rejected. He accepted a couple of tracts in French, the "Appeal for the Restoration of the Sabbath," and "The True Sabbath Embraced." Perchance the blessed word may find its way into regions of darkness hitherto unknown. Last week two Parisian Jews called and spent an hour. They accepted a copy of each of the aforementioned tracts, as also one in French, entitled the "Fourth Commandment." Had never heard of us as a people, nor met with the writings of Christians setting forth the seventh-day Sabbath

They promised to read the tracts and give them to some of their Christian acquaintances in Paris. Perhaps they may think to fulfill their promise. I learned the next morning they had been reading them. Last First-day a Greek asked me if I did not know that that day was the Sabbath. I referred him to the Bible for the true Sabbath, but poor man, he cannot read, and withal is so prejudiced, he will not listen to truth. Thus, by humble efforts in public and private, the *word* and *will* of God is being made known to the ignorant and impenitent, and to the believer for his comfort, edification and instruction in the way of the Lord more perfectly. Pray, dear brethren and sisters, that our labor may not be in vain in the Lord. WM. M. JONES.

THE CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association held its twentieth annual meeting with the church in DeRuyter, Madison Co., N. Y., commencing on Fourth-day, June 6th, and closing on the following First-day.

Agreeable to appointment, James Summerbell, of Adams, preached the opening discourse, taking for his text, Acts 9: 31—"*Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*"

The discourse was followed by a brief intermission; after which the Association was organized by the appointment of JAMES R. IRISH, Moderator; JASON B. WELLS, Recording Secretary; and J. B. CLARKE, Assistant Recording Secretary.

Letters were received and read from thirteen of the eighteen churches of which the Association is composed. The churches at Newport, Richland, Pinckney, and Diana, have been so much reduced by removals and other causes, that they do not sustain regular meetings, and sent no communications to the Association. Of the letters received, several were very encouraging. The DeRuyter church reported an interesting revival within the past year, and 46 additions, of which 36 were by baptism. The Scott church reported 20 additions by baptism and 8 by letter; a good degree of harmony, and the cessation of trouble from "spirit manifestations." 2d Brookfield reported 37 additions; 3d Brookfield 19 additions, of which 11 were by baptism. The letters of two of the churches spoke of having "corrected" their lists of members by striking off the names of those whose present residence is not known; in one instance about forty were thus disposed of. This circumstance, together with the fact that in two or three cases different churches reported the same preachers or deacons, suggested the importance of some better system of dismissing and receiving members—a system which will make sure that a church granting letters to absent members will be notified when they are received into other churches.

The Committee which has charge of the Missionary Operations of the Association, reported that all they had done during the past year was to keep Bro. L. M. Cottrell at work a part of the time in Chenango County. Their report spoke of the difficulties with which they had to contend, mainly growing out of a restriction placed upon them not to create a debt, while the churches do not contribute the funds to enable them to carry on operations without running in debt to the missionary laborers. A plan was agreed upon to obviate this difficulty, and it is hoped that more will be accomplished during the coming year. In the discussion of the subject, a deep interest was expressed in the welfare of the feeble churches within the bounds of the Association—such an interest as will not be satisfied without more active and extensive efforts to benefit them.

Among the requests in the letters from the churches was one from the church in Scott, that Eld. John P. Hunting, formerly a minister of the Baptist denomination, but now a Sabbath-keeper and a member of the Scott church, be received as an Elder in the Association, after a satisfactory examination. Another request was from the 1st Verona church, for the examination by the Presbytery of David P. Curtis, with a view to his ordination at Verona by a committee of preachers whom the Association should appoint, if his ordination was recommended. Both these requests were referred to the Presbytery, and in compliance with their report, Eld. Hunting was received as a member of the Association and of the Presbytery, and the right-hand of fellowship was extended to him by Eld. Wm. B. Maxson. The examination of Bro. Curtis was sustained, and his ordination was recommended.

Several subjects of importance were brought before the Association by Reports and Resolutions, which elicited much interest and discussion. These Reports and Resolutions will be printed herewith. The Report on Education occupied the attention of the Association most of the afternoon of Fifth day, the discussion of it being participated in by W. B. Maxson, G. B. Utter, A. R. Cornwell, H. L. Jones, J. Summerbell, H. H. Baker, J. P. Hunting, L. M. Cottrell, Joshua Clarke, J. R. Irish, and others. The Resolutions were made the special order for the afternoon of Sixth day, and they were remarked upon by a large number of members of the Association. The discussions were of a deeply interesting character, and we regret that our notes are not sufficiently full to enable us to give an outline of the remarks of the different speakers.

The Association made arrangements to secure a number of essays to be read at its next session. J. R. Irish was appointed to write on Early Piety and the practical effect of an early inquiry and decision in relation to the field or department of labor to which a consecration should be made; Wm. B. Maxson on the Spiritual Improvement of the Lord's Supper, and whether any change is required among us in relation to the manner and frequency of observing it; James Summerbell on the importance and best method of conducting Sabbath Schools, and the early training of children in the principles of religion; John Maxson on Church Discipline, embracing an inquiry whether purely private difficulties should be brought into the church; J. P. Hunting on the Use of Tobacco.

The other appointments of the Association were as follows: John Maxson, of De Ruyter, Treasurer; A. R. Cornwell, Corresponding Secretary; H. L. Jones, Joshua Clarke, Willard D. Wilcox, with the other officers Executive Committee. James R. Irish was appointed delegate to the next meeting of the Eastern Association; A. W. Coon, H. L. Jones and Luke P. Babcock to the Western Association; and A. W. Coon to the North-Western Association.

The next meeting of the Association is to be held with the church in Adams, N. Y., commencing on the fifth day of the week before the second Sabbath in June, 1856. J. R. Irish was appointed to preach the Introductory Discourse; A. W. Coon, alternate.

The deliberations of the Association throughout were harmonious and more than usually interesting. The delegates and brethren generally felt that it was good to be there, and it is reasonable to hope that they will carry to their respective fields of labor a measure of the spirit which was excited by the exercises of the occasion. The only question brought before the Association which seemed likely to disturb its harmony, related to affairs in Jefferson County. One of the Council appointed last year to visit the churches in that region, made a written report of his labors, which was referred to a special committee. The committee advised that the Association take no farther steps in the matter at present, and that advice was adopted.

Of preaching during the meeting of the Association there was certainly no lack in quantity, nor in quality if we may judge from the general expression of those who listened to it. We are able now only to give a summary of the religious exercises. The evening following Fourth-day, a discourse was preached by L. M. Cottrell. On Fifth-day morning Elias Burdick preached, and in the evening D. P. Curtis. Sabbath evening was devoted to a conference and prayer meeting. On Sabbath morning there was a discourse by Wm. B. Maxson, followed by a collection for the Tract Society, and then by the administration of the Lord's Supper. In the afternoon preaching by G. B. Utter, and in the evening by J. P. Hunting. On First-day, the discourse in the morning was by A. W. Coon, followed by a collection for the Missionary Society; in the afternoon by Joshua Clarke, and in the evening by H. H. Baker. Several of the ministering brethren also preached in neighboring churches on First-day.

Resolutions.

1. *Resolved*, That our Foreign Missions, begun in obedience to the command of our blessed Redeemer, and the genius of our holy religion, now demand of us increased appropriations of our means, and more earnest prayers, that they may be prospered and blessed of Heaven, and triumph over the powers of darkness.

2. *Resolved*, That American Slavery is anti-Christian and anti-Republican in its character, and aggressive in its unrighteous demands; and that we feel bound, by every lawful means, religious, political, and social, to oppose unceasingly those unrighteous demands.

3. *Resolved*, That we sympathize deeply with our brother Pardon Davis, who is unrighteously doomed to imprisonment for the exercise of the nobler impulses of manhood, and a practical development of Christianity, in relieving the oppressed; that we are glad that our brethren of the Eastern Association have appointed a Committee of inquiry in relation to what may be done for his relief; and that our Corresponding Secretary be instructed to act in connection with that Committee, as far as may be to accomplish the object sought.

4. *Resolved*, That we request the churches of this Association to unite with the churches of the Eastern Association, on the last Sabbath in June, in earnest prayer to God for the deliverance of Brother Pardon Davis from prison; and that we urge them on that occasion to remember also any others who may be suffering imprisonment for aiding the panting fugitive in his flight from bondage, and above all to remember "as bound with them" the three millions of poor slaves who are wearing out their lives in the dark prison-house of Slavery.

5. *Resolved*, That we hail the passage of the Prohibitory Liquor Law in the State of New York as an event of great promise, and that, believing its influence will be salutary upon the religion, morality and well being of society, we will do our utmost to maintain and enforce it.

Report on Education.

The Committee on Education respectfully report, that after a careful examination of the information they could collect, they are grateful to learn that the Literary Institutions in which we are more directly interested have been unusually prosperous during the past year. They believe that the young men and young women in our Association who are aiming at a thorough course of education, are rapidly increasing. They are of the opinion that our Academies compare favorably with similar Institutions in the country. There is manifestly among the churches of our denomination a growing interest in the cause of education. Though we appreciate the schools already established, yet we trust the day is not distant when we may have a School of a higher grade, to which these shall be but auxiliaries. Your Committee find with pleasure, that there is an increasing degree of harmony and union of effort among the various Literary Institutions of our denomination. While we gratefully acknowledge and appreciate the persevering labors of our clergy for the support and encouragement of education, yet we firmly believe that they should put forth more vigorous efforts to encourage the rising generation to prepare themselves for future usefulness by a thorough course of study.

We submit the following resolutions:—

1. *Resolved*, That in view of the increasing demand for men and women of higher literary attainments, our brethren should earnestly and prayerfully devote themselves to our educational interests.

2. *Resolved*, That upon the Sabbath School rests, in an important sense, the prosperity of education and of the church; and therefore our churches should exhibit a lively interest in the encouragement of this important institution.

3. *Resolved*, That it is the duty of parents to give their children at least an academic education.

4. *Resolved*, That this Association hails with pleasure the proposition to establish among us, as early as practicable, a Collegiate and Theological Institution.

Report on the State of Religion.

Your Committee on the State of Religion report, that after a careful review of the communications from the churches, we feel that we have great cause of gratitude to our Heavenly Father, for the renewed tokens of his favor during the past year. Several of our churches have enjoyed the revival influence, by which Christians have been greatly refreshed, and sinners brought from darkness to light. These cheering considerations, and accessions to our numbers, have given a new impulse to our efforts in the cause of Christ. There is an increasing desire among our brethren for a higher state of holiness, and for the extension of the Redeemer's kingdom. We rejoice that the spirit of benevolence is rising, and that there is a fixed determination manifested to sustain our missionary operations. The children in the churches of this Association are, to a great extent, favored with Sabbath School instruction. Yet we mourn that some of our churches are without discipline, without the regular preaching of the Gospel, and the joys of social worship, and that prayer-meetings and family prayer have not a more prominent place in our communications. But we take courage in view of what the Lord has done for us, and from the strength gained, we resolve to make a more vigorous advance upon the kingdom of darkness. May the Lord imbue us more deeply with the spirit of our Divine Master, and crown our efforts with abundant success.

Report on Publications.

The Committee on Publications, in looking over the field which naturally comes within their observation, find much that is interesting, though but little that is probably new to the Association.

The denominational Tract Society continues to print and circulate its publications on the subject of the Sabbath—a work in the prosecution of which it has met with gratifying success, and is entitled to the continued sympathy and support of the churches. The Committee are sorry to learn, however, that the contributions to the funds of this Society during the past year have fallen considerably short of its expenses in printing and circulating Tracts; and we call attention to the fact in hope that it may not long exist. It should be remembered, that the Society is only the almoner of the churches, and that its duty is only to invest in the best manner what is committed to it. Upon the churches and individual contributors, therefore, rests the responsibility of the success or failure of its work.

The Seventh-day Baptist Publishing Society continues to supply the denomination with weekly and monthly periodicals well adapted to its wants, as a medium of communication, a bond of union, and a stimulant to increasing activity in the promotion of the interests of Christ's kingdom on earth. In this work the Society asks no donations, but relies for pecuniary means entirely on the receipts from subscribers to its publications. Under such circumstances, the duty of promptness in meeting all obligations to it, is imperative. The Society has also issued, within the past year, a volume of Music and Hymns for the use of Sabbath-Schools and Choirs, to which the Committee take the liberty of directing attention, and recommend its general circulation among the churches.

In conclusion, the Committee think there is occasion for congratulation on the part of the Association, in view of the regular issue and creditable appearance of our denominational publications. May they long continue to deserve and enjoy a liberal patronage.

AN OLD-FASHIONED REVIVAL.

The *Recorder* has already given some account of an interesting work of grace in the Presbyterian Church in Broome street, New York, of which Rev. Mr. Hatfield has long been pastor. In a recent number of the N. Y. *Evangelist*, the pastor himself narrates the facts in the case, which we copy in part, as an illustration of what may properly be called an old-fashioned revival:—

It was my privilege last Sunday, April 22d, to propound for admission to the church under my pastoral care, *one hundred and twenty-three* candidates.

The work of grace, of which we are reaping these abundant fruits, has been in progress for many months. As early as last August, during the fearful prevalence of the cholera, hopeful indications of a revival appeared. The first Sunday of the present year was marked by an evident movement on the hearts of the unconverted. The Annual Fast occurred the next day, January 8th, and was well observed by the more spiritual part of the church. It has been our uniform custom to meet in the lecture-room on Tuesday evening for prayer, and on Thursday evening to hear the word of God. On the following week, a sermon was substituted for the Tuesday evening prayer-meeting, and an additional preaching service appointed for Wednesday evening. This arrangement continued for the next three months, with no public service during the week, except on the Friday evening previous to the communion service in February.

Cases of religious interest began to appear from the first. The whole number who had conversed with the pastor in relation to their personal salvation, previous to the third week in February, was about fifty or sixty, several of whom had then begun to entertain a hope in Christ. On the third Sunday in February, the Holy Spirit was poured upon the congregation with great and manifest power. Scores of persons have since referred their awakening to that day. During the succeeding week, the work of conviction and conversion advanced greatly. As many as sixty were found at one time in the inquiry room, and the place of meeting was crowded. The interest now became general, spreading over the congregation, and affecting almost every family among us. The members of the church were greatly revived, and entered into the work with a deep and all pervading interest. At the administration of the Lord's Supper, on the last Sunday in February, a large number of non communicants were present, all of whom, with but very few exceptions, appeared to be much impressed with the solemn services. A conference meeting for personal conversation with inquirers and converts was appointed for the following evening, February 26th, and one hundred were present, the most of whom were beginning to cherish a hope in Christ. Similar meetings for this class have been held every Monday evening since, at which 120 or 130 have ordinarily gathered, to be personally addressed by the pastor and elders, who have been assisted by a few other brethren of the church.

In this manner the work has progressed to the present time, and is still in progress. The public services on Sunday are limited to the morning and evening. In the afternoon, the people meet in the lecture-room for prayer and exhortation. The room, though of more than ordinary capacity, is ordinarily filled and sometimes crowded. The meeting is conducted by the brethren of the church, and the interest manifested is often overpowering. The young people meet for prayer an hour before the Sunday evening service, and this meeting is attended with a like interest. The converts meet for prayer at private residences on Friday, the females in the afternoon, and the males in the evening.

In this whole work the pastor has had no ministerial assistance, in preaching. His ordinary engagements have required five sermons weekly, or seventy in all since the year commenced. The sermons in the lecture room have been entirely unwritten, and those on the Sunday from brief notes, with the exception of a few Sunday evening discourses on Inspiration, which were written in full. The subjects of discourse have been such as would naturally suggest themselves in a revival. The plain, simple, unadulterated truths of the Gospel have been presented as pointedly and as earnestly as he knew how to do it. Scarcely a sermon has been preached among us for the last three months that has not resulted in conviction and conversion.

INFLUENCE OF ONE SUNDAY SCHOOL.—The old scholars and teachers of Sunday Schools, at Stepney, England, held a meeting the last month. After singing and prayer, there was a brief history given of the church. It was formed in 1644; the Chapel erected in 1674, during the pastorate of Matthew Mead, one of whose books, the "Almost Christian," was well known years ago. The record of the dedication closed with this petition: "The Lord make it a place for the begetting of many souls unto Christ." And the account says, God heard the consecration prayer—a pleasant reminiscence to be called up at the end of one hundred and eighty years, and suggestive of the importance of commencing every such enterprise in the fear of God, and an absorbing desire of promoting his glory. The Sunday School was formed in 1820, and spacious rooms erected for its accommodation in 1824, more than one half the entire cost having been defrayed by an officer of the church. Since 1820, more than fourteen thousand children have been admitted into the schools taught in these rooms, and of these many have been scattered over all parts of the United Kingdom and the British colonies. Nine or ten scholars and teachers have become ministers and missionaries. There are now about eight hundred scholars and sixteen teachers connected with the schools. It was a place where many souls had been born into the kingdom of God. The wide-spread and beneficial influence of the institution were illustrated by facts communicated in letters from former scholars.

SUNDAY SHAVING IN BOSTON.—In the Police Court of Boston, recently, Justice Russell delivered the opinion of the Court in the case of E. C. Deming, barber. "In this case the defendant was charged with doing work on the Lord's Day, shaving other persons than himself, the same not being a work of necessity or charity; second, with keeping open his work-shop for the same purpose. On a former complaint, the defendant was acquitted on a technical point that his place of business was not a shop. In the present case the first point was whether shaving was a work of necessity or charity. On that point the Justices of the Court were all agreed that it was. If shaving by a barber of another person on the Sabbath is not a work of necessity or charity, then is a person who shaves himself liable, and even the cooking of food upon that day is illegal. The exchange of ministers, the celebration of the marriage rite, or the performance of the funeral ceremony, might be held as an infringement of the law. He cited the opinion of the Court, delivered by Chief Justice Parker, in favor of his decision. On the second point, the keeping open of a shop for such a purpose, the decision of the Court was, that it could not be the intention of the Legislature to bring such cases within the scope of the law in regard to the infringement of the Sabbath. He alluded to the more liberal sentiment prevailing in modern times in regard to the observance of the Sabbath, and in conclusion said he was aware that the most of those engaged in the business would greatly prefer to have their places closed, but that does not alter the law in the matter. In the decision of the point in regard to keeping open shops, Justice Rogers had doubts upon some parts of the decision. The result of the decision was that the defendant was ordered to be discharged."

THE HUGUENOT SPIRIT.—The old Huguenot spirit still lives and animates a few noble Frenchmen, as it has ever done since the days of the great massacre. The following incident, related by a correspondent of the *Crusader*, affords one of many recent proofs of its existence:—

"During the ceremony of jubilation over the announcement of the immaculate conception, being within St. Peter's, I witnessed a curious occurrence between a Papal major and a French officer. Major Casciani (father of that famous young Casciani who denounced to the Papal police several of his political friends) having ordered his soldiers to kneel down, perceived that a French officer was standing, Casciani commanded him *genou a terre*, but the foreign officer remained immovable. This irritated the Papal centurion to such a pitch that he drew his sword in the temple of the goddess of heaven, and was going to assail the French officer, when Col. Guglielmi interfered in time to prevent a collision. I learned afterwards that this officer is a Protestant, and when the ceremony of the Immaculate Conception was over, he asked the Papal major with what right he ordered him to kneel down before the holy wafer? "I am commanded by *my sovereign*," answered the Papal major. "Well," replied the stern Huguenot, "tell your sovereign that the French have no orders to receive from him, we being his protectors, and that, for myself, I kneel only to God."

IMPATIENCE FOR NOTORIETY.—The following remarks by a writer in the New York *Evangelist* strike at the vanity discovered in the restless desire for notoriety, too often seen in the pulpit:—

"One reason why there are so few really great men now-a-days, is the impatience for notoriety of young writers and speakers. They wish to rush into fame at once, and to be able to command the highest places in their profession. Even ministers of the gospel show an itching to appear on public platforms, and to have their names shine in the newspapers. To one who has seen much of the world, and is able to compare men with each other, nothing so surely indicates poverty and emptiness of mind as this buzzing to attract attention. A clergyman may indeed aspire to eminence. He may desire to be a truly great, as well as a good man, and so far, his ambition will but stimulate his mind, and make him the more useful. But for the sake of decency, let him drop this boyish fondness for appearing in a public exhibition."

REVIVAL AT ALFRED CENTER, N. Y.—A letter from N. V. Hull has the following:—

"As it is always refreshing to the Christian to hear of the advancement of the Redeemer's kingdom, and especially so when it occurs in an institution of learning where centers so much of interest, I take pleasure in being permitted to say to the readers of the *Recorder*, that during the present term of Alfred Academy God has been pleased to bless the word preached, and the supplications of his children, to the conversion, as it is believed, of a goodly number of the students; so that they now rejoice more in that knowledge which maketh wise unto salvation, than in that which only bringeth to them good things in this life."

CHURCH AT BERLIN, WIS.—There is a revival going forward in this Church, as will be seen by the following extract from a business letter of J. M. Todd:—

"When I last wrote to you we were making a special effort in the Master's cause. Since that eleven have been added to this church by baptism, one by recommend, and on our communion occasion, another offered himself as a candidate for baptism, and will be baptized soon. The principal part of the above number are the youth of our society. If any thing is cheering in this vale of tears to the heart of a minister, it is to see the children and youth of his congregation embracing the Saviour."

DRIVING A BARGAIN.—The following circumstance is said to have transpired not a hundred miles from New Haven. A minister having received a call to settle, was waited on by a committe, when the following dialogue was had:—"Have you a family?" "Yes, a wife and four children, besides an aged mother." "How small a salary would you be willing to work for?" "I desire a competence for my support; but as for that matter, I am willing to refer it to your ability and generosity." "What do you say to $250?" "Well, it is not as large as I had expected; but I might manage to live comfortably with it. You furnish a parsonage of course?" "O, the parsonage is included in the salary. We call the parsonage $200." "Surely, you do not expect me to live on $50 a year?" "Well, not exactly—but we won't be hard on you. You can make something outside. If you like you can preach half a day every Sunday—or you can preach *the whole day for half a year*, at your convenience. The rest of the time you can have for yourself! *We won't be hard on you!*"

European News.

The steamer Africa, from Liverpool, with news to the 26th of May, arrived at Halifax on the 5th June. Below is a summary of the news.

On the 16th of May, Count Buol, on behalf of Austria, had an interview with Lord Westmoreland and Count Bourqueney, and suggested that the members of the Conference should meet again. The French and Eng- understood that if they assent to a meeting, lish Ministers could not give a reply, but it is Count Buol will then again attempt to arrange the third point.

The recent arrival of three French Divisions makes the Allied force in the Crimea about 200,000, namely: 120,000 French; 30,000 British; 40,000 Turkish; 11,000 Sardinian.

The seige of Sebastopol is continued, but without any advantage to either party, so far

It is expected that by the 20th of June, every available man in Great Britain, belonging to the infantry regiments, will have embarked for the war.

A deputation had recently seen Lord Palmerston, and expected to obtain an unconditional pardon for Smith O'Brien.

The ship G. L. Lamson, Capt. Cobb, of New York, was burned at sea May 4. The master, crew and twelve passengers were rescued by the bark Cortages, of Amsterdam, and landed at Plymouth.

California News.

The steamer Northern Light arrived at New York on the 6th of June, with San Francisco dates to May 16.

Governor Bigler visited San Francisco on the 12th ult., and had a public reception. The Governor made a speech at the Merchants' Exchange.

An intense excitement was gotten up in San Francisco by the rumor that 280 convicts had escaped from the State Prison on the 12th May, and were making their way in a body into the interior. The statement proved to be unfounded. Only three prisoners had escaped.

The clipper ship Charmer, which had sailed from San Francisco, it was said had on board several thousand dozen shovels, on English account, destined for the Crimea.

The California *Express* says that the Treasurer of the Eureka Quartz Company had laid upon his table what rarely adorns an editor's sanctum, viz.: between nine and ten thousand dollars of pure gold, the product of five weeks' labor of their mills.

Dr. Marshal, of Sonora, has received a commission in the medical staff of the Russian army, and will depart for the Atlantic States *en route* for Russia, on the next steamer. Dr. Marshal has resided for the several years at Sonora, and has earned the reputation of a thorough and skillful physician.

The British frigate Pique was yet off the harbor on the lookout for the two Russian privateers (the Kamschatka and Nicholas I.) at anchor in the bay of San Francisco. The former mounts ten guns, and is in every way prepared for a marauding expedition on the English merchant vessels trading on the Pacific coast. They are both, however, effectually blockaded. On the receipt of the recent news of the Emperor's death the Kamschatka fired a number of guns in token of respect.

ATTEMPT TO DESTROY A RAILROAD TRAIN.—As the mail train from New York *viâ* New Haven was nearing the city of Worcester, on Tuesday night, June 5, the engineer suddenly discovered an obstacle upon the track. It appears that the rails had been pried up, and five or six large stones had been placed underneath. By the force of the collision, the whole train was thrown from the track. The engine was thrown into a ditch. The baggage car was thrown completely over and broken up. Six persons who were in that car were considerably bruised by the flying pieces of baggage, but fortunately escaped without very serious injury. The fore part of the passenger car was broken in, and the trucks of two passenger cars were torn off, but all of the passengers escaped without serious damage—a few only receiving trifling cuts. This attempt to destroy a passenger train is supposed to have been the work of robbers, who hoped during the confusion to rob it of a large amount of specie, which was known to be on board in charge of Adams & Co.'s express messenger. The specie on board is understood to have exceeded half a million of dollars, and though it was much scattered it was all recovered and has been safely delivered. The Western Railroad Company offer one thousand dollars reward for the conviction of the parties who placed the obstructions on the track.

A SPLENDID VESSEL.—The screw steam frigate Niagara, building at the Brooklyn navy yard, is said to be the largest ship in the world, except the English steamer Himalaya. Her tonnage will be 5200; extreme length, 345 feet; breadth, 55; load line, 323; depth of hold, 31. There are three decks besides the orlop. The armament will consist of 12 eleven inch pivot guns, to carry 170 lbs. shot and a charge of 15 lbs. of powder. She is to be full ship-rigged, her mainmast being 111 feet long and 3 feet 4 inches in diameter; the main yard will be 55 feet and the spanker boom 67 feet. The Niagara is constructed wholly of live oak. Congress appropriated one million of dollars for her construction, but her cost, it is thought, will not be over $900,000.

The Philadelphia *American* records the death of Matthew Gilfrey, who was the standard bearer of the First Pennsylvania Regiment in the Mexican war. He was in the battles of Vera Cruz, Cerro Gordo and Puebla. The flag, which was perforated with bullets, he planted upon the heights of Cerro Gordo, and it is reported that he was the first man of the regiment who reached the inside of the enemy's works. His age is not given.

SUMMARY.

Captain Nye, of the Pacific, has always on board of his noble ship a box for contributions to the Society on Staten Island, which has in charge the Orphan Children of Seamen. Among the passengers to Liverpool on board the Pacific on her last voyage, were Beneventano, the opera singer, and Miss McCauley, who, to aid the Society in which Captain Nye took so much interest, offered their services at a concert to be given for the benefit of the Seamen's Orphans' Charity Box. The passengers entered heartily into the arrangement, and the result was $200 for one of the most deserving charities.

Among the forty or fifty Episcopal clergymen who were assembled at the recent consecration of St. Thomas' Church, New Haven, one was a lineal descendant of the first Puritan minister of New Haven, and another was a lineal descendant of one of his leading elders. It is also a fact of interest that a descendant of Oliver Cromwell is now a clergyman of the Church of England in Canada; while the last lineal male descendant of Martin Luther was a few years ago received back into the Romish communion.

Rev. Theodore Parker, of Boston, addressed a large audience at Wilmington, (Delaware,) on the 18th ult. His subject was slavery. This was the first appearance of this celebrated champion of Freedom in a Slave State, and his eloquent discourse was listened to with the most intense interest. The Lecturer was greeted with frequent and hearty applause during the delivery of his discourse, and at its conclusion the audience complimented him by a vote of thanks. "The world does move!"

Horace Greeley, writing from Paris to the *Tribune*, says: "The attempt to kill the Emperor has not created one half the feeling here that the shooting of Bill Poole did in New York, nor as an ineffective attempt to take the life of any one of the two hundred of the best known citizens of our emporium would induce. Except in official or military quarters, the whole affair has been taken very coolly."

There are consumed annually in and around Boston about 700,000 lobsters, the prime cost of which is some $80 per thousand. This figures up the snug sum of $56,000. About 500,000 of these lobsters are brought from the State of Maine and the remaining 200,000 are taken from Massachusetts Bay. Nearly 700 men are engaged in taking the fish, and some 800 tons of shipping are engaged to bring them to Boston, exclusive of what are brought by other conveyances.

The State of New York will pay off on the 1st of July, in addition to $1,500,000 Canal Certificates, a six per cent. Canal Loan then due of $1,130,534, and a 5½ per cent. Canal Loan of $184,285—making altogether $2,814,819. The new Loans for $1,250,000 and $1,500,000, to be awarded to the highest bidders on the 20th and 21st inst., with the premium, will no doubt more than reimburse this sum, and leave the Treasury a surplus of $250,000.

The handsome sum of $53,000 has already been realized from the sale of pews in the new Presbyterian church, situated on Wood street, Pittsburgh, and about forty slips remain unsold. The original cost of this imposing church edifice was but $50,000 which amount has already been realized from the sale of pews, leaving a surplus for minister's salary and incidented expenses.

The *North American Review* says, with regard to the European complications:—"One thing appears certain, which is, that whoever may get safely out of this Eastern question, Turkey will not. Her last hour is near. She began her career with a sword; all she can ask is a burial with military honors. She is at present joining the allies in firing the last volley over her own grave."

The June number of *Dinsmore's American Railway Guide*, compiled from official timetables of the various railroad companies in the United States and Canadas, and corrected principally by the railroad superintendents themselves, is a very reliable and perfect work, and the only one containing the timetables of all the railroads in this country.

A gentleman who has tested his theory by experience, asks the New York *Courier & Enquirer* to advise its friends to shake their shade trees thoroughly, to clear them of worms. He thinks that the operation repeated at intervals of four or five days for the next three weeks, will abate the nuisance.

A brakeman named Bean, while unshackling a car of lumber next to the engine, at Collins' depot, near Springfield, Mass., on the Western Railroad, on the 2d instant, slipped beneath the tender, the wheels of which and the engine passed over him, cutting off both legs below the knee. It was feared he could not survive his injuries.

A dispatch dated Elmira, N. Y., June 10, 1855, says: The express train going north on the Canandaigua and Elmira railroad, was thrown off the track yesterday afternoon, killing a man named McKnight, who was riding on the engine, and injuring several others.

A boy seven years of age fell into the Connecticut River, at Haydensville, a day or two since, and was rescued by the Rev. Mr. Cook. On his way home a person remarked to him, "You got pretty wet, didn't you?" "Yes," said the little one, "but the man that came after me got as bad a ducking as I did!"

The schooner Julius Pringle, which was fitted out some ten months since, from San Francisco, to go in search of the treasure which was supposed to be buried on Cocos Islands, has returned to San Francisco, after an unsuccessful search.

Nearly one thousand dollars were subscribed and contributed for Foreign Missions on the Sunday morning succeeding the late meeting of the Union, by the First Baptist Church and congregations, Chicago, six hundred of the sum to be appropriated to the payment of the debt.

Mr. John Wysong informs the citizens of Winchester, Va., that he has associated with him in the mercantile business, his daughter, Virginia, and that hereafter business will be conducted under the style and firm of J. Wysong & Daughter.

The Common Council of Albany have passed an ordinance imposing a fine of $10 for each case, where martial music is plyed by a band accompanying military or other companies attending funerals on Sundays.

A dispatch dated Washington, June 3, 1855, says: The number of applications received for Bounty Lands during the month of May was 45,500. The total number of applications that have been received is 158,800. The total number acknowledged, 75,000, and the total number of warrants issued, 1,260.

The Hawsville (S. C.) *Herald* learns that in consequence of the present and prospective scarcity of breadstuffs in that State, a large cotton-planter has sowed all his land in corn, and will raise no cotton crop this season. This course is recommended to cotton-planters generally.

The Louisville *Journal* recommends the Legislatures of the Southern States to pass laws prohibiting the sale, within their limits, of any commodity of the growth or product of the State of Massachusetts, because the latter State has passed a law "practically nullifying the Fugitive Slave Act."

The proprietors of the Unitarian Church on Church Green, in Boston, have invited to their ministry, Rev. Geo. W. Briggs, of Salem, Mass., with a salary of $1,500 Rev. Alexander Young, the learned historical writer, now deceased, was his predecessor.

On the 30th ult., at Winchester, Clark Co., Ky., Patrick Kusick was stabbed and killed by James Reddy. The murderer had arrived in Winchester from Lexington only two hours before he committed the bloody deed. He was arrested and confined in jail.

A young couple recently ran away, near St. Louis, Mo., and going up to Alton, Ill., were married. The father of the young lady, after a diligent but unsuccessful search for her, met with the father of the bridegroom, and thereupon beat that gentleman most unmercifully.

The Philadelphia *Times* says it has good reasons to believe that the sale of the Canadas to the government of the United States is about to be taken into consideration by the British Cabinet, and to be submitted to Parliament.

The City Marshal of Bangor, Me., seeing a man drinking something out of a bottle, offered him $3 to tell him where he got it. The money was paid over and pocketed, and the Marshal was shown to the pump! The bottle contained water.

It is stated that three or four thousand hogs have lately been slaughtered in Greencastle, Ind., for the use of the army in the Crimea. Contracts for thirty thousand head for the same purpose have been made with different parties throughout the State.

Dr. C. Sharpe and James Sharpe, lately convicted of manslaughter, for killing their brother John, at Charlotte, N. C., have been sentenced to 12 months' imprisonment, and to be *branded* with the letter M on the thumb and palms of their left hands.

The schooner Wm. P. Dolliver, Captain Bailey, arrived at Nantucket, Mass., on the 24th ult., from a five months' whaling cruise, with a cargo of oil valued at $7,000—paying her owners more than 100 per cent. on their investment.

A layman in the Episcopal Church has offered to contribute $40,000 to establish an Episcopal Theological Seminary in Massachusetts, provided an equal sum shall be given within three months by one or more persons.

Capt. C. B. Pratt, with a gang of skillful and experienced divers are at New York, to renew the effort to recover a portion of the one million of treasure known to have been on board the Huzzar, sank at Hurlgate during the revolutionary war.

The Albany *Argus* states that a ship endeavoring to get up the Hudson, got aground, *with her bow on the Hudson River Railroad;* and that, in order to allow the trains to pass by, the fore part of the ship had to be sawed off!

The Rev. Mr. Chase, of Brunswick—a small village adjacent to Troy—has run away with another man's wife, a newly-married woman, and but 18 years of age, whereas the monster is over 50, and has a wife and 10 children.

The Rutland *Herald* says there are seven hundred men constantly employed quarrying marble in Rutland county, Vt.; and there will be raised during the present year not less than 1,100,000 feet of marble.

One of the justices of Detroit, Michigan, has decided that liquor in any quantity may be sold from an original imported package, and it is the opinion that the Supreme Court of the State will sustain the decision.

Mr. Wm. A. Thomas, of Savannah, says that he has made certain improvements in Water Filters, whereby river water is rendered not only clear and pure, but devoid of all unpleasantness of taste.

A minister by the name of John Cumming, has been lecturing in Glasgow, Scotland, to show that the end of the world will take place in 1865.

Milwaukie, the big town of Wisconsin, is only 20 years old, and it has a population of 40,000. Its imports are $11,000,000; the exports $7,709,000.

There has never been a conviction for murder, nor a person hanged, within the limits of Randolph county, N. C., although it is one of the oldest counties in that State.

There are one thousand acres more of hops in Otsego Co., N. Y., at this time, than there were last year. This seems singular, in view of the late passage of the liquor law.

There were two hundred and ninety-one deaths in Cincinnati during the month of May, six of which were from cholera, and thirty-one of consumption.

Dr. Browne, of Ipswich, has recovered $6,000 from the New Haven Railroad Company for injuries received at Norwalk, two years ago.

The New Jersey State Agricultural Society will hold its first annual exhibition at Camden, opposite Philadelphia, on the 19th, 20th, and 21st days of September.

As Dr. S. D. Beloate was smoking, at his residence, Florence, Alabama, a ruffian fired a gun at him, the ball from which cut off his pipe within two inches of his mouth.

The telegraph states that the impression gains ground that the new prohibitory law in Illinois, which was referred to the people, has been defeated.

The Rochester papers say that a Suspension bridge is to be constructed across the Genesee River, at the Lower Falls. It is to be a free bridge, to cost some $15,000.

Rev. L. P. Clover has been invited by the Free Masons of Johnstown to preach a sermon on Masonry, in St. John's Church, Johnstown, on the 24th of June, St. John's day.

New Orleans, which was recently threatened with that terrible scourge, the cholera, is now regarded as healthful, the Board of Health having rescinded the resolution declaring that an epidemic prevailed.

We continue to receive most favorable accounts of the condition and prospects of the crops from all sections of Illinois. Wheat is particularly promising, and corn and other spring grains look well.

Five thousand slaves who are professing Christians in the city of Charleston, S. C., have contributed the last year to benevolent objects $15,000, it being on an average $3 each.

One of the largest distilleries in Scotland, the Keith distillery, where one million two hundred thousand gallons of whiskey were made annually, has recently been converted into an extensive flouring mill.

The imports of foreign dry goods at the port of Philadelphia, since January last, show a falling off of about a million of dollars from those for the same period of last year—the sum total being $1,540,000.

The story that has been going the rounds of the papers about Miss Beecher being insulted in Virginia by the burning of her sister (Mrs. Stowe) in effigy, turns out to be an Abolition hoax, the lady herself denying that i ook place.

State taxes in Massachusetts this year will be increased 50 per cent., the expense being estimated at $449,986 over last year.

The State Idiot Asylum at Syracuse is to be open for the reception of pupils on the first of October.

A women's State Temperance Convention was held at Auburn last week, at which the strong minded rallied in respectable numbers.

A lady living near San Antonio, Texas, recently gave birth to two pairs of twins at one time—fine healthy babies.

J. P. Hale is to deliver the oration in Lawrence, Mass., on July 4th; arrangements are making there for quite a celebration.

Gov. Clarke recently visited his home in Canandaigua, and was greeted with a tin horn serenade in the evening.

Father Matthew is at Madeira in distress, in want of means to pay his board. His right hand is paralyzed.

The proprietors of the Cincinnati *Enquirer* have been forbidden to issue that paper on Sunday, by Mayor Farran.

Dr. Stone, a homeopathic physician in Medford, Mass., committed suicide on the 3d inst., by stabbing himself.

The Hudson River Railroad received in May, $130,448, against $123,271 the corresponding month last year.

The name of Brand's Iron Works, R. I, has been changed to Alton.

Of our fourteen Presidents, not one was a citizen of a great city!

MARRIED.

In the Seventh-day Baptist Church of Berlin, Wis., on Sunday, April 18th, 1855, by Eld. J. M. Todd, Mr. STEPHEN W. HICKOK, to Miss MARY A. BAKER, both of Berlin.

At the same time and place, and by the same, Mr. ALVAH R. UTLEY, to Miss SARAH E. HICKOK, both of Brooklyn.

In Church, June 2d, by Eld. J. M. Todd, Mr. A. H. LEWIS, to Miss AUGUSTA M. JOHNSON, all of Berlin, Wis.

At the same time and place, and by the same, Mr. A. W. CLARKE, to Miss MARIA DAVID, both of Berlin, Wis.

At Leonardsville, N. Y., June 5th, by Eld. Wm. B. Maxson, Mr. NOYES SPICER, of Indianapolis, Ind., to Miss L. ELEANOR CLARKE, of Leonardsville.

At South Groton, Mass., on the 25th of May, by Eld. J. M. Chick, JAMES L. BOYD, of Philadelphia, to LIZZIE CLARK, eldest daughter of Aaron Mason, of South Groton, Mass.

LETTERS.

S S Griswold, Geo R Lanphear, J Nash, Obed Snowberger, Joseph Green, W C Kenyon, Joseph Crandall, B F Langworthy, A D Graham, M Maxson, Isaac West, A A Lewis, E R Clarke, Christian King, Ira W Utter, H W Babcock, Davis & Jones, N V Hull, D E Maxson, Eli S Bailey, R I S Rogers, J M Todd, E Gavit, H F Randolph, T G Bailey.

RECEIPTS.

FOR THE SABBATH RECORDER:

GRLanphear, Brand'sIronWorks	$2 00	to vol. 11	No. 39
Jonathan Nash, Poquetanock, Ct	2 00	11	52
B F Langworthy, Stonington, Ct	2 00	12	52
Russel F Tanner ”	2 00	12	52
A D Graham, So Bloomfield, O	4 00	12	52
A A Lewis, Albion, Wis	2 00	12	52
Frederick Chase, Greenport	2 00	12	52
Christian King, Pattonsville, Pa	3 00	12	26
David C Long, ”	2 00	12	52
Wm M Saunders, Alfred	2 00	11	52
Joseph Eaton, Alfred Center	1 00	11	52
Thomas Ellis ”	2 00	12	39
Eli S Bailey, Brookfield	2 00	12	52
R I S Rogers, LeRaysville, Pa	2 00	11	52
J M Todd, Berlin, Wis	1 00	11	52
Ephraim Gavit, Westerly, R I	2 00	12	52
Hiram F Randolph, Ithaca	1 00	12	26
Richard Goodwin, Clear Creek	2 00	12	46
James R Irish, DeRuyter	2 00	12	52
Orlando Holcomb ”	2 00	12	10
Jared Stillman ”	2 00	12	52
Luke Burdick ”	2 00	12	52
Robert Langworthy ”	2 00	11	52
P C Burdick ”	2 00	11	52
Mrs H D Wells ”	2 00	11	52
Kenyon W Burdick ”	2 00	12	30
Henry Crandall ”	2 00	11	52
James C Rogers ”	2 00	12	52
Waite Crumb ”	2 00	10	52
W D Wilcox ”	2 00	11	52
H C Coon ”	3 00	11	52
Daniel Babcock, Scott	1 00	11	52
Thomas Dye ”	2 00	11	52
H C Hubbard ”	2 00	11	52
J B Richardson ”	1 00	11	26
Ethan Rogers, Oxford	2 00	12	52
Russell Maxson ”	2 00	12	52
Paul Clarke ”	2 00	13	10
Joseph N Clarke ”	2 00	12	52
DP Curtis, New London	2 00	12	52
Abel G Lewis ”	2 00	12	52
M Langworthy ”	2 00	12	52
Martin Wilcox ”	2 00	12	52
J V Greenman, Leonardsville	2 00	12	52
Martha Billings ”	2 00	12	39
L P Babcock, Homer	2 00	12	52
Chris Langworthy, Brookfield	2 00	11	52
E G Curtis ”	2 00	12	52
Clark Coon, North Pitcher	2 00	11	52
A W Crandall, Unadilla Forks	2 00	12	52
Peleg Babcock Jr, for E A L	1 00	11	52
D R Burdick, Albion, Wis	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

Ladies in Westerly, R I, for Perryville, R I	$2 00
B S Burdick 50c, G A Babcock and Reuben Crumb 25c each, C A Osgood 12c	1 12

FOR SEVENTH-DAY BAPTIST MEMORIAL:

D R Burdick, Albion, Wis	1 00
D P Curtis, New London, binding	50

FOR THE CAROL:

N V Hull, Alfred Center	$5 00
Morris Langworthy, New London	5 25
D R Burdick and Benj Maxson 35c each	70

WILLIAM M. ROGERS, Treasurer.

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Western Association.

THE Twentieth Annual Meeting of the Seventh-day Baptist Western Association will be held at Richburg, Allegany Co., N. Y., commencing on Fifth-day, June 21st, 1855, at 10½ o'clock A. M. N. V. Hull is appointed to preach the introductory discourse; H. W. Babcock, alternate. E. A. GREEN, Rec. Sec.

The Executive Board of the Seventh-day Baptist Western Association will hold its next session at Richburg, during the settling of the Association, commencing June 21st. E. R. CLARKE, Secretary.

GENESEE, N. Y., May 26, 1855.

MARY F. HAMILTON left my bed and board May the twentieth, without just provocation. I hereby forbid any person harboring her or trusting her on my account. MARVIN N. HAMILTON.

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Miscellaneous.

From the Courier and Enquirer.

Facts about the Russian Army Service.

Discipline in the Russian army is more than severe—it is merciless, inhuman. The least inattention, the slightest fault, is visited with the most cruel corporeal chastisement.

Should the unhappy culprit who was sentenced to receive a thousand lashes, die under the infliction after having received the first five hundred, the remainder of the sentence is executed on his dead body. The writer has seen an officer deliberately pluck out by the roots one of the whiskers from the face of a soldier. The man did not stir. Constantine, the brother of the late Emperor, as deliberately, on parade, pierced with his sword the foot of a Colonel, and thus fastened it to the earth. The officer did not stir till the Prince had withdrawn his sword. He then fell and was removed. This feat was performed by that execrable tyrant to prove to a foreign officer the degree of perfection which discipline had obtained in the Russian army. On another occasion the Colonel of a regiment ordered four soldiers to stand forth. Having ordered them to kneel down, he beckoned to a party stationed at a distance to approach. He announced to the soldiers that they were about to be shot, and asked them to state any reasons why they should not undergo the sentence. "We are not aware of having done anything to deserve this punishment," was the reply, "but our commanding officer knows best." The party fired, one man fell dead, fright alone had killed him, as the guns had been loaded with only blank cartridges. "Well, what do you say to this," asked the Colonel, addressing the English officer for whose instruction this instance of military discipline was exhibited. They deserved to be shot, was the answer, for their cowardice—they ought to have bayoneted you before they knelt down.

When the order is issued from the highest quarter, the Governors of the Province issue theirs to their subordinates. These notify to the noble land-owners that a quota is expected, and fix the number of men each has to supply. The lord generally picks out the worst, the weakest, least useful portion of his unmarried serfs for the army, keeping in his service the strongest, healthiest, best conducted and most useful—a matter easily managed with the inspecting Commissary by means of a bribe.

Prior to their enlistment, very often these poor fellows must be married. A notice to that effect is sent to the priest, who appoints an early day for the ceremony. The young men and an equal number of young women are placed in two opposite rows, and, as the priest passes through the avenue just formed, he unites the two persons who happen to face each other. Proceeding to the church, the marriage ceremonies are performed.

Sometimes it happens that young men and women, between whom a mutual attachment exists, are thus separated; but an indulgent lord generally consults the inclinations of the parties. On the other hand, such marriages furnish a cruel and oppressive steward with frequent opportunities of gratifying pique or revenge.

After the wedding, the recruits are permitted to remain with their wives for some time, varying from a few days to even a few weeks, after which they join their regiments, leaving their wives behind; years may pass without a couple obtaining intelligence from each other. Sometimes the wife contrives to discover her husband's whereabouts, and if she can obtain permission from the lord or his representative, and a passport from the authorities, she goes in search of him, *accompanied by her children.*

In Poland the system of recruiting is very severe. Every son in a family, but one, must serve, and even the last is very often forcibly seized. Boys are registered when they attain the age of thirteen years. Unexpectedly, in the middle of the night, they are taken from their homes and conveyed to a place of safety, generally the barracks, where they are placed with their faces against the wall, and measured; should any look round for a moment he receives a slap in the face. After having gone through the process of measuring and medical examination, military clothing is distributed among them; they are kept close prisoners in the barracks till they are called out to march. Having been conducted to the market place or some large square, they are torn from the arms of their distracted mothers and weeping sisters, and marched off to the depot. There they are distributed to various stations, to be incorporated into regiments of infantry, cavalry, or the navy, according to their sizes. They are taught the rudiments of a Russian education, and many are taught trades. After having acquired a thorough knowledge of military exercises and a soldier's duties, after a few year's service they sometimes obtain a furlough, in virtue of which they enjoy the privilege of exercising some handicraft for their own benefit, though they must of course be ready to join their regiments at a moment's notice. For such a permit or "pass" they must pay to the government five silver roubles annually.

They are drilled into trades, as they are into the military exercises, by blows. By blows are taught the notes to those who are selected for military bands, and the manner in which these rude peasants execute the most difficult musical composition after a few months training (and *hard* practice) is really astonishing.

The manner in which the soldiers drafted for the artillery are trained to that arm is not a little original. When they hear a cannon fired for the first time they tremble with fear. To conquer this weakness in those who most exhibit it, they are tied astride upon a gun, which is then fired off. This experiment once or twice repeated never fails of the desired effect.

The length of service is twenty-five years, to reckon from the eighteenth year of the soldier's age, so that he is entitled to his discharge after having attained the age of forty-three. He has always some money to receive in the shape of arrears of pay, so that if he be a careful man he may *commence* life, for which it is not too late at that age. But unfortunately the Russian (whether soldier or civilian, whether freeman or slave) is too much addicted to drinking to do any good. Old soldiers are always provided for by the State in the way of inferior employments, such as messengers, servants, house-guardians, and the like. On the railway between Moscow and Petersburgh some thousands are employed to keep the road clear, act as guards, policemen, etc. Private families prefer them as servants, as they are civil, obedient, kind, sincerely attached to their masters, and far more honest than Russians generally are.

At the second coronation of the late Emperor at Moscow, in the year 1852—he having reigned twenty-five years—one of the Imperial Princes obtained his promise to reduce the term of service from twenty-five to fifteen years. This promise was not kept by the Emperor Nicholas, nor is his successor in a position at present to grant such an indulgence to the soldiers.

All nobles must serve in the army. Indeed, it is *chiefly* from that body that the army is officered. Military rank itself confers one of the fourteen degrees of nobility. No pains are taken, by means of preparatory education in the public institutions, and subsequent study and practice, to obtain efficient officers, but, with some exceptions, the Russian officer is not equal to the officers of the other nations. What the common Russian soldier is to the French, Prussian, or English soldier, so the Russian officer is to the French, &c., officer. The German and Swedish Provinces of the Russian Empire furnish good officers, Russia Proper few or none. Their besetting sins are extravagance; they indulge in excesses of every kind. They are much addicted to gaming, and this is carried to such excess that cavalry officers have been known to gamble away the horses belonging to their regiments.

The extravagance of some, and the miserable pay of all, cause much embarrassment and much poverty. Many military officers are so poor that they will stoop to almost any action by which they can put a few roubles in their pockets. A considerable number of poor officers are employed in government offices, and it is by no means difficult to obtain from them, with the use of a bribe, most important information on matters which it is for the interest of the government to keep secret. By such means copies are obtained of most important documents. Great caution and a good deal of management are required in opening negotiations with the employees, who may perhaps be government spies, or agents of the secret police.

Such, then, are the military resources of Russia, and we trust that enough has been shown to justify the application of the old proverb, that all that glitters is not gold. *The only superiority of the Russian army consists in its numerical strength, man for man, as compared with the armies of the other European powers;* IN EVERY OTHER RESPECT IT IS DECIDEDLY AND VERY GREATLY INFERIOR.

The Eruption of Vesuvius.

The best account of the eruption of Vesuvius we can find is in the following letters extracted from the London *Daily News*:—

NAPLES, Saturday, May 5, 1855.

Having purchased our torches at Resina, we turned out of the high road into the comparatively narrow and heavy route which begins the ascent. It is formed of loose volcanic dust and pulverized lava; and hard work it is indeed for the weary horses to get along. Ours acted most prudently by refusing to advance, so that, dismounting, we took to our legs. A woman might have gone up alone, so dense were the crowds either coming or going; for be it known that apart from curiosity many felt not a little relief at the eruption, as though it had saved them from the disasters of an earthquake, and were full therefore of joyousness. As we got close under the mountain we experienced something like disappointment, for the elevation on which the Hermitage stands hid from our view the fire and smoke and the streams of lava which even from Naples formed so magnificent a spectacle. As we got higher and higher the glare of light reflected on the sky became visible, and by the time we had got to the Hermitage the grandeur of the scene began to open upon us. Pushing on from this point through cicerones and donkeys, horses, carriages and Christians, as bipeds are styled in Naples, we traversed for some distance the road which leads to the cone, when, turning sharp off to the left, we arrived at a point on the stream of lava where it forms a cascade. This is about a mile or a mile and a half from its source; and here a vast crowd was assembled, as though it afforded the grandest *colpo d'occhio.* To tell the truth, your correspondent labors to write coolly, for such was the magnificence of the scene that were one to trust too much to his feelings he would be hurried into what might appear exaggeration. The lava on which we stood was yesterday a boiling, moving stream; it was still hot to our feet, and taking up the loose pieces of coke the glowing fire was clearly perceptible beneath; we lit our cigars at it, and played all kinds of practical jokes; and, jumping over the fiery tissures, stood by the side of the bed of moving lava. Imagine thousands of tuns of coke carted out together, and rolling mass over mass, and some idea may be formed of the noise—not that it was loud, but a wide-spread incessant sh—sh—sh—sh—like water over pebbles. When a great accumulation of materials had been formed at the edge of the precipice, the outer blackened crust broke up, and, rolling over into the abyss below, bounded from rock to rock down among the chestnut trees, which writhed and flamed up and then fell over. The immense body of heat and light which then burst forth nearly scorched and blinded us, and instinctively we held up our hands to ward it off. The breadth of the stream in this direction is 100 palms, says the Neapolitan journal; from my observation, I should say nearer 200 palms. Of course all calculation must be mere guess work, as who can measure a fiery flood? I never witnessed such mighty results of power apparently so unconnected with any cause. It produced the same impression upon me that the Toledo or Strand might do were either to take it into its head to walk. There was a solid plain which we might have crossed some eight and forty hours before, now going full drive over a precipice some thirty or forty feet deep, and then stealing onward, as it now is, through chestnut groves and vineyards and villages, and threatening places of some consideration. Above the precipice the stream—or rather two streams, which are united at the cataract—flows through a plain in a serpentine form, and following back its course we arrived at the foot of the cone. Half way up we came upon the first of seven mouths, all of which throw out either lava or stones, or both. Those which threw out lava bubbled and gurgled over, while those which made a greater effort and threw out stones, kept up an incessant noise, as that of a distant heavy cannonade. What a foreground was this! Behind these in the distance the background was formed of heavy masses of lurid clouds, showing off by a strong contrast the vivid flames in front. The lava flowed down the sides of the mountain in waves of fire, and rolling through the valley we had just passed, precipitated itself into the gulf above which we stood at first. Of course we ladled up some liquid lava and fixed some coppers in it, and then were glad to move off. The wind occasionally shifted, and with it that curtain of lurid clouds. Our guide warned us to be off on penalty of sharing the fate of Pliny, a consummation earnestly to be avoided, we thought, however great our respect for the old Roman. Since that evening the seven mouths have all resolved themselves into one. The lava still continues to pour down the mountain in the direction of San Sebastiano, Pollena, and Massa di Somme, being the same direction it took in 1822. It has already occupied the bed of a river, destroyed much plantation, and is threatening still greater injury. The Marchese St. Angelo, who has property in that direction, has been removing his furniture from his villa as a precautionary measure. In short, this eruption, though not so effective a spectacle at a distance as the last, is far more imposing when viewed close, and threatens to be much more destructive.

NAPLES, Thursday, May 10, 1855.

The lava has now advanced ten miles from its source and is doing terrible damage. I have before me the report of Cozzolino as to the latest changes which have taken place at the cone. Just at the base of it a lake of fire has been formed which looks like a red sea in an undulatory state. In the very center of this has opened another crater, which is throwing out red-hot stones. On the morning of the 7th the crater at the very summit fired, as it were, two heavy cannonades; and after sending forth lightning, flames and stones, broke up altogether. In the middle of the cone ten craters have been formed, and from these the lava pours forth like a river and runs on the side of the Cavallo as far as the Minatore. Here four other craters have been formed, which throw up bitumen in the manner of pyramids, and resemble gigantic exhibitions of fireworks. The whole of the summit of the crater is therefore like a sponge and must inevitably fall in. The thin crust trembles under your feet. You may see the stones dance with the tremulous movement; the part immediately round the crater looks like the sides of a heated copper boiler. Such is a true statement of what is going on on the summit. There are reports of an opening toward Pompeii, which is not unlikely, and of another toward Resina, but I have not been up for some days, as the danger is now very great. Before I write again I shall make the attempt. Last night I went to the scene of most stirring interest after an interval of two days. The whole length of this usually quiet road was like a fair, and such was the throng of carriages which were moving on in three lines that it was with difficulty we ever arrived at our destination. As we approached the menaced neighborhood the inhabitants were removing their goods, and on a bridge in the middle of the little township of Cercolo (through which in the winter time thunders down from the summit of Vesuvius one of those mountain rivers so well known in Italy) stood a company of Sappers. Creeping under the solid handsome bridge into the bed of the river, we went up in face of the lava, which was now coming rapidly down. Here again were Sappers, raising mounds on either side to divert the ruin from some private grounds and keep the lava in one straight course. The smoke which rose over the heads of the multitudes told us we were close on the spot, and climbing up the bank and walking along the top we looked down on this mighty mass of fire. How changed the neighborhood in two days? Where I walked on Sunday night was now a sea of fire. The side road by which I had come down into the main stream from Pollena and Massa di Somme was now full of blackened coke. The houses on the borders of the village had fallen—in one 30 poor people lived; a small chapel was swallowed up, a gentleman's villa, and a sad extent of vineyard and garden ground. On the other side of the great lava bed, another stream was branching off to San Sebastiano. We had hoped to cross it and ascended to the cascade again, but it was no longer possible; for as one says speaking of a marshy country in the winter, the lava was out. The fire here had begun to enter the burial ground of the little town, but was diverted from its course by a wall. On the opposite side of the stream were the King and all the Royal family. The banks on either side were thronged with curious and anxious multitudes, whose faces were lighted up with the blaze of hundreds of torches and with the more resplendent flame of the rapidly descending lava. Since the morning it had moved a mile. It was like a vast river of glowing coke. As it moved on, the tens of thousands of lumps rolled and tumbled one over the other, cracking and grinding and grating; and when from the very face of it a large lump fell off, the appearance was that of an iron-furnace when the iron is being drawn. To make the resemblance more complete, at such times men darted forward with long poles taken from the neighboring vineyards, and pulled out great masses of lava in which they imbedded money for sale. What struck me at first, and still strikes me as the most majestic feature in the whole scene, is the slow, silent, irresistible motion of that fiery flood. Active almighty power without an effort! Sweeping every thing before it, overcoming every obstacle, growing up against intervening walls or houses, and devouring them bodily, and then marching on in the same silent, unrelenting, irresistible manner as before. There was a spot beneath my feet where a fall of mason work had been built to break the violence of the winter floods; to this spot all eyes were directed. The fiery river would fall over it in an hour; as yet it was distant from it seventy yards, perhaps. Gradually it rose in hight and swelled out its vast proportions, and then vast masses fell off and rolled forward; then it swelled again as fresh matter came pressing down behind, and so it broke, and on it rolled again and again till it had arrived at the very edge. There was a general buzz and murmur of voices. The Royal family stood opposite to me, intermingled with the crowd, looking on with intense anxiety. At last it broke, not hurriedly, still with a certain show of majesty. At first a few small lumps fell down; then poured over a pure liquid of metal, like thick treacle, clinging sometimes mass to mass, from its glutinous character, and last of all tumbled over gigantic lumps of scoriæ. Then on it moved once more in its silent regular course, swelling up and spreading over the vineyards on either side; and now there was a rush for the road which traverses this lava-bed. Houses and the bridge bordered the road, the carriages had all been ordered off, and the bridge was being broken down—we were cut off completely. The sentinels would not let us pass, and struck us and drove us back; but we forced our way, and then found too surely that it was impossible to get on. The bridge was half demolished, and by the light of the torches we could see the soldiers above working away with the pick and the axe. We had therefore to retrace our steps, and making a long circuit through the open country and over walls, came round to the top of the bridge. "Run," said the sentinels, "or you will be too late" We crossed the narrow parapet which was still remaining, and soon afterward down went the whole fabric. In this way it is hoped that the lava will be diverted from the townships of St. Sebastiano, Massa di Somme and Pollena, which stand on either side and have as yet only suffered partially. Cercolo, through which, however, the stream is rolling, will be sacrificed. The expectation is that the lava, should the eruption continue, will flow down to the Ponte Maddaloni and into the sea. So grand and so destructive an eruption has not been known for many years, and even now we cannot tell how or when it will terminate. The mountain is literally seamed with lava and many fear a violent explosion as the final scene of the tragedy.

Midnight Rest.

Huferland, in his treatise on sleep, has some curious as well as forcible ideas on the necessity of devoting midnight to rest and sleep. He considers that the period of twenty-four hours, which is produced by the regular revolution of the earth on its axis, marks its influence most definitely on the physical economy of man. Diseases show this regular influence, in their daily rise and fall. Settled, regular fever exhibits a twenty-four hours' flux and reflux. In the healthful state there is manifest the same regular influence, and the more habitual our meals, our hours of exercise and employment, and our hours of sleep, the more power is there in the system to resist disease. In the morning the pulse is slow and the nerves calmer; and the mind and the body better fitted for labor. As we advance towards the evening of the day, the pulse becomes accelerated, and an almost feverish state is produced, which in excitable persons becomes an absolute evening fever. Rest carries off this fever by its sleep, and the refreshing opening of its pores which sleep produces. In this nightly respiration there is an absolute crisis of this evening fever, and this periodical crisis necessary to every one; for it carries off whatever useless or pernicious particles our bodies may have imbibed.

This evening fever, Huferland thinks, is not entirely owing to the accession of new chyle to the system, but to the departure of the sun and of the light. The crisis of this fever, to be most effective by its regularity, ought to take place at midnight, when the sun is in its madir, and then the body becomes refreshed for the early morning labor. Those who neglect this period, either push this diurnal crisis into the morning, and thus undermine the importance of its regularity, or lose it entirely, and arise to their labors unrefreshed by sleep; their bodies will not have been purified by the nightly crisis, and the seeds of disease will have thus been planted.

Nervous people are peculiarly subject to the influence of this evening fever, and think they cannot labor without its excitement. Hence their mental efforts are performed in the night alone; the important time for the crisis of their nervous excitement passes over in wakefulness, and no refreshing perspiration cleanses the body or strengthens the nerves. Such people will wear out soon, unless they change their habits and seek rest when nature and the human constitution dictate.

These considerations ought to be deeply studied and regarded by all who are in the ruinous habit of turning night into day and of changing the functions of each.

A failure of health will soon manifest the truth of these remarks. [Hartford Courant.

Catching Cold.

A word or two more in regard to 'catching cold.' It is generally thought that cold is taken by changing from a warm to a cold atmosphere. This is hardly so. A cold is more the result of *inequality* of temperature in different parts of the body. A person may go from a warm bed and plunge naked into a snow bank and not take cold, and yet become quite sick from merely holding one arm in warm and the other in cold water. The body may be warmly clothed, and yet a cold may be taken by leaving the feet, or a slight current of air blowing upon an arm or upon the head and neck. So a person may take cold by the side of a blazing fire, because the draft of air towards the chimney cools that part of the body away from the fire. One part of the body being clothed warmer than another part will disturb the circulation of the blood, and induce some form of disease classed under the general name of a "cold."

One of the most common sources of a cold is the getting of a part of the clothing wet, and thus cooling that part of the body below the general temperature of the system. On the contrary, a person may be entirely drenched with rain, and drying the clothes uniformly, or changing them entirely, no difficulty will be experienced. Let it be kept in mind that the greatest danger of 'catching cold,' is from an inequality of warmth in different parts of the body.

The Strawberry Bed.

Many of our readers are no doubt watching with some solicitude for our March and April strawberry culture. It is exceedingly simple. On the old fruit beds, go through with the hoes immediately and thin out to eight or ten inches, leaving all the vines to rot on the ground. When kept in drills, work the ground with the hoe, and cover all the intervening spaces with leaves, or partially decomposed straw. The last of this month the vines will show plenty of bloom. Now note whether your plants are staminate or pistillate. Frequent frosts will kill the pollen or the impregnating blossoms, which keeps the crop back. A strawberry bed may be in bloom, and the inexperienced look for a crop of fruit from it, when, if he examines the centre of the blossom, he will find the pollen, instead of being yellow, black; there will be no fruit from that blossoming. It takes a pretty heavy frost to kill the young fruit that is already formed; but if the pollen be destroyed, there is no chance to form any fruit until another blossoming. As soon as the weather becomes dry, water the plants, for the sake of the blossom and fruit; the water must come in the form of rain, from an engine or watering pot. Runners will hardly show themselves on bearing plants; should they do so, take them off as fast as they appear.

[Farmer's Banner.

Offices of the Atmosphere.

One need not go to sea to perceive the grand work which the clouds perform in collecting moisture from the crystal vaults of the sky, in sprinkling it upon the fields, and making the hills glad with showers of rain. Winter and summer "the clouds drop fatness upon the earth." This part of their office is obvious. But the sailor at sea observes phenomena, and witnesses operations in the terrestrial economy which tell him that in the beautiful and exquisite adjustment of the grand machinery of the atmosphere, the clouds have other important offices to perform besides those merely of dispensing showers, of producing the rains, and of wearing mantles of snow for the protection of our fields in winter. As important as are these offices, the philosophical mariner, as he changes his sky, is reminded that the clouds have commandments to fulfill, which, though less obvious, are not therefore the less benign in their influences, or the less worthy of his notice. He beholds them at work in moderating the extremes of heat and cold, and in mitigating climates. At one time they spread themselves out; they cover the earth as with a mantle; they prevent radiation from its crust and keep it warm. At another time, they interpose between it and the sun; they screen it from his scorching rays, and protect the tender plants from his heat—the land from the drought; or, like a garment, they overshadow the sea, defending its waters from the intense forces of evaporation. Having performed these offices for one place, they are evaporated and given up to the winds and the sunbeam again to be borne away to other places which stand in need of like offices.

Of all parts of the physical machinery, of all the contrivance in the mechanism of the universe, the atmosphere with its offices and adaptations, appears to me to be the most wonderful, sublime, and beautiful. In its construction the perfection of knowledge is involved. The perfect man of Uz, in a moment of inspiration, thus demands of his comforters: "But where shall wisdom be found, and where is the place of understanding? The depth saith, It is not in me, and the sea saith, It is not in me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. No mention shall be made of coral or of pearls, for the price of wisdom is above rubies.

"Whence then cometh wisdom, and where is the place of understanding? Destruction and death say, We have heard the fame thereof with our ears.

"God understandeth the way thereof, and he knoweth the place thereof; for he looketh to the ends of the earth, and seeth under the whole heaven; *to make the weight for the winds;* and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder; then did he see it and declared it; he prepared it, yea, and searched it out."

When the pump-maker came to ask Galileo to explain how it was that his pump would not lift water higher than thirty-two feet, the philosopher thought, but was afraid to say, it was owing to the "*weight of the winds,*" and though the fact that the air has weight is here so distinctly announced, philosophers never knew it until within comparatively a recent period, and then it was proclaimed by them as a great discovery. Nevertheless, the fact was set forth as distinctly in the book of nature as it is in the book of revelation; for the infant in availing itself of atmospherical pressure to suck the milk from its mother's breast, unconsciously proclaimed it.

[LIEUT. MAURY, Physical Geography of the Sea.

A NEW CURE FOR HYDROPHOBIA.—We make the following extract from a letter dated New Orleans, May 9, 1855, from an officer in the army;—"I send you herewith some seeds for distribution, used here in the cure of the bite of the mad dog. It is considered as an effectual remedy in the parish of St. Bernard, of this State, and the cures which are stated to have been effected from their use are certainly very remarkable. I regret not being able to give you their botanical name; but the plant is a tropical one, coming from Mexico—I believe from the department of Tobasco. The seeds are called here grainos contre la rage, and are used as follows:—Three of them are broken up or pounded into small pieces, and put into a wine glass of the best sherry (Xeres) and allowed to steep for about twenty-four hours, and then, being well stirred up, swallowed by the patient. This dose is repeated three times a day for about nine days, when the person or animal may be considered as cured. I am told that even dogs which have been bitten by a rabid animal have been cured by this treatment, or by putting a larger quantity of these seeds in their food. The seeds must be soaked in water twenty-four hours before planting, and the plant must be protected from the rays of the sun whilst still young and tender. It resembles much the okra plant, and should be planted late in the spring."

OKRA.—A correspondent of the *Soil of the South,* says, 'I planted but a few hills of okra in my garden; as soon as it began to bloom, I topped it. I selected one stalk to experiment on, which put out after the first topping, five vigorous shoots or branches. After the shoots had grown about eighteen inches in length, I topped them. Such a shooting and blooming as my okra had after the second topping, would be an ornament to any garden. But this is not all. The numerous and almost countless pods of okra in succession, were charming to the sight. This morning I counted the branches, pods and blooms. There were thirty-three branches, thirteen of them as high and higher than I can reach, one hundred and one pods of okra and twelve blooms. I cut off fourteen ripe for seed, leaving eighty-seven now on the stalk. The trunk or base of the stalk measured six inches in circumference. We had okra for dinner all the summer, and can have it yet, only from this stalk. I am satisfied that I can have okra bountifully from one or two stalks, and that too, till killing frost.

John Adams concludes a letter of April 26th, 1777, thus:—"Posterity! you will never know how much it has cost the present generation to preserve your freedom! I hope you will make good use of it. If you do not, I shall repent in Heaven that I have ever taken half the pains to procure it."

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

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Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

Doct. A. A. Hayes, Analytical Chemist of Boston, and State Assayer of Massachusetts, whose high professional character is endorsed by the—

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Robert C. Winthrop, Ex-Speaker of the House of Representatives.

Abbott Lawrence, Minister Plen. to England.

†John B. Fitzpatrick, Catholic Bishop of Boston; also

Dr. J. R. Chilton, Practical Chemist of New York City; endorsed by

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WHOLE NO. 574.

The Sabbath Recorder.

SUNDAY IN PARLIAMENT.

Concluded from last week.

Mr. E. BALL, who arose amid cries of "Divide!" said that the hon. gentleman who brought forward this motion had very unfairly made use of Dr. Arnold's name in justification of a measure which would cause the violation of the Sabbath. He had many arguments to urge against the measure before the House; but he was warned against so doing by the time, as he perceived they had nearly approached the Fast-day. He had heard with deep sorrow the speech of the noble lord (Stanley), which he considered to be opposed to the interests of true religion and detrimental to the welfare of the community. ("Oh, oh!") He should have thought that the noble lord would have adduced some good reason for the desecration of the Lord's day, but he had only argued that the great body of the people were so hard worked during six days of the week that they had not time to instruct themselves, and that, therefore, instead of devoting the seventh day to religious purposes, they should be enabled to frequent public museums and exhibitions. He (Mr. Ball) certainly thought that Sabbath-schools and churches and chapels were much better places for the instruction of the people on Sunday than museums, crystal-palaces, or any similar places of public amusement. He believed that if the principles which had been advocated by the noble lord were carried out, society would be demoralized, and the greatest injury would be inflicted upon the working classes of the population.

Mr. GOULBURN observed, that the amendment of the hon. member for Southwark proposed that the British Museum should be opened every day in the week, except Sunday, or that it should, at all events, be opened on Saturdays and Mondays, those days, according to the views of the hon. gentleman, being most convenient for the working classes. As one of the trustees of the Museum, he (Mr. Goulburn) begged to say, that the great object of that body had been to regulate the admission to the institution in such a manner as might best meet the convenience of the public. The Museum was open to all classes on Mondays, Wednesdays and Fridays, and it was considered, from the testimony of persons who were well qualified to form an opinion on the subject, that Monday was the day on which the working classes could most conveniently visit establishments of this description. On Tuesdays and Thursdays admission to the Museum was restricted to artists, and on Saturdays the institution was closed to the public in order that the rooms might be cleaned; but he would undertake to say, on behalf of the trustees, that, if the arrangements to which some hon. gentlemen had alluded for giving more liberty to the working classes on Saturday afternoons were carried out, there would be no indisposition on their part to open the Museum on Saturdays, so far, at least, as it could be done consistently with the necessary arrangements for properly cleaning the apartments. (Hear, hear.) With respect to the main question at issue, he thought the House would form a very erroneous opinion if they considered that this motion was limited merely to the opening of the British Museum on Sundays. (Hear, hear.) Upon the showing of hon. members who advocated the motion it involved a very great extension of the principle of allowing public amusements to be part of the business of the Lord's day. Did those hon. gentlemen believe that, if they succeeded in obtaining for the people of the metropolis access to collections of natural history and art upon the Sunday, the inhabitants of Leicester, Manchester, Liverpool, and other large towns, would be satisfied if they were debarred from the moral and intellectual improvement which was supposed to be derived from the inspection of such exhibitions on the Sabbath? (Hear.) If they could not obtain access to public institutions, could they be prevented from resorting to private establishments, such as those exhibitions of animals, which were carried about in caravans, from town to town, for the amusement of the people? ("Hear," and a laugh.) He regarded this motion as the first step towards an authorized desecration of the Sabbath. (Hear, hear.) He had been surprised to hear the noble lord opposite declare his intention to vote for the resolution, which called upon the House to express an opinion expressly in the face of the existing law of the country. The law required the Sabbath to be observed, and provided that no works should be done on that day but works of necessity, charity, and piety. If, therefore, the House of Commons adopted this resolution, it would place itself in direct collision with the law of the land. No doubt there was a difference between one crime and another—murder was worse than robbery, and robbery worse than evil speaking, but only an unwise legislator would encourage robbery to prevent murder, or robbery to prevent slander. Whatever distinction there might be between different crimes, there was no question of degree admissible as regarded the violation of a Divine command such as that requiring us to keep the Sabbath holy; and, in a moral point of view, it would not do to permit a little sin in order to check a greater, for all experience of human society proved that the breach of minor restraints was but the precursor of the deepest aggravations of guilt. The mover of this resolution seemed to think that the British Museum was intended merely for the benefit of those who resided in its immediate neighborhood; but the fact was, it was also frequented by the people of Whitechapel on the one side, and those of Kensington and Hammersmith on the other; and if the inhabitants of these localities were to visit that institution on a Sunday they would have to travel such a distance as would necessitate leaving their homes at an hour that would be incompatible with their attendance at morning service; and, after spending the day partly in the Museum and partly in the refreshment houses adjacent to the Museum, they would return from their journey in the evening so fatigued and wearied, that even their moral or intellectual improvement would be out of the question. Again, if this resolution were adopted, and certain of the officers of these institutions should object to give their attendance on Sundays, were they to be visited with dismissal for their refusal to violate their own consciences and the law of the country? Any attempt to make a martyr of one of these persons would excite a storm of public indignation against its authors; and it was not to be supposed for a moment, that the trustees would act in such a manner. For these reasons the House would do well to reject this motion.

Mr. W. J. FOX, after the admirable speech of the noble lord, the member for Lynn, would not have intruded upon the attention of the House at that late hour, but that some remarks had been made in the course of the debate which ought not to go forth to the world unanswered. The supporters of this motion had been represented as being animated by a sordid desire to extend the hours of labor and grind down the operative classes; but surely when the hon. seconder had been distinguished by his liberal treatment of those in his employment, and when other advocates of the resolution had only the other night recorded their votes in favor of the protection of the working classes from excessive labor to a degree which the majority of the House thought too far for legislative enactment to go, accusations of this kind were the last that should be preferred against them. The right hon. gentleman who spoke last told them of the generous intentions of the trustees of the British Museum for the accommodation of the working classes; but the proposer of the amendment argued upon an assumption which was both a fallacy and a mockery, namely, that Saturday and Monday would be convenient days for this portion of the people to visit that institution. Why, this motion was only brought forward after repeated attempts had been unsuccessfully made to have the Museum opened in the evening, that those whose occupations prevented them from frequenting it in the day time might enjoy that privilege during their only hour of leisure. The noble lord the member for Woodstock (the Marquis of Blandford) rested his argument on the experience already acquired of the working of the Beer Bill, but if he had examined the returns from the Duchy of Lancaster he would have found that, although the amount of Sunday drunkenness might, perhaps, have diminished there under the operation of that measure, yet that the aggregate extent of drunkenness spread over the whole week had rather increased. Moreover, that bill checked the disposition of the people to make Sunday excursions, because it told them that if they went into the country on that day they could not obtain the refreshments they required; but surely if they were to be precluded from enjoying the grand and lovely scenes of nature, they ought not to be denied the other alternative of access to those marvels of antiquity and of art which they could find at home. It was to be regretted that the debate had taken so much of a theological turn—a thing totally unneccessary and very undesirable, because the first four or five speeches that had been made had developed as many different theories relative to the due observance of the Lord's day. An assembly like that, embodying so great a diversity of religious doctrine and opinion, was not a fit body to argue a question on peculiarly theological grounds. The motion did not necessarily involve such a discussion—indeed, it was only made to involve the assumed right of one man to impose his own theology upon another. The real question was chiefly one of property. The British Museum and the National Gallery were national institutions, and enriched by liberal donations of the public money—they were the people's collections and the people's treasuries of art, and yet they locked their doors against their rightful owners and contributors on the Sunday. The right hon. gentleman (Mr. Goulburn) said that the people of Manchester and Liverpool could not be prevented from seeing stuffed animals if this motion were adopted for London; but did he forget that a man might now see as many living specimens of wild beasts of different countries as he pleased in that metropolis, if he were only rich enough to afford 1s. or 1s. 6d., or to pay 20 guineas as fees or a five guinea annual subscription. It was contended that there was no gradation in the desecration of the Sabbath; but what must be said of this general practice which was now tolerated, and patronized by the aristocracy? It had been continually assumed in the discussion of this question, that there was some Divine law enjoining the strict observance of the Sabbath, which was contended for. That, however, was a matter of opinion. Sabbatarianism, in the modern sense of the word, never had been a doctrine of the universal Christian church. It was never a doctrine of the early Christians, of the Roman Catholic Church, or of the first Protestants. Luther exhorted—nay, even commanded his followers, if any one attempted to impose such a law on them, to walk, to ride, to dance, and to hunt, and to do anything on the Sabbath. Calvin, Cranmer, and most of the celebrated teachers of the early Protestant church, condemned the doctrine. The noble lord the member for Lynn had spoken of the natural tendency of the objects to which it was now sought to admit the working classes to visit on the Sabbath to elevate the religious feelings and associations of the people; and that it was so was evident from the fact that all religious bodies to the extent of their ability had availed themselves of associations similar to those produced by the great works of art and the curiosities of nature to awaken and keep alive religious feelings in the minds of their congregations. What church was there which had not availed itself, so far as it could, of the splendors of sublime architecture, and the power of statuary, painting, or music? He agreed with the right hon. gentleman who had spoken last, that it would be well if some law could be passed to define what could and what could not be done on a Sunday. At present, the strict observance of the Sabbath, as contended for by the extreme party, was notoriously set at nought in all classes of the community, and perhaps most of all by the rich. A rich man, by his Sunday wants, set at least ten persons to work, and the British Museum could be opened without imposing labor on any greater number, and that not for the enjoyment and accommodation of one man, but for the recreation and instruction of thousands. It certainly was discredable to see useful reforms of this nature opposed and defeated by prejudice, acting under the disguise of religious feeling.

Lord PALMERSTON—The House, I think, has pretty well made up its mind how to vote upon these two motions, but I wish shortly to state the grounds upon which I shall feel it necessary to vote against both. In the first place, this mode of putting questions before the House, of proposing motions in the shape of abstract resolutions (though certainly in this case there might have been a difficulty in placing the question directly before the House) is not one which it is desirable should be generally adopted. Without, however, entering into the theological discussion which has been raised to-night, we must all agree that the respectful observance of the Sabbath is a principle which it is highly desirable and necessary to encourage. (Hear, hear.) We must all admit, too, that in proportion as that observance prevails, we may expect to see the people of a country moral and well educated, (hear, hear,) and in proportion, on the contrary, as it is treated with disrespect, we may expect to see the conduct of the people such as we should not desire it to be. My opinion is that Sunday ought to be a day of rest, of devotion, and of cheerful and innocent recreation. (Hear, hear.) To enforce that strict observance of Sunday for which some persons contend is obviously impossible. That no work should be done on Sunday would stop the whole movement of social existence; but it is impossible for any law to define—and I think it would be inexpedient for Parliament to attempt to pass such a law—the precise degree to which that principle may properly be carried. That must be left to the conscience of each individual. (Hear.) Each man must be left to determine, according to his own position and circumstances, to what degree he can combine the ordinary and necessary occupations of life with what he considers the proper observance of Sunday. But when a matter is brought before Parliament in regard to which the religious feelings of a great portion of the community are deeply affected, it is highly inexpedient that Parliament should by any vote set itself in opposition to that which is the religious feeling of the people. I think Parliament would be doing an injudicious act if, by any vote of its own, or by any resolution, it should lead the country to think that it is less mindful of those religious principles which ought to govern the conduct of all men than the great mass of the community themselves are. For these reasons, thinking that the resolution would do violence to the feelings of a large portion of the community—feelings which we are bound to respect, and which it is highly desirable studiously to encourage—I shall give my opposition to the original motion. To the amendment I shall object, not, of course, on the same grounds as to the original motion, but for the technical reasons urged by my right hon. friend, that the opening of the Museum and the National Gallery on the Saturday as well as on the Monday would allow of no opportunity for keeping those buildings in proper order. (Hear, hear.)

Mr. BARROW, who spoke amid loud cries of "Divide," was understood to oppose the original motion and support the amendment.

Mr. HEYWOOD spoke in favor of the motion, but his observations were rendered inaudible by the general cries for a division.

Sir J. WALMSLEY said, he had brought forward the motion believing it would be practically useful, but he had no wish to press it, finding the great majority of the House to be of a different opinion. (Cries of "Oh!" and "Divide.") He still believed that his views were in accordance with those of a large portion of the public, and if it were the wish of the House he was quite willing to go to a division. (Hear, hear.) If his motion were rejected at the present moment, he was sure it would ultimately be carried.

The House then divided, when the numbers were: For the motion 48; against it 235; majority 187.

Mr. PELLATT said, after the pledge given by the right hon. gentleman (Mr. Goulburn), he would withdraw his amendment.

Mr. GOULBURN said he had given no pledge whatever. (Laughter.)

The amendment was then withdrawn.

PRAISE.—It is, undoubtedly, very pleasing to the natural vanity of our mind to recommend ourselves to the esteem of all men. To the pride of genius and of learning there is nothing so seductive as the praise of the learned. To be willing to become nothing, or even less than nothing, in suffering the scorn and reproaches of literary insolence, is truly not the least fearful kind of martyrdom. But freedom from vituperation has never been purchased by a disciple of Christ, but at the expense of cowardice or indecision. I challenge the records of the world to produce an instance in which the praise of *a Christian spirit* is conferred by the enemies of the Gospel on those who faithfully and explicitly denounce their condemnation. [Carson.

TEACH US TO PRAY.—I was sitting by Coleridge's bedside, when he said, "I do not reckon the most solemn faith in God as a real object the most arduous act of the reason and will. Oh, no! it is *to pray*, to pray as God would have us; that is what at times makes me turn cold to my soul. Believe me, to pray with all your heart and strength, with the reason and the will; to believe vividly that God will listen to your voice, through Christ, and verily do the thing He pleaseth thereupon—this is the last, the greatest achievement of the Christian warfare on earth: 'Teach us to pray, O Lord!'" And then he burst into a flood of tears, and asked me to pray for him. O what a sight was there!

A SUMMER MORNING IN THE COUNTRY.

How sweetly on the hill-side sleeps
 The sunlight with its quickening rays!
The verdant trees that crown the steeps,
 Grow greener in its quivering blaze;
While all the air that round us floats
 With subtle wing, breathes only life—
And, rising with a thousand notes,
 The woods with song are rife.

Why, this is Nature's holiday!
 She puts her gayest mantle on—
And, sparkling o'er their pebbly way,
 With gladder shouts the brooklets run;
The birds and breezes seem to give
 A sweeter cadence to their song—
A brighter life the insects live,
 That float in life along.

"The cattle on a thousand hills,"
 The fleecy flocks that dot the vale,
All joy alike in life, that fills
 The air, and breathes in every gale!
And who that has a heart and eye
 To feel the bliss and drink it in,
But pants, for scenes like these, to fly
 The city's smoke and din—

A sweet companionship to hold
 With Nature in her forest bowers,
And learn the gentle lesson told
 By singing birds and opening flowers!
Nor do they err who love her lore—
 Though books have power to stir the heart,
Yet Nature's varied page can more
 Of rapturous joy impart!

"THE REFINER OF SILVER."

Some years ago, a few ladies who met together in Dublin to read and study the Scriptures, were reading the third chapter of Malachi. One of the ladies gave it as her opinion, that in the passage: "For he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver," the fuller's soap and the refiner of silver were the same image, both intended to convey the same view of the sanctifying influences of the grace of Christ; while another observed, "There is something remarkable in the expression, 'he shall *sit* as a refiner and purifier of silver.'" They agreed that possibly it might be so, and one of the ladies promised to call upon a silversmith, and report what might be said upon the subject. She went, accordingly, and without telling the object of her errand, begged to know from him the process of refining silver, which he fully described. "But, sir," said she, "do you *sit* while the work of refining is going on?" "O yes, madam," he replied, "I *must* sit with my eye steadily fixed on the surface, for if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured." At once she saw the beauty, and the comfort too, of the expression—"He shall sit as a refiner and purifier of silver." When we are in the furnace of trial, affliction, and temptation, the Lord *sits* by the side of the furnace, with his eyes steadily intent upon the work of purifying. Our trials do not come on at random; the very hairs of our head are all numbered.

As the lady was leaving the shop, the silversmith called her back, and said he had still further to mention, that he only knew when the process of purifying was complete by seeing *his own image* reflected in the silver.

Beautiful figure! when the Lord sees his own image reflected in us, His work of purifying is accomplished.

"But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

"For we all, with unveiled face, reflecting as mirrors the glory of the Lord are transformed into the same image, from glory to glory, as from the Lord of the Spirit."

[Macknight.

CHURCH SLEEPERS *vs.* CHURCH PILLARS.

Selected for the Sabbath Recorder by a "Wide Awake."

In church architecture, pillars and sleepers are very necessary supports of the building. They have an important place in the framework, but serve distinct and different purposes. No architect ever confounds them, or thinks one can answer the end of the other. But in some of our country churches (perhaps it is sometimes so in the city) we see pillars and sleepers occupying very singular, and even ludicrous positions. Not unfrequently the *pillars* of the church are very irreverently transformed into sleepers, and the sleepers become a kind of support to the pillars. This position of the sleepers illustrates the expression, "Church Sleepers *vs.* Church Pillars." For, against the pillars which support the gallery, are leaned the sleepers which *support* the pews. It sometimes happens that there are not pillars enough, or they are not properly located, to *accommodate* all the sleepers which might be leaned against them. In such cases, the sleepers are seen in very awkward positions, like unshapely pieces of dead-wood scattered among the lively stones which compose the spiritual house.

It is a question of some interest—Why are there so many sleepers in our churches? Is it the fault of the preacher or the hearer? Some who are accustomed to sleep in the house of God say they do so because of the *dull preaching*. Dull indeed most preaching must be to the man who is asleep, or so near it as to be unable to determine whether he is in the body or out. Church Sleepers are not found only or abundantly in the presence of such as may perhaps be called dull preachers, "whose drowsy tinkling tends to lull the distant fold;" but those who are called the pillars of the church have been known to sleep before the most eloquent preachers. Some say they sleep because the *sermons are too long*. Possibly the preacher has not always time to write short ones. But if these sleepers under long sermons were obliged to do the labor of writing them, and endure the contempt of preaching them to a sleepy audience, they would not soon forget the punishment. Others say they sleep because the *sermon is an old one*. But it is a general truth, that the most attentive hearers of new sermons, are also the most attentive hearers of old ones. Most ministers are perhaps occasionally obliged to repeat their sermons. To do this is unpleasant enough, without the additional trial of preaching them to persons in a deep sleep. Nothing will put out the fire of animation in the preacher, or transform his strength to weakness, so quickly as the sight of one and another of his hearers dropping off to sleep. But however dull the preacher may be—however uninteresting his discourse, whether it be long or old, or both long and old—however much he may be at fault—all these things are not sufficient apology for the greater fault of sleeping in the house of God. Indeed, there can be no possible excuse for so bad a practice. An excuse for making a dormitory of God's house! Shame on the man who attempts an apology for it. It is an insult to the preacher and an insult to God; and is therefore both ungentlemanly and impious.

Though there may be no valid *excuse* for sleeping in the sanctuary, yet there may be some *reasons* for this bad habit. Let the three following be considered: 1. Too much labor during the week. 2. Too much dinner on the Sabbath. 3. Too much indifference respecting the worship of the sanctuary. Of these reasons it may be said, that God never requires his people to labor so severely for themselves during six days, as to unfit them for religious duties on the seventh. Will he bless the hard labors of those who thus rob him of spiritual offerings? Or if he does allow them some temporal prosperity, will not such prosperity greatly endanger their spiritual interests. Too much dinner on the Sabbath will almost invariably make the eye heavy, and the ear dull of hearing. "It is difficult to speak to the stomach, because it has no ears." In vain the preacher says, Awake, O sleeper! The *dinner* demands a little more sleep, a little more slumber—a demand difficult of denial, after a man has swallowed his conscience. "If thou be a man given to appetite (on Sabbaths,) put a knife to thy throat."

But if the hearts of those whose hands (and stomachs) are so full of labor, were deeply interested in the duties and privileges of the sanctuary, they would not go there to slumber and sleep. If they could say sincerely, with God's servant of old, "How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God!" then doubtless they would be wakeful hearers and devout worshipers.

TRUTH ABOUT DEATH.

The common mode of discoursing on this subject, so interesting to every one of us, is so stilted and over our heads, that we are glad to hear common sense have his say about it. Thus sensibly and wisely writes some able man in an *English Review:*

"It is a great thing—unutterably awful and thrilling—when for the first time in our lives, Death the conqueror makes himself known to us in all the mystery of his might and inexorableness. Every day the newspaper has its obituary; you are well aware that fifty people die in a minute; you have been in the habit of looking up at closed blinds in the street with some sort of awe; and hatchments in the great squares have touched you as might a baronial ruin; a newly-made grave has not been without a voice and a moral; funerals have intercepted your path in the thoroughfares; people have died next door to you. But even death next door is death afar aft—a vague, distant terror, and not a darkly awful presence. Stand—with suspended respiration and fevered temples—stand under the very flapping of his wings, as the inexorable stoops to breathe the last chill upon the forehead of some beloved one; feel that the solemn shadow in which you stand is deepening and deepening; kneel when the silver cord is snapped, kneel by a pale corpse in the hush of an hour before dawn, with no sounds to be heard but the sobs of passionate mourners and the ticking of a clock—kneel, and say to God, the 'Never more' of a bereaved heart, the 'Help, Lord, or I perish!' of a soul that is come into deep waters; so stand, so kneel, so cry to the Lord of life, and you will know what death is, and what a celestial hope may rise at last, luminous and large, out of the blackness of horror in that word—DEAD.

A simple child (says Wordsworth)—a simple child,
 That lightly draws its breath,
And feels its life in every limb,
 What should it know of death?

And it is beautifully said. But I was long, very long past the age of childhood, before I could bring myself to believe in dying. To this day, I can with difficulty only, and by a direct mental effort, conceive even of one dangerously sick as dying—dead! So completely does actual, present life, even when faint and fluttering, keep its negation out of my sight. That the beautiful flame which lights up the eye, and glows in the touch, should ever go out!—

 To die! . . . .
 To lie in cold obstruction and to rot;
 This sensible warm motion to become
 A kneaded clod!

And other pulses to go on beating; and the stars to keep step along the sky; and the south wind to ripple the rivers and stir the leaves of the trees; and little children to prattle and play; and the million fold hum of life to wake anew every morning; and the round impassive heaven to be blue as ever—O, it is strange, and was once stranger still to me!

"But if anything could be stranger than death itself, it would be the chatter, and idle, pompous cold-bloodedness with which coarse-minded persons seem to go about what are called 'the last marks of respect' to the departed. It may well strike you dumb with amazement to hear a widow, who has just lost an only son, call out sobbingly to some one to 'take care the funeral cake is made with currants, because she ca n't bear caraway seeds;' but I once heard that with my own ears. And what has put me into this mortuary train of thought is, that my door being ajar, I overheard a very sharp, rapid voice, addressing the servant thus: 'O, if you pleas 'm, could you tell me where a Miss Richards, a dress-maker, lives, somewheres about here, becos I want her to make me some mourning, which my husband died a fortnight ago of a hulcerated sore throat, and I've only got one gound and bonnet that 's fit to go hout in, and besides I know a young female who's just dead of being disappointed in love with my brother Holliver which he was married last week 'm, and a lock of his 'air and a piece of poetry was found in her work-box, and her relations is in want of some hextra mourning, and I've been hunting everywhere for Miss Richards, and I feels quite poorly myself, becos as I was passing by the Feathers they took in a little boy as had been found drowdid, and quite upset me, if you'd believe me 'm——.'

"O heavens and earth! Is it possible that a widow of fourteen days can rattle on in this fashion, taking for the starting-point of her talk the death of him who has lain in her bosom—and all to a stranger on the door-step? Is this mourning?"

ESTIMATE OF CALVIN'S LIFE.

From Bancroft's Miscellanies.

Calvin lived in the time when nations were shaken to their center by the excitement of the reformation; when the fields of Holland and France were wet with the carnage of persecution; when vindictive monarchs on the one side threatened all Protestants with outlawry and death, and the Vatican, on the other, sent forth its anathemas and its cry for blood. In that day, it is too true, the influence of an ancient, long established, hardly disputed error, the constant danger of his position, the intense desire to secure union among the antagonists of popery, the engrossing consciousness that his struggle was for the emancipation of the Christian world, induced the great reformer to defend the use of the sword for the extirpation of heresy. Reprobating and lamenting his adhesion to the cruel doctrine which all Christendom had for centuries implicitly received, we may, as republicans, remember that Calvin was not only the founder of a sect, but foremost among the most efficient of modern republican legislators. More truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it, for the modern world, the impregnable fortress of popular liberty, the fertile seed-plot of democracy.

We boast of our common schools; Calvin was the father of popular education, the inventor of the system of free schools. We are proud of the free States that fringe the Atlantic. The pilgrims of Plymouth were Calvinists; the best influence in South Carolina came from the Calvinists of France; William Penn was the disciple of the Huguenots; the ships from Holland that first brought colonists to Manhattan were filled with Calvinists. He that will not honor the memory, and respect the influence of Calvin, knows but little of the origin of American liberty.

If personal considerations chiefly win applause, then no one merits our sympathy and our admiration more than Calvin; the young exile from France, who achieved an immortality of fame before he was twenty eight years of age; now boldly reasoning with the king of France for religious liberty; now venturing as the apostle of truth to carry the new doctrines into the heart of Italy, and hardly escaping from the fury of the papal persecution; the purest writer, the keenest dialectician of his century; pushing free inquiry to its utmost verge, and yet valuing inquiry solely as the means of arriving at fixed conclusions. The light of his genius scattered the mask of darkness which superstition had held for centuries before the brow of religion. His probity was unquestioned, his morals spotless. His only happiness consisted in his "task of glory and of good;" for sorrow found its way into all his private relations. He was an exile from his country; he became for a season an exile from his place of exile. As a husband he was doomed to mourn the premature loss of his wife; as a father he felt the bitter pang of burying his only child. Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness; no love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued year after year, solitary and feeble, yet toiling for humanity, till, after a life of glory, he bequeathed to his personal heirs, a fortune, in books and furniture, stocks and money, not exceeding two hundred dollars, and to the world a purer reformation, a republican spirit in religion, with the kindred principles of republican liberty.

A VERY TROUBLESOME CHURCH MEMBER.—Spending a night in a certain neighborhood of A——, we inquired of our host, a fair, Christian man, how the church got on, for we passed a neglected frame chapel at the cross roads.

"Oh! poorly," said he, "poorly enough."

"Why, what's to pay? You are in a thick settlement of intelligent people; able to keep a congregation and support the gospel."

"Just so," says he, "but one troublesome man has broken up the society, and keeps it broke up. It was an unlucky day for the church when he moved here. Yet he is a person of good parts, and has an interesting family. Before he came here he had troubles in the same way."

We suggested that perhaps the troublesome man's peculiarities were not consulted; indulge him a little. Maybe he wants to lead.

"Oh! as to that, we've tried him in the lead, and every way. He is not satisfied with leading, but turns round and butts the wheel-horses."

We gave it up. Our host was a farmer, and the illustration cut like an argument. David had a few of this sort in his mind when he wrote the 12th Psalm. [N. O. Ch. Ad.

The fabric of our life is formed of necessity and chance. The reason of man takes its station between them, and may rule them both. It treats the necessary as the ground-work of its being; the accidental it can direct, and guide, and employ for its own purposes; and only while this principle of reason stands firm and impregnable does man deserve to be named the god of this lower world.—[Goethe.

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"STATE OF THE DEAD"—NO. 3.

I apprehend that the decision of the question at issue between Bro. Brown and the Annihilationists, will rest upon the true meaning of the language used by the Scripture writers upon that subject. If the letter of that language is to be understood only according to what I will term its natural or material import, then annihilationism is the true doctrine. But such, I apprehend, is not the fact. And in this Bro. B. and myself agree to a certain extent. We agree, that the terms *life* and *death* are used in the Scriptures to represent states of mind, rather than duration or cessation of existence. These terms, like most of Scripture language, are representative terms. The sacred writers were necessitated to use language primarily applicable to *matter*, to describe or represent spiritual truths or ideas. Hence persons, things, places, &c., represented spiritual ideas. Melchizedek, a mere man, became a representative person; and the omission of his pedigree in the genealogical tables of the Jews, gave rise to Paul's remark, that he was fatherless and motherless, without beginning of days or end of time; and the circumstance that he officiated as a priest, without the Aaronic induction, was used to represent the priesthood of the Messiah. Thus the nation of Israel, in their deliverance from Egyptian servitude, their wanderings in the wilderness, their miraculous support, and their rest in Canaan, all represented spiritual truth. So of their ceremonial worship and observance. Thus the terms Life and Death, which apparently described existence and non-existence, were used to represent states of mind.

Bro. B. therefore most truly declares, "No part of the finally executed punishment consists in natural death; for, according to the original constitution under which man was placed, natural death, or the separation of the soul and the body, was not threatened, and could not have taken place. In the above I agree, so far as that no part of the threatened punishment for violation of the Adamic law was natural death; for natural death was evidently a consequent upon man's original constitution, and was made use of to represent the effect of moral disobedience on the soul, or spiritual death. Hence natural death is no part of the penalty which was or is attached to the violation of moral law; if we except cases under the Mosaic economy, which were merely representative. Hence the real *penalty proper* of the Divine law is to be found in the sad and terrible effects of sin in or on the soul, man's spiritual nature, the real man.

That this view of the subject is correct, may be shown from the nature of that salvation procured by Christ; for that salvation promises deliverance from the penalty of that law, and that deliverance does not include salvation from natural death, as salvation by Christ does not include preservation from natural death, and as that salvation *must* include deliverance from the penalty of the violation, it is certain that natural death forms no part of the penalty of the Adamic law. This Bro. B. admits, and argues, that "if natural death is the execution of the threatening, then no one escapes, not even the believer in Christ. Every one suffers the penalty of the law, and remission of the penalty is a boon granted to none. They may say what they please about the resurrection, and subsequent immortality, as the gift of Christ; it is clear, that believers obtain no gift at all, according to their scheme, till after they have *died*, been *annihilated*, and so satisfied the law's penalty in their own persons—a scheme which makes the whole system of redemption a perfect farce." Thus Bro. B. and myself agree, that natural death was no part of the penalty of the Adamic law.

But Bro. B. asks, "Why then is natural death inflicted, if it is not intended (in part at least) as the punishment of transgression?" And I wish the reader to weigh well the reason Bro. B. assigns why natural death is inflicted. His reason is this: "To render him (man) invisible, or to place him in prison, as a criminal (if finally impenitent) waiting for the execution of the sentence against him at the day of judgment; and natural death is the method of rendering him (mankind) invisible." The reason here given may be orthodox, but if it is, I frankly own that I am heterodox on that point.

But according to Bro. B.'s theory, that was the only way that death could enter this world; for Bro. B. expressly declares, that, if man had been punished for disobedience, according to the threatening, natural death could not have taken place at all. Therefore, according to Bro. B., natural death is neither the result of man's material constitution, nor the effect of the law of nature, nor is it the inflicted penalty entailed on man for disobedience; but it was introduced into the world merely for the purpose of arresting mankind and hailing them to prison to await their trial. Death, then, is a kind of high sheriff, commissioned to arrest and bind over to prison the race of mortals, while the resurrection must be the writ of habeas corpus for bringing the body forth to trial and judgment. "Death," says Bro. B., "was introduced under a new dispensation of grace; and when this new dispensation is finished, the separation of the soul and body will be ended, and men will be united to their bodies. When each person's probation under the new dispensation is finished, the next thing is to render him invisible, or to place him in prison as a criminal, (if finally impenitent,) waiting for the execution of the sentence against him at the day of judgment; and natural death is the method of rendering him invisible." This theory of Bro. B. seems to me as perfect a farce as that of annihilation does to him. If I understand Bro. B., he supposes that the real and proper penalty of the Adamic law was endless punishment of the soul and body here on this earth, without the possibility of dying. He says, "The constitution under which man was first placed did not recognize natural death, nor did it admit it. The death threatened was endless punishment in his (man's) whole person, soul and body; therefore natural death could not have taken place at all, had men been punished for disobedience according to the threatening." According to Bro. B., mankind would never have died, although sinners, if the Christian dispensation had not been introduced. Death, therefore, did not come by sin directly, but by Jesus Christ, or in order that the penal code of Christianity might be executed. This is surely a novel theory, but entirely without any foundation, in my opinion, either in Scripture, reason or philosophy.

Natural death is the legitimate effect of material organization, and is more or less premature, as such organization conforms to or violates the laws of its vitality. It neither destroys, annihilates, nor materially affects, the character or action of the soul, but only the mode of its existence and action. And I apprehend there is nothing in the nature of the resurrection which will ever counteract, repair, or restore natural death. (The elucidation of this I now reserve for future consideration.) But, according to Bro. B., will it not follow, that the resurrection of the body is the principal object to be attained by the mission of Christ? For, according to him, death natural was inflicted in order to make it possible for God to imprison mankind in an invisible place until the whole race had probationed themselves, when their bodies are to be raised, and then judgment is to proceed, and a final separation of the righteous and the wicked is to transpire.

Now it will be recollected, that Bro. B. maintained in his first article, that the Divine government would not have been so arranged as to require a miracle in order to execute it, as to its rewards and punishments; and yet the theory he has elaborated necessitates two miracles, of the most astounding and appalling character—one to kill every man, woman and child of the human race; the other, to raise all of them to life again. For Bro. B. expressly declares, that "the constitution under which man was first placed did not recognize natural death—nor did it admit it." Hence natural death must be a miracle. For if man's natural constitution did not admit death, then such constitution must be changed in order to permit death to enter. God, therefore, had in a miraculous manner to subvert or change man's first constitution, in order to render it possible for him to die. For, according to Bro. B.'s theory, natural death was impossible, according to the course of nature.

But farther, if the Divine government was so arranged as not to require a miracle in the case for its full execution, does not Bro. B. involve himself deeper in the mud than his annihilationist does in the mire? The annihilation theory necessitates a miracle in order to bring men to trial, judgment and punishment. But not so in Bro. B.'s. For, if I understood him, he maintains, that the full penalty threatened could have been inflicted on man, had he never died a natural death. He says, "The punishment threatened was evil to the whole man, as made up of soul and body." And, as he farther says, "Man's constitution did not admit of death," it follows of necessity, that the whole penalty could have been inflicted had man never died. According to Bro. B., man was created immortal in both soul and body, and had not God by a miracle counteracted the immortality of his body, or suspended it for a while, man would have lived here on earth for ever, suffering the penalty of the law. Therefore Bro. B.'s miraculous death of the race, was not in order to render it possible for God to punish his creatures, but to arrest and imprison them in the invisible world, for some future judgment day.

But as much as Bro. B. discards the idea of a miracle in order to execute the Divine government, his theory necessitates another, viz., for the purpose of raising to life those dead bodies which were killed by the first miracle. But even this miracle of the resurrection, Bro. B. admits, is not in order to render it possible for God to recompense his creatures, but in order that soul and body may be rewarded together. But, according to Bro. B., unless God had caused natural death, the separation of the soul and body in a miraculous manner, there would have been no need of the miraculous resurrection in order that soul and body might be rewarded together; for they were indissolubly united by their original constitution, or the course of nature. Hence, while Bro. B. ignores and discards all miracles in any case, as necessary to a full execution of the awards annexed to the Divine government, when arguing against the annihilationist, he nevertheless, in his theory, embraces two stupendous miracles—one for killing, and another for making alive—and these too when the *course of nature* would have fully executed the Divine government to all intents and purposes, had he not frustrated such execution by the interference of his miraculous death-penalty system. Now, while I truly believe the annihilation system to be based on error, and therefore not true, yet it does appear to me, that as far as consistency is concerned, it has the preference over that of Bro. B. I am, therefore, obliged to reject them both. They appear to bear a similar relation to each other that modern Calvinism does to hyper-Calvinism. One is materialism, the other materialism refined, or partly spiritualized. Both necessitate miraculous interference in order to administer the Divine government. Annihilation has one only. Bro. B. has two. Annihilationists admit the necessity of such miraculous interposition, while Bro. B. denies it.

S. S. Griswold.

Missionary Services.—Quite a large company, says the *Boston Journal*, gathered on board the fine barque Sultana, Capt. Watson, the other day, to engage in religious services appropriate to the departure of missionaries. The services were conducted by Rev. Mr. Beadle, of Hartford, and consisted of the singing of a hymn and prayer. The missionary was Rev. Mr. Pettibone. He is connected with the Armenian Mission. Miss Isabella Goodell, daughter of the well-known missionary of the American Board, goes out as a teacher in one of the mission schools. Another daughter, and also a son of Dr. Goodell, are also passengers on board the Sultana. The former goes out for health and to visit her relatives, and the latter to practice his profession—that of a physician.

FROM THE LAND OF CANAAN—NO. 1.

April 10, 1855.

My Dear Sisters,—As it is utterly impossible for me to write to all who have requested, and to whom *my heart would dictate*, I will, therefore, occasionally send a letter to the *Recorder* for you. And I am not without hope that a simple narrative of some of the events of our lives, travels, the customs and habits of the people, may give interest to the cause which is dear to my heart.

Sickness has interfered materially with our labors, wishes, and hopes; yet we feel a deepening, progressing interest in this work, as we each day witness the suffering scenes around us, and the moral and spiritual darkness which pervades the minds of this people. Mr. Saunders' health is now better; still, he is very weak, and unable to labor. I have been suffering much for several weeks past, with chills and fever; and we must inevitably leave our home for a time, hoping by this means soon to be restored, that we may resume our duties. To use every means for the preservation of our lives, is a Christian duty, which we owe to this people and to our God.

Beirut, April 14th, Hotel de Bellone,
One mile west of the city, on the sea shore.

Not having sufficient strength to ride to the mountains, we took the French steamer, at eight o'clock on the morning of the eleventh. At five o'clock on the morning of the twelfth, we were safely anchored in the bold and beautiful harbor of Beirut. At an early hour I was upon the deck, to view the surrounding scenery, which was most delightful. There lay Beirut, the ancient Berytas, surrounded by a forest of palms, cypress, mulberry, and olive groves, with the domes, minarets, and the tall stone buildings, rising in the midst of the deep green foliage of the city. On the south and east of the city are the mountains of Lebanon, with their towering heights, which are so rich in scriptural associations. The morning view of these mountains from the harbor was most charming. There they lay, with the vineyards and fields of lovely fertility upon their sides, with a wreath of snow upon their summits, tinged with the rosy tints of the early morn, which was soon illuminated by the glowing sun. As I gazed upon this wonderful picture, and its varied aspects, as the morning sun cast its "garniture of beauty" over this whole scene of grandeur and repose, I could see the true force and fitness of the figure used by the "poets of Israel and the prophets of God." How grand and suitable in its application is that used by Solomon, when, referring to our Saviour, he says: "His countenance is as Lebanon." How exalted and beautiful are the strains of Isaiah, when he compares the Gospel of Christ to the fruitfulness of these mountains, and says: "The glory of Lebanon shall be given unto it." How often David sang of these mountains, and of their fruits and cedars. Moses had heard of the beauty of these mountains, "and longed to see them before he died." How earnestly he prayed, "O Lord God, I pray thee let me go over and see the good land that is beyond Jordan, and that goodly mountain, Lebanon." Jeremiah and Hosea also use these mountains to illustrate the future glory of Israel, and the truths of Heaven.

April 17th.

We find the change a benefit, and our strength increasing. Mr. S. hopes to be able soon to visit Tyre and Sidon, which is about ten hours' ride from Beirut, and is said to be a fine section of country. It is also said that many of the plantations can be watered by the mountain streams. If this be true, it must save much expense in irrigation. To-day we have been to the city, to see some of the remains of antiquity. Saw an ancient castle, erected by Augustus, at the time he made this a Roman colony. Saw three ancient columns, enclosed by a high wall, called in Arabic, Rajal el Arbaron, or the forty men. Here one of the ancient guards was stationed. Saw some of the architectural remains which were erected under the Emperor Justinian, who styled this city "the nurse of law," on account of its excellent schools. From there we went to see one of the "magnificent baths erected by Agrippa, the grandson of Herod the Great." The floors of this bath are remarkably handsome; they are curiously laid in various figures, of variegated marble and other beautiful stones, highly polished. In the center of the first room which we entered was a beautiful marble fount, sending out jets of pure water, which is brought from the mountains of Lebanon. On our way to the south gate, we saw a number of rooms where the Arabs were weaving silk girdles for the waist. I can scarcely conceive how such beautiful textures can be produced by such coarse and clumsy machinery. We went into a little cemetery near the south gate, outside the wall; there I read the names of Mrs. Wolcot, Mrs. Smith, Rev. Pliny Fisk, and a number of other Americans. We took a circuitous path homeward through the gardens outside of the wall midst which are the dwellings of the French, English, and Americans. We saw a company of Druse women, who wear a most singular ornament on their heads, a conical tube of silver, from one and a half to two feet in length, set at an angle of about forty-five degrees, pointing forward; over it is thrown a white muslin, which they wear for a veil; this, falling over their shoulders, and reaching to their feet, entirely covering their form. They invited Martha and myself to a seat on a terrace with them. After assuring them that our gentlemen (Mr. S. and our teacher) would not come up without an invitation, they threw back their veils, to show us their jewels, diamonds, and strings of gold coins which they wear on their heads, necks, arms, and about their waists. I was surprised to see the value of the ornaments worn by these women. Passed a large barrack, where were many cannons, some of which were used yesterday for the purpose of saluting the Duke of Bravant, son of the Belgian King, who arrived here yesterday afternoon in an Austrian steamer furnished by the Pasha of Egypt for him, the Duchess, and his suite. We met him this morning, mounted upon a fine Arabian horse, in plain European dress, with his guard and a large procession of citizens on foot. He is young and prepossessing in his personal appearance.

April 23d.

We have had many kind invitations to vist the American missionaries here, but have hitherto declined them, on account of my having a return of chills and fever. This morning Dr. Smith called to see if I had strength to ride to his house. Soon the servant came with the donkeys, and took us up a narrow winding path to their beautiful residence on a hill south of the city. We met there the Rev. Isaac Lounds, agent of the British and Foreign Bible Society. Mr. Saunders gave him a list of Bibles of different languages, which he will send to us for distribution. Dr. Smith is now making a new translation of the Arabic Bible, those now in use being Catholic. He has published several controversial works in Arabic. Their printing press has been in operation about sixteen years; their fine steam press one year, which is a wonder to this people. The missionaries here are feeling rather depressed at present. The school at their female seminary is now suspended, on account of the ill health of Dr. De Forest, who is now absent with his family. Other members of the mission have been obliged to leave on account of sickness. The kind attention received from these missionaries in our loneliness and debility, has been very cheering to us. Mr. Smith, our former consul, whose residence was here, has left for America. Mr. Wood, our present consul, has gone to Jerusalem. He dined with us when on his way there. We were much pleased with his gentlemanly and Christian deportment.

Beirut is the seaport of Damascus, and indeed for all of this part of the coast. Silk, oil, and wheat, which are the product of the country, are brought from Damascus and the surrounding towns and cities on camels, and exported from here. Beirut is one hundred years at least in advance of Jaffa, in point of civilization and improvement. This is owing, no doubt, to the establishment of many European mercantile houses, and also to the direct effort of the American missionaries, who have been laboring here successfully for the last twenty-five years; during this time the population and the prosperity of the place have greatly increased. The number of inhabitants is estimated at present to be over forty thousand. It is our most earnest prayer, that God may soon give us strength to resume the labors which we love. We may not live to see the change in this people which we daily pray for, yet it will come; every promise of God is sure and steadfast, and the world will soon see that God rules, and this land will become the "glory of all lands."

Martha Saunders.

PRESBYTERIANISM AND CONGREGATIONALISM.

For some time past a spirit of rivalry has been growing among the Presbyterians and Congregationalists of this country. At the recent meeting of the New School General Assembly, in St. Louis, this spirit manifested itself, not only in the election of officers to take charge of the various denominational interests, but in the department of missions, as will be seen by the following paragraph, which we copy from a report of the meeting in the *Independent*:—

"There has been for some time a disposition to complain of the relations of the American Board of Foreign Missions with the Presbyterian Church; especially on the ground that sufficient facilities were not given for the formation of Presbyteries among the missionaries, and for the organization of Presbyterian churches among the converted heathen. These complaints came out to-day in full force, and occasioned quite a spirited debate. It was charged that, although the Presbyterians of this country have contributed about two millions of dollars to the treasury of the American Board, yet not a single Presbyterian church has been formed by the missionaries, but the mission churches are of a Congregational character; that an attempt by missionaries at Madras to form a Presbytery had been prevented by threats from the Board, that they should be scattered if they persisted in their design; that there was a ~~determination on the part of the Board~~ utterly to prevent the formation of Presbyterian organizations on missionary ground; and it was declared by several, that coöperation could not be continued unless the Board would consent to recognize the rights of the Presbyterian Church in these matters. A few persons replied, defending the course of the Board, and deprecating the sectarian spirit that was exhibited in the Assembly; but, although no definite action was taken, nor any indeed proposed at present, yet the weight of influence in the Assembly was decidedly in favor of the complaints that were made against the Board, and on the part of most—if, indeed, I should not rather say all—of the prominent members, there seemed to be an anticipation of the time when all the missionary labors of the Presbyterian Church, at home and abroad, should cease to bear any connection with Congregationalists, and be carried on by ecclesiastical and exclusively Presbyterian organizations."

DANGER OF CENTRALIZATION.

In the Baptist denomination, for some time past, there has been expressed much fear of the influence of Boards for carrying forward benevolent operations. In the Presbyterian Church, also, as we see by our exchanges, the subject is beginning to be agitated. *The Presbyterian*, a leading paper in the Old School interest, has an article upon the policy of the church in this respect, which sternly rebukes the fault-finders. The following paragraph will bear copying:—

"Then, again, it is urged that centralization of power must be the result of such institutions. This may be a good theme for verbose oratory, but in the view of common sense it has no weight. Where there is a Board, there must, of course, be influence; for it supposes the cordial and hearty coöperation of a body of skillful, practical men, who will strive to make the institutions entrusted to them powerful and influential. And is such centralization to be feared, so long as it is not abused? Is not its tendency to benefit the church at large? Is it not power, collected at a point, to be radiated to the circumference of the church? Would opponents be better pleased that the management of our Boards should be so slovenly and sleepy, that there should be no power to benefit the church and awaken their jealousy? All our Boards have power; if they had not, they should be abandoned; but has it ever been proved, or even alledged, that they have abused their power for personal or party purposes? If maladministration is charged upon them, that suggests a plain course, 'the law is open, and there are deputies; let them implead one another.' The charge may be made, the culprits arraigned, and the 'matter shall be determined in a lawful assembly.' In other words, the General Assembly has the full power to correct all abuses, although it may be unable to take cognizance of indistinct inuendoes and groundless complaints."

TO D. E. M.

Dear Sir,—In your dissertations on Geology, you have stated the following as demonstrated facts:—

1. That the stratified crust of the earth is at least ten miles thick.

2. That the solid crust is fifty miles thick, and below to the center the earth consists of melted lava.

3. That by the use of Wm. Herschel's telescope, stars can be seen so distant that their light would not have reached the earth short of two millions of years, which would place them distant from the earth something more than twelve quintillions, one hundred and nine quatrillions, eight hundred and twenty-four trillions, allowing light to travel one hundred and ninety-two thousand miles in a second of time.

As the above are declared to be demonstrated truths, and not theory, please to give the demonstration, and not hypothesis.

I would further ask, Does it follow, as a demonstration, that because trees now grow from seed, and a hundred years or more are required to bring them to maturity, that God did not create trees at maturity before they grew? See Genesis 2: 5. More anon.

No Scio.

The Case of Pardon Davis.—Attention is called to the resolutions of the Eastern and Central Associations, relating to Bro. Pardon Davis, that in our public congregations on the last Sabbath of this month special prayer should be offered in his behalf, that he may be restored to liberty. May we not presume, that all of our sister churches will join, with one heart and one voice, in earnest prayer to God, that he will interpose in behalf of our persecuted brother, and immediately bring him forth out of prison? We have good encouragement to pursue this course. Jesus Christ says, (Matt. 7: 7,) "Ask, and it shall be given you;" again, (Matt. 18: 19,) "I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Yes, "*it shall be done.*" If we do our part, God will do his. 1 John 5: 14—"And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us." And James says, (ch. 5: 16, 17, 18,) "The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months; and he prayed again, and the heavens gave rain." We find also, Acts 12th, that Herod, in persecuting the church, imprisoned Peter. "But prayer was made without ceasing of the church unto God for him." God heard their prayers, and set him at liberty. God will still hear, and he will do whatever is for the best; and, if necessary, he will cause an earthquake or send an angel from heaven to accomplish his purpose. Let us then call upon God "*without ceasing*" in behalf of Bro. Davis, both in our congregations and in our closets, till he shall answer our importunities.

Resolution on the American Tract Society.—At the recent annual meeting of the Middlesex Association of Congregational Ministers, the following resolution was adopted:

Resolved, That while we entertain sentiments of the highest regard for the American Tract Society, we cannot, as friends of the Redeemer's Kingdom, but express our decided disapprobation of the policy of its present Executive Committee in regard to the sin of American Slavery.

The Anniversaries at Alfred Academy.—The approaching Anniversaries of Alfred Academy and the Literary Societies connected with it, are regarded with peculiar interest.

On Monday, the 2d day of July, the Literary Festival of the Alleganians will commence at 10 o'clock A. M. At 2 o'clock they will be addressed by the Rev. Mr. Beecher, of Elmira, N. Y. In the evening, the public examination of the Music Class will occur.

On Tuesday, the 3d of July, the Orophilians will hold a public session, commencing at 9 o'clock A. M. At 2 o'clock they will be addressed by the Hon. J. R. Giddings, of Ohio, on "*The Higher Law: its application to the whole conduct of man, with its rewards and penalties.*" The Society will also be addressed by Mr. Solon O. Thatcher, of Union College.

On Wednesday, the 4th, the usual anniversary exercises of the Academy will occur, which will be closed by an address to the graduating class by Prof. D. Picket, and the delivering to them severally their diplomas.

N. V. Hull.

De Ruyter Institute.—We have received a Catalogue of the Officers and Students in DeRuyter Institute during the year ending June 26, 1855, from which we learn that the number of students in attendance was 180, of whom 98 were ladies, and 82 gentlemen. The Faculty consists of Henry L. Jones, A. M., Amos R. Cornwall, A. B., Miss Josephine Wilcox, Mrs. Sarah E. Jones, Miss Sarah Elizabeth Shippey, and Mrs. Barbary A. Cornwall. The present term closes on the 26th inst., and the Fall Term commences August 29, 1855. The prospects of the school are said to be very encouraging.

Revision of the Scriptures.—The General Assembly of the Presbyterian Church, while in session at St. Louis, adopted the following Minute, prepared by a Committee, respecting the movements for a revision of the Scriptures:—

The committee had received an overture from the Synod of Missouri respecting the common version of the Bible. Said movement set forth the fact that strenuous efforts have been made for years, and are now made, especially in the West, to destroy confidence in and set aside our common and most excellent version of the Bible, as very defective and sectarian, and to introduce a new one. It moreover sets forth that we as Presbyterians, have been misrepresented, and the idea conveyed that some of our ministers favor the scheme. Our silence on the subject has resulted in creating the suspicion among some of our people that the common version of the Bible is not worthy of confidence. Therefore,

1. *Resolved*, That we have unshaked confidence in our common version, and our firm belief, that a better one is, on the whole, for common use, cannot be had.

2. *Resolved*, That we deprecate the incalculable evils that would inevitably result from such an attempt by any denomination or denominations, to introduce a new version; destroying as it would confidence in our common version; ejecting it from our schools; opening the way for conflicting, sectarian versions, and sadly wounding and marring our beautiful Protestantism.

3. *Resolved*, That in the judgment of this Assembly not one of our judicatories, and not one minister, approve or sympathize with this injudicious sectarian movement.

4. *Resolved*, That our ministers be careful in expounding the word publicly, so to expound as to inspire and sustain confidence in our excellent version, as truly the word of God; believing as we do that the honest hearted inquirer, searching after the truth with a teachable spirit, will find it.

The Law concerning Pews.—The following decision relates to the State of Pennsylvania, but the same principle would probably be adopted by the Courts in other States. As bearing upon questions often arising upon the repairing or removing a church building, it is worth remembering:—

"The Third Reformed Dutch Church of Pennsylvania, having brought an action against the executors of a deceased pew-holder for arrears of pew rent, an elaborate decision of the matter has been given by the Supreme Court of that State. The Court held that the English law relating to pews can have no general application here. Religious congregations were here all voluntary associations, and each governed by rules of their own, so that legal decisions generally took the laws and customs of a church as their guide. A pew right, it was further stated, is not of such a character as to prevent an absolute sale of the church edifice, either by contract or by judicial process; by itself it was never known as a subject of taxation; if the edifice burns down the pew right is gone; it does not prevent the society from tearing down and rebuilding the edifice, or from altering the whole interior arrangement of it; it does not authorize the pew-holder to change and decorate the pew according to his fancy, or to cut it down and carry it away; and it gives him no right to the ground on which it stands. As property, it is so conditional and impermanent that it cannot be called real estate, and it must necessarily pass to the personal representative."

Missionary for Jerusalem.—At the meeting of the Established Synod of Glasgow and Ayr, Dr. Ayton, Corresponding Member, submitted an overture to the General Assembly, praying that measures should be adopted with the view of appointing a missionary to labor at Jerusalem for the conversion of the Jews. The present was a favorable time for the establishment of such a mission; the Jews were pressing in great numbers into Jerusalem, and it was difficult to tell what the events of a few months might produce. The Reverend Doctor subscribes £100. The overture was unanimously adopted.

The Minutes of the Seventh-day Baptist Eastern Association are printed. Parcels will be put up for each church in the Association, and forwarded by the first opportunity. Meanwhile send for them if you can.

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N. V. HULL.

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RELIGIOUS INTELLIGENCE.

Dr. Hall, in his medical journal, asserts that one great cause of dyspepsia in ministers is eating too soon after preaching. For two or three hours the tide of nervous energy has been setting in strongly towards the brain, and it cannot be suddenly turned towards the stomach; but the mental effort has occasioned a feeling of faintness or debility about the stomach, and a morbid appetite; and if food is taken at all largely, there is not the nervous energy there requisite to effect its digestion, for the brain will be running over the discourse.

Roman Catholic Governments are not the only ones guilty of religious intolerance. In Lutheran Sweden the Government has issued an edict against certain Baptists who have refused to have their children baptized, in which the gens d'armes are instructed to seize the infants and see that the rite is performed. A law has also been passed heavily fining any one who is not an ordained priest for administering the Lord's Supper, and also mulcting those who receive it from such a person.

The friends of Dr. Dick, the gifted author of the "Christian Philosopher," and kindred works, have been for some time assiduous in their efforts to get from Government a small annual tribute which might aid in comforting the declining years of one who has produced many works of enduring excellence, but which unfortunately are not so extensively read as their merits entitle them to be. The labors of these gentlemen have now been rewarded by the Lords of the Treasury conferring on the venerable Dr. Dick the munificent pension of ten pounds!

The Boston *Transcript* says: Rev. John Sawyer, of Garland, Me., who is now within a few months of one hundred years of age, is at the Marlboro' Hotel, in this city. He is on his way to revisit the scenes of his childhood, in Hebron, Connecticut, from whence he removed some eighty-eight years ago. "Father Sawyer," as he is called, is a graduate of Dartmouth College, of the class of 1783, and has been in the minisiry as pastor and missionary nearly seventy years.

The Rev. Dr. Todd, Cong., of Pittsfield, Mass., has been compelled by ill-health to suspend his pulpit labors, and his Society has voted him leave of absence for four or six months. He has gone to Saratoga, and may possibly take a trip abroad. Some members of the Society have made up a purse of $1100 as a present to the doctor, who has preached 27 years, 13 of them to the present congregation.

J. Hosford Smith, Esq., for many years Consul for Syria, resident at Beyrout, returned to this country with his family, recently. Mr. Smith has been greatly useful during his consulship abroad, and has secured the highest respect and regard of the missionaries and American travelers, who have enjoyed his assistance and society. He was dismissed by President Pierce, to give place to Rev. Henry Wood, of Concord.

The *Home and Foreign Record* states that there are now almost 300 theological students connected with the Old School Presbyterian Assembly, making a supply of about 100 per year. The average loss by death has been 40—leaving 60 as the actual annual increase of ministers. But the annual increase of churches is 97, so that nearly 40 churches a year will be unprovided with ministers, even if no provision be made for foreign lands.

In Glasgow and Edinburg, and in other parts of Scotland, where a Romish population is found, there is a general and happy movement going forward for making known the gospel to Romanists; tracts are prepared and distributed; theological students spend their long vacations in laboring for them, and associations are formed for the support of such movements.

The sum of fifteen thousand dollars has been raised to endow the Episcopal Theological School of Virginia. This institution has given a bishop to the diocese of Louisiana, and missionary bishops to China and Africa; has furnished clergymen for every diocese in the Union, and has sent forth all the American Episcopal missionaries now in foreign lands.

The following legacies to various Religious Societies have been left by Ansel Pratt, late of North Weymouth:—American Bible Society, $5,000; Massachusetts Bible Society, $3,000; American Tract Society, $2,000; and the residue of his estate, probably $8,000, to the American Board of Commissioners for Foreign Missions.

The late Abner McGhee, of Ala., previous to his death, made the following liberal donations:—American Bible Society, N. Y., $50,000; McGhee College, Ala., $10,000; Samaritan Fund, Alabama Conference, Methodist Protestant Church, $10,000; Alabama Bible Society, Montgomery, $10,000.

A letter from Camden N. J., speaks of a precious revival with which the Baptist church in that place has been recently favored. The pastor, Rev. John Duncan, formerly of Lowell, Mass., has baptized fifty-nine, and others are inquiring for the way of life.

The printing of the Protestant Bible, which had been commenced at Madrid, has just been prohibited by the authorities; while demonstrations are made in the northern provinces of the country against that part of the Constitution which sanctions liberty of worship.

A little church at Atlanta, Ill., consisting of only nineteen members, all in moderate circumstances, pledges itself to pay into the treasury of the American Missionary Association, yearly, toward the support of a missionary in Africa, $200.

The *Recorder and Register* reports interesting revivals in Clifton Park, and Fort Ann, N. Y. The church in Fort Ann has received to membership 84 interesting converts, 61 of whom were received by baptism.

The Mayor of St. Louis has issued a proclamation ordering the closing of all confectionary stores, barber shops and segar stores, and stopping the sale of Sunday papers on the Sunday.

Fifty-five young Abyssinians and negroes, selected by Austrian priests, have left Egypt for Italy, where they are to be educated as Roman Catholic missionaries.

Reuben Dunn, of Waterville, Me., has given $7000 to aid the Methodist Biblical Institute at Concord, N. H.

Anthony Burns has gone to Oberlin, Ohio, where he is to receive an education, in Oberlin College.

THE RIGHTS OF SCHOOL-MASTERS AND PARENTS.—A case of considerable interest was tried before Justice Ladd, of Cambridge, Mass., recently. A citizen of Newton, was complained of for an assault upon the master of a school of that place. It appeared that the master was in the habit, as is now the general custom, of keeping the child of defendant, with other scholars, after school hours, to learn her lessons, which had been imperfectly recited during school hours. The parent, believing that the detention was illegal, went to the school-house and demanded his child. This was after regular school hours. The master said the child should go as soon as she had recited her lesson. The parent attempted to enter the school room to take his child, but his entrance was resisted by the master, and the assault upon the master was the result. The court ruled that the keeping of a child until the lessons of the day had been perfected, was legal; that the parent, in attempting to enter the school room, in opposition to the will of the master, was in the wrong; that a child placed at school by the parents is under the control of the master until regularly dismissed; and that a parent cannot withdraw the child from school during the day against the master's will, except through the intervention of an officer and the school committee. The defendant was fined $30 and costs.

THE NEW SCHOOL PRESBYTERIAN ASSEMBLY AND SLAVERY.—An exciting discussion upon the subject of slavery occurred in the New School Presbyterian Assembly, which recently convened at St. Louis. The discussion arose upon the presentation of a report by a committee appointed at a meeting of the Assemby held at Buffalo last year. The report re affirms the declaration of previous General Assemblies as to the sinfulness of slavery; exhorts northern men to discuss it more temperately, and southern Christians to do all they can for its speedy removal; also provides for the appointment of a committee, to report at the next General Assembly, what are the constitutional powers of this body in regard to it. The question was upon the adoption of the report. Some gentlemen took the ground that slavery is not sinful; others, that the Assembly had no constitutional control of the matter, and others that the report was not so deprecatory as it ought to be upon the subject. Good feeling, however, prevailed throughout, and the report was finally adopted by a large majority.
[Watchman and Reflector.

THE LIQUOR EXCITEMENT AT PORTLAND, ME.—The Portland *Advertiser* contains a full report of the trial of Mayor Dow, on a charge, under the new law, of having liquor in his possession, with intent to sell the same in violation of law. The Justice, (Carter,) after a careful review of the testimony, gave his decision in the case as follows:—

"From the whole evidence, the Court finds that these liquors were ordered by a committee chosen by the Board of Aldermen for that purpose—that they were ordered for the City Agency and lawful sale; that they were sent marked and invoiced to the City Agency; that they were placed in the room which had been appropriated for the City Agency, and found in the possession of the City Agent, legally appointed previous to this complaint. From these facts the Court decides that they were not kept by the defendant with an intent to sell in violation of law, and that he is not guilty of the charge made against him in the complaint. It is ordered, therefore, that he be discharged, and that the liquors seized by the officer be returned to the City Agent from whom they were taken."

DECLINE OF UNITARIANISM.—The religious census of England gives 229 Unitarian congregations, with 29,612 hearers—about 120 each. The Secretary of the British Unitarian Association reports—"Not only are there upwards of thirty of our congregations of some standing in want of ministers, but the number of such vacancies is rapidly becoming greater, from the removal of some of our brethren by death, and the secession from the pastoral office of others, who seek in other professions and pursuits for employment more congenial with their tastes, or for the means of a decent livelihood, which their ministerial sphere seemed unable to yield them."

OPEN-AIR PREACHING.—It is expected that preaching in the open air will be quite common in England this summer. The Bishop of Winchester has recently recommended all his clergy who are able, to go out of their churches and preach to the people in the streets at suitable times; and Canon Miller has declared his belief that it is the only way of getting hold of the minds of the multitude. An "Open-air Mission" has been formed in London, with a barrister at its head, having for its object to employ working men to preach, paying them a small sum for each sermon. The London City Mission also allows a portion of its missionaries to preach in the open air.

EAST NEW JERSEY BAPTIST ASSOCIATION.—The annual meeting of this body closed at Holmdel, N. J., June 5th. The Association now embraces 42 churches, with a membership of more than 5,000. The increase in numbers during the year was 137, about 300 having been added by baptism. Upwards of $13,000 were reported as given to benevolent objects. The cause of ministerial education engages much attention, and after an appeal for increased contributions on behalf of the Education Society, a collection was made of more than $200. Next year the body holds its session with the church at Bloomfield.

PURCHASE OF AN EPISCOPAL MEETING-HOUSE.—The Baltimore *True Union* thus speaks of Baptist church extension in that city:—

"Our readers will be pleased to learn that the Executive Committee of the Baltimore Baptist Church Extension Society have agreed to purchase the Episcopal meeting-house in Lee Street, known as St. Stephen's. It is a neat edifice, 42 by 60 feet, with a recess pulpit, and dressing-rooms and lecture-room in the rear, 30 by 42 feet. It is furnished with gas, chandeliers, carpets and organ, and, what is strange, with a *Baptistry* beneath the pulpit."

European News.

The steamer Atlantic, with European news to June 2d, one week later, arrived at New York on the 13th inst.

The war news brought by this arrival is the most important that we have received since the passage of the Alma. Intelligence by last steamer announced that after two nights of sanguinary conflict, the French had driven the Russian garrison from a strong position of defense before Sevastopol, and had themselves occupied it. The loss of both sides was little less than eight thousand men. Since then, two most important strategic movements have been effected by the Allies, with complete success. The first was the seizure and occupation of the Russian position on the Tchernaya, which was effected with but little loss, the enemy retiring before the allied advance. The other success was yet more important, being nothing less than the capture of Kertsch, the destruction of the Russian squadron and fortifications there, and the obtaining of entire possession of the Sea of Azoff, on the waters of which the allies have now fourteen steamers. The enterprise was accomplished without the loss of a man, the Russians having themselves destroyed their defences and retired. The telegraph wires being exclusively in the hands of the Government, ten days must elapse ere the public can learn anything beyond what the War Department chooses to dole forth, but the possession by the Allies of the important station of Kertsch, whence the garrison of Sevastopol drew most of their supplies, must exercise a speedy influence on the siege. There were rumors of another great battle having been fought at Inkermann, but the statements want confirmation.

From Spain we have accounts that the Carlist insurrection is checked; but the Government has been compelled to apply to the Cortes for additional powers.

Seven hundred and forty-six Russians are prisoners in the hands of the English, while the Russians have but 108 private men and 10 officers belonging to the British.

Miss Nightingale had been laid up with fever, but was recovering.

Letters from the Sisters of Mercy, of which there are 63 within Sebastopol, portray in lively colors the scenes of carnage they have to witness, and give a romantic account of their celebrating divine worship in the Malakoff Tower, while it was under the fire of the enemy, in the recent bombardment.

The Russian Government has issued a supplementary ukase, which commands all the peasants in the State dominions, from 30 to 35 years of age, to be included in the levy lately ordered in the 17 Western Governments. The Emperor Alexander, in a speech to a deputation of the inhabitants of Cronstadt, said: "Pray the Almighty to grant us peace, and trade will flourish again."

The King of Portugal and his brother are in Paris. Victoria is also expected there very soon, with the Lord Mayor as her *avant-coureur*. Some signs of discontent and even partial riots for bread having manifested themselves in the *faubourgs*, Napoleon III. gives the *ouvriers* a free admission once a week, on Sundays, to the Exhibition; so the number of visitors, generally below 10,000, rose last Sunday above 100,000—a small number, after all, considering the *cheapness* of the admission.

Vesuvius is calm again. Its rage ruined some small farm-houses, a few cottages of the rich and the poor, and now all is quiet again.

Madrid dates of 30th state that the insurgents at Caspi and Alcanitz were defeated on the 28th. Two leaders and a priest were shot. The provinces were tranquil.

Intelligence from Burmah is unfavorable to the prospects of peace. Reports mention the occurrence of another Palace revolution, which terminated in unseating the King and elevating the heir-apparent to the throne.

Dates from Shanghai are to Feb. 9. All was quiet there, and the troops having been withdrawn toward Nankin, the country around was resuming its former tranquillity, and the city was being fast rebuilt. In the interior, however, matters had assumed an unfavorable change. The Nankin insurgents had commenced the season's operations by an inroad into the green tea districts, and the capital, Kwei-chow-foo, had fallen into their hands. Fears were entertained that they might continue their course to Hang Chow-foo, which would enable them to stop the export trade of Shanghai.

Said Pacha, Viceroy of Egypt, has given orders for the construction of the railway across the Isthmus of Suez—84 miles. The rails will be sent from England, and the work will be executed by the Pacha's own French engineers.

A contract is said to have been entered into with L. Gisborne, for a telegraph from Constantinople to Egypt.

Official accounts state the total number of lives lost in the earthquake at Broussa, Feb. 26, was 649, viz.: 445 in the first shock, and 204 in the second. Besides this loss of life, one-fifth of the city was destroyed by fire.

Know-Nothing Platform.

There was a National Convention of Know-Nothings in Philadelphia, last week, in which the question of North and South was agitated. A pro-slavery platform was first adopted; after which a large body of the northern delegates held a meeting and adopted the following platform, addressed to the people of the United States:—

The undersigned citizens of the various States, assembled at Philadelphia on this 14th day of June, 1855, feel constrained, under the existing state of affairs, to affirm the following principles:

First—The unconditional restoration of that time-honored Compromise known as the Missouri Prohibition, which was destroyed in utter disregard of the popular will—a wrong no lapse of time can palliate, and no plea for its continuance can justify; and that we will use all constitutional means to maintain the positive guarantee of its compact, until the object for which it was enacted has been consummated by the admission of Kansas and Nebraska as free States.

Second—That the rights of settlers in Territories to the free and undisturbed exercise of the elective franchise guaranteed to them by the laws under which they are organized, should be promptly protected by the National Executive, whenever violated or threatened, and that we cannot conscientiously act with those who will not aid us in the correction of these National wrongs, and will not even permit their fair consideration and full discussion.

Third—We further declare our continued and unalterable determination to use all honorable efforts to secure such a modification of the naturalization laws, aided by such elevation of public sentiment as shall preserve the true interests of the nation, and shall guarantee the three vital principles of a Republican Government, spiritual freedom, and free Bible schools—thereby promoting the great work of Americanizing America.

Fourth—That we invoke the arm of legislation to arrest that growing evil—the deportation by foreign authorities of paupers and convicts to our shores—and that, as our National Constitution requires the Chief Executive of our country to be of native birth, we deem it equally necessary and important that our diplomatic representatives abroad should also possess no foreign prejudices to bias their judgment or to influence their official action.

SUMMARY.

The State Auditor of Indiana notifies holders of the circulating notes of the Merchants' Bank of Lafayette, Merchants' Bank of Springfield, Green County Bank at Bloomfield, Government Stock Bank at Lafayette, Laurel Bank at Laurel, Bank of Connersville at Connersville, Wabash Valley Bank at Logansport, Bank of T. Wadsworth of Hartford, at Michigan City, to return the same to the office for cancellation, on or before the 15th day of July next, that the outstanding circulation may be determined as accurately as possible, and a *pro rata* dividend thereon declared. Certificates for the amount returned will be issued, and the dividend on the respective banks paid upon the presentation of the certificates at the Auditor's office, after the 15th of August next.

Prof. Agassiz announces his intention of publishing the results of his investigations into the Natural History of the United States, in ten quarto volumes, of three hundred pages or more each, copiously illustrated by plates and engravings, in the best style of American art. His unwearied studies and researches during the last eight years, have collected a vast amount of material but in order to give increased value to the great work in point of accuracy and completeness, he proposes to publish one volume annually for the next ten years.

A dispatch dated Lafayette, Ind., Wednesday, June 13, says: This being the day that the Prohibitory Liquor Law goes into effect, the Temperance party had a grand celebration in this city. The attendance from the surrounding counties was very largo, and the proceedings were exceedingly harmonious and enthusiastic. An oration was delivered by Rev. S. L. Breckenridge, and addresses were made by several other speakers. The city was illuminated, and there is every determination manifested to execute the law.

Among the cases recently tried in the Circuit Court of Botetrout, Va., was one for a breach of marriage contract between Miss Elizabeth Canode and George Robinson. The jury rendered a verdict of $1,500 damages in favor of the plaintiff; but the Judge considered the amount excessive, and required the plaintiff to remit $500. Judgment was therefore given against the defendant for $1,000.

The schooner Experiment capsized near St. Joseph Harbor, Lake Michigan, on the 1st. The Captain (Jennings) and two seamen were drowned. The wreck, bottom up, was discovered next day, and in chopping a hole into the cabin, Mrs. Capt. Napier, of St. Joseph, with her son, aged 15, and the mate, were rescued. They had been 15 hours in the water up to their waists. An infant of Mrs. N. was drowned.

Mr. Joseph Wilde, a dealer in confectionery, &c., in Lawrence, Mass., has been convicted of three sales of liquor and sentenced to pay the three fines named in the statute as the minimum, amounting to eighty dollars and the costs, and to be committed to the House of Correction 140 days. Mr. Wilde did not appeal, and was committed to serve out his sentence.

The drawings contributed by the royal children of England to the London exhibition of amateur works of art, in aid of the patriotic fund, were sold lately. The Princess Royal's drawing was purchased for 250 guineas. The Prince of Wales' brought 55 guineas, and the remaining drawings, by the Princess Alice, Princess Helena, and Prince Alfred, 30 guineas each.

We learn from a private letter from Martinsburg, Virginia, that some abolition emissaries succeeded, on Friday evening last, in enticing from the residence of Hon. C. J. Faulkner six of his slaves. After the slaves had been run off, the telegraph wires east and west of Martinsburg were cut, to prevent the transmission of intelligence.

An epidemic prevails among the horses in Maine, Canada, and the northern parts of Vermont and New Hampshire. It is called the Stomach Staggers, and is supposed to have originated from some poisonous plants mixed with the meadow hay which has been extensively used.

At a recent meeting of the Common Council of Boston, an order was passed whereby every member of the City Government was forbidden to order or furnish any spirituous liquors at any meeting or entertainment of any Committee or Board of the Government.

The number of applications received for Bounty Lands during the month of May was 45,500. The total number of applications that have been received is 158,800, the total number acknowledged 75,000—and the total number of warrants issued 1,260.

The balance in the national treasury is reduced to eighteen and a half millions of dollars, being a falling off from the highest point of accumulation last September of more than ten millions of dollars.

Dr. Mengan, of Vanderburg, Indiana, going home intoxicated, recently, accidentally fired his house, which was destroyed, and he perished in the ruins. His family was absent at the time.

The Cherokee Indians are said to be in great distress, from a scarcity in breadstuffs and other necessaries of life. A recent account mentions the death of three of them by starvation.

Six slaves, a woman and five children, belonging to the Hon. C. J. Faulkner, of Berkeley Co., Va., ran off last week, and are supposed to have gone to Ohio or Pennsylvania.

It is said that there are 400 men at work on the Hoosac Tunnel. In the meanwhile, the road between Troy and Greenfield is to be completed and run as soon as possible; passengers being carried by stages over the Hoosac mountains.

A man in Cincinnati pays $20 fine every Monday morning for selling soda on Sunday. His receipts on that day are something over $80, on which there is a profit of $60, which, after paying the fine, leaves a clear gain of $40.

Meetings have been held in Nebraska city, N. T., to consult upon measures to build a railroad from the eastern part of Iowa through the southern tier of counties in that State to the Missouri river, at some point opposite Nebraska.

The Presbyterian General Assemblies, both old and new school, have resolved to hold their next annual session in the city of New York. This conjunction has not occurred before since the dissolution.

Cronstadt, the Port of St. Petersburg, which lately had thirty thousand inhabitants, has been razed and leveled, none but public edifices remaining, and has been turned into one vast fortification and camp.

At Barnum's Baby Exhibition there were, on show, one hundred single babies, and forty-three twins, triplets and fat children. There were seven sets of triplets and eleven sets of twins.

A paper published at St. Catharines, Canada, states that Mr. Stevenson, of the Mineral Springs, has been notified to have rooms ready for President Pierce and family in July.

The commencement at Williams College occurs this year August 15. Prof. Park, of Andover, is to address the Mills Theological Society, and Henry Ward Beecher the undergraduates.

The New Jersey State Agricultural Society will hold its first annual exhibition at Camden, opposite Philadelphia, on the 19th, 20th, and 21st days of September.

John P. Hale is to deliver the oration in Lawrence, Mass., on July 4th; arrangements are making there for quite a celebration.

The Rutland *Herald* says there are seven hundred men constantly employed quarrying marble in Rutland county, Vt.

John Stetson, Jr., of Boston, ran five miles at Lawrence, on the 6th inst., in 27 minutes and 50 seconds, winning a purse of $200.

Two hundred and eighty-seven deaths by cholera occurred in New Orleans during the week ending the 4th inst.

New York Markets—June 18, 1855.

Ashes—Pots and Pearls $6 00.

Flour and Meal—Flour 9 00 a 9 50 for State, 9 37 a 9 62 for mixed Western, 9 50 a 9 75 for common to good Ohio, 11 00 a 12 75 for extra Genesee. Rye Flour 7 25 a 9 00. Jersey Meal 5 00.

Grain—Wheat 2 44 for white Canadian, 2 50 for white Michigan. Rye 1 80. Oats 58 a 64c. for State and Western. Corn 97 a 1 01 for common to good Western mixed.

Provisions—Pork 15 00 for new prime, 17 87 a 18 00 for new mess. Beef 9 25 a 10 00 for prime, 10 50 a 12 50 for country mess. Lard 10¼ a 10¾c. Butter 14 a 18c. for Ohio, 17 a 22c. for ordinary to good State. Cheese 5 a 10c.

Hay—1 00 a 1 12 per 100 lbs.

Potatoes—2 75 a 3 00 for common red, 3 00 a 3 25 for Carters, 3 75 a 4 25 for Mercers.

Seeds—Clover 10¼ a 11c.

Tallow—12c. per lb.

Wool—American native 30 a 33c., 37 a 39c. for Merino, 39 a 42c. for American Saxony Fleece.

DIED,

In Leonardsville, N. Y., June 12th, after a tedious illness of mellitic diabetes, ANNA LUCINDA, daughter of Eld. W. B. and A. G. Maxson, in the 21st year of her age. Anna L. was impressed with the hopeless nature of her disease as soon as she ascertained its character, and frequently spoke of herself as expecting soon to pass away. When a child she gave herself to Christ, and when thirteen years of age became a member of the First Seventh-day Baptist Church in Brookfield, in which she faithfully followed her Lord until she fell asleep in Christ. One circumstance indicates the state of her mind generally in regard to death. When asked by a pious friend who was about to offer prayer in her behalf, whether she desired him to pray for her recovery, she answered, "No, sir!" "What, then, do you wish me to pray for?" said he. "Pray," said she, "that the will of the Lord may be done, whether it be life or death." The night on which she died she said to her mother, that she could trust herself in the hands of her blessed Saviour, and was happy, for she had his presence with her in passing through the valley of the shadow of death, and she feared no evil. She selected for the funeral occasion Psalm 73: 26—"My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."

In Berlin, Wis., June 2, 1855, LAMONT, infant son of Orenzo F. and Betsey Coon, aged nine days.

LETTERS.

J M Todd, Rowse Babcock, W B Maxson, Joseph Goodrich, Jeremy Davis, Obed Snowberger, P C Burdick, H Chapin, J E Potter, O McCollow, L Jones, Charles West, H P Burdick, Stillman Burdick, S S Griswold, J B Clarke, P W Crandall, N V Hull, V C Chapman, W Satterlee, D H Wait, J L Boyd.

RECEIPTS.

FOR THE SABBATH RECORDER:

Joseph Goodrich, Milton, Wis	$1 05	to vol. 12	No. 52
Polly Goodrich "	2 00	11	52
Wm Vincent "	2 00	10	39
Rollin Godfry "	2 00	12	30
James Barnhart "	2 00	12	52
Horace Champlin "	2 00	11	52
W L V Crandall "	2 00	11	52
Amos W Davis "	2 00	12	52
S C Hamilton "	4 00	12	52
Abel F Babcock "	4 00	12	39
Asa Burdick "	2 00	12	52
Wm Bond "	2 00	11	52
Gardner Hall, Whitewater, Wis	2 00	12	26
M Crandall, Christiana, Wis	6 00	11	28
Solomon Head, Albion, Wis	12 00	11	52
J A Potter "	2 00	11	52
G F Lawton "	1 00	11	46
Jeremy Davis, Walworth, Wis	2 00	12	52
Mary Monn, Waynesboro, Pa	2 00	12	34
Hannah Chapen, Plymouth, Wis	2 00	11	52
James Coon, Oak Grove, Wis	2 00	12	52
Stephen Maxson, Madison, Wis	5 00	12	52
V C Chapman, Fond du Lac, Wis	2 00	11	52
Joseph Clarke, Portage, O	1 00	12	26
James Clawson, N Market, N J	2 00	12	52
PWCrandall, Brand's Iron Works	3 00	12	13
Wm Satterlee, Berlin	2 00	12	52
New York Times	5 50	11	52
Wm Jones, New York	2 00	11	52
Wm S Rogers "	2 00	11	52
L Jones, Wellsville	2 00	12	52
P W Clarke, Leonardsville	2 00	12	26
Joseph Wells, Petersburg	2 00	11	52
Dan'l L Wells "	2 00	11	52
John T Vars, Berlin	2 00	12	20
Z B Maxson, Little Genesee	2 00	12	52

FOR THE SABBATH-SCHOOL VISITOR:

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FOR SEVENTH-DAY BAPTIST MEMORIAL:

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Jeremy Davis, Walworth, Wis	1 00

FOR THE CAROL:

N H Langworthy, Westerly, R I	$16 80
Joel Jones, Milton, Wis	1 00
Jeremy Davis, Walworth, Wis	1 00
Abigail Barnhart, Milton, Wis	35

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Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Publishing Society, will be held at the meeting-house in Plainfield, N. J., on First-day, July 8th, commencing at 9 o'clock A. M.

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This is a large and beautiful volume, and will find a cordial welcome in every family.—*Philadelphia Christian Chronicle.*

So far as concerns independence of vision, there can be no question, as Dr. Belcher surveys each sect with the same dispassionate impartiality.—*Epis. Recorder.*

This massive volume embraces a vast fund of information.—*Presbyterian.*

The work is sold by agents, and will furnish a large amount of interesting and valuable information to the families into which it may be received.—*New York Recorder and Register.*

In the account given of the denominations, he is fair, and generally allows them to speak for themselves, as to their history and institutions.—*New York Christian Advocate and Journal.*

It contains a mass of interesting facts and statistics.—*Norton's Literary Gazette.*

Judging from the work, it would be difficult to say what are the religious views of the Editor, so fairly, so dispassionately, so charitably, has he treated each and every sect.—*Philadelphia City Item.*

We presume it will be a standard work in thousands of libraries.—*Littell's Living Age.*

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NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somervill (way) at 6 A. M.

New York and Elizabethport.

Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.
Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.
Buffalo Express at 6 A. M. for Buffalo.
Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.
Accommodation at 12½ P. M. for Port Jervis and intermediate stations.
Rockland Passenger at 3 P. M. (from foot o Chambers-st.) via Piermont, for Suffern and intermediate stations.
Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.
Night Express at 5½ P. M. for Dunkirk and Buffalo.
Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.
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☞ The following figures from the time-table will be useful to our readers in Allegany County.

Through Passenger Trains moving Westward.

STATIONS.	Express. A. M.	Mail. A. M.	Express. P. M.	Emg't. P. M.
Leave New York	6 00	8 15	5 30	8 00
	P. M.	P. M.	A. M.	P. M.
" Hornellsville	6 20	12 30	6 52	9 30
" Almond		12 45		
" Alfred		12 56		
" Andover		1 17		
" Genesee	7 17	1 42	7 50	11 22
" Scio	7 30	1 55	8 02	
" Belvidere	7 27	2 22	8 20	12 10
" Friendship		2 35		12 26
" Cuba		3 00	8 56	1 05
" Olean	8 48	3 40	9 22	2 00

Through Passenger Trains moving Eastward.

STATIONS.	Express. A. M.	Mail. A. M.	Express. P. M.	Express. P. M.
Leave Dunkirk	5 30	10 00	3 30	9 00
		P. M.		
" Olean	8 25	1 15	6 15	11 22
" Cuba		1 47	6 41	
" Friendship		2 10		
" Belvidere	9 23	2 22	7 11	12 10
" Scio	9 45	2 47	7 30	
" Genesee	9 55	3 00	7 38	12 36
" Andover		3 23		
" Alfred		3 45		
" Almond		3 57		
" Hornellsville	11 00	4 18	8 40	1 32

Miscellaneous.

The Great West.

In recent numbers of the *Morning Star*, we find letters from F. MOULTON, giving some account of what he saw in a tour through "the great West." We copy the closing part of his last letter, which will interest the general reader, whether he subscribes to it fully, or not:—

In Minnesota Territory, the land is not yet in market, but it is most of it taken, that is, in the region of any near settlement, by "squatters." These are persons, men with their families, when they have any, and without, of course, when they have none, who go on to the land and commence improvements, which is taken as prima facie evidence of intention to settle; which establishes the claim at government price, $1 25 per acre, whenever it shall come into market. The improvement consists of building a hut in any shape that the family have a mind to put up with for one week's residence. The hut is to stand sentinel for the land against other squatters. It is the local evidence that the land is taken. The claimant has only to prove that he built the hut and resided there one week with his family, and his claim is considered good. He may of course stay as much longer as he pleases, and go on and make him a farm if he will, and generally he is safe. But with some of the claims there is and will be trouble. Not a foot of Minnesota is absolutely sure to its present occupants. There are disputes germinating about claims, and already the club law is resorted to to maintain them. Bands of desperadoes concert together to oust claimants whose lands may stir up their cupidity, and who have not the physical force to withstand them. Persons having a just right to the quarter section they occupy are often waited upon with a polite note informing them that if they do not leave with all their stuff in twenty-four hours the bullet of some rifle in ambush will put "day light" through them; this is not very pleasant information where there is no law except lynch and club law. The man who can beat out the most brains is the most likely to maintain his claim. This, and a worse state of things, must continue until State laws can be enacted and an authority able and willing to enforce them.

Speculators and rogues are doing a great amount of mischief in the West. Landing almost anywhere, you will be met with men with their "plats," that is, geographies of their lands, and the interrogation, "don't you want to buy a choice lot at a great bargain?" Well, on examination, you find the land located from ten to forty miles distant from not only where you are, but, as said the son of Erin, "surely a very great way from anywhere else!" These benevolent gentlemen have the magnanimity to ask from five to one hundred dollars per acre, simply because they happened to be there a week before you. In some cases they have the right to sell lots which they offer, but oftener by far they have none at all, and would sell you the land belonging to another. Lands which they never saw, and do not know whether they are taken or not, and lots that are merely imaginary, are palmed off upon the unwary emigrant, and their money worse than stole from them.

The land in Western Wisconsin, Eastern Minnesota, Northern and Central Iowa, is excellent beyond anything ever seen in the East, not excepting our richest gardens. It is a fact I think already demonstrated, that manure cannot enrich the most of the prairies of the West. Hence the crops there are enormous of every kind, compared with New England. Their durability is beyond any calculation of ours, and as a specimen soil it will be good for the next ten generations without much apparent exhaustion. It is however manifest that the direct cause of this deep soil accumulation has received a decided check. That cause no doubt is the annual decomposition of the vast burden of prairie grass, which grows from three to five tons to the acre. Since the practice of burning off this grass each year commenced, the soil accumulation in the same proportion ceases.

The best prairie for farming purposes is the rolling—that is, that which lays in gradual swells more or less undulating. The "bottom" land is too flat and unhealthy. That the land will ever "leach," as some have feared, is not very likely, since the present good quality of the land has for unnumbered years not diminished; for it seems quite impossible for the land to ever have been better than it is at present. Besides, in much of the west there is an under layer of lime-rock lying from six to ten feet below the surface, from which there is (it is said) a constant exhalation, that resists all drouth. This theory, however, needs a farther demonstration. That part of the West which we saw can never make great stock farms from the natural scarcity of water. This will ever remain one of the objectionables of the West. The scarcity of wood is also another.

The west is no doubt a healthy country after one gets inured to the climate, which takes from three to six weeks. The air is dry and bracing, and therefore most favorable for consumptives. We saw no one on our route sick with lung difficulties after leaving New England. I learned on inquiry, that the cases of consumption originating there are quite unknown. Fevers, of the intermittent and typhoid type, are the most common to the inhabitants who have been sometime there, while the cholera takes off great numbers of the unacclimated emigrants.

The greatest difficulty which stands in the way of making the west a desirable home for the present, is, that which follows almost all great moneyed undertakings in this age, viz.: it is overdone! The gold hunting project was driven to death before it was five years old. Indeed, the spasmodic jump of the Yankee for any new thing, especially where money, making is in prospect, has become fearfully contagious with all nations of the earth. The most distant tribes of men on the globe are feeling the impulse, and almost en masse are seeking the great Mississippi valley to make them a home and get rich. Yankees, especially, are working the western fever too hard. They are doing it to their hurt.

When Jenny Lind came to this country, because she could make a noise which sounded as a goose egg as big as a hogshead would look, she was lifted to the skies by the popular voice; and why? Not because she could sing so much better than every body else, but because she was Barnum's "Swedish Nightingale," and "bran new" at that! From three to five hundred dollars to hear her sing one evening was cheap enough for the mania that prevailed in certain quarters. Fifty per cent too many are rushing into the west. Many have spent all their money in getting there, and when they land from the boats they find themselves in the midst of a driving multitude, each anxious for himself and not caring what becomes of others, whether they live or die, whether the stranger, moneyless and friendless, sleeps in the street or in no place at all. Great suffering must be the result of this untimely rush of emigrants to the west. The country is prepared to receive a vast number, but not every body! Hundreds will break down under the toil and exposure of moving west, get discouraged, and die in vain attempts to secure themselves a home in that far off land.

As to business, there is plenty of it, but men to do it are much more plenty! Every thing is overdone, and therefore nothing is done at present to much advantage. Provisions are very high—higher than in the east as a whole, because of the great numbers to consume them.

Those who design to go west to find a home for the remainder of their days, had better wait a year or two, when a reaction will take place and land will be cheaper, unless they have sufficient funds to buy improved land wherever they desire—paying a great price for it.

The society in the west is of course very bad as yet, and is likely to be for a long time to come; for the reason that almost all who go out there are after money and its equivalent, and not after the good of men. School houses are very scarce, and meeting houses more so. In closing this long story I would say to those who are in comfortable circumstances here, and do not expect to live more than fifty years, that they had better "stay by the stuff," and be content. It will require from five to ten years in the west to get the comforts of life as we have them in New England. Those who have large families, especially of boys, may do well to go west in the course of two or three years.

Different Kinds of Food for Soiling.

WHEAT AND RYE.—The earliest food which can be depended upon in the spring, for soiling, is wheat or rye. We much prefer the former, as it is sweeter and more nutritious; nor does the straw become tough and harsh so soon as rye; it consequently lasts longer.

CULTIVATION.—If the ground be not already rich, it should be made so. It cannot be made too rich for this purpose. Plow deep, harrow fine, and then roll. Now take an extra quantity of seed, and sow broadcast, as early as the last of August or the first week in September. Plow this in about three inches deep with a three-furrow plow; leave this land in its rough state, without harrowing or rolling. By using an extra quantity of seed, the stalks grow finer, sweeter, and more tender; and by leaving the land rough, the plant is not so likely to winter kill. Plowing in the seed has a further advantage; the plant strikes a deeper root, and consequently grows stronger than if lightly harrowed in; it also comes up in rows, as if drilled, which gives the air a much better opportunity to circulate among the stalks; thus promoting a more rapid and better growth. However rank the grain may grow in the fall, it is not advisable to feed it off in the slightest degree, except in a southern climate. North, the grain requires all of its fall growth to protect it during the winter, and insure a vigorous and rapid start in the spring.

ORCHARD GRASS, LUCERNE, RAY GRASS, AND CLOVER.—These grasses come forward first in spring in the order mentioned, although they ripen for hay about the same time. In a very early season, we have had orchard grass in a dry, warm, rich soil, two feet high, and fit for soiling in the latitude of 40 30, by the last of April; it however cannot generally be depended upon in this latitude before the last of May.

CULTIVATION.—For Orchard and Ray grass the land must be rich, clean, and well pulverized. Sow each kind by itself, at the rate of at least two bushels of seed per acre, early in the fall or spring, then harrow and roll. Neither clover nor other seed should be sown with these grasses; and it is important that the seed be sown thick; otherwise it will come up in tufts, and in a few years be almost entirely rooted out by other grasses. The yield is very large when properly cultivated. We have taken upwards of three tons per acre of well-cured hay of the former. For hay neither of these grasses is quite so good as Timothy, herdsgrass or red top. This ray grass must not be confounded with rye grass nor oat grass. It is much superior to either, and makes the finest and best of lawns for our country. It is now in great request for the purpose of soiling.

Clover should be sown the last of February, or early in March, just after a fall of snow, if possible, at the rate of ten to sixteen pounds of seed per acre, at least. Whenever there is frost upon it, especially in the spring, not a hoof should be allowed to cross nor nibble it till the sun has dried off the frost. We have seen a small flock of sheep ruin a whole field in a single hour, by pasturing it on a frosty morning.

The cultivation of lucerne is attended with too much trouble to find favor at the high price of labor in the United States. It requires a very rich, deep, warm soil, prepared in the best manner. Sow fifteen to twenty pounds of seed per acre, in drills, nine to eighteen inches apart, the first of May, in this climate. Hoe it well during the summer, and keep it clear of weeds; otherwise they will check its growth, or almost entirely kill it. The following year, it may be cut several times during the season of its growth. After each cutting, liquid manure, or a light, rich compost spread over it, is very valuable.

INDIAN CORN.—By sowing the earlier varieties for the first sowings, this may be had from the fore part of July till late in November. The proper time for cutting corn for soiling, is when the ear is well set on the stalk, and the grain is in milk. If cut before this, it is not so nutritious for them.

CULTIVATION.—Plow very deep—subsoil if possible—you cannot make the land too rich. Sow the earlier varieties in drills from twelve to eighteen inches apart; the latter from eighteen to thirty inches; keep the ground clear of weeds, either by the hand cultivator or hoes. To sow in drills is far better than broadcast, as the air then circulates freely among the stalks, and makes a much healthier and better growth. The varieties of sweet corn are decidedly superior for soiling, as the stalks are sweeter and more nutritious. Not so great a growth of stalks, perhaps, can be got per acre; but the superior quality of the stalks and ears more than compensates for the deficiency in quantity.

MILLET.—Prepare the ground as for orchard grass, and sow broadcast, or in drills, six inches apart, from the last of April to the first of July. It may be harrowed, or plowed in like wheat, only not so deep by one inch. It should be cut for soiling when the stalks are in flower, or just as going out of flower.

OATS AND BUCKWHEAT.—Sow and cultivate the same as millet.

There are other grains and grasses which may be profitably cultivated for soiling, but the above are most important.

Of pumpkins, cymlins, squashes, sugar beets, and other beets which ripen in the fall, we shall not at present speak, as it would make this article too long.

TREATMENT OF STOCK UNDER THE SOILING SYSTEM.—Stock, when soiled, should have a free range of a few acres at least. Exercise in the open air, the greater part of the day, is essential to their good health and thrift. Their food may be thrown in small bundles on the clean grass ground; but a better manner for feeding is to place the food in common hay ricks, standing on legs two or three feet from the ground. There is much less waste by adopting this method. If fed in stalks, the corn stalks are better cut up fine before feeding, in a machine made expressly for this purpose. Every particle of them will then be consumed with avidity.

Green food should always be given fresh cut; if allowed to lie a few hours, and become half wilted, it is injurious to stock, causing disease, and sometimes death. Be very careful not to feed too much at a time, otherwise it may produce hoven. If soiled entirely, stock ought to be fed five times a day.

[American Agriculturist.

What the English think of Us.

In the Westminster *Review* we find the following just views of American progress and promise:—

"We need not wait to add to the whole civilized world our testimony of respect and gratitude to our brethren over the Atlantic, for what they are doing in education. They are exhibiting to us the glorious spectacle of a thoroughly national education; no State central machine for grinding out loyalty and religion from the mass, of a special kind and in fixed quantities; but something like a real training of mind and heart, for free use, personal and social. We, alas! have little to say that is creditable under this head, and not very much that is immediately hopeful. When we think of our thousands of town Arabs, and tens of thousands of our rural innocents, in a state next to idiotcy for want of education, we find our spirits decline rapidly from the sanguine pitch to which they had been raised by less important returns of the census. There can be no question of the advancement of the national intelligence on the whole. The spread of books and newspapers in spite of many disastrous restrictions; the spread of the associate principle, in regard to the purchase of land, the saving of funds, and the prosecution of business; and, yet more, the improved conduct manifested in the recent strikes—all testify to the improvement of popular intelligence. But still, we have 'death lists,' and an immense infant mortality in our burial-clubs: we have a complete population of delinquents, and the State has not yet desisted from its wrong—of first leaving the parent generation in the disqualification of ignorance, and then failing to stand in *loco parentis* to the children. However we may, on the instant, exert ourselves—however we may for the instant succeed, we must bear, for another generation, at least, the difficulty, burden, and shame thus resting upon us. In the United States nearly four millions of the youth of the nation were at school in June, 1850,—that is, nearly one in every five of the free population.

"As for what the American nation, as a whole, is to become, at its present rates in progress, it is really an overwhelming idea. Sir Charles Lyell, who has been four times to the United States within a dozen years or so, has said in a public speech, and on other occasions, that he had to open his mind and eyes afresh every time he went, as if to observe a new nation, so vast were the changes in every department of social life. The computation is, that at the present rate of progress, the United States will contain 100,000,000 at the end of the century. A democratic republic of 100,000,000 citizens will certainly be a new spectacle on our globe: and a rare privilege it will be to some of the youth now at our schools and universities to see it in their latter days. When we consider that, of this growing nation, the infirm and imperfect in body and mind are cared for, all the children educated, and all criminals to be taken in hand to be made the best of, we shall not wonder that there are so many expectants of a millennium on those shores. It is not a quarter of a century since the dim, solemn islands of Mantiou, in the great lakes, were like our Mona when the Romans were in our south-eastern district. There was the Great Spirit to be consulted and propitiated by the Druids of that western region, while the invaders lived afar off; and now the country has the aspect of ours, after a lapse of fifteen centuries, having good things to show which we do not possess."

Washington and Slavery.

The *Tribune* gives the following extract from Washington's will, which shows how that incomparable patriot looked upon human bondage, and shows which side of the Nebraska question he would be on, if he were still living:—

"Item—At the decease of my wife, it is my will and desire that all the slaves I hold in my own right shall receive their freedom. To emancipate them during her life would, though earnestly desired by me, be attended with such insurmountable difficulties, on account of their intermixture by marriage with her dower negroes, as to excite the most painful sensations, if not disagreeable consequences in the latter, while both descriptions are in the occupancy of the same proprietor; it not being in my power, under the tenure by which the negroes are held, to manumit them. And whereas, among those who will receive freedom according to this devise, there may be some who from old age or bodily infirmities, and others who on account of their infancy, will be unable to support themselves, it is my will and desire that all who come under the first and second description shall be comfortably clothed and fed by my heirs while they live, and that such of the latter description as have no parents living, or if living, are unable or, unwilling to provide for them, shall be bound by the Court until they shall arrive at the age of twenty-five years. * * * The negroes thus bound, are (by their masters or mistresses) to be taught to read and write, and to be brought up to some useful occupation, agreeably to the laws of the Commonwealth of Virginia, providing for the support of orphan and other poor children. And I do hereby expressly forbid the sale or transportation out of said Commonwealth of any slave I may die possessed of, under any pretense whatever. And I do, moreover, most pointedly and solemnly enjoin it upon my executors hereafter named, or the survivors of them, to see that this clause respecting slaves, and every part thereof, be religiously fulfilled at the epoch at which it is directed to take place, without evasion, neglect, or delay."

The Blunders of Painters.

Anachronisms, or, (more correctly speaking,) blunders, have been made by painters of celebrity, which upon the "living canvas" appear more palpable than those made by authors upon paper. Some of these transcend the simply ridiculous; they border closely upon the grotesque.

Tintoret, an Italian painter, in a picture of the children of Israel gathering manna, has taken the precaution to arm them with the modern invention of guns. Cigoli painted the aged Simeon at the circumcision of the infant Saviour, and as aged men in these days wear spectacles, the artist has shown his sagacity by placing them upon Simeon's nose. In a picture, by Verrio, of Christ healing the sick, the lookers on are represented as standing with periwigs on their heads. To match, or rather to exceed this ludicrous representation, Durer has painted the expulsion of Adam and Eve from the garden of Eden, by an angel in a dress fashionably trimmed with flounces. The same painter, in his scene of Peter denying Christ, represents a Roman soldier very comfortably smoking a pipe of tobacco.

A Dutch painter, in a picture of the wise men worshiping the Holy Child, has drawn one of them in a large white surplice, and in boots and spurs, and he is in the act of presenting to the the child a model of a Dutch man-of-war. In a Dutch picture of Abraham offering up his son, instead of the patriarch's "stretching forth his hand and taking the knife," as the Scriptures inform us, he is represented as using a more effectual and modern instrument. He is holding to Isaac's head a blunderbuss. Berlin represents in a picture the Virgin and Child listening to a violin, and in another picture he has drawn King David playing the harp at the marriage of Christ with St. Catherine. A French artist has drawn, with true French taste, the Lord's Supper, with the table ornamented with tumblers filled with cigar lighters; and as if to crown the list of these absurd and ludicrous anachronisms, the garden of Eden has been drawn with Adam and Eve, in all their primeval simplicity and virtue, while near them, in full costume, is seen a hunter with a gun shooting ducks.

Ledyard's Tribute to Woman.

Nor should it be forgotten, to the eternal honor of the noble and child-like spirit of the true traveler, no less than to the immortal and universal humanity of woman, that John Ledyard in Siberia, like Mungo Park in mid-Africa, celebrates the tenderness of female sympathy and the loveliness of female character.

"I have observed," says he, "among all nations, that the women ornament themselves more than the men; that wherever found, they are the same kind, civil, obliging, humane, tender beings; that they are ever inclined to be gay and cheerful, timerous and modest. They do not hesitate, like men, to perform a hospitable or generous action; not haughty, nor arrogant, nor supercilious, but full of courtesy; industrious, economical, ingenuous, more liable, in general, to err than man, but in general, more virtuous, and performing more good actions than he. I never addressed myself in the language of decency and friendship to a woman, whether civilized or savage, without receiving a decent and friendly answer. With man it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, thirsty, cold, wet, or sick, woman has ever been friendly to me, and uniformly so; and to add to this virtue, so worthy of the appellation of benevolence, these actions have been performed in so free and so kind a manner, that, if I was thirsty, I drank the sweet draught, and if I was hungry, I ate the coarse morsel, with a double relish."

[Putnam's Monthly.

A Story of the Revolution.

Lieut. J. Heath, patriot of the Revolution, aged 98 years, died recently at Windsor, Broome Co., N. Y. He was at the battle of Bunker Hill, and the following incident is related by the Binghamton *Democrat*. While Heath was at Bunker Hill, the enemy at one time received from the tories in that vicinity, a drove of stall-fed cattle, which they were pasturing just over a rise of ground, at a short distance from the American encampment, and opposite to where Lieut. Heath—then a private—was stationed as a picket guard. Heath, upon discovering the cattle, unable to resist the temptation, left his post, which was within range of the British guns, and went and drove into the American camp 44 head of the enemy's cattle, receiving, while in the act, the compliments of the British in the shape of two 24lb. shot, but without injury. On hearing the report of the British guns, General Washington dispatched one of his Colonels to reconnoitre, who met Mr. H. with the cattle, just as he had passed the summit of the hill. Mr. H. related to the Colonel what he had done; the Colonel told him to go along with his cattle, and he would take charge of his post till he came back. He was absent from his post only about half an hour. Heath heard nothing more in relation to his exploit, from the officers, till the next morning, when he was summoned to Gen. Washington's quarters. The General demanded to know of him how or why he dared to leave his post. Mr. H. replied that he knew he was guilty of violation of his duty; but the temptation was so strong he could not resist it. General Washington reprimanded him, said he must never be guilty of leaving his post again; that he would excuse him this time, and directed Maj. Humphrey to take down his name, and Heath to leave. In the course of that day, General Washington sent him thirty-nine silver dollars, and a hind quarter of beef that weighed 164 lbs.

Arab Oddities.

An Arab, entering a house, removes his shoes, but not his hat. He mounts his horse upon the right side, while his wife milks the cows upon the left side. Writing a letter, he puts nearly all the compliments on the outside. With him, the point of a pin is its head, whilst its head is made its heel. His head must be wrapped up warm, even in the summer, while his feet may well enough go naked in winter. Every article of merchandize which is liquid he weighs, but measures wheat, barley, and a few other articles. He reads and writes from left to right, but figures are read from right to left. He eats scarcely any thing for breakfast, about as much for dinner, but after the work of the day is done, sits down to a hot meal swimming in oil, or, better yet, boiled butter. His sons eat with him, but the females of the house wait till his lordship is done. He rides his donkey when traveling, his wife walking behind. He laughs at the idea of walking in the street with his wife, or of ever vacating his seat for a woman. He knows no use for chairs, tables, knives, forks, nor even spoons, unless they are wooden ones. Bedsteads, bureaus, and fire-places, may be placed in the same category. If he be an artizan, he does his work sitting, perhaps using his feet to hold what his hands are engaged upon. Drinks cold water with a sponge, but never bathes in it, unless his home be on the sea-shore. Is rarely seen drunk—too seldom speaks the truth—is deficient in affection for his kindred—has little curiosity and no imitation—no wish to improve his mind—no desire to surround himself with the comforts of life.

NUTRITIVE QUALITIES OF MILK.—In the Medical Convention recently held in Philadelphia, Dr. N. S. Davis, of Chicago, presented a report on the nutritive quilities of milk, and also on the question whether there is not some mode by which the nutritive constituents of milk can be preserved in their purity and sweetness, and furnished to the inhabitants of cities in such quantities as to supersede the present defective and often unwholesome modes of supply. The report says, that when the railroads were opened into the interior of the country, it was said that milk would be furnished to residents of cities in the purity that it was found on farms, but a sufficient time had elapsed to demonstrate that such is not the case. The conveyance of the milk from the farm to the cars, the transit on the railway, and the time lost in its delivery throughout the city, it was clearly shown, had the effect of making it unfit for the nourishment of a child. During the past half century experiments had been made with preserving milk in its pure state, yet it was but recently that a discovery had been made by a gentleman in New York, which was to evaporate the water and mix with white sugar, which rendered it what is termed solified milk. In his practice he had used this improved milk for the nourishment of infants with the most gratifying results, and after having kept it for three months; and he knew of its having been kept twelve months without any injury to its qualities.

CURIOUS TYPOGRAPHICAL ERROR.—Prof. Trench, in his latest work on the English language, points out in the 24th verse of the 23d chapter of Matthew, the words "which strain at a gnat and swallow a camel," the professor thinks contain a misprint, which having been passed over in the first edition of 1611, has held its ground ever since. The translators intended to say, "which strain out a gnat and swallow camel," that being the correct rendering of the original, as appears in Tyndale's and Crammer's translations, both of which have "strain out." It was the custom of the stricter Jews to strain their wines, vinegar, and other potables, through linen or gauze, lest unawares they should drink down some little, unclean insect, as a gnat, and thus transgress the Levitical law. It was to this custom the Saviour alluded, intending to say that the Scribes and Pharisees, while they strain out a gnat from their drink, would yet swallow a camel at a gulp.

SCHOOLS IN RHODE ISLAND.—The Report on Public Schools and education in Rhode Island, by the Commissioner of Public Schools, shows that the whole number of districts in the State is 382, with 337 school houses. The number of male scholars, is 13,776; female, 11,811, making a totol of 25,868, with 253 male and 364 female teachers. The number of scholars, in the State, between four and fifteen years of age, is 33,959, and 13,898 under four years of age; of which 108 are idiots, 68 deaf and dumb; 233 insane, and 55 blind. The amount of school funds in the State Treasury is $34,996 85; amount raised by town tax $61,013 01; by rate bills, $10,822 76; registry tax, $6,184 79; from other sources, $2,821 58; unexpended last year, $2,764 43; making the total resources for the year, $118,603 38, of which $103,049 59 has been expended for instruction, and $7,348, for school houses.

The English papers mention the suicide of a Mr. Roylstone, who ten years ago, was was worth one hundred and fifty thousand pounds sterling, which he has since squandered in the gratification of his appetite. He had agents in China, Mexico, Canada, and other places to supply him with the rarest delicacies; and a single dish sometimes cost him fifty pounds. At length, on the 15th of last April, nothing was left him but a single guinea, shirt and a battered hat. He bought a woodcock with the guinea, which he had served up in the highest style of art. He gave himself two hours for an easy digestion, and then jumped into the Thames from Westminster bridge.

Lucius S. Graves, farmer, of South Hadley, was killed recently, while carting rails from his house into the fields. Being gone from the house longer than usual, a search was instituted, and his body found about 6 o'clock, buried some two feet in the mire, with the horse also clogged in the mud, above him. His death is accounted for by the supposition, that while riding on his load near a deep ditch, the team was overturned, and he being thrown under the horse, was buried by the animal falling upon him. He was 29 years of age, and leaves a wife and two children.

Work has just been commenced on a railroad connecting Galveston, Texas, with the Red River, at Fulton.

New Steamboat Line for Albany and Troy.

From Pier 15, foot of Liberty-st., at 6 P. M.

STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and SUNDAY, at 5 P. M.

Fares: Saratoga, $1 50; Moreau, $2 15; Fort Edward, $2 15; Whitehall, $2 75; Castleton, $3 10; Rutland, $3; Burlington, $4; Rouses Point, $5 50; Montreal, $7 50.

These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and intermediate points the same day.

These Steamers are of the first class for strength and speed—well known favorities of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler.

Through tickets can be obtained on board the boats for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouse's Point and Montreal.

The Northern Freight Express will give Bills of Lading to all points as above named. Shippers who desire it, can have time receipts, by applying at the office on the Pier. A. A. DYKEMAN.

Ayer's Pills.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides, it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted positions and character as to forbid the suspicion of untruth.

Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

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ESSAY ON TOBACCO.

Read before the Seventh-day Baptist Eastern Association, May 24, 1855, by H. H. Baker, and published by request of the Association.

Realizing that a more delicate subject could not have been selected, or one which would be more likely, were the truth outspoken, to destroy the popularity of the essayist. Indeed, I have been advised, by a prominent man in this Association, since my appointment, to decline the degradation (not honor) of presenting an essay upon this subject, remarking, at the same time, that he considered it "too small business to be noticed by an Association;" and there is not the least doubt but what he spoke the sentiments of many here to-day.

I shall not long detain you, at this time, with the discussion of this subject; not from any wish on my part to cut short the full development of all the sinful and abominable effects produced by the use of tobacco, or from any fear of suffering to any great extent from the sneers and scoffs of its votaries; but from the known hostility to the subject being here presented, and also from a manifest unwillingness here to listen to the publication and exposition of a habit or practice which develops a want of manly courage and fortitude to resist.

The early experience of every lover and user of tobacco, in any and every form, goes to prove that this plant was never designed by our Creator to be used other than for medicinal purposes. Every one bears testimony, that when first taken into the mouth, or received in vapor, it is very repulsive, both to the senses of taste and smell. Indeed, a young gentleman told me the other day, that in the commencement of his using tobacco, a short time since, he had to add cloves and other aromatics, it was so offensive; but now he had become very fond of it. Notwithstanding its nauseating and disgusting effects when first introduced into the system, and the long train of evils and known diseases that follow in its course, yet, as a stimulant, it has come into general use among all the nations of the earth, and constitutes, at the present day, one of the most remarkable features in the history of man.

This plant is indigenous to most of Central America, and was cultivated by the natives to some extent before the discovery of this continent; but from 1492, when a savage chief on the island of Cuba presented Columbus with a tobacco leaf rolled in the form of a cigar, and invited him to smoke, every one has seemed to vie with each other to see who could commence the earliest, use the most, and stand it the longest, before nature herself should interfere and forbid its further use.

As early as 1611, it was cultivated in Virginia by the spade, and so rapid was the demand, that in 1616, the streets of Jamestown were planted with tobacco, and it became necessary for the colony to enact laws to restrain its cultivation. King James I., by repeated proclamations and orders, attempted at various times to interdict its use, but to very little purpose; and even before the Revolution, it was largely cultivated in four of the colonies, from which Europe was supplied to a limited extent; but such has been its growth and progress, among the commercial products of the earth, that, at the present, no inconsiderable part of the revenue of the world is derived from the sale of this plant, for it is cultivated in almost every country on the globe inhabited by man.

There was raised, in the United States alone, in 1840, one hundred and nine thousand five hundred and eighty-one *tons* of tobacco. Only think for a moment what a vast funeral pile this would make; and then, all this to be chewed, smoked, and snuffed, in a single year. What extra labor must here be performed! How many become dyspeptic! How many engender consumption! How many destroy that beautiful voice given us to praise our Creator! The oil expressed from seven a thousand tuns would be sufficient to destroy them all in a short space of time, if destruction was what was sought. For some cause, (we hope one of reform,) there was only raised in the United States, in 1850, ninety-nine thousand eight hundred and seventy-six tons, showing a decrease in its culture of nine thousand seven hundred and five tuns. It is to be hoped that its further diminution will be seen, and that those fair fields, now degraded and destroyed by the cultivation of this poisonous weed, to feed the depraved appetites of man—that they may yet grow the waving corn, to feed the starving millions of the earth, and cheapen the staff of life, which is now being eked out to the hungry and famishing at such exorbitant prices.

It is astonishing to see with what universal favor it is received in this country, not only by the rich, but also the poor, the high and also the low, the learned and the ignorant, the lawyer as well as the divine; and to see how strong it fixes its iron grasp upon them.

Nearly all acknowledge that it is useless, and many, its poisoning and destructive qualities; yet of the great number who are now in the daily use of tobacco, and acknowledge the habit to be injurious and an evil, not one-fourth abandon its use, compared with those who have been inebriates, but who now voluntarily abstain from strong drinks; and yet, if the testimony of our most eminent physicians can be relied on, it is quite evident, take the masses as a whole, that the use of tobacco shortens the days of more persons than intemperance. It is true, it acts with less violence upon the system, yet it makes up its losses by the greater number of its victims. If this be a fact, why should not the powerful influence of both the pulpit and the press be raised against it? Why should we not now, as in former days, put forth an effort to arrest the attention of the rising generation, and save them from its direful effects?

On the first introduction of tobacco in almost every country, except Spain, it was regarded as directly opposed to the health and happiness of man. No sooner did its pernicious and deadly effects begin to be seen and realized, than many, on both continents, raised their warning voice against its use. It appears to have met a violent opposer on its introduction into England, in the person of King James I., who thus gives a description of the plant, in a work which he called a "Counter-blaste on Tobacco." "Tobacco," says King James, "is the lively image and pattern of hell, to wit, first, it is a smoke; secondly, it delighteth them that take it; thirdly, it maketh men drunken and light in the head; fourthly, he that taketh tobacco cannot leave it, it doth bewitch him. And, further, besides all this, it is like hell in the very substance of it; for it is a stinking, loathsome thing, and so is hell. And, finally, were I to invite the devil to dinner, he should have three dishes, first, a pig; second, a poll and ling of mustard; and, third, a pipe of tobacco for digesture." The king closes his Counter blaste as follows: "It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fumes thereof nearest resembling the horrible stygian smoke of the pit that is bottomless."

In Switzerland, at one time, the public authorities placed the sin of smoking among the ten commandments, and directly opposite that of adultery. Several of the popes have issued their powerful anathemas against those who were found using tobacco. At one time, in Russia, whoever was found smoking suffered the penalty of having his nose cut off, or being conveyed through the streets with a pipe bored through it. In the Puritanic days of New England, strict laws were enacted against its use on the first day of the week. But where is now the influence of those men who profess to shun not only the evil, but the appearance of it? Yes, echo answers, Where? No king can now be found so fool-hardy as to risk his popularity by not using the "old soldier," as the sailors call it, in some form or other. No Puritan father is here now to guard with watchful eye the Sunday, and prevent its pollution by the use of tobacco; and but few of the many of God's ministers who are not contaminated by this life-destroying poison, dare lift up their voice and hold forth what their better judgment dictates, for fear that their numerous cigar consumers may be offended, and many of their chewers withdraw their support.

It is due here to say, however, that a few honorable names ought to be excepted as enrolled on the side of this glorious reform, among which I will only mention, for England, Dr. Lacocke, the present medical adviser of the Queen; Dr. Clay, of Manchester, &c. In this country, Dr. Wm. A. Alcott, Dr. Shew, Dr. Nott of Union College, Rev. Henry Ward Beecher, Horace Greeley, and others.

Now let us glance for a moment at the nature and properties of this wonderful, this much loved and everywhere admired plant. According to the botanical arrangement, it belongs to the same family of the *Belladouna* or deadly night shade, and *Stramonium* or poison thorn apple, both of which, as also an infusion from the leaves of tobacco, form one of the most violent and deadly poisons known in the vegetable kingdom; and when taken into the system, no animal is known which can resist its mortal effects. It is very evident that its destructive poison produces a great degeneration in our race; and the celebrated Dr. Waterhouse, who possessed every facility of observing its effects, declares, "he never observed so many pallid faces, and so many marks of declining health, nor ever knew so many hectical habits, and consumptive affections, as of late years; and I trace," says he, "this alarming inroad on young constitutions principally to the pernicious custom of smoking cigars." Who has not seen the pallid features of the cigar smoker? Who has not witnessed his trembling nerve and faltering step, and judged that he was rapidly going into a decline, never once dreaming that it was the effect of the poison of tobacco, which may, perhaps, have been directed by some indiscrimnate physician years before to be taken to aid degestion, but which has grown into a fixed and confirmed habit, and has thus depleted the system. A thousand witnesses can be brought that will testify that it is a poison, and will prove fatal if taken into the system. Dr. Mussey, a celebrated New England physician, says, "Two drops, placed on the tongue, destroyed the life of a cat, in four minutes, that had been brought up in the midst of tobacco smoke. One drop destroyed the life of a half-grown cat in five minutes. Three drops killed a full grown cat in three minutes; and a small puncture made in the end of the nose, with a needle, on which was the oil of tobacco, caused death in six minutes. It would be extremely hazardous to life to drink a tea made from a single cigar."

The fumes of tobacco, as taken into the system by smoking, has been known to be the procuring cause of many diseases, and in many instances to result in death. Of the latter, I will mention one or two. A case of this kind occurred in Salem, Mass., where a lad by the name of James Barry died from smoking. At Mystic, Conn., a few years since, a man died, and when near his end, stated that he had no doubt but what the cause of his death was his excessive smoking; but then it was too late to reform.

The effects of tobacco on the nervous system are very powerful, as most users of tobacco can testify. Indeed, I well recollect, myself, when but a lad, of trying an experiment with its use, which for the time cost me a severe sickness, and taught me to be careful ever afterwards how I handled edged tools.

It is a most remarkable phenomena in nature, that what at first is so loathsome, disgusting, and offensive, can by use come to be regarded as the most pleasant, agreeable and delicious Indeed, such are its powerful effects, that a gentleman with whom I was once laboring, and who was a great chewer of tobacco, but unfortunately "got out," was put to his ingenuity to relieve the horrible craving of the tobacco appetite. In vain did he *wish* for tobacco, or, for relief, put his hand in his pocket. In vain did he chew the ground sorrel, or twigs of birch, and leaves of other plants to relieve his suffering. At length, seeing his great trouble, and knowing that a little *snuff* was sometimes a great relief, I suggested that it might afford some pleasure to smell where it had once been; and accordingly advised him to take a snuff at his pockets. It took at once; he immediately took off his vest, that he might bring the pocket in contact with his nose. No sooner had he done so, than he exclaimed, "Ain't this delicious? O, don't this smell balmy? Wouldn't this taste good?" No sooner thought of than he out with his knife and cut off a part of the pocket and commenced chewing, declaring that he never tasted of anything so good in all his life. The pocket being woolen, my teeth were soon on edge, by associating the idea of eating a woolen pocket with that of filing a saw. It is evident, that no stimulant on earth possesses the power over its victims equaling that of tobacco, not excepting ardent spirits or opium. Our lamented brother J. H. Cochran frequently told me, that so far as his appetite was concerned, he would give ten dollars in a moment for the pleasure of smoking a single cigar; but his *religion* forbid his even smoking one that cost but two cents, and he prized the doctrine of self denial above the gratification of any pleasures here. One may, at the present day, see many fleeing from the pernicious and deadly effects of intoxicating drinks, but who ever saw one of the votaries of tobacco fleeing without his tobacco box, or cigars and matches? O that the sentiment of the great apostle, which was, "Let us lay aside every weight, and the sin that doth so easily beset us," and which was adopted by our brother, above alluded to, might become the adopted principles of every Christian.

I will not detain you with a description of its effects further upon the nervous system, suffice it to say, that no man ever had a nerve of sufficient strength to withstand the effects of tobacco. The hand of the smoker and chewer is tremulous, find them where you may. Its poisonous qualities engender diseases of the mouth and throat, palpitation of the heart, difficulty of breathing, consumption, or reducing of the flesh; it also produces great depression of spirits, hypochondria, hysteria, delirium tremens, insanity, and death.

But let us glance for a moment at a few of the many evils that stand connected with the use of tobacco. Is the evil questioned? While the church of God is famishing for want of knowledge; while millions of our fellow men are destitute of the Word of Life; while the Macedonian cry is heard throughout the length and breadth of the land, and while the report of the gospel treasurer shows that the treasury is well-nigh depleted, can there exist for a moment a doubt in the mind of any Christian, that the useless and unnecessary expenditure for tobacco is an alarming evil? Public journals declare, that the use of tobacco costs more than education or religion, the army or navy. It costs England and America a sum sufficient to support fifty thousand ministers, at a salary of a thousand dollars each, or more than one hundred thousand missionaries. The students in one college alone pay more than six thousand dollars for cigars yearly. Its use tends to idleness, poverty, strong drink, and the whole family of vices. It weaves a winding sheet around twenty thousand in our land every year.

But who are those that set the example, and foster these expensive habits? They are the first men of our age. Our governors must smoke; our legislators must be men of high rank and take a cigar; our ministers must use the "honey dew;" and our deacons must not be found wanting; our doctors must not lose their popularity, by not curing the acidity of the stomachs of our young men in refusing to direct them to chew tobacco, or smoke cigars, or by not recommending to the more gentle the world renowned remedy for curing catarrh; our lawyers invariably smoke; our fathers smoked the pipe, but now the boys smoke cigars and the young ladies their cigarettes; and thus the useless, ill-advised, wicked, and expensive nuisance goes on, year after year. One scarcely can be found at the present day to raise the simple question of its utility, or propriety, or even to favor its discussion, because, in general, they are in some way connected with the evil, or fear its popularity.

Believing it to be capable of demonstration, I venture the assertion, that the churches in this Association expend more for the use of tobacco yearly, than they pay for religious and benevolent purposes put together. The cases are rare, and are exceptions rather than common, where men are found whose tobacco bill will not exceed their acknowledged yearly indebtedness to God. Is it not then an evil, and a sore one? Should not the Christian church awake to this alarming state of things? The evil of cigar smoking is coming in upon us as a flood. It is estimated that the church in this country pays annually about five millions of dollars for the tobacco that it consumes, and the nation at large about thirty millions. What habit, or what evil, is more alarming? Look at the poverty, idleness, and vice, to say nothing of the disease, that this consumption of tobacco must induce. Is it not an unreasonable self-indulgence, at war with the very principles of self-denial taught in the word of God? What Christian can take his chew of tobacco, or light his cigar, and then say, holding up clean hands, "Dear Saviour, I have respected your instructions, I have come out from among them, and am now separate; I touch not, taste not, nor handle the unclean thing."

I am aware that there are those who really believe, that they could not exist long here without this stimulant It is sometimes not a little amusing to hear the various pleas put in for continuing its use. While one really believes that he is spitting himself away, and were it not for the dear tobacco, his corpulency would in a very short time exceed that of Daniel Lambert, another, equally as sincere, believes that were it not for the stimulus of tobacco, he would soon become as lean as Calvin Edson. Are both these men in their right minds? It is a question, in my mind at least, whether any man in the constant and habitual use of tobacco, possesses a sound mind. Is not the mind impaired just in proportion as it is stimulated, till it reaches that point where reason is dethroned? Is it not a fact, that the reason why a drunkard cannot be admitted to the favor of his God, is because of the unfitness of his mind to serve him. Then how can a man who is affected by this stimulant possess a "*sound mind?*"

A brother, and I hope a Christian, told me, not long since, that he had many a time been so drunk smoking cigars, that he could not walk straight to save his life. His testimony I have had corroborated by others. Looking at it in the light of drunkenness, I was led to inquire, Is there any difference between getting drunk on tobacco, or strong drink? Is not intoxication the same in the sight of God? Can a man use tobacco, and not be partially intoxicated? For what does he use it, if not for the stimulating effects? Is there any difference between being partially intoxicated on tobacco, or rum? All the difference that exists, in my opinion, exists here; for the one you would be degraded and excommunicated from the church, if not from the kingdom of heaven, while for the other, no accusation is ever brought against you. Is it less criminal in the sight of Him who sees not as man seeth, and who judges righteous judgment? Would it not better answer the Christian character to abandon, at once, an evil of such magnitude?

Another evil is seen in the example that is thus presented before the rising generation. No shrewd observer has failed to see, that the use of this stimulant calls for that of a greater. Who has ever known an inebriate that did not use tobacco? Pass through our penitentiaries, and you will find that nine-tenths use tobacco, and to be deprived of it constitutes no small portion of their punishment. Will we, in view of this state of things, longer foster and sustain a tobacco loving church? Can the influence of any man be of service in any self denying reform, so long as he does not engage in the reform himself? I chanced, a while since, to hear a father talking kindly to his son, a young man, advising him, with the affection of a father, to abandon the smoking of cigars. The young man listened, apparently not much affected, when, to my astonishment, I discovered that the father was giving his kind advice with a cigar in his own mouth. It reminded me of the father who said to his little son, "Stand aside, my boy. I want to pass." "Don't call me a boy, father," said the son, "I have smoked cigars these two years."

One remark more and I will dismiss this subject for the present. It is said by the lovers of tobacco, that it is a luxury, ranking it with tea and coffee; and those favoring a reform in this sinful habit are charged with wishing to dictate what we shall eat and what we shall drink. There are men here to-day who can well remember, that even those who favored the suppression of drunkenness by intoxicating drinks, were assailed in the same way. I hold, that any narcotic, or other stimulant, whatever it be, whether rum, gin, or brandy, tobacco, tea, or coffee, that produces a disarrangement of the physical system, a diseased and disordered brain, ought at once to be abandoned. Tea and coffee may perhaps produce a slight effect, but no one who will reflect for a moment, can fail to discover that tobacco differs as much from tea and coffee, in its properties and effects, as lobelia does from sage, and no one will ever feel his dear liberties assailed, unless he is a slave to its use.

I would, in conclusion, enjoin it upon you all, never to use it yourselves; banish it from your families, purify the church, and hereafter let no smoke of tobacco ascend as incense from her sacred altars. Rebuke its sale and use, wherever you meet it; make a desperate effort to save the young, and let your motto be that of a title given to a poem on this subject, by Joshua Sylvester, who was cotemporary with King James I., "Tobacco battered and the pipes shattered about their ears, that idly idolize so base and barbarous a weed, or, at leastwise over love so loathsome a vanitee, by a volley of holy shot thundered from Mount Helicon."

BEAUTIFUL STANZAS.

"I WILL LEAD THEM IN THE PATHS THEY HAVE NOT KNOWN."—Isaiah 42: 16.

How few who, from their youthful day,
Look on to what their life may be;
Painting the visions of the way
In colors soft, and bright, and free.
How few, who to such paths have brought
The hopes and dreams of early thought!
For God through ways they have not known,
Will lead His own.

The eager hearts, the souls of fire,
Who pant to toil for God and man;
And view with eyes of keen desire
The upland way of toil and pain;
Almost with scorn they think of rest,
Of holy calm, of tranquil breast,
But God, through ways they have not known,
Will lead them home.

A lowlier task on them is laid—
With love to make the labor light;
And there their beauty they must shed
On quiet homes and lost to sight.
Changed are their visions high and fair,
Yet, calm and still they labor there;
For God, through ways they have not known,
Will lead His own.

The gentle heart that thinks with pain,
It scarce can lowliest tasks fulfill;
And, if it dared its life to scan,
Would ask but pathway low and still,
Often such lowly heart is brought
To act with power beyond its thought;
For God, through ways they have not known,
Will lead His own.

And they, the bright, who long to prove,
In joyous path, in cloudless lot,
How fresh from earth their grateful love
Can spring without a stain or spot—
Often such youthful heart is given
The path of grief, to walk in heaven:
For God, through ways they have not known,
Will lead His own.

What matter what the path shall be?
The end is clear and bright to view;
We know that we a strength shall see,
Whate'er the day may bring to do.
We see the end, the house of God,
But not the path to that abode:
For God, through ways they have not known,
Will lead His own.

CHRISTIAN MINISTRY AS A CALLING.

There have been many pictures drawn, and some of them with much ability, of the hardships, sufferings and discouragements of the ministerial life. Stingy congregations, overbearing laymen, unpaid salaries, overwrought wives, shabbily clad children, burdensome debts, and, in a word, nearly all the ills that flesh is heir to, have been vividly portrayed as pertaining to the minister's lot, and weighing him and his to the dust. Now there is unhappily a great deal of truth in all this, and in many cases there is much to be remedied in the conduct of congregations towards ministers, which the publications and articles in question will, it is to be hoped, accomplish, but we doubt very much that they give a fair view in the matter, and fear that they are calculated unreasonably to deter young men from entering the ministry.

The pictures to which we refer, and they are widely scattered over religious newspapers, as well as in several popular tales, are, we doubt not, all true, and probably they might be indefinitely varied and multiplied; still we think, as they are set forth, they are calculated, though, doubtless, unintentionally, to convey an incorrect impression—namely, that these trials and hardships are peculiar to the profession or calling of the ministry; whilst the truth is, every picture of ministerial suffering could find its parallel quite as deeply shaded in every business of life. Nay, we would say more deeply shaded, for the minister has two sources of consolation and support which are not incidental to other professions. In his trials and crosses he has the sustaining thought that he is suffering directly for the Lord's sake and for the welfare of mankind; and if his case come in any way to be known he will have the consolation of much sympathy; whereas the farmer, or mechanic, or merchant, or lawyer, or doctor, may be as much straightened in circumstances, more deeply involved in debt, and equally reduced to shifts to support a family, without having either of these consolations to fall back upon. The shady side of any condition of life, except the ministerial or the missionary, may be quite as deep, but that is their own business, and nobody would think of publishing it to excite sympathy, or succeed if they did. These reflections are set forth, not with the intention of diminishing in the least the sympathy for the ministers of religion—we earnestly desire to see them better supported—but to remove what we consider groundless obstacles to entering that way of life.

It is a common assumption that a young man, by entering the ministry, sacrifices his worldly prospects, and that if he had devoted himself to commerce, for instance, or any other secular calling, he would have made a fortune, or at all events been much better off in a worldly point of view. But we need scarcely say that this is a great fallacy. The instances of success in other callings are the exceptions; the common lot is to toil and struggle amid trials and reverses, till the grave closes the scene, and to leave a family to tread the same path. If a minister is on the one hand shut out from making the fortune which sometimes crowns commercial enterprise, he is on the other saved from the bankruptcy with all its agonies, which is the much more common result. In fact the proportion of men in business who fail is much greater than is usually thought, and the number who, after a harrassing and anxious life, die no wealthier than they began, is greater still. In the legal and medical professions, poverty and disappointment are also the rule, success the exception; and the fagging and disagreeable nature of their work, would to some minds present quite a contrast to the office of the ministry. This, however, is a matter of taste. But what we contend for is, that nothing can be more absurd than to take it for granted, as is commonly done, that a young man would sacrifice his prospects by entering the ministry, and would attain a higher and more comfortable position if he followed another calling. The probabilities are rather, we think, on the other side. Take a few supposed cases, which our readers will admit are at all events likely enough to occur.

In a family of brothers, one follows commerce, one the law, one the ministry. The merchant fails, the lawyer is a loud but not successful party politician. The minister has more weight, influence and respect in society a dozen times over than them both put together. An affectionate congregation sustains him, and prays for him, and he is in a position not to instil right principles into them only, but, incidentally, and as occasion offers, into the whole community.

In another family, it may be two are farmers and one a minister. The farmers are hard working, excellent men, clad in home-spun, happy to be hired in winter to do teaming for village merchants, and in a word, exposed to all the hardships and self-denials of Canadian farmers. The minister moves in quite another sphere; occasionally travels about, at one time collecting to build a church, at another to attend some meeting, &c., and has perhaps a better income than both his brothers put together, with probably not one-tenth part of the physical work of either, whilst he has time and opportunity for literary studies and the gratification of tastes to which the others must necessarily be strangers.

Cases might be indefinitely multiplied, but we will only suppose one more. A young man of very good abilities and education enters into commerce. He is no way particularly distinguished as a merchant, and might, had he been moderately successful, have toiled on for life without anything to distinguish him from his competitors in commercial pursuits; but the company, of which he is a partner, fails, and he studies for the ministry. After a few years he comes forth as a powerful, eloquent, and accomplished preacher—ministers to a large and devoted congregation—has a comfortable support, and exerts a hundred times the influence over society that he could ever have done as a merchant, even had he been successful.

We shall suppose no more cases; but let our readers only think over the families of their own acquaintances in which one brother has entered the ministry, and say if, in the average of cases, he is not fully equal in all that makes life desirable, to his brothers or companions who sought other callings.

[Montreal Witness.

DO YOU CALL THAT PRAYER?

The late S. Kilpin, of Exeter, was one summer evening walking along the streets, when a party of men going from work passed him, one of whom was swearing dreadfully. Mr. Kilpin observed it, but said nothing. When he arrived at home, he began to think how wrong it was to allow a man to pass by, using such language, and not make an effort, at least, to convince him of the sin he was committing. It so disturbed him that he could not rest during the night, and he began to think if there was any way of remedying his neglect. He resolved to rise early enough in the morning to be at the corner of the street where the man passed, if possible, to meet him as he was going to his work. He did so, and after waiting anxiously for a time, he saw the man coming. When he approached, he said, "Good morning, my friend, you are the person I have been waiting for; I am very glad to meet with you." "Oh, sir," said the man, "you are mistaken, I think." "I do not know you, but I saw you last night when you were going home from work, and I have been waiting for some time to see you." "Oh, sir, you are mistaken; it could not be me; I never saw you in my life that I know of." "Well, my friend, I heard you pray last night." "Sir, I know that you are mistaken—I never prayed in all my life." "Oh!" said Mr. Kilpin, "if God had answered your prayer last night, you had not been seen here this morning. I heard you pray that God would blast your eyes, and damn your soul." The man turned pale, and trembling, said, "Oh, sir, do you call that prayer? I did, I did." "Well, then, my errand this morning is to request you from this day to pray as fervently for your salvation, as you have done for your damnation; and may God in mercy hear your prayer." The man from that time became an attendant on Mr. Kilpin's ministry, and it ended in his early conversion to God.

PAYING CHURCH DEBTS.

The counsel given in the following extract is worthy of the consideration of every parish in the land. *Debt* and *charity* will not live together—one must expel the other. They are mortal and deadly antagonists. As debt will kill charity, so will charity destroy debt. The motto of a congregation in debt is, *charity begins at home and stays there.* Debt digs a ditch, and plants a hedge around a parish, so that its sympathies cannot go beyond its own limits. It can give nothing to Diocesan, nothing to general objects. Its world, like Mr. Bumble's, is a "parochial one!" Most earnestly do we commend the following advice to general attention:—

"Debts against churches, especially when the amount is quite large, are notoriously very burdensome things to carry. In more ways than one they operate to the disadvantage of a religious congregation. Very frequently they keep the finances of a church in a state of continual perplexity and embarrassment. They affect injuriously the feelings, the energy, enjoyment, and even the spirituality of good men. The pulpit is not exempt from their debilitating power; and sometimes the minister's salary is unpaid, because interest money must have the precedence. Many people are also afraid of a congregation that is heavily in debt; they are afraid to become members, lest perchance their purses may be called on for some unwelcome duties. They are immensely conservative on the side of keeping their money, and hence do not like the perils of certain positions. On the whole, except in cases of absolute necessity, it is not best for Christian congregations to incur debts; and when they have done so, then let them shorten the days of that necessity as much as possible. The sooner they set about the work of payment the better. The sooner they earnestly attempt the thing, the sooner they will be likely to accomplish it."

The Sabbath Recorder.

New York, June 28, 1855.

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J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

THE WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association closed a very interesting and harmonious session, last week, at Richburg, Allegany Co., N. Y. The number of delegates attending was not as large as on some former occasions, but the interest manifested on the part of those who did attend, as well as on the part of the inhabitants of Richburg and vicinity, was quite encouraging.

The opening sermon by Elder N. V. Hull, upon the *Ministry of Moses and of Christ*; or *the Old and New Covenants Contrasted*, (text 2 Cor. 3 : 14—17,) was one which embodied much valuable thought, and presented the subject in an interesting light to the hearers. The speaker commenced by showing, that all the various systems of religion received among men proceed upon the principle that man is a sinner; also that universal experience testifies that there is a universal helplessness with respect to man's sinfulness; that Christianity sets this matter in the clearest light, declaring that man is both guilty and helpless; that the Atonement of Christ is a provision for the removal of this helplessness, since it embodies a *power* by which the sinner is justified before God, the gospel being "the power of God unto salvation to every one that believeth." (Rom. 1: 16.) The Law's incompetency to deliver man from guilt was then shown, both as respects the moral precepts, and the ceremonies which were superadded; that the legal ceremonies were intended merely as an exhibition of God's purpose to show mercy through a Mediator. The object of the gospel was then explained and illustrated, and it was clearly shown, that it was never intended to set believers free from conformity to the duties of the Moral Law.

The State of Religion, as exhibited by the letters of the several churches, will be found in a Report of a Committee on the subject.

The Resolutions adopted, and the discussion they elicited, manifested a gratifying interest in the cause of Education, Missions, Temperance, Anti-Slavery, and the various benevolent reforms of the age we live in.

An able Essay, by Professor J. M. Allen, of the Alfred Institute, upon Ministerial Education, and the duty of the churches with respect to candidates for the ministry, was read before the Association. An Essay on the Immortality of the Soul, was also read by T. B. Brown. Measures will be taken to place both these essays before the public.

Among the letters was one requesting admission to the Association from a church recently organized at Wilson, Niagara Co., N. Y., where Eld. Rowse Babcock has preached occasionally for some time past. Six members composed the church at the time of its organization in August last, since which fifteen members have heen added. Their request was granted. There was also a communication from the Ohio Association, stating some of the difficulties in the way of keeping up that organization, and inquiring whether, in case of its disbanding, the churches would be received into the Western Association—a question to which an affirmative answer was given.

The officers of the Association at its present session were J. M. ALLEN, Moderator; E. A. GREEN and E. R. CLARKE, Clerks. The Treasurer for the ensuing year is D. R. Stillman, Alfred Center, N. Y.; Corresponding Secretary, Jared Kenyon, Independence. The delegate to the next meeting of the Eastern Association is J. M. Allen; to the Central, Jared Kenyon; to the North Western, Leman Andrus; to the Virginia and Ohio, Rowse Babcock.

The next meeting of the Association is to be held with the 2d Church in Alfred, commencing on the fifth day of the week before the fourth Sabbath in June, 1856. T. B. Brown was appointed to preach the Introductory Discourse; Leman Andrus alternate.

Of the Religious Exercises during the meeting of the Association we have to speak from memory, and may omit some. In the Seventh-day Baptist meeting-house, T. B. Brown preached on Sabbath morning, A. W. Coon in the afternoon, E. P. Larkin in the evening; G. B. Utter on First day morning, and H. W. Babcock in the afternoon. In the First-day Baptist meeting-house, N. V. Hull preached on Sabbath morning, Jared Kenyon in the afternoon, and E. P. Larkin on First-day morning. Collections were taken in both places, on Sabbath morning for the Associational Missions, and on First-day morning for Foreign Missions.

Resolutions.

1. *Resolved*, That we deem a religious basis the only true foundation on which to build institutions of learning; and that it is the duty of Christians to labor earnestly in rearing institutions on such a basis.

2. *Resolved*, That in the opinion of this Association, a Collegiate Institution, on a religious basis, is the *great want* of the Denomination—that it is needed, as one of the most important means of the church for blessing the world and promoting her own prosperity—that it is demanded of us by all of the benevolent and progressive enterprises of the age, as a means for furnishing men in carrying forward these enterprises—that it is needed as a means for educating our religious teachers and guides—that it is needed to save our youth from proving recreant to those principles which they profess to hold sacred—and that we may expect, therefore, to have inefficiency characterizing all of our operations, and a feeble and sickly growth, with a doubtful prosperity, attending us until this great want is satisfied.

3. *Resolved*, That we hail with pleasure the measures which have been taken by the General Conference, through its Educational Committee, to secure the founding and endowment of an Educational Institution on a religious and denominational basis, and we pledge our hearty co-operation, both by *influence* and *money*, in bringing about a result so essential to the life and prosperity of the denomination.

4. *Resolved*, That in the consideration of this whole question, the interests involved are of such vast magnitude and vital importance, that no personal considerations, local prejudices, or partial views, ought for a moment to influence any one, either in respect to *location* or with regard to the general features and conduct of the Institution contemplated; but that the whole question should be determined upon the broad basis of an enlightened Christian philanthropy, and the present and prospective well-being of the denomination.

5. Whereas, the *spirit* and *letter* of Christianity demand of its adherents a faithful devotion to its interests; and whereas the conversion of the world to God is its great and glorious object; therefore, *Resolved*, That this Association, in acknowledgment of this principle, pledges itself to renewed exertion in the field of missionary effort.

6. *Resolved*, That while we unite heartily in support of the missions to which the Association and the denomination are pledged, we call attention to the question of increased efforts in the Mississippi Valley, as suggested in the Report of our Delegate to the North-Western Association.

7. *Resolved*, That the attention of the churches is especially called to the interests of the American Sabbath Tract Society.

8. *Resolved*, That we recommend to the churches *system* in their contributions for benevolent purposes.

9. *Resolved*, That the neglect of Family Prayer, as indicated by the letters from several of the churches, is an alarming circumstance, and calls loudly for reform.

10. *Resolved*, That this Association re-affirms its settled conviction of the inhumanity of American Slavery, and that its workings in the case of Bro. Pardon Davis are only the legitimate fruits of the system.

11. *Resolved*, That we commend brother Davis for the course he pursued towards the suffering fugitives in furnishing them food and raiment, and that we earnestly pray God to grant him sustaining grace, that he may endure with true martyr-spirit the trials which his faithfulness to the instincts of humanity has subjected him to, and that we are ready to unite with our brethren in any effort that may tend to his relief.

12. *Resolved*, That the use of Tobacco, in its various forms, demands a sinful expenditure of money, is opposed to health, and to the cardinal virtue of neatness, and subjects one to a condition of slavery to a vitiated appetite, altogether inconsistent with the freedom of Christianity and the true dignity of human nature.

13. *Resolved*, That the passage of the Prohibitory Liquor Law by the Legislature of this State at its last session, is an occasion of thanksgiving to God, and that we pledge ourselves to its maintenance and support.

Report on the State of Religion.

Your Committee on the State of Religion would respectfully submit the following report:

We find from the communications of the different churches of the Association, not that cheering news which it has at times been our happiness to receive and communicate. There is not that general and manifest growth in vital piety which should distinguish those possessed with so many facilities to a growth in grace. Family prayer, although attended by many families, is by far too generally neglected by the families comprising our churches; while the prayer meetings of the churches, though generally maintained, are thinly attended, which indicates a want of deep and abiding interest in the duties of religion. There is a commendable liberality in the course pursued for contributing to benevolent purposes; yet not all is done that might be expected from a people alive to the interests of Zion. There is in the communications of some of the churches the welcome news of the gracious favor of God in the conversion of sinners, the reclaiming of the backslider, and the revival of the work of grace in the hearts of professors, which should be regarded as unmistakable evidence that "our labor is not in vain in the Lord." There is a prevalence of Christian fellowship, and in the interest manifested throughout the churches in Sabbath Schools and Bible Classes, we see hopeful prospects of an ample harvest in future.

In view of all the circumstances of the case, we are called upon to humble ourselves, as churches, families, and individuals, in prayer and consecration to our Heavenly Father, that Zion may prosper, and we all be made to rejoice at our next anniversary in God's renovating and reviving power manifested among us as a people.

Report of the Executive Committee.

Your Committee report concerning the Domestic Mission for the past year, that the labors of Bro. H. W. Babcock have been continued in Potter County, Pa., with the churches at Hebron and Ulysses, and at such other points as circumstances would admit and his judgment direct. He reports, in addition to the foregoing, that he has labored at Clara and Allegany townships and Oswayo, and that during his labor at the latter place, there was an unusual degree of religious interest manifest, and that the Sabbath-keeping friends in that community were very much revived in their religious enjoyments. He represents the church at Ulysses as being in a diminished and feeble condition. He reports a good attendance upon the preached word at all points of his labor.

The labors of Bro. Rowse Babcock have been expended with the Clarence and Pendleton churches and vicinity. He reports a regular and faithful attendance upon preaching occasions, and some additions to the Pendleton church. He also reports some labor with the church at Darien, and some in the town of Wilson, Niagara Co., N. Y., at which place a reviving influence has been experienced. The discussion of the Sabbath question, the missionary states, has seemed particularly to demand his attention, and much interest has been manifested in it, and many have acknowledged its claims. He reports the field as one of much promise, and in need of more labor than can be expected of one man.

Your Committee have responded pecuniarily to some extent to a call from Bro. A. A. F. Randolph, of Hayfield, for labor done within the bounds of that church, yet at so great a distance as to deprive them in a great measure of the privileges and benefits of church organization. Bro. Randolph reports that during a protracted effort there some twenty-five gave good evidence of being converted to God. Backsliders were reclaimed, the faithful Christian made to rejoice, and some few embraced the Sabbath. In keeping with the wishes of the people there, and the apparent necessity of the case, a church was organized in that place.

Brethren L. Andrus and H. P. Green have labored at different intervals with the church at Persia and vicinity, and their reports from that quarter are very encouraging. Their labors seem to have been abundantly blessed, the church having been generally revived, backsliders reclaimed, and sinners converted and added to the church. Bro. Green reports his visits there as among the richest and most precious seasons of his experience.

In view of all the reports from different fields, your Committee feel that their labor, together with that of the missionaries, has not been altogether in vain; for although dry and barren grounds seem so universally to overspread the vast expanse of Christendom, yet the weak and feeble efforts of the faithful seem in some cases to prevail with God, and here and there are seen springing up revivals and conversions, such as the Lord will own, and bless, and such as shall go to make up that sanctified company whom the Lord shall receive as his at his coming. Your Committee feel grateful while they indulge in reflections upon the past, and hope that the future may be blessed with more abundant good. In submitting to you our report, we likewise submit our convictions, that the work should still be prosecuted—that the destitute and the feeble should be cared for, the drooping and disconsolate comforted and encouraged, and invited to come to the "feast of love" with the full assurance that "earth has no sorrow but heaven can remove."

The Committee have appropriated during the last year—

To the Pennsylvania field	$100 00
To Hayfield	37 50
To Clarence, Pendleton and vicinity	50 00
To Persia and vicinity	24 75
Total	$212 25

E. R. CLARKE, Secretary.

Report of the Delegate to the North-Western Association.

To the Western Seventh-day Baptist Association:—

DEAR BRETHREN,—In fulfillment of the appointment I received from you at your last session, I visited the North-Western Seventh-day Baptist Association, convened at Milton, Rock Co., Wis., and was heartily welcomed by it. The Association was largely attended by delegates from the churches in that State, and the spirit manifested on that occasion showed a commendable zeal in the cause of the blessed Redeemer, as well as in those reforms which characterize the present age. Notwithstanding the earnestness with which the various questions brought before the Association were discussed, the transactions were harmonious, and indicated the presence equally of Christian generosity and forbearance.

It was to your delegate a matter of unfeigned rejoicing to witness the unquestionable evidences of the rapid increase of the churches in that new and fertile region, and their steadfastness in the great doctrines of our holy religion, and their liberality in building up those interests which are essential to the stability and prosperity of any people. Among the evidences of their far-seeing policy, none seemed more manifest to my mind than that of their devotion to the cause of education. I question whether history affords many instances of a people more earnestly engaged in behalf of the cause of education than are the Seventh-day Baptists embraced within the bounds of the North-Western Association, and I think I will be justified in saying, that in this respect they are far in the lead of all other denominations of Christians in that Eden of our nation.

Perhaps it would not be out of place for me also to say, that the Association being over, and having visited within the bounds of the Milton, Albion, Christiana, and Walworth churches, and participated in the opening services of the Albion Academy, I then visited the churches of Farmington and Southampton, Ill., the present field of Bro. Davison's labors. I found those churches trying to maintain their Christian integrity, although the first-mentioned church has passed for a season through trials of a most discouraging character. The brethren at Southampton are not only located upon a most beautiful prairie, but so compactly as to make it convenient to assemble for the worship of God—a circumstance of great importance, but not always regarded with due consideration by our brethren who have sought new homes in the West.

I will close this report by calling the attention of this Association—(and I would desire to that of the whole denomination)—to the West as a field for missionary labor. I do not believe there is any field that can be selected which presents such flattering prospects as that. It may truly be said of it, as Christ said when looking on the moving mass of Samaritans, "Behold, the fields are white, ready for the harvest;" and I cannot but sincerely hope, that more systematic, persevering, and vigorous efforts will be made by our people than have heretofore been made to break the bread of life to the destitute in that large and inviting field. N. V. HULL.

RESULTS OF MISSIONS.

The London *Patriot*, in its editorial allusion to the meeting of the London Missionary Society, has the following striking passage in regard to the success of missionary labors:

We are apt to speak of the romance of Missions as gone by; but the truth is, that they are only beginning to develop their wonder-working power. Where is the church that, like Mr. Scott's in Demerara, can number among the additions of a single year, accessions so strange and diverse as five captured and liberated Africans, a native of Madeira, and a native of Madras? But it is in China that the work of conversion is most cheering. In Hong-Kong thirteen, and in Amoy seventy-seven native converts have been added to the church. From every quarter, too, there is gratifying proof that these converts from heathenism are steadfast in the faith. The Rev. Henry Allen, we observe, did not hesitate to affirm, in the course of his eloquent and discriminating speech, that the history of modern missions surpasses the records of the Apostolic age. It is a bold assertion; but, assuredly, the converts of our missionaries, in point of consistency, need not shrink from comparison with those of the Apostles, as described in the Pauline Epistles. We find them aspiring to an honorable independence; and even in deep poverty, contributing largely to the diffusion of the gospel. How readily they pay for copies of the Scriptures, has been already seen; and it appears that the full fifth of the annual income of the London Missionary Society comes from mission stations. The report contains several remarkable instances of this reflex operation of the missionary spirit. The Christians of Raratonga send "to the receiver of property in England," as their contribution to the "Societe," for 1854, the value of £74 5s. 8d. The Hottentots, Fingoes, and Caffres, who compose the church at Oudtshorn and Dysalsdorp, have, during the past year, subscribed for various purposes £120, and are contemplating an announcement to the Directors of their intention to support their own ministers, and defray all the expenses of their religious worship. More striking still, a paid catechist in Southern India resolved to support himself, that with his salary another agent might be employed; and without suspending his missionary labors, he not merely provided for his own subsistence, but actually contributed £50 in one year for missionary purposes.

"STATE OF THE DEAD"—NO. 4.

No Future State without the Gospel.

According to Bro. B., mankind would not have had a future state, had they not enjoyed revealed religion. Had they been the subjects of natural religion only, they would have existed forever on this earth; and although they might have sought death ever so earnestly, they could not have found it. Had not the "*new dispensation of grace*" been introduced, Cain could not have killed Abel, nor Lamech have slain a young man to his hurt—Moses could not have killed the Egyptian, nor David Uriah. Men would have carried on war without death. Man could have laughed at Jupiter's thunderbolts, and his forked lightning. Mankind could have done business upon the mighty deep, and although they might sink beneath its roar, they would not have been drowned. Men could have walked in the midst of fiery furnaces without being consumed. No deadly poison could kill them. Rachel would not have wept over her murdered children. The martyrs would have had to *live* forever in a burning fire. Disease could not have killed its victim, nor the scaffold witnessed a death-groan. All capital punishment would have been impossible, and dueling unknown. Though under sentence of death, men would not have died. However great might have become the wickedness of mankind, however much they might have hated each other, or sought to kill each other, that would have been impossible. Dreadful seems the thought, that all the myriads of earth's inhabitants, quarreling, fighting, and seeking to kill each other, would have now been living, and not a good man among them. What a scene would earth now present. Millions upon millions of human, immortal beings, engaged in mortal (immortal) combat. Rivers of blood flow on forever and ever, and yet the race do live. Vast multitudes of men are walking up and down the earth whose bodies are perforated with bullets. Some are armless, some are legless, some headless, and yet they live. Here is one whose head was taken off by a cannon ball, there another all blown to atoms by a shell, both alive. Here is one who has swung on the gallows for years, and still not dead; there another still writhing in crucifixion, who was condemned by Nero. John Rogers would have been living now—a living specimen of human asbestos. Such or similar must have been, had not the "new dispensation of grace" been introduced, or had the threatening against Adam been executed without a remedy, viz., revealed religion. For if men could not have died, unless the new dispensation of grace (the only one under which they could die) had been introduced, something like what I have described must have followed as the natural consequence of sin.

Bro. B.'s theory respecting death is, I believe, neither orthodox nor heterodox, but *ab extra* to both. That I have not misunderstood him on that point, all will see by the following extract from his article of May 3d.:

> "But no part of the finally executed punishment consists in natural death. It is evident, therefore, that natural death, or the separation of soul and body could not have taken place at all, had men been punished for disobedience according to the threatening. But this dissolution of the body could not take place unless man had sinned; nor then, if the threatening had been executed without remedy. The constitution under which man was first placed did not recognize natural death—the separation of soul and body—nor did it admit of it."

From the above, all will see that Bro. B. only gets natural death into the world through the Gospel dispensation, for he adds, "Both of these must take place, the sin of man, and redemption by a mediator, in order that the separation of soul and body may be at all consistent with the nature of his (man's) accountability." Now, as men could not die, and as sin had entered, inciting men to hate each other, something, I repeat, like what I have suggested, would have followed, had no mediator appeared. But I ask, is Bro. B.'s view of death upheld either philosophical or scriptural? Reasonable philosophy would seem to teach, that natural death was the result of man's material organization. It is difficult to conceive how natural death could have been prevented, (without miracle,) even though man had not sinned. For natural death had existed in the animal world even prior to the birth of Adam. Fish had preyed on each other; birds had caught the fly as it sailed on azure wing; and even Adam himself had both ate and drank myriads of living animalculæ, as he partook of luscious fruit, or sipped the purling brook. Natural death, therefore, was all around him. He began to live in the midst of life pregnant with death. And, in fact, I am not certain but that natural death, even of Adam, had to inhere his constitution, as the symbol or representation of that spiritual death pronounced for transgressions. For the sacred writers were necessitated to use the *facts* of the physical world to represent spiritual, moral, and mental ideas as truths. Therefore the physical world was first ultimated, that it might be used to represent spiritual phenomena. Thus death in the natural world was used by the sacred penmen to represent those dreadful evils which, from the course of nature, followed man's transgression. Natural death, therefore, I apprehend, is the result of man's physical organization, according to the course of nature, and therefore, neither any part of the threatened penalty of the Adamic law, nor the sheriff of the new dispensation of grace, whereby men are arrested and confined in an invisible prison, awaiting a resurrection writ of habeas corpus to bring them to judgment and a final sentence. Reason and philosophy apparently reveal nothing of the kind. Nor does scripture afford evidence that natural death was an accident of the gospel dispensation. If the Bible anywhere teaches that natural death was the consequent of sin, it most expressly assigns it under the Adamic law, and not under gospel order. Death, we are told, entered by sin, and so death passed upon all, because all have sinned. The wages of sin is death. The devil is said to have the power of death. So, on the other hand, Christ came to abolish death, and to destroy him that had the power of death, that is, the devil, to bring life and immortality to light by the Gospel. It is, therefore, plain, that if the sacred writers intended to speak of natural death as entering this world under either Adam or Christ, they assigned it a place under Adam, and to Christ they assigned the power to deliver from such natural death. If this be true, does it not follow, that the position of Bro. B. respecting natural death is erroneous?

I have extended remarks upon this part of the subject, because of its importance. For unless we obtain correct views relative to the meaning of the terms Life and Death, and some other expressions, as used by the writer of the first part of Genesis, we shall begin the beginning erroneously. If materialism is to guide our interpretation in Eden's bower when Paradise was lost, materialism must guide us when Paradise is regained. The universe is a material and spiritual quality, one the cause, the other the effect, and man the microcosm. Created in the image and likeness of his Maker, man was constituted a spiritual intelligence, of which his earthly body was but a receptivity; one similar to that which, in the fullness of time, became receptive of the Infinite Spirit. Hence man is a dual being, a spiritual being, indwelling a material form. In his primal or normal state, he was a medium of both worlds, the spiritual and natural. By his spiritual nature he was in communion or intercourse with God, (who is a spirit,) and spiritual beings. By his natural nature, he held converse with the material world. Thus he was both the microcosm and macrocosm of all being.

The phenomena of the natural world became so many symbols, representative of the spiritual world. Hence the sacred penman had to *represent* pure spiritual ideas and things by natural ideas and things. Hence the scripture language is of necessity representative, figurative, symbolical, or typical. Hence its *letter* is sometimes contradictory, for it was not so much the object of the writer to conform to natural as to spiritual truth. Thus they represented the earth as resting on pillars, or stationary, and the universe as revolving round it; which is not an astronomical truth. Thus Jehovah is represented as having feathers, and horns, as riding on the wings of the wind, as journeying from Teman and Mount Paran. Thus the church is represented as being purchased by the blood of God; and his people as eating horses and mighty men. Thus the entrance of moral evil into the world, is represented by a snake enticing a woman to eat of fruit; while the final overthrow of evil, is represented by the seed of a woman bruising the head of a serpent. Thus man is represented as being bought. (Ireneus taught that God bought men of the devil.) In fact, the whole of the Mosaic economy, and much of all the rest of the Old Testament, particularly, was of a representative character. But I need not enlarge; I have already been too prolix; but the vast importance of the subject is my apology. If I can enlist the patience of readers, I intend to give what seems to me to be the true theory of the subjects under consideration.

I shall now proceed to examine Bro. B.'s theory of Natural and Revealed Religion, and the state of the Dead as affected thereby.

S. S. G.

To the Editors of the Sabbath Recorder:—

Will you do me the favor to present, through the columns of the *Recorder*, the following query: By what standard rule are we to be guided and governed in our investigations into the great truths of divine revelation? I am fully aware, that such a question may appear superfluous at first sight, and consequently that there can be no difficulty in determining a matter of this kind; but I shall attempt to show hereafter, if necessary, that the Bible is not taken as the direct or ultimate criterion by which to regulate our views as a denomination. The truth seems to be, that we are left to form conclusions, after hearing an almost endless variety of holdings, as interest or inclination may be most conveniently gratified; for we do know certainly, that ALL most strenuously maintain, even with an air of infallibility, that they have a "thus saith the Lord" upon the particular side of the subject presented. I feel deeply interested in having some of your many correspondents present their views upon this question, as we are anxious to see more light upon it.

A RHODE ISLANDER.

ROCKVILLE, June 15, 1855.

HAPPY TURN OF AFFAIRS.

The venerable Gideon Blackburn, D. D., one of the pioneers of Presbyterianism in the West, many years ago collected large donations in the East to found a Theological Seminary at Carlinsville, Ill. These funds (says the N. Y. *Evangelist*) were invested in lands in Carlinsville, in his own name, and were by him conveyed to fifteen trustees, some ten only of whom were named, however, in trust for the purpose of establishing a theological seminary at that place, and a large and beautiful lot, part of these lands, designated as its site. The deed was very imperfect in its description, and the only object precisely designated was, a Theological Seminary at Carlinsville—its theological character or denominational connection being left wholly uncertain. These lands, probably through inattention to the terms of the deed, were taken possession of by the Trustees of Illinois College, after Dr. Blackburn's death, and sold to a citizen of Jacksonville for about one-third of what Dr. B. gave for them, and the avails invested as a permanent endowment of the Blackburn Professorship of Theology in that College. President Sturtevant, as the incumbent of that professorship, has enjoyed the income of this ever since; and the lands were subsequently sold at a great advance, making a capital speculation for the purchaser. Thus the matter lay for many years, forgotten by every body, except perhaps the parties on the ground who were reaping the benefits of Dr. Blackburn's collection. The heirs of Dr. Blackburn, however, suspected that the sale was invalid, and supposing that if annulled the lands would revert to them, commenced suit for their recovery. The cause came before the Court, without any counsel except for the plaintiffs, and it was decided that neither Illinois College, nor the heirs of Dr. Blackburn, were entitled to the lands, but that they must be held for the use of a theological seminary at Carlinsville. It pronounced the sale null and void, and re-invested such of the trustees as survived, or could be found, with their original trusts, filling the vacancies, so as to enable them to act under the deed. As no denomination of Christians were designated in the deed, the Court was guided in the choice of trustees by Dr. Blackburn's well-known position and views; and we believe the trustees appointed were all, or mostly, connected with the Presbyterian church. These trustees were empowered by the deed to elect five other trustees, who should together possess full powers to determine the theological and ecclesiastical character of the proposed seminary.

The lands sold by the Trustees of Illinois College for fifty cents an acre, at a very moderate estimate, are now worth from seventy-five to one hundred thousand dollars, and are rapidly increasing in value. A more beautiful tract hardly lies out of doors. In the center of one of the grandest prairies in Illinois, on the line of the Railroad from Chicago to St. Louis, healthy, pleasant, and accessible, it will finely answer the intended purpose, and prove a source of strength and benefit to the interests of sound religious truth and church polity in the West, which no mind can compute.

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METHODIST MISSIONS.—The Methodist Church South has just published the tenth annual report of its Missionary Society, from which we learn that the society has under its care 368 missions, 311 missionaries, 128 churches, 79,050 church members, 185 Sunday schools, 25,034 children under religious instructions, 9 manual labor schools, and 485 Indian pupils. These are distributed thus: In the destitute portion of the regular work, 157 missions, 142 missionaries, 26,337 white members and 1,385 colored, 61 churches, 137 Sunday schools, and 5,526 scholars; among the people of color, 170 missions, 124 missionaries, 46,577 colored members, 43 churches, and 17,883 children under religious instruction; among the Germans, 11 missions, 11 missionaries, 483 members, 6 churches, 10 Sunday schools, and 244 scholars; among the Indian tribes, 30 missions, 28 missionaries, 4,364 members, 18 churches, 38 Sunday schools, 1,381 scholars, 9 manual labor schools, and 485 pupils. The contributions for the year 1854, amounted to $164,366, of which $22,772, the largest amount, was received from the South Carolina Conference, $20,970, the next in size, from the Alabama Conference, and $19,083 47 from the United States government. When or how this last sum was contributed, we do not find stated, but unexplained it is somewhat of an anomaly.

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GEORGIA BAPTISTS.—The Georgia Baptist Convention held its annual meeting April 20th. The Treasurer's report showed funds on hand amounting to $47,542. The appropriations of the Convention for Foreign Missions during the last two years have been $14,000. An appeal was made in behalf of Indian missions, which was followed by a contribution for this object of $1,700. The Savannah *Journal and Enquirer*, alluding to the meeting, says:—

> "The Baptist denomination is the largest in the State of Georgia—comprising as it does eighty thousand communicants. Of these, nearly four-fifths are whites. A portion of the denomination termed Primitive Baptists, numbering, it is said, about ten thousand, are not connected with the Baptist State Convention. The ratio of increase in the denomination is shown in the fact that in 1830 it numbered only thirty thousand. Since that date its communion have nearly trebled. Nor has the increase been alone in its numbers. There has been a corresponding increase in the intelligence of the ministry, the wealth and liberality of its churches, and its missionary, educational, and other benevolent efforts."

RELIGIOUS INTELLIGENCE.

Miss Mary Lamb, of Boston, whose death occurred some weeks since, left a will, in which, after making bequests to twenty-two of her cousins, relatives and friends, she gives twelve donations of one thousand dollars each to benevolent societies in the vicinity of Boston. These organizations are as follows:—Seaman's Aid Society; Needle Woman's Friend Society; Unitarian Benevolent Fraternity of Churches; Association for Aged Indigent Females; Society for Prevention of Pauperism; Asylum for Girls; Farm School at East Boston; State Reform School; Asylum for the Blind; Warren street Chapel; Girl's Reform School; Home Society for Destitute Children.

The late Melville Wilson, Esq., of Baltimore, made the following bequests: To the American Baptist Publication Society, $2,000; to the Maryland Baptist Union Association, $2,000; to the Widows' and Superannuated Ministers' Fund, $1,000; to the S. Baptist Convention Foreign Missions, $1,000; to ditto. ditto. Home Missions, $400; to the Maryland Tract Society, $1,000; to the Maryland State Colonization Society, $800; to the American Sunday School Union, $1,000; to the American Indian Missionary Society, $400; to the Trustees of Huntingdon chapel, Baltimore county, $400.

A Scotchman, named William Maclure, recently deceased, left the bulk of his property, valued at $300,000, to be appropriated expressly for the purpose of the diffusion of useful knowledge and instruction amongst the institutions, libraries, clubs, or meetings for useful instruction of the working-classes or manual laborers in the United States.

The difficulties between the Executive Committee of the Baptist Missionary Union and its missionaries in Burmah, which were the occasion of the extra meeting of the Union in this city, in April last, were referred, at the annual meeting in Chicago, to a special committee of one from every State represented in the Union, to examine and report the facts in the case to the next meeting.

Gov. Pinney, while in Liberia, encountered a female emigrant who had been there with her children 18 years, whose husband is still a slave in Tennessee. By correspondence he has ascertained that he can be emancipated for $250, and is anxious to go to Liberia to join his family. Gov. P. makes an affecting appeal for means to reunite these whom God joined but man has put asunder.

Rev. Dr. Todd, of Pittsfield, says the Hampshire *Gazette*, is in ill health, and has been voted a vacation of from four to six weeks. He has gone to Saratoga, and may possibly visit Europe. A number of his parishioners have contributed $1,100 to be presented to him as a testimonial of their esteem. A few young men of the parish transmitted $50 to him before he left.

Rev. Dr. Wolff, the eccentric ex-missionary, who has lately tried on Puseyism, has written a letter declaring that Great Britain has degraded herself in waging war against "the most excellent, generous, civilization and freedom and religious liberty loving Emperor of Russia," whom he hopes to see among the glorified saints in heaven.

The friends of missions will be pained to learn that the Rev. Henry Lobdell, M. D., Missionary of the A. B. C. F. M. at Mosul, died in that city on the 25th of March last. Following so soon the announcement that Benjamin, Scudder, and Poor have ceased from their labors, the intelligence is calculated to awaken profoundest feeling.

The bark Cora Burnham left Norfolk a few days since for Liberia. She took out three missionaries of the Protestant Episcopal Church, several other cabin passengers and emigrants, amounting in the whole to one hundred and six. Forty of the emigrants were from Kentucky, twenty-five from Virginia, and some from Maryland.

The Methodists of Cincinnati are agitating the subject of a College for Colored People, under the auspices of that denaminotion. The *Advocate* recommends its location to be as far south as the southern verge of Pennsylvania or Ohio, for the purpose of placing the colored man as far as possible in the climate to which his constitution is adapted.

The General Association of Illinois, at its meeting on the 17th ult., at Chicago, adopted a series of resolutions, reported by President Sturtevant, censuring the American Tract Society for its silence on the subject of slavery. The American Sunday School Union was also condemned for the same reason.

A Methodist minister, Rev. Mr. Collins, is soliciting subscriptions for the speedy erection of a church for his denomination, on the two choice lots, long since selected and donated by the company, near the center of the city plat in Omaha City, Nebraska Territory.

A preacher took passage on one of the Lake Erie steamers on a Sunday lately, and before he had been long on board, he applied to the captain for leave to hold a religious meeting. The captain replied, "No—for any minister who would travel on Sunday is not fit to preach on board my boat."

Died, in Brewer, 16th inst., Rev. Nathan Dole, connected with the Missionary Rooms, Boston, as editor of the publications of the American Board C. F. M., and formerly pastor of the First Congregational church, Brewer. He was 44 years of age.

Bishop Potter, of Pennsylvania, is suffering from long continued ill health, to a degree that induces speculations respecting the appointment of an Assistant Bishop. A division of the diocese is also agitated.

The Presbytery of New Orleans, at their late meeting, suspended Rev. Dr. Richards from the ministry, and cited him to appear at their next meeting, to answer the charge of intemperance.

Three young men in the Rutgers Theological Seminary have offered themselves to the American Board as missionaries to the Dutch Missions—two of whom are sons of the late Dr. Scudder.

On May 23d, the First church of New Orleans accepted the resignation of Rev. Dr. W. A. Scott, and took measures to secure a a successor to the pastoral work.

On the 16th inst., the corner stone of the new "Catholic Congregational church" was laid at Bristol, R. I.

The University of Virginia now contains five hundred and fourteen students.

European News.

By the arrival of the steamer St. Louis at New York, and the Asia at Halifax, we have one week later news from Europe. The principal items will be found below.

The bombardment of Sevastopol was recommenced on the 6th instant, and on the day the steamer sailed a dispatch was received from Lord Raglan, announcing that after a fierce bombardment, the French attacked and carried the "Mamelon" and the "White Tower." The loss both to the Russians and the French was very great, but no figures are given.

Later advices from the Sea of Azoff state that the steam flotilla of the Allies has destroyed above 200 vessels and six millions of rations of corn and flour destined for the Russian army at Sevastopol.

Prussian correspondence says that Austria considers herself released from all engagements to the Western Powers, the latter having refused to conclude peace on reasonable terms.

Americans have recently made money by running cargoes of salt to the Russian Baltic ports, but the speculation is now attended with danger.

A telegraphic dispatch from Cagliarni announces the death of the Bey of Tunis, on the night of the 1st of June. His successor and cousin, Sidi Mohammed Bey, ascended the throne without obstacle.

Horace Greeley was arrested in Paris on Saturday, June 2, and kept in Clichy, the debtor's prison, till Monday, at the instance of a French exhibitor of *objets d'arts* at the New York Crystal Palace, whose goods being broken and injured, he thought proper to sue for damages; the first Director who presented himself being Greeley, he was arrested, after having been in Paris a fortnight. The suit was heard on the 4th of June, when Greeley was, of course, set at liberty.

It will be satisfactory to the world wide circle of admirers of the heroic and devoted Miss Nightingale to learn that, though much weakened by her attack of fever, she is reported to be progressing favorably towards recovery.

California News.

The steamer Star of the West has arrived at New York, bringing California dates to June 1st.

There has been a large fire in San Francisco, destroying some thirty buildings.

The gambling law went into operation on the 17th of May, when all the gambling saloons in the State were shut up forever.

A shocking murder has been committed at Contra Costa, the perpetrators of which have not yet been apprehended. Mr. J. P. Gelmore, residing about 8 miles from Oakland, was the victim.

A fight between two men named Francisco Cruciana and Charles Lambert took place on the Pulgas Rauch, on the 21st ult., in which the former was instantly killed.

The big nugget discovered in Calaveras county last fall, and weighing 160½ lbs., is to be on exhibition at the industrial Fair at Paris.

A sail boat was capsized on the 17th of May in the harbor, and a man named H. J. Mullen, cook of the U. S. cutter Ewing, was drowned. His body was found floating near Mare Island a few days after, and was decently interred.

The total amount of gold bullion deposited in the mint for coinage since May 8th, 1855, is 123,656 08 ounces; number of deposits, 1,118—showing an average of 110 08 ounces from each depositor—value of deposits, $2,230,860. During eight days, counting from May 8th, 40,302 77 ounces of gold were deposited at the United States Branch Mint in San Francisco, valued at about a million of dollars.

SUMMARY.

The misunderstanding between the New York Central and Erie Railroads in regard to passenger fares is likely to come to an open fight—in other words, to a radical reduction of the through rates between this City and Lake Erie on nearly all the trains. The Central managers, we understand, have determined to run an express train from Buffalo, to connect with the Hudson River Railroad at Albany, for $7 50, instead of $9, as heretofore. Other first class express trains will run in connection with the Hudson River Boats, for $6 50; and a second class train is to be put on, to connect with the Boats, for $4. These terms will of course compel the Erie to something like a corresponding reduction, in order to compete with the rival route.

A dispatch dated Troy, June 19, 1855, says: The notorious Henrietta Robinson, convicted in the Rensselaer County Court of the murder of Timothy Lanigan, was this afternoon sentenced, by Judge Harris, to be hung on the 3d of August next. At the conclusion of her sentence, when the Judge commended her soul to God's mercy, she told him he had better pray for his own soul, declaring she was the victim of a political conspiracy, which was calculated to crush a man. She was about to speak further, when her counsel desired her to remain quiet. When about to leave the court room she turned, and pointing her finger towards Judge Harris, solemnly exclaimed—"Judge Harris, may the Judge of Judges be your Judge." Considerable excitement was manifested by the spectators during the time occupied in the passing of the sentence.

Albert J. Tirrell was examined in the Police Court in Portsmouth, N. H., on the 18th inst., on a charge of swindling some sailors belonging to the United States frigate Constitution. The testimony being insufficient, Tirrell was acquitted. The excitement among the sailors was very great, and a number of young men of Portsmouth sympathized with them. Tirrell was escorted to the cars for Boston by a few policemen. A crowd of some four hundred followed, declaring their design to seize and lynch Tirrell. The general cry was, "Kill him!" "kill him!" By extraordinary exertions, he was placed in the cars, escaping with a few bruises.

The President has called Governor Reeder, and other Kansas Territorial officials, to account for speculations in Kansas lands with half-breeds, in violation of the acts of Congress, and tells them they cannot be kept in office unless the impressions now on his mind shall be removed by satisfactory explanations. Governor Reeder has promised to reply when he shall have reached Kansas.

The Connecticut House of Representatives killed off all but one of the proposed amendments to the Constitution. The one striking out the word *white*, so that negroes could vote, was defeated by 20 majority; the one providing that each town should have one and only one representative, was also defeated; but the one which provides that Education shall be the basis of suffrage, passed by a vote of about 3 to 1, and will be submitted to the people for their approval.

The New England Emigrant Aid Society held their first annual meeting at their head quarters, Boston, recently. J. M. S. Williams, of Cambridge, in the chair. A. A. Lawrence, Treasurer, made his report, in which it i stated that the total amount received since the commencement of the Society, was $39,000, of which $10,000 has been received since the fifth of March last, when the society was reorganized under the new act of incorporation.

The number of convicts in Connecticut State prison on the 31st of March last, was 174. Of these 135 were white, and 28 were colored males; 6 white and 5 colored females; 132 born in the United States; 30 in Ireland; 7 in England; 2 in Germany; and 1 each in Switzerland, Poland, and the Island of St. Jago. There are five confined for life for the crime of murder. The directors report the earnings of the prison for the eight months ending 31st of March last, at $12,252 53. Expenditures, $10,299 66. Net revenue, $1,052 87.

The total amount of funds and property appropriated to the purposes of education in Ohio during the year 1854, is $2,266,457 12. The enumeration of youth of the school age, as certified by the county auditors, furnishes an aggregate of 816,400, or 4,451 more than for 1853. The number of schoolhouses in the State is about 10,300, estimated to be worth $3,704,720. Of these 770 have been constructed during the past year, at a cost of $346,944, being an average of $451. The amount paid to teachers is set down at $1,364,431 21.

Mrs. Hitchcock, of Amherst, Mass., wife of Ex-President Hitchcock, is slowly recovering from the effects of her recent fall. For three weeks a set of four teeth, on a gold plate, which she swallowed at the time of the accident, were lodged in her throat, rendering swallowing very difficult, and producing severe spasmodic pains. After three weeks, the teeth passed into the stomach, where they lay for a week, and then passed off.

In the pockets of some dirty clothes which were sent recently to be washed at a public washing-house in Glasgow, there were found £30 in bank notes, upwards of £300 in bank books and bills, besides the title deeds of a valuable property. Fortunately for the party whose carelessness thus exposed valuable property to so much risk, it fell into honest hands, and was immediately restored to the owner.

A society has been established at Manchester, England, to support a mission to the deaf and dumb. A missionary has commenced his labors among his interesting charge; and the other night a lecture was delivered by signs to an audience of these unfortunates. The lookers-on seemed fully to comprehend the instructions addressed to them.

A. A. Lawrence, of Boston, has subscribed $1000 to furnish arms to the free-state settlers in Kansas, and it is said that a quantity of arms and ammunition has been forwarded, including 60 Sharp's rifles. If the Government refuses to protect the settlers in Kansas, these weapons will be useful in vindicating the doctrine of squatter sovereignty.

A. M. Lewellen, who was wounded at the battle of Waterloo, where he was an officer under Wellington, was buried at Ellsworth, Maine, recently, where he had resided for several years in humble circumstances. The Ellsworth papers say he was own brother to lady Raglan, wife of the British commander in the Crimea.

There are large stocks of potatoes in the hands of dealers in Boston at the present time, notwithstanding which, prices are exorbitant. Thousands of bushels will be thrown away, a complete loss, rather than be sold at a price within reach of the poor, half-famished creatures who stay in cellars, attics, etc.

In Toronto, on a recent Sunday morning, in the Church of the Holy Trinity, the creed was chanted instead of being repeated in the usual manner. More than half the congregation immediately left the church, and many more were much dissatisfied at this attempt to introduce Puseyistic observances into the worship.

The Connecticut House of Representatives have voted to repeal the Free Banking Law of the State, and it is understood that the Senate will concur therein. There are thirteen banks in the State organized under the law. It is proposed to give these banks special charters for the price of 2 per cent. upon their capital.

Murders have become so frequent in Mississippi, that the clergy are strenuously urging the more rigid enforcement of capital punishment. Governor Foote once said, that for every two days of his term of two years as Governor of Mississippi, there was a murder perpetrated in the State.

Driscoll, one of the murderers of Fahrenburgh, at Lafayette, Indiana, has been found guilty, and sentenced to be hung. This is the second of the Fahrenburgh murderers who has been convicted. Five others yet remain to be tried.

Thursday, the 14th inst., was observed in New Brunswick as a day of humiliation and prayer for the success of British arms. All business was suspended and the different places of public worship were well attended.

At the late term of the Supreme Court of Rhode Island there were forty-nine petitions for divorce. Thirty-nine of the applications were granted, and of these twenty-nine were from wives. There must be a terrible state of family affairs in Rhode Island.

Mrs. Pauline W. Davis and Mrs. Lucy Stone Blackwell officially announce that the next woman's rights convention will be held in Cincinnati on the 17th and 18th days of October next.

In the Circuit Court for Lewis Co., Kentucky, last week, a suit of slander—Miss Eliza Barkeley vs. William Giddings—was tried, and a verdict rendered for $10,000 damages.

Griffith Roberts, aged 30 years, attendant at the Graefenburg Water Cure at Utica, died very suddenly on the 20th instant, from injuries received while wrestling with a patient.

The Chicago *Democrat* says that immense numbers of cattle and hogs are now being shipped from that city for Eastern markets. The cattle have been brought from Texas and wintered, and are now being sent forward over the Michigan Central and Great Western railroads. A day or two since one train left Chicago with 418 cattle and 1,165 hogs.

The wife of Wm. Olmstead, of Bloomfield, Monroe county, Ohio, on the 3d of June presented to her husband three fine children—one boy and two girls. Weight—five pounds twelve ounces, five pounds four ounces, and five pounds fifteen ounces. One has a white head, one a black head, and the other a red head.

A census of Boston has been completed by order of the city authorities. The result has not been published, but the *Traveler* tells us that the aggregate population will probably not much exceed, if it reaches, 150,000. This is by no means as large as has been expected, and shows a very inconsiderable increase over the census of 1850, which was 136,881.

The Methodist Conference at its late meeting passed a resolution expressing great apprehension that the practice of reading written sermons is on the increase, and recommending all its ministers to continue in the good old method of their fathers, of extemporaneous preaching.

A duel is said to have come off, recently, somewhere in Canada, between Mr. Breckenridge, a relation of *the* Breckenridge of Kentucky, and a Mr. Leavenworth, growing out of a dispute occurring in the Shakspeare Club in this city. The rumor is that both are hit—Leavenworth probably fatally, and Breckenridge bad in the leg.

The Cincinnati *Gazette* relates that a farmer named Robert Truesdale was robbed of $800 by highwaymen, on the road between Covington and Williamstown. He was seriously beaten by the robbers, and a large bull-dog which accompanied him and fought nobly for him, was killed. The villains have not been apprehended.

In Levant, Me., recently, Mr. and Mrs. Twombly went out into a field and took with them their child, in a willow cradle. They built a fire near to the cradle to drive away the insects, and during their temporary absence, the fire spread to the cradle, ignited it, and the child was burned to death.

The election returns from all the Counties in Illinois are now received, and show a majority of 14,060 against the Prohibitory Liquor Law. The total vote was 167,366, the largest vote ever polled in the State. The official returns will probably vary these figures somewhat.

Most of the potatoes brought to Buffalo this spring, from Canada, were from the vicinity of Brantford. They were bought at from four to five shillings per bushel, while they have been sold at from eight to eleven shillings. The cost of transportation is twelve cents per bushel.

The Princeton, N. J., *Press* newspaper office, with the machine shop, iron foundry, and adjoining dwellings, were entirely destroyed by fire on Thursday, June 21. The loss is reported to be very heavy. Insurance small. The fire is attributed to an incendiary.

A Parliamentary return shows that, of the jurymen on coroners' inquests in England, 11,214 were "unable to sign their own names," and 11,336 "had marks opposite their names," the proportions being nearly the same in the two preceding years.

Wm. Franklin Carr, convicted of the murder of his father in Holmesville, Miss., was executed on the 6th instant. He admitted having committed the deed, but said he thought the gun which he fired at his father was empty.

There are but four regularly chartered and recognized cities of New Hampshire, but a fifth is about to be added to the list, as the flourishing town of Dover has made application to the State Legislature for a city charter, and it will no doubt be granted.

Gen. Thomas L. Price, of Jefferson city, who is a contractor on the Pacific Railroad, was robbed a few days since of $8,000, on board the steamboat Sonora. He had just procured the money in St. Louis to pay off the laborers on the road.

Harrison Foster, eldest son of A. Lawrence Foster, of Peach Grove, Va., but formerly member of Congress from Madison county, in this State, was drowned at Oneida Castle on the 16th inst. He was aged seventeen years.

The aggregate population of Kansas is stated at 8,461, whereof 5,088 are males and 3,373 are females. The number of legal votes is 2,877; number of natives of the United States, 7,171; of foreigners 308, and of slaves 192.

In Rutland County, Vt., at this time, not less than 700 men are constantly employed in quarrying marble. And there will be raised, during the present year, not less than 1,000,000 feet of marble.

Col. Nathaniel Buckmaster, who died at his residence in Alton, Ill., last week, was one of the pioneers of Illinois, having moved into the territory in the year 1816, when it was a vast wilderness.

Rev. Dr. Parker, missionary, having at present the charge of the diplomatic relations of our government in China, writes that he will be in this country in about a month to recruit his health.

The Oswego Common Council have invited the Mayors and Councils of Toronto, Hamilton, and Kingston, to participate with them in celebrating the Fourth.

The Springfield *Republican* is informed that the Hadley Manufacturing Company have just succeeded in making a nice article of paper from broom corn stalks.

Mrs. Slingerland, a crazy woman, who murdered her child last fall, in Bethlehem, N. Y., has been sentenced to one year's confinement in the Penitentiary, and to a fine of $500.

The unmarried lady who exhibits the best horsemanship at the next Crawford Co., Pa., fair is to receive a beautiful silk dress from the young men of Conneautville.

A negro woman belonging to Henry E. Williamson, near Griffin, Ga., last week became dissatisfied with working on the farm and hung herself and her two little children.

The First Methodist Episcopal Church in Germany, a really beautiful building, has been completed, dedicated, and occupied.

Barnums' Baby Show was visited on Tuesday (the first day) by 11,867; on Wednesday by 17,940; on Thursday by 14,368, and on Friday (the last day) by 16,745. The aggregate receipts of the five days named, it will be thus seen, amount to $17,395.

A beautiful little girl, 14 months old, daughter of Hon. Albert Alden, of East Cambridge, Mass., was killed recently by falling behind a bed. After lying an hour, her mother found her suspended with the back of her head against the wall, and her chin resting upon the mattress.

The New-Side Covenanters at their late Synod in Pittsburgh, took the initiative step towards displacing the venerable Rouse's Psalmody from their worship. They propose to confine its use to chanting, and to make some amendments.

Rev. David Herron and Rev. Wm. Calderwood have been designated as missionaries to India, by the Reformed Presbyterian Church. A farewell meeting was held in Pittsburgh, in view of their departure, recently.

The suit of Cornutt vs. the citizens of Grayson county, (Va.) for publicly whipping him on suspicion of his tampering with slaves, has been withdrawn, the plaintiff paying costs, amounting to $2,000.

The Garret Biblical Institute, is the designation of a Methodist Theological Seminary, a few miles north of Chicago, lately chartered by the Illinois Legislature. A substantial edifice is already erected, and a full course of study announced.

S. B. Chittenden & Co. are about to build a marble store, at a cost of about $100,000, which will be the largest dry-goods store in New York City, with the exception of Stewart's.

All the members of the Syracuse Annual Conference—Wesleyan Methodists—pledged themselves at a recent session to abstain entirely from smoking, chewing, and snuffing tobacco.

The Nuremberg (Germany) *Courier* states, under the head of Stuttgard, that the corporation of Baisingen, in the province of Horb, have sold their poor-houses to the Jews, and sent their poor to America.

The Emperor of the French has offered 1000 guineas, open to Great Britain and Ireland, for a perfect broke charger for the Empress. He must be thoroughbred, quiet with troops, and stand fire.

New York Markets—June 25, 1855.

Ashes—Pearls $6 00; Pots 6 25.

Flour and Meal—Flour 8 50 a 9 00 for common to choice State, 9 00 a 9 50 for Michigan, Indiana, and Ohio, 11 00 a 13 00 for extra Genesee. Rye Flour 7 25 a 9 00. Corn Meal 5 00 for Jersey.

Grain—Wheat 2 10 for Upper Lake, 2 45 for white Canadian. Rye 1 58 a 1 65. Oats 58 a 62c. for State and Western. Corn 1 00 a 1 01 for Western mixed, 1 14 for Southern white.

Provisions—Pork 15 62 a 16 00 for new prime, 19 50 for new mess. Beef 9 62 a 10 00 for country prime, 10 75 a 12 75 for country mess. Lard 10½c. Butter 16 a 20c. for Ohio, 18 a 22c. for State. Cheese 7 a 10c.

Lumber—12 00 for Spruce and Pine.

MARRIED.

In Mystic, (Stonington,) June 7th, by Eld. S. S. Griswold, Mr. ALEXANDER H. ALLEN, of Watertown, N. Y., to Miss SARAH J. FISH, of the former place.

In Brookfield, June 14th, by Eld. L. M. Cottrell, Mr. MATTHEW MCCORMICK to Miss MARY A. CRANDALL, both of Brookfield.

In Genesee, N. Y., June 23d, inst., by Eld. Thomas B. Brown, MORTON D. CRANDALL, of Alfred, to SARAH E. BLISS, of the former place.

DIED,

In Groton, Ct., May 25th, CAROLINE ABBY, wife of Matthew Stillman Burdick, aged 28 years.

At Darien, June 16, 1855, HENRY S. CLARKE, son of Joshua Clarke, of Westerly, R. I., aged 59 years. He died from an attack of the palsy.

LETTERS.

D Loomer, L M Cottrell, George R Wheeler, B F Willson, James Summerbell, S Davison, Barzillai F Randolph, Henry Bunce, Benjamin Stelle, S S Griswold, L Crandall, Wm N Aylesworth, H W Randolph C M Lewis, B Clarke, Clark S Hall, E Barnes, A Stillman.

RECEIPTS.

FOR THE SABBATH RECORDER:

D Loomer, Princeton, Wis	$2 00 to vol.	11	No. 52
B F Randolph, Teotsa, Wis	2 00	12	52
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N Lewis, Klecknerville, Pa	2 00	10	46
W N Aylesworth, W Liberty, Ia	5 00	—	—
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George Maxson "	2 00	12	52
Benajah Hall, Alfred	2 00	12	33
F Hamilton "	2 00	12	52
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Nathan Lanphear "	2 00	12	52
Reuben Kelsey, West Union	2 00	12	26
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Geo B Case "	5 00	12	52
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Lemuel Rogers "	2 00	12	52
W M Truman "	2 00	12	52
Ransom Fuller "	2 00	12	33
Moses Maxson "	2 00	12	52
E W Thrall, Nile	2 00	11	52
Dr E Bardick "	4 00	12	52
E Smith, Kelloggsville	1 25	12	6
J Fullmer, Pendleton	2 00	12	52
James Maxson, Bolivar	2 00	12	52
Isaac Smith, East Scott	1 00	9	26
Wm Champlin, Wirt	2 00	12	52
Jared Stillman, Willing	2 00	12	33
Davis Stillman, Scio	2 00	12	52
Enoch Barnes, Sackett's Harbor	2 00	12	52
H P Green, Little Genesee	2 00	12	52
B F Burdick "	2 00	12	52
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Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Publishing Society, will be held at the meeting-house in Plainfield, N. J., on First-day, July 8th, commencing at 9 o'clock A. M.

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In the account given of the denominations, he is fair, and generally allows them to speak for themselves, as to their history and institutions.—*New York Christian Advocate and Journal.*

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Judging from the work, it would be difficult to say what are the religious views of the Editor, so fairly, so dispassionately, so charitably, has he treated each and every sect.—*Philadelphia City Item.*

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NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somervill (way) at 6 A. M.

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Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.

Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.

Buffalo Express at 6 A. M. for Buffalo.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Accommodation at 12¼ P. M. for Port Jervis and intermediate stations.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

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☞ The following figures from the time-table will be useful to our readers in Allegany County.

Through Passenger Trains moving Westward.

STATIONS.	Express.	Mail.	Express.	Emg't.
	A. M.	A. M.	P. M.	P. M.
Leave New York	6 00	8 15	5 30	8 00
	P. M.	P. M.	A. M.	P. M.
" Hornellsville	6 20	12 30	6 52	9 30
" Almond		12 45		
" Alfred		12 56		
" Andover		1 17		
" Genesee	7 17	1 42	7 50	11 22
" Scio	7 30	1 55	8 02	
" Belvidere	7 27	2 22	8 20	12 10
" Friendship		2 35		12 26
" Cuba		3 00	8 56	1 05
" Olean	8 48	3 [illegible]	9 22	2 00

Through Passenger Trains moving Eastward.

STATIONS.	Express.	Mail.	Express.	Express.
	A. M.	A. M.	P. M.	P. M.
Leave Dunkirk	5 30	10 00	3 30	9 00
		P. M.		
" Olean	8 25	1 15	6 15	11 22
" Cuba		1 47	6 41	
" Friendship		2 [illegible]		
" Belvidere	9 23	2 22	7 11	12 10
" Scio	9 45	2 47	7 30	
" Genesee	9 55	3 00	7 38	12 36
" Andover		3 23		
" Alfred		3 45		
" Almond		3 57		
" Hornellsville	11 00	4 18	8 40	1 32

Miscellaneous.

The License Law.

BY REV. JOHN PIERPONT.

"For so much gold we license thee,"
So say our laws, "a draught to sell,
That bows the strong, enslaves the free,
And opens wide the gates of hell;
For 'public good' requires that some
Should live, since many die, by rum."

Ye civil fathers! while the foes
Of this destroyer seize their swords,
And Heaven's own hail is in the blows
They're dealing—will ye cut the cords
That 'round the falling fiend they draw—
And o'er him hold your shield of law?

And will ye give to man a bill
Divorcing him from Heaven's high sway,
And while God says, "Thou shalt not kill,"
Say ye, for gold, "Ye may—ye may?"
Compare the body with the soul!
Compare the bullets with the bowl!

Are ye not fathers? When your sons
Look to you for their daily bread,
Dare ye, in mockery, load with stones
The table that for them ye spread?
How can ye hope your souls will live,
If ye for fish a serpent give?

O, holy God! let light divine
Break forth more broadly from above,
'Till we conform our laws to thine,
The perfect law of truth and love;
For truth and love alone can save
Thy children from the hopeless grave.

Foreign Manures.

We are daily making the subject of fertilizers or manures our chief study. How to better husband and apply the stores of the farm yard, is a question of the highest importance to every farmer; and next to this is one every day put to us, viz: "What foreign fertilizers do you advise us to procure?" To the former question we shall often recur in a future series of articles now in course of preparation. The latter we will now briefly advert to. But first let us give one article of our creed, to wit:

No intelligent farmer can afford to buy any foreign fertilizer, until he has first used those produced upon his own farm.

Of foreign manures there are four classes:

1. Those of which the general utility for most kinds of crops and soils has been established.
2. Those which are applicable to special soils or crops.
3. Those worthy of experiments.
4. Those which for at least some crops or soils are valuable in themselves, but whose market value depends upon the honesty of the manufacturers.

1st Class—In this catalogue we can only place unburned bones, ground or dissolved; and genuine Peruvian guano. Leaving out of the question the real or supposed value of the mineral portion of bones, [the phosphate of lime,] we know that they contain a large amount of animal matter, and that there is hardly a plant or crop that grows which is not more or less nourished, fed, or stimulated, by the products of decaying animals. When bones are finely ground, or dissolved in an acid, the animal matter is reduced to a state in which it becomes immediately available. Let the crop be wheat, corn, rye, oats, or other cereals; turnips, carrots, beets, or other roots; the various grasses; or any of the garden plants or vegetables, finely ground unburned bones, or those dissolved, will not fail to increase the growth in a soil properly prepared, whether applied directly to the seed, put on as a top-dressing, or mingled with the soil. The degree of benefit immediately derived will depend much upon the completeness of the grinding, or dissolving, and the consequent readiness of the materials to at once supply the wants of the growing plant. This will also be governed by the amount of the application, the time and mode of using, the sterility of the soil, and the physical condition as respects pulverization, dryness, compactness, &c.

There is at the present time a supply of bone-dust in the principal markets, which can be purchased at prices varying from $2 to $3 50 per barrel of 150 to 300 lbs. The variation in price depends chiefly upon the quality. It is economy always to get the best that can be procured. Bear in mind what we have said about fineness of grinding, if immediate effect is desired. The more coarsely ground will operate less speedily, and last longer. If a soil is comparatively poor, it should be entirely treated to a dose of the fertilizer, and an additional application be made to the seed to supply its first wants, which is a matter of paramount importance, since the first organs being developed, the plant will afterwards better provide for its own wants. If the soil is comparatively rich in vegetable or organic materials, it will then be better to make the application near the seed to supply the first wants alluded to.

We do not know of any artificial preparation in the market, which is manufactured from unburned bones.

Guano.—There are various kinds of this in the market, such as the Peruvian, Mexican, Chilian, African, Patagonian, &c., but our experience and observation is, that none of these except the first named, (and of this only that procured direct from the agents of the Peruvian government,) have a character sufficiently high and definite to warrant farmers in purchasing them. A considerable quantity of some of the others, has been manufactured or revamped in this country, and when brought from abroad there is no guarantee that they are much superior to washed barn yard manure.

Peruvian guano, as usually sent to this country by the authorized agents of the government, consists of the remains of birds and their droppings, which have been dried under a tropical sun, where no rain falls to wash away the more valuable soluble portions. It is much such a compound as would be formed by shutting up in a warm dry roost a number of fowls, and allowing them—well fed the while—to die and dry up, mingled with their droppings. The experience of every farmer is sufficient to convince him, that the compound thus formed would be a valuable fertilizer for any crop. Just such a compound is good Peruvian guano.

What we have said of the manner of using bone-dust, applies to guano, with this exception, that guano is a more caustic substance, and it should never be put directly in contact with plants or seeds. It may be first mingled with a considerable quantity of muck, earth, or manure in the compost heap or otherwise; or it may be mingled with soil by plowing in previous to planting or sowing, or it may be put near the hill and mingled with a quantity of earth, but separated from the seed by a layer of soil; or, finally, where it has not been practicable to mingle it with the soil before, it may be sown broadcast upon the surface after the seed is in the ground. In this case it should be worked into the soil with the cultivator or hoe.

The most effectual mode on poor soil is, to divide it into two portions, plowing the larger portion into the soil for some time previous to sowing or planting, and at the same time intimately mix the other portion with a large quantity of muck or manure, to be applied with seed, after it has lain for a time and lost its causticity. In this way the first wants of the plant are supplied at once, and there still remains another portion for the future nourishment of the extending roots.

Of the exhausting effects of guano upon the soil, we have not room here to enter into the discussion. Suffice it to say, that we have not yet found sufficient reasons, derived from theory or experiment, to believe that guano is ever exhausting, in the proper sense of that word. That, when applied to crops, it supplies their first immediate wants, and developes larger organs for appropriating more speedily what of organic there is in the soil originally, there is little doubt. This is a matter of time and economy. If, for example, a soil contains only organic food for fifty bushels of wheat, and five successive crops of ten bushels each would, by the ordinary course of cultivation, be required to use up all that organic matter, it would certainly be economical to stimulate two crops by an application of guano and get the whole 50 bushels in the two crops, even though the soil should be exhausted at the end of two years instead of five. [Am. Agriculturist.

Guano for Insects.

A correspondent of the *Horticulturist* says: "Some time last summer, while budding some young Peaches I found that ants had taken possession of some ten feet in one row. They very earnestly resisted my attempts to inoculate the trees, inflicting many unpleasant wounds on my hands and arms. In order to disperse the warlike little nation, I sprinkled near a pint of fine guano along the little ridges. This threw them into immediate consternation. I noticed little collections of winged ants huddled close together, and seeming to be quiet, while those without wings ran about in great agitation. The following day not a single insect could be found where the day previous they appeared to be innumerable."

To which we add the following from an unknown source—"We had a very fine melon patch which was well nigh destroyed by the striped bug. The vines had commenced running, and in two or three days the bugs had stripped nearly every leaf. As a desperate remedy, we applied a handful of guano on the top of the hill as far as the vines had run, taking care that it did not fall on the leaf. In twenty-four hours not a bug was to be seen; the vines had assumed a healthy and vigorous growth, and are now loaded with fruit."

Miss Nightingale.

We have in this lady an example of philanthropy worthy of the deepest regard. Says a cotemporary:—"Miss Florence Nightingale is the youngest daughter and presumptive co-heiress of Wm. Shore Nightingale, of Embley Park, Hampshire, and the Lea Hurst, Derbyshire, England. She is, moreover, a young lady of singular endowments, both natural and acquired. In a knowledge of the ancient languages, and of the higher branches of mathematics, in general art, science and literature, her attainments are extraordinary. There is scarcely a modern language which she does not understand, and she speaks French, German, and Italian as fluently as her native English. She has visited and studied the various nations of Europe and has, asceeded the Nile to its remotest cataract. Young, (about the age of the Queen,) graceful, feminine, rich, and popular, she holds a singularly gentle and persuasive influence over all with whom she comes in contact. Her friends and acquaintances are of all classes and persuasions, but her happiest place is at home, in the center of a very large band of accomplished relatives, and in simple obedience to her admiring parents."

She spent several seasons amid the fashionable society of London, but was not satisfied. Her noble heart yearned for a more congenial sphere. She had previously endeared herself to the people of her neighborhood by her labors of love in their behalf, where now her name is cherished as a household word. Therefore quitting the brilliant circles of London, she visited the schools, hospitals, and reformatory institutions of her own country and the continent. Afterwards she spent three months in a German hospital for the cure and reformation of the lost and infirm, attending to its duties day and night and accumulating experience.

Soon after the allied army entered upon their campaign in the Crimea, a cry for help came from the sick and wounded soldiers. A request was sent to Miss Nightingale to form and control the entire nursing establishment of the hospitals at Scutari; and with the most praiseworthy self-denial and devotion, in the face of inconceivable hardships, dangers, toils, and at the risk of health and life, she at once accepted the request, repaired to the scene of suffering, where she still continues, rendering her name illustrious by her energy and heroism. The following incident is related by a correspondent:

"Lately a transport of sick arrived at Scutari. In the hospital, where no bedding could be provided for them, they were laid on the wooden floor of the corridor. Miss Nightingale immediately sent to the pueveyor for beds and mattrasses, but got the answer that no stores could be delivered by him unless he got a regular order on foolscap, signed by the two respective officers and physicians of the hospital. Miss Nightingale sent him word again that she must have the bedding immediately, but promised that the necessary formalities should be complied with as soon as the officers and physicians should return and find time for writing. Meeting with a second refusal, she ordered some twenty convalescents to follow her; went straight to the storehouse, had its doors forced open, and carried away the necessary articles. The store-keeper stood aghast at such unceremonious infraction of his authority, and of all official routine; but the lady said coolly: 'Report to head-quarters that Miss Nightingale has forced open the door, and carried away what was wanted for the protection of the life of her Majesty's sick soldiers on her own responsibility.'"

War, with all its horrors, has indeed some alleviation, when it becomes the occasion of such heroic self-devotion, especially on the part of those not only moving in the highest circles, but also so richly endowed by nature and education. It is rare for nature's nobility to be found coincident with the nobility of fashion. Those who, by their means and opportunities, might be expected to be most useful, are generally found most insensible to the call of charity, and supremely selfish. But such examples as the above should not be rare. It ought to be esteemed by all the highest privilege to do good. It is more blessed to give than to receive. [Morn. Star.

Look into the Cellars.

We hear not a little said of the superiority of country over city residences. Much of this is doubtless true, and yet we think there are some advantages enjoyed by the denizens of many parts of New York city, which are not found generally in the country. We refer more particularly to the freedom from noxious vapors and malaria arising from decaying vegetable matter. Where the streets are supplied with sewers and an abundance of Croton water to wash away all organic matters, including the washes from the sinks, privies, &c., the air is pure compared with that around many farm-dwellings near which are located the barnyards and outhouses.

One of the most fruitful sources of ill health connected with country residences, however, is the impure air from cellars which rises through the different rooms above, and really renders them unfit for occupation during the day, and especially at night. The effluvia from the remains of a heap of potatoes, cabbages, or others vegetables, is quite sufficient to breed a pestilence. At the earliest possible opportunity in the spring the cellars should be freed from every particle of vegetable matter likely to decay. The bottom should be supplied with pulverized freshly-burned charcoal, or chloride of lime; or, in the absence of these, with common lime. Not only health but neatness and comfort will be greatly promoted by white-washing the walls and ceiling. Let cellars also be frequently opened and ventilated. A little early attention to these matters may save you a large doctor's bill, to say nothing of loss and suffering from poor health.

Advantages of Manuring.

In the columns of the London *Times* we find a statement of the results of some experiments made by a distinguished agriculturist on the application of manure to wheat. In the center of a fifty acre field, one acre was left without manure; all the rest of the field receiving 2 cwt. of Peruvian guano per acre in autumn, at the time the seed was sown. The produce of the acre undressed was tested against that of the adjoining one, which had received Peruvian guano, and the result was that one acre with guano yielded 32 bushels of 63 lbs. per bushel, while the acre without manure yielded 25½ bushels of 60 lbs. to the bushel. The difference in money value amounted to £2 12s. 7d., or about $13; while the cost of 2 cwt. of guano in 1853, when applied, was £1, or about $5. There was in this case, then, a profit of $8 from every acre to which the guano was applied, or $400 if the fifty acres had been manured. There was also a superior quality of wheat produced on the manured portion, as shown by the weight per bushel; and this additional advantage also, that the wheat on the manured portion was a week earlier in ripening than the other.

A second experiment is related, which was made to test the value of nitrate of soda and common salt, as a top dressing to wheat in spring. A whole field save one acre in the center, was top dressed in April with 1 cwt. of nitrate of soda and 1 cwt. of salt per acre, given in two applications at the interval of two weeks. The result in this case was also extremely profitable. One acre, with nitrate of soda and salt, yielded 42 bushels, worth £13 13s.; while the acre without manure yielded only 30 bushels, worth £9 15s. The difference between the two acres tested, was greater in this than in the former case. The difference in money value was nearly $15, while the 1 cwt. of nitrate of soda, and the 1 cwt. of salt, together, cost only $5. The profit per acre, in this case was nearly $10.

These experiments are not singular, or beyond ordinary in their results. They corroborate hundreds of others made in this country, and in Great Britain. But they are well entitled to attention, as they may serve to fix upon many minds the impression that farmers possess the power of greatly increasing both the produce and the profit of their crops. Independently of the consideration of profit, the results of the above experiments are interesting. Here are two substances, the application of which, in certain quantities, gives an increase, which may be stated, on an average, of nearly one-fourth to the natural produce.

The Garden.

Few persons who have not been in the habit of cultivating and gathering the products of the garden, are aware how much may be obtained from one, well managed, towards supplying the table, and furnishing a large amount of seasonable, nutritious and, wholesome food for the family. The vegetables and fruits which may be obtained are numerous, and when the management of the garden is reduced to a system, so that a spot is designated for each particular plant it, will be found easy to get it into order in the spring. Constant attention will be necessary to see that the cultivated plants occupy the whole space, and are not left to struggle with weeds and other plants not desired. A few general maxims may be observed with profit.

"Grow nothing carelessly; whatever is worth growing at all, is worth growing well."

Plants when exposed to the action of light, transmit moisture copiously through their leaves; transplanted seedlings, therefore, and cuttings, should be shaded from the sun until their roots are strong enough to supply moisture as rapidly as it is thrown off.

Leaves absorb and give out moisture, and inhale and exhale air; they are, consequently, the most important organs of the plant, and if they are destroyed or injured, the whole plant suffers.

Light is necessary to flowers, that they may acquire their proper hues; when kept in rooms, their places should be as near to the windows as possible.

Lettuce and radishes may be sown each week in the month, which will yield a constant supply for many weeks. Cabbages may be transplanted towards the close of the month for autumn and winter use. Celery may be set in the trench; but if the sun is hot, they should be protected by boards or something else, until they have fairly taken root. Watering with water which has stood in the sun through the day will forward them considerably.

Farming in Illinois.

A correspondent of the Vermont *Chronicle*, who writes from Macoupin County, Illinois, a section of country about sixty miles from St. Louis, says:—

"President Sturtevant, of Illinois College—the most intelligent man with whom I have conversed in the State—expresses the opinion that farming in this region is as profitable as wholesaling in New York city. One thing is certain, the latter would not stand a single day if it were carried on as loosely and with as niggardly a use of capital. Many farmers in Central Illinois are clearing their thousands and tens of thousands per annum. It is said that one in an adjoining County, (recently, if not now, living in an old log house scarcely fit for a railroad shanty,) has received a barrel of silver coin for a single crop. Mr. Strong, of Morgan County, has one farm of eight thousand acres, and another of five thousand, under most judicious cultivation. His profits are estimated at $50,000 to $100,000. Should present prices and facilities for transportation continue, there is no limit to the wealth to be poured into Central Illinois. A man of the least energy can scarcely fail to share in the profits of such a state of things; while industry, intelligence, enterprise, thrift, and capital, are at an enormous premium."

Curious Calculations.

What else could have been done, with the amount of iron fired into Sebastopol in the shape of cannon balls, in the late thirteen days' bombardment? If rolled into bars, those cannon balls would form a railroad from New York to Albany. Now we have our little addition to make to these double-view statistics. A young lady, some time since, sent us one of her hairs, as a curiosity of length. It was wound round a card, and the two ends fastened with sealing-wax; and we never had thought of unwinding it, till, at the suggestion of some friends chatting in our library the other evening, we did so—finding, to our surprise and theirs, that it is of the wonderful length of seven feet and one inch! It is of the most beautiful auburn golden. We will show it to any friend who has the curiosity to see and measure it. But what length of electric telegraph would this lady's hair make if extended in a line? The average number of hairs in a head has been stated at two hundred thousand. Her golden locks, therefore, would reach, like the Sebastopol iron, from New York to Albany, and a little over. A lady's head may make a one hair telegraph of two hundred and sixty-eight miles! We shall hear next, how many of the poet's "burning words" would propel a steamboat of the "People's Line." And, P. S. We have just recalled another specimen of the double view, which we clipped from the *Transcript*, a week or two since:—"Mr. Ewbank, in one of his mechanical essays, thus speaks of the miles of clothes we wear. He says: 'In winter a lady is enwrapped in a hundred miles of thread; she throws over her shoulders from thirty to fifty in a shawl. A gentleman winds between three and four miles around his neck, and uses four more in a pocket handkerchief. At night he throws off his clothing and buries himself like a larva in four or five hundred miles of convolved filaments." [Home Jour.

The Camel Expedition.

The long talked of expedition has at length been organized and is about to sail from New York. Lieut. D. D. Porter, United States Navy, has command of the ship which is to transport the camels and stores; and we believe Major Wayne, of the Army, is in charge of the party which is to procure the animals.

It is the intention of the latter officer to visit Egypt, Nubia, Arabia, and such other countries of the East as produce the camel, where he will examine the different varieties, study their habits, and select such as, in his opinion, are best adapted to the climate and food of the district where it is proposed to introduce them. The camel is as greatly improved by careful raising, and by the selection of good varieties, as the horse is; hence, it may not be in the countries originally indigenous to these animals that those best suited to our wants will be found.

The camel of Egypt, used to a hot, dry and little varying climate, would not be adapted to the changeable climate and cutting northers of Texas. Yet it might answer well for the region on the Pacific slope of the Rocky Mountain range bordering on Mexico, where the arid deserts occur. The Persian or Bactrian camel, which is used on the steppes of Siberia and the plateaus of Central Asia, will doubtless be found the best adapted for our prairies and the Rocky Mountains. The experiment is a most important one, and if successful will revolutionize the present mode of traveling across the prairies, but more particularly the desert regions, where water and grass are scarce. It is not to be supposed that the use of wagons is to be dispensed with, for we believe that where there are roads, good grass and plenty of water, there is nothing so convenient or so economical for transporting heavy goods or army supplies as the large Pennsylvania wagons. [Prov. Jour.

A New Mode of Taking Impressions of Plants, Insects, or Flowers.

Mr. Loosey, the Austrian Consul General, recently presented to the Farmer's Club a book containing several beautiful and striking impressions of plants and flowers, which have been taken by a singular process discovered in the Imperial printing establishment in Vienna. The likeness produced by this original and clever method is wonderfully correct. Nature, in fine, is copied to the utmost perfection. The mode of procedure is aptly termed, in the German language, "Natur selb stdruck," or Nature's self-printing process. If the original, of which a copy is to be taken, be a plant, flower, insect, or any vegetable substance, it is placed between a copper and lead plate, brought close together with screws, when two heavy rollers are passed over them. The original leaves itself impressed on the lead plate with its whole surface.

If the colors are applied to the lead, as in printing copper plate, then a striking resemblance is got in one impression; but if a great number of copies be required, the lead plate will not give it, on account of its softness. However, if the impressions are to be printed on a typographical press, it is stereotyped from the lead plate, and as many copies produced as may be required. If it is to be multiplied by copper plate printing, the galvanizing process is had recourse to. The originals are covered with dissolved gutta percha, which, when removed, is covered with a solution of silver—thus rendering it fit for a matrix for galvanic multiplication.

This new discovery is of great importance for scientific purposes, as students in natural history will be enabled to obtain the most accurate copies of plants, insects and other things relating to that branch of study.

Eyes and Cold Water.

The aquatic furor has become so general, that for the simple reason that cold water is a pure, natural product, it is claimed to be a universal and beneficial application. Arsenic is a pure, natural, and simple product; so is prussic acid, as obtained from a peach kernel. A single drop of tobacco oil will kill a cat or dog in five minutes.

Many persons are daily ruining their eyes by opening them in cold water of mornings. Cold water will harden or roughen the hands, and much more will it do so to the many-fold more delicate covering of the eye, or, the eye will, in self-defense, become scaly in the manner of a fish; that is, the coats of the eye will thicken, constituting a species of cataract which must impair the sight. That water, cold and harsh as it is, should be applied to the eye for curative purposes, in place of that soft, warm, lubricating fluid, which nature manufactures for just such purposes, indicates great thoughtlessness or great mental obliquity. Nothing stronger than lukewarm water should ever be applied to the eye, except by special medical advice, and under special medical supervision; for we have only one pair to lose. Even warm water should be applied only by closing the eye and flapping it against the lid with the had, patiently, scarcely letting the fingers touch the lid. This cools the eye more rapidly than cold water does, and without the shock, while its soothing effect is delightful, dissolving or washing out the yellow or other matter which may have accumulated over night, in half the time required by cold water. [Journal of Health.

SUBSOILING AND CHARCOAL FOR STRAWBERRIES.—Mr. W. Saunders, in a recent number of the Germantown *Telegraph*, in an excellent article on "Strawberry Culture," says:—

"This leads us again to the foundation of all permanent improvement—*Subsoil Culture.* Trench the soil at least eighteen inches in depth, incorporating a heavy dressing of well decomposed manure, and if the soil is clayey, or adhesive in its nature, an application of charcoal dust will be highly beneficial. As a corrective for clayey soils, charcoal cannot be too highly recommended. In a physical view, it renders the soil porous and permeable to gases; and chemically, its absorbing and disinfecting properties are equally valuable, the amount of ammonia, and other gases which it is capable of absorbing giving it a value as a fertiliser. On a soil thus treated, there will be no danger of defective, half-ripened crops, or the plants burning out, as frequently happens on shallow soil, for although the strawberry is a plant of small structure, I have traced the roots in favorable soils a distance of three feet from the surface.

VARIETY.

Professor Bierordt has been exhibiting a machine at Frankfort, Germany, to record on paper, the beatings of the pulse. The arm of the patient is placed on a longitudinal cradle, and screwed down to keep it sufficiently steady. A small erection on one side holds a sort of lever worked on a hinge, at the end of which a pencil is inserted, the point of which has been dipped in India ink. This goes into a cylinder upon which paper has been stretched. The lever rests upon the pulse, and at every moment records the action upon the paper. If the pulse is steady a regular zig-zag line is drawn on the paper, but in cases where the pulse is rapid and jerking, the line goes up and down, making long and uneven marks.

Mr. Thomas Wilson, formerly a Dutch merchant, has propounded a plan for opening canal communication between the Black Sea and the Danube, from a point in the Bay of Kostendje to a part of the river between Chernavoda and Rassova. The line followed being nearly identical with that of the remains of Trajan's Wall. The distance would be little more than 30 miles, and would save about 250 miles. It is said the Turkish authorities in London look favorably on the project.

It is said of Dr. Emmons, that, having invited a clerical friend to preach his funeral sermon, he one day expressed a wish to hear the discourse, which had been for a long time ready and awaiting his tardy demise. As the reader proceeded, Dr. Emmons, with his habitual fondness for criticism, interrupted him with some slight correction; whereupon the author rejoined in a solemn tone—"Hush, hush! Dr. Emmons; you forget, sir, that you are *dead.*"

A Scotch lady, who had risen rapidly from the kitchen to grace the head of her master's table, was one day entertaining a large party, when the conversation happening to flag, one of the guests remarked—"*Awful pause!*" "And what's your business with my *awful paws?*" in wrath retorted the landlady; "if you had scrubbed the house as long as I hae done, your *paws* would nae hae been sae bonnie and white as they are."

Sir Walter Scott, in his article in the *Quarterly Review*, on the Culloden papers, mentions a characteristic instance of an old Highland warrior's mode of pardon. "You must forgive even your bitterest enemy, Kenmuir, now," said the confessor to him, as he lay gasping on his death-bed. "Well, if I must, I must," replied the chieftain; "but my curse be on you, Donald," turning towards his son, "if you forgive him."

Louis the Fourteenth once desired Fagon, the physician of the court, to deliver a philippic against the use of tobacco. The learned doctor proceeded with due solemnity with his task, but astonished the multitude, amidst one of his grandest flights of eloquence, by producing his box, and taking a lusty pinch; and then, evidently unconscious of his inconsistency, he resumed the thread of his denunciations with increased vigor.

If any author is wise, (and we never met with an author who was not one of the wisest of men,) he would never write a Preface; for in that preface he generally tells what his book is about, and the critic, knowing that, never reads his book.

During a period of 138 years the first born of the Austrian royal family has, it is said, always been a girl.

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Doct. A. A. Hayes, Analytical Chemist of Boston, and State Assayer of Massachusetts, whose high professional character is endorsed by the—

Hon. Edward Everett, Senator of the United States.

Robert C. Winthrop, Ex-Speaker of the House of Representatives.

Abbott Lawrence, Minister Plen. to England.

†John B. Fitzpatrick, Catholic Bishop of Boston; also

Dr. J. R. Chilton, Practical Chemist of New York City; endorsed by

Hon. W. L. Marcy, Secretary of State.

Wm. B. Astor, the richest man in America.

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These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that many medicines should be taken under the counsel of an attending physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made, to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be forwarded by mail to his request.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

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The Sabbath Recorder.

TO "D. E. M."

Allow me to ask an explanation of some of your statements made in defense of the science of Geology.

First—You say that the earth was once in a state of igneous fluidity (liquid fire.) Was that before or after the waters were commanded to be gathered together into one place, and the dry land to appear. Gen. 1: 9. And how could it be called dry land, while it was molten lava? And why did not that vast body of liquid fire boil away the entire ocean, and convert it into salt?

Second—I understand you to say, that the crust of the earth is fifty miles thick; that the stratified rocks are ten miles deep. How were these facts (if they are facts) ascertained? I understand you to say, that this crust was formed by the cooling of the earth, which commenced on the outside; and that this crust is, in fact, composed of and contains the remains of vegetables and animals to its entire depth—those of the lowest organization lying lowest in the rocks; that it contains seven distinct groups, comprising 30,000 different species of plants and animals. You say that when, by the cooling of the crust of the earth, it was no longer adapted to their organization, they died and were buried, became petrified, and produced the appearances which the rocks now exhibit. Do you wish to be understood, that all these plants and animals existed in melted lava (liquid fire) until, by the cooling of the crust, they of necessity died and formed a part of said crust; and by parity of reasoning, shall we understand that the center of the earth, which you say is now molten lava, 7,900 miles in diameter, is now teeming with vegetable and animal life, and as it continues to cool and add to the crust below, it will exhibit similar appearances as the rocks do at present? Or would you wish to be understood, that the fifty miles of crust has accumulated since creation? The Irishman, when asked to explain how a chipmuck dug his hole without fetching out any dirt, said he began at the lower end to dig. How you are to explain the above, and make it appear reasonable, is a problem not so easy to solve. If this earth has increased 100 miles in diameter since its creation, I ask where the materials came from to enlarge it? And if it was once in a state of igneous fluidity, what is the reason that the lava thrown from volcanos, after cooling, does not exhibit the same appearances as the rocks do, which you contend were formed in a similar way, by the cooling of the outside of that body of liquid fire?

I am willing that geology should have its full due;
I will believe all I can, to accommodate you;
But that you are in a tight place, where it's not easy to get out,
After looking it all over, I have no reason to doubt.

It will be recollected, that the separation of land and water took place on the third day of creation; and that on the same day God commanded the earth to bring forth grass, and herbs, and trees yielding fruit after their kind, whose seed was in itself, and it was so. I think it must be admitted, that grass, herbs, and trees, came into existence, and came to maturity, bearing seeds and fruit, the same day. Now, how can it be shown that hundreds of years intervened between the second and fourth days of creation, and so give time for the crust spoken of to form by cooling, and soil to accumulate, and fit up the earth for the reception of grass, herbs and trees, and produce the same? Is there any good reason to expect or believe that the earth, on the third day of creation, was materially different from what it now is? On the fourth day the lights were created and placed in the firmament of heaven, &c. On the fifth day, God commanded the waters to bring forth the moving creature that had life, and fowl, &c., to fly above the earth; and God created great whales. Are we to understand that they were created very small at first, or grew from spawns, &c. I had always supposed that the waters on the fifth day exhibited similar appearances to what they now do, containing the living creatures of all sizes and descriptions. On the sixth day God created the beasts of the earth, and creeping things, &c., and on the same day he made man, male and female, and we are told that Adam gave names to all the beasts of the earth, &c. Are we to understand that the beasts and man were created of full size, or are we to understand that Adam and Eve were created little children?

With regard to the caves of the earth spoken of, were they created so with the earth, or have they been produced by natural causes; which, continuing to operate, will produce more. I had supposed that the stratified rocks, the marble quarries, the limestone quarries, the coal beds, the metalic ores, the mountains of chalk, both red and white, and the soil of different countries used for paint and other purposes, were all created, in great wisdom and foreknowledge, for the special use of man; that Adam, by digging, could have found stratified rocks, or stone quarries, and loose stone in the soil and on the surface of the earth without digging. I have no doubt that beds of coal, and all the different ores, existed in his time; that the natural bridges and the caves existed, and Niagara Falls were there, or near where they now are; that the lakes were located where they now are, and that St. Lawrence river emptied then into the ocean; I think very few men will ever doubt. That the process of petrification is going on to some extent in certain places, is not doubted nor disputed; but that fifty miles of the surface of the earth is made up of decayed and petrified vegetable and animal substances, is not only improbable, but very unreasonable to ask any one to believe. That Mr. M. is candid in his belief of the great antiquity of the earth, I do not doubt; I think hypothesis has taken the place of reason, and led him astray; his suppositions are somewhat plausible, at first view, but do not seem to bear the test of examination in reason or scripture. In reading the history of creation we may notice, that about so much was created and done each day for six days; setting us an example of industry and perseverence, a steady, progressive, onward course in business.

SECUNDUM NATURUM.

TO "NO SCIO."

In the *Recorder* of June 21st, a writer over the above signature addresses a note to me, attempting to rehearse certain propositions of mine in relation to "*Geology and the Bible*," and asking me "to give the demonstration, and not hypothesis." As the request seems to be made in the spirit of candid inquiry, and is in itself proper, I take great pleasure in complying with it. As the writer promises "more anon," it will be but reasonable in me to ask a favor in return. That favor is, simply, that he will subscribe his own name to what he writes. This request is reasonable, in the first place, because it is always unpleasant to hold correspondence with an incog. writer; and, in the second place, because what he writes will have more force, backed up by a responsible name, than when subscribed by no name at all. I have just received a letter, without name or date, from some good friend, no doubt, declaring that he can "stand it no longer," without giving vent to the disgust he feels at my writings, and his holy horror at their atheistical and infidel tendencies. This good friend even suggests, that I had better go down to old Virginia, and occupy the place among the spiritual rappers lately vacated by Elder Scott; and thinks I might get an interview with the spirit of Moses, and learn something new about the creation of the world. To all such *opponents (?)* I say, Hold your temper, good friends, and don't be alarmed about my taking what you say as an insult; O, no! *such communications* are the last *things* in the world that I should take as an insult. Allow me, good friends, however, just to hint, that you had better come up *manfully*, and openly take the bull by the horns, or else keep out of the arena. It does look *a little* cowardly to skulk behind fictitious names and anonymous letters.

But to the request of "No Scio" I most cheerfully respond, hoping that his "more anon" may shed new light on a subject so deeply interesting to the lover of nature and revelation.

The writer states three propositions, which he affirms I have declared to be demonstrated truths, and his request is, that I "give the *demonstrations*." Those propositions are—

1st. That the stratified crust of the earth is at least ten miles thick.

2d. That the solid crust is fifty miles thick, and below to the center of the earth consists of melted lava.

3d. That by the use of Wm. Herschel's telescope, stars can be seen so distant, that their light would not have reached the earth short of two million years, which would place them distant from the earth something more than twelve quintillions one hundred and nine quatrillions eight hundred and twenty trillions, allowing light to travel one hundred and ninety-two thousand miles in a second of time.

The manner in which my correspondent has stated these propositions, indicates that he has not *carefully* read my articles. The *first* and *third* of the above statements are not given as "*hypotheses*," to be demonstrated by any course of reasoning, but as actual facts, arrived at by accurate measurement.

On the first point, my statement was this, (see *Recorder*, May 31st,) "The rocks which compose the solid crust of the earth exist in two forms, *unstratified* and stratified. The stratified rock covers the greater part of the earth's surface to an average depth of about ten miles. If I affirm that the monument on Grotan Heights is 127 feet high, and my friend "No Scio" demands "demonstration, not hypothesis," my reply is, I have given no hypothesis, but stated a fact, ascertained by *actual measurement*. Now, if "No Scio" disbelieves the statement, let him go and measure it himself, and that will be all the demonstration he will need. When I stated that the stratified rock was about ten miles thick, it was no *hypothesis to be demonstrated*, but a *fact* to be believed. If "No Scio" don't believe it, let him measure it himself, and show how far my statement differs from the result of his measurement. If he wishes to know *how to measure the thickness of the stratified rock*, let him ask, and it shall be given; but let him no longer confound a *fact* to be arrived at by *actual observation*, with an hypothesis to be proven by the process of demonstrative reasoning.

My statement referred to in "No Scio's" third head, is of precisely the same character. It is *no hypothesis* that there are stars at given distances from the earth. The distance of a star from the earth can be measured as accurately as the distance of one city from another on the earth's surface. If "No Scio" doubts the *fact* that Sir Wm. Herschel saw stars through his telescope so distant that it required millions of years for their light to reach the earth, let him go and look for himself, and having thoroughly learned the principles of astronomical science, let him measure the distance to the most remote stars which the telescope reveals, and see how long it must have taken their light to reach the earth.

In relation to these two points, then, I have no "demonstrations" to give, for the statements I have made are *facts*, and not "*hypotheses*." All my correspondent has to do in the premises is, to show that I have given a wrong measurement to the thickness of the stratified rocks, and the distance of stars; or, the facts being admitted, that my inference of the great age of the earth is incorrect. If I am incorrect in either particular, I shall be happy to be corrected.

The writer closes by saying, "I would further ask, does it follow as a demonstration, that because trees now grow from seed, and a hundred years or more are required to bring them to maturity, that God did not create trees at maturity before they grew?" To this inquiry it is sufficient to reply, that since I have made no affirmation such as it implies, it is irrelevant to the subject, and demands no "demonstration" from me. When I affirm, that "God did not create trees at maturity before they grew," it will be time enough for me to be called upon for "demonstrations."

It only remains, then, for me to notice the second item in my correspondent's list of things to be demonstrated. I have reserved this for the last, because it refers to an hypothesis which I put forth, and is *really* a thing to be "demonstrated."

What I have said on this subject was in the following words, (*Sabbath Recorder*, May 31st): "Its (the earth's) surface, after the passage through a few feet of loose soil and water, is composed of solid rock, to the depth of about fifty miles, when the solid, by insensible degrees, becomes fluid, and all the vast cavity beneath is filled with melted lava, such as is thrown from volcanoes during eruptions. This solid crust is constantly growing thicker by the radiation of internal heat, which passes into the space around the earth. Now evidence is abundant that the solid crust was once fluid, and hence, that it has become solid by this process of radiation, as the law of radiation is universal, and must have acted in all times." I further stated, that "I deemed the above statement susceptible of the most ample demonstration. To that demonstration I now most cheerfully proceed.

The *facts* which confirm the above hypothesis are numerous and well attested, among which are the following:

1st. The earth is flattened at the poles about thirty miles. This flattening is the result of its rotary motion on its axis, in consequence of the greater centrifugal motion at the equator. This would not have occurred, had it always been solid, as it now is, on its surface. The same thing will occur if a ball of putty, or any soft substance, be rapidly revolved around its axis. The amount of depression from this cause will be proportionate to the velocity of rotation. Now, the depression of the earth at the poles is just such as its velocity would produce if it were in a melted state. This fact, I think, has some weight, and indicates with some certainty the former fluid state of the earth.

2d. The chrystaline character of the unstratified rocks shows most unmistakably that they were once in a melted state. No scientific observer can look upon the structure of these rocks for a moment, and fail to see the evidence of fire on them. This feature becomes more marked as we descend towards the center of the earth, thus showing a gradual cooling of the surface.

3d. Intimately connected with the last fact is this, that the vegetation embedded in the most ancient and lowest fossiliferous rocks, shows most strikingly, that the climate, even in the frigid zones, was warmer than that in the present torrid zones.

4th. The evidences of vast and tremendous convulsion, seen in the rupture and upheaving of the stratified rocks, and in the elevation of the present continents from under the waters of the ocean, are just such as would result from a mass of liquid fire gradually cooling down. These convulsions, which have left their terrible footprints on the crust of the earth, were on a scale of magnificence which demands no less a cause than is found in the hypothesis under consideration.

5th. Earthquakes and volcanos now existing exhibit evidences of the same tremendous ocean of fire beneath our feet. There are now existing over three hundred active volcanos, some of which periodically, and others continually, vomit up from their subterranean depth oceans of liquid fire, which often run over fertile fields, drying up rivers, and burying cities in their devastating course. Three of the most magnificent cities of Italy now lie buried beneath the dreadful rivers of fire which Vesuvius has thrown up from her exhaustless reservoir in the bowels of the earth. But still Vesuvius cannot rest, but is at this very moment disgorging vast oceans of fire, and developing more tangible evidence of the truth of the hypothesis under consideration than my poor pen can indite. Beside this, Etna and Stromboli, and hundreds of others, are active in giving ventilation to the dreadful depths of fire that still rage beneath the earth's surface. And besides these three hundred active volcanos, there are a still greater number which have become extinct, showing that the earth is gradually cooling off. These ancient volcanos were of much more gigantic proportions than those now active, as is shown by the vast amount of lava which they disgorge, and the size of the craters which are still discernible, both on land and beneath the sea. This is just as might be expected, since the crust was then thinner, and the boiling mass burst out more frequently and in large quantities. Will "No Scio" please "demonstrate" what is the cause of these vast and numerous furnaces of fire, if they do not proceed from the melted interior of the earth, and why they are less numerous now than in former times, if the earth is not cooling off, as my hypothesis claims?

6th. But there is one other fact which I will adduce, which is alone, in my estimation, ample proof of the hypothesis of internal heat. By experiments made in all parts of Europe and America, and under every possible precaution, it has been found, that the temperature of the earth actually increases rapidly as we descend into it. The mean rate of increase has been stated by the British Association to be one degree of Fahrenheit for every forty five feet of descent. No exception has ever occurred to this general fact. Now, at this rate of increase, all known rocks would be melted at the depth of a little more than fifty miles. This simple fact amounts to little less than proof positive of the doctrine; but when taken in connection with the foregoing, and others not mentioned, the proof is highly conclusive. In dealing with the last fact, the opposer has to show cause why this increase of heat, as we descend into the earth, ceases at some point below that already explored. To the depth of several thousand feet, this increase is uniformly observed, and under circumstances to preclude the possibility of being caused by anything above the earth. Now, can "No Scio" demonstrate that this increase ceases below the point of observation? The inference is almost inevitable, that it continues right on below that point the same as above it. It must, then, be sufficient to melt all the rocks at the depths above specified.

Such is the demonstration I offer of the hypothesis I have put forth. These facts impress the hypothesis on my own mind with all the force of demonstrated truth. If these facts do not appear so conclusive to my interrogator, will he please explain them, singly and collectively, on some other hypothesis? They are facts which demand explanation. Come, then, let us reason together.

I wish, in closing, to call the reader's attention to the bearing of the points above referred to on the discussion of the world's age; for *that* is the real question at issue. I have affirmed, that the earth bears evidence of great age, and adduced the hypothesis that it was once in a melted state, from which it is now gradually cooling off, and that the amount *already* cooled off and consolidated has required vast ages of time. I have stated, that I did not deem this necessary to sustain my position, although it seems very conclusive. The principal proof on which I relied, was the deposition of the stratified rocks to the depth of about ten miles, and the imbedding of numerous races of plants and animals to the depth of about seven miles. All this vast deposit must have occupied an immense length of time; but all this time was subsequent to the time employed in cooling the crust sufficiently for water to accumulate on the surface to commence the process of denudation and stratification.

I shall be most happy to throw any further light which I may be able to, on any points involved in the discussion, and will most gladly retract any position which may be shown contrary to nature or revelation. D. E. MAXSON.

Waterford, Ct., June 25th, 1855.

THOUGHTS OF HEAVEN.

If heaven doth not enter into us by way of holiness, we shall never enter heaven by way of happiness. If you would lay up a treasure of glory in heaven, lay up a treasure of grace in your hearts. If your souls are rich in grace, they will be rich in glory. The more you do for God in this world, the more God will do for you in the world to come. As heaven is kept for the saints by Christ, so they are kept for heaven by the Spirit. In heaven all God's servants will be abundantly satisfied with his dealings and dispensations with them; and shall see how all conduced, like so many winds, to bring them to their haven; and how even the roughest blasts helped to bring them homewards. How can we expect to live with God in heaven, if we love not to live with him on earth? If thou lovest to worship God here below, God will take thee up to worship him above. Thou shalt change thy place, but not thy employment. Heaven is a day without a cloud to darken it, and without a night to end. We would be seated in the heavenly Canaan, but are loath to be sacrificed with the briers and thorns of the wilderness. [Mason.

COMMONPLACE WOMEN.—Heaven knows how many simple letters, from simple-minded women, have been kissed, cherished, and wept over by men of far loftier intellect So it will always be to the end of time. It is a lesson worth learning by these young creatures who seek to allure by their accomplishments, or dazzle by their genius, that though he may admire, no man ever loves a woman for these things. He loves her for what is essentially distinct from, though not incompatible with them—her woman's nature and her woman's heart. This is why we so often see a man of high genius or intellectual power pass by the De Staels and the Corinnes, to take unto his bosom some wayside flower, who has nothing on earth to make her worthy of him, except that she is—what so few of your "female celebrities" are—a true woman.

LIFE'S BETTER MOMENTS.

Life has its moments
Of beauty and bloom;
But they hang like sweet roses
On the edge of the tomb.
Blessings they bring us,
As lovely as brief;
They meet us when happy,
And leave us in grief.

Hues of the morning
Tinging the sky,
Come on the sunbeams,
And off with them fly.
Shadows of evening
Hang soft on the shore;
Darkness enwraps them,
We see them no more.

So life's better moments
In brilliance appear,
Dawning in beauty,
Our journey to cheer.
Round us they linger,
Like shadows of even;
Would that we, like them,
Might melt into heaven.

To the Editors of the Sabbath Recorder:—

I find the following article in the New York *Chronicle*, Vol. 6, No. 30. The only changes I have made in it, are to make it read *Sunday-keeping* instead of *Infant Baptism*, and omit a single paragraph on infant communion, and put one papist in the place of another. The conscientiousness of the writer, and the purity of his motives, are sufficiently apparent to be allowed by all candid readers; but I would be glad to know how he can maintain either, if, when he looks again into the great mirror of truth, he looks exclusively on the anti-Protestant appearance of Infant Baptism and refuses to look on the anti-Protestant appearance of Sunday-keeping? S. D.

SUNDAY-KEEPING *vs.* PROTESTANTISM.

It is truly deplorable that men, Christian men, holding the fundamental doctrines of the Gospel, and who, on every other point of revealed truth, are sound in the faith, should, on the subject of Sunday-keeping,* betray that want of judgment and logical acumen which invariably characterize their general exposition of biblical truth; men, too, who readily adopt the noble aphorism of the renowned Chillingworth, "The Bible, the Bible alone, is the religion of Protestants." Would that they were willing to abide by such a glorious principle, and subject their practice to this infallible test. What is its import? Does it not mean that Protestants derive their religion from the Bible alone?—that they admit nothing into their religious faith and practice, but what they find in the Bible? If this be its import, ought not those who inscribe it on their banners, to exemplify it in their practice? Ought they not to be careful that they believe nothing as a religious doctrine, and that they practice nothing as a religious rite, but what the Scriptures teach? To adopt this aphorism, and at the same time admit into their religion what is not found in the Bible, is to proclaim to the world that they are not Protestants. And yet this is done by the advocates and practicers of Sunday-keeping.

What an unspeakable relief to the laboring intellect it would be, if the Scriptures had contained but *one* single *command*, or had furnished but one single *example* of Sunday-keeping; but alas, they are not to be found. Persons deeply interested in the research, and ardently desirous to make the discovery, have completely failed in the attempt to find such a command. How many longing eyes have pried into the sacred history to find but *one example* of Sunday-keeping, yet how inexorable the sacred page! Neither diligence, nor learning, nor criticism, nor prayers, nor tears, can extort from it the confession that *one* Sunday was kept in the days of Jesus and his apostles. This being the case, the Protestant principle disallows its authority, and the consistent Protestant must reject it as no part of his religion. To bolster up the unscriptural practice of Sunday-keeping, its advocates are obliged to go out of the record, and have recourse to the writings of the *Fathers*, thus substituting the traditions of men for the commandment of God; and with an air of complacent assurance they tell us that "Sunday-keeping was practiced at a very early period of the church's history." But what avails this statement, if it be not in the Scriptures? It matters not how *long* the practice has prevailed, it matters not how *extensively* it has prevailed, it matters not if it be patronized by the *great, the wise, and the good*—if it be not in the Scriptures, it is not a Christian ordinance. Earthly patronage cannot make it a heavenly institution. Patronage may be a passport for error, from one generation to another, yet it does not convert error into truth, nor does it give such *sanctity* to error as to make it *profane* to touch it.

It may be true that Sunday-keeping is found in the beginning of the third century, but can this add the weight of a feather to the argument for it? Certainly not, in the opinion of any consistent Protestant. If Sunday-keeping be in the Scriptures, this discovery from the writings of the Fathers is not needed; if it be not in the Scriptures, a thousand such discoveries will give it no claim to a place amongst Christian observances.

In what an awkward dilemma do the advocates of Sunday-keeping place themselves in practicing that which only has tradition for its authority, by attempting to vindicate their conduct from Scripture. Thus shorn of their strength, in vain do they thunder their anathemas against the Church of Rome on account of her traditionary character, for it is well known that the Roman Catholics maintain that there is no authority in the Scriptures for Sunday-keeping. "A great papist, going to hear a discussion about Sunday-keeping, told his friend 'he was going to hear a MIRACLE, namely, Sunday-keeping proved from Scripture.'"

"Happy is he who condemneth not himself in the thing which he alloweth."

It is deeply to be regretted that so large a portion of the Protestant Church, losing sight of the fundamental principle, namely, the sole sufficiency and sole authority of the Scriptures to determine all matters of faith and practice, should be placed in the anomalous position we find them, especially in the present day, when there are evident indications of an approaching conflict between Protestantism and Popery. Does it not behoove Protestants of *every class* seriously to consider whether they be prepared for the encounter, and we earnestly ask, are the Protestant advocates of Sunday-keeping in a right position for the conflict? Are they prepared to prove that the Scriptures, and not tradition, the Apostles, and not the Fathers, are the only authority on which they found their practice? If they be not prepared to avow, and to prove this, will not their inconsistency enfeeble their efforts, and prove a tower of strength to their adversaries? The cause of truth and righteousness demands this at their hands. This is no controversy between sect and sect, but between truth and error—the commandments of God and the traditions of men. Look at "the truth, on this subject, with open face," without the spectacles of a system. We invite appeal "to the law and to the testimony" for

"This is the judge which ends the strife
Where wit and reason fail.
Our *guide* to everlasting life,
Through all this gloomy vale." W. H.

WILLIAMSBURGH, April 23, 1855.

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* Alias Christian Sabbath, alias Lord's day, i. e., first day of the week.

LIFE IN AFRICA.

Rev. Mr. Beachman, of the "London Wesleyan Mission," recently returned from a visit to Africa, gives the following sketch of the social condition of the negroes inhabiting the Gold Coast and its vicinity. It is an awful picture:—

Scarcely has one of their barbarous and bloody customs been abandoned, from the earliest period of which anything is known of them. They will even pave the court-yards, palaces, and even the streets or market-places of their villages or towns, with skulls of those butchered in the wars, at feasts, funerals, or as sacrifices to Bossum.

Still their wives and slaves are buried alive with their deceased husbands or mates. When Adahanzen died, two hundred and eighty of his wives were butchered before the arrival of his successor, which put a stop to it, only to increase the flow of blood and the number of deaths in other ways. The remaining living wives were buried alive, amidst dancing, singing, and bewailing, the noise of muskets, horns, drums, yells, groans, and scratches, the women marching by headless trunks, bedaubed themselves with mud and blood. Their victims were marched along with large knives passed through their checks. The executioners struggle for the bloody office, while the victims look on and endure with apathy. They were too familiar with the horrid sacrifice to show terror, or to imagine that all was not what it should be. Their hands were chopped off, and then their legs sawed off, to prolong the amusement. Even some who assisted to fill the grave were then hustled in alive, in order to add to the sport or solemnity of the scene. Upon the death of the king's brother, four thousand victims were thus sacrificed. These ceremonies are often repeated, and hundreds slaughtered at every rehearsal. Upon the death of a king of Ashantee, a general massacre takes place, in which there can be no computation of the many victims.

At their Yam customs, Mr. Bowditch witnessed spectacles of the most appalling kind. Every cabocer, or noble, sacrificed a slave as he entered the gate. Heads and skulls formed the ornaments in their processions. Hundreds were slain; and the streaming and teeming blood of the victims was mingled in one vast brass pan, with various vegetable and animal matter, fresh as well as putrid, to compose a powerful Fetchie. At these customs the same scenes of butchery and slaughter occur. The king's executioners traverse the city, killing all they meet. The next day desolation reigns over the land. The king, during the bloody saturnalia, looked on eagerly, and danced in his chair with delight.

The king of Dohoney paves the approaches to his residence, and ornaments the battlements of his palace, with the skulls of his victims; and the great Fetiche tree, at Badagry, has its wide spread limbs laden with human carcases and limbs. There the want of chastity is no disgrace, and the priests are employed as pimps.

"Murder, adultery and thievery," says Bosman, "are no sin."

THE MINISTER'S RECIPE.

"Our excellent minister, possessing much knowledge of human nature, instructed his large family of daughters in the theory and practice of music. They were all observed to be exceedingly amiable and happy. A friend inquired if there was any secret in his mode of education. He replied, 'When anything disturbs their temper, I say to them, Sing, and if I hear them speak against any person, I call them to sing to me, and so they have sung away all causes of discontent, and every disposition to scandal.' Such a use of this accomplishment might serve to fit a family for the company of angels."

Such a practice would sweeten many sour dispositions. It would annihilate that morbid love of tattling and scandal that often embroils a community and involves it in personal and family feuds. If there were more singing there might be less tale-bearing and slander.

If you find yourself speaking against any person, try the minister's recipe, and it will act as a sovereign remedy. Do you allow your temper to be disturbed? Try the minister's recipe, and it will calm you into a placid spirit. Indeed, the clergyman's recipe is a panacea for many of the ills and disturbing causes of life.

Try it, for it may be had without money and without price. And its application is very simple and harmless, pleasant to the taste and melodious to the ear. [Cong. Journal.

The Sabbath Recorder.

New York, July 5, 1855.

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"STATE OF THE DEAD."

Some complaint is made—we expected that it would be so—that the *Recorder* has not published whatever has been sent for insertion in its columns on the subject of Annihilation. The advocates of this doctrine seem really to think that their views are of some importance, and that the world will suffer immense loss, if their lucubrations are kept back from the public. The trickery of telling us that we are afraid of open discussion, and that by refusing to print what is sent to us, we only multiply converts to the doctrine we oppose, has been resorted to, in the hope, probably, of cozening us into a compliance with their wishes. But we have lived long enough to understand all such artifices; they weigh nothing with us.

It is not because we are afraid of free discussion that certain productions are withheld from the public. In this respect we flatter ourselves that we lie under no necessity of vindicating our character. Our past course is proof enough to every candid mind, that whenever a disputant worthy of the cause he advocates seeks opportunity, through our columns, to communicate with our readers, the door is not closed against him. But to expect us to publish what we look upon as diametrically opposed to Bible truth, without passing any strictures upon it, would be ungenerous; and we consider it equally ungenerous to expect us to waste our time in replying to what evinces neither ability to argue the point, nor a disposition to be instructed, to say nothing of the violations of taste, of punctuation, of grammar, of logic, and of every other requisite to a good composition. The *Recorder* (as we conceive) was not established for the purpose of heralding to the world such anti-evangelical doctrine as the annihilation of accountable beings. For though the different sources whence the people of our denomination have been gathered may imply a diversity of doctrinal views, and hence the expediency of indulging all parties, to a reasonable extent, in the opportunity of expressing themselves through the columns of the denominational paper, yet to make the paper the medium of circulating every excreation of a corrupt age, because some have been beguiled into the notion that it is of nutritious tendency, would not be in accordance with the feelings of our patrons generally, any more than with our own. At the same time, any communication which appears to spring from a desire to know the truth, or which appears to be the offspring of a mind clear enough to state its own views intelligibly, and to defend them with ability, shall not be despised, notwithstanding its contrariety to sound doctrine.

We have been censured for our *manner* of handling this question. It has been said, that we have classed the advocates of annihilation with *infidels*. But faulty as our manner may have been, we do not think we have said any thing which can be fairly construed as charging the advocates of annihilation with an *intention* to identify themselves with infidels. We have always *supposed* they intended to uphold the truth, though we may not have *said* so pleasant a thing before. Nevertheless, we do most conscientiously believe, that their doctrine is founded in the philosophy of the infidel, and we feel it a solemn duty to warn them of it. We do not think that *all* who have embraced it will turn out infidels, in the end, but we very much fear that *some* will. The professor of religion in whose heart the love of God does not dwell, and who is of a philosophizing, speculative turn, will not stop with the idea that death is the extinction of being. His next inference—one which he cannot avoid—a necessary one from the premise—is that man is not accountable, hereafter, for the sins of this life. For if death is the extinction of being—if this premise is settled conclusively, beyond all doubt—there can be no existence hereafter. It is useless to talk to him about the resurrection—about any re-organization of his corporiety—about the power of God to bring him into existence again—when you have once proved that death makes an end of him. He knows it cannot be, for two different and distinct existences of one and the same person is a contradiction. There can be neither heaven nor hell for him—nothing but an everlasting *nothing*. Such a professor, therefore, lands on infidelity; he cannot stop short.

Others will not go so far. "The hope of eternal life," the fondest hope of a renewed heart, will be a check upon their daring speculations. They will shrink from pushing the premise with which they have started to its impious conclusion, for they fear God; they know that there is a hereafter. But though they labor to persuade themselves that their recently adopted opinion is favorable to the hope inspired by the Gospel, the tendency of it is really to a lulling of their anxieties. They view the recompenses of eternity as far distant. A vast extent of duration stretches between their dying hour and the judgment, during which they are to cease from all consciousness. The things which are unseen and eternal being regarded as things a great way off, make too feeble an impression on the conscience. They are allured, therefore, to indulge a sinful negligence, and they remain at ease till their probation is closed.

Nor are they distressed in view of the destiny of the wicked. They cannot feel for them as they would, if the initial recompenses of the future were to commence as soon as this life is ended; and when they consider that the sorrows of the lost will eventuate in their entire annihilation, and in the consequent cessation of sin from the universe, they feel that the motives to labor for the salvation of souls are greatly diminished. Hence, when the novelty of this scheme has worn away, and controversy in reference to it no longer finds any thing to feed upon, they will have become meagre in soul, dwarfed in spirituality, and incapacitated for the high and holy exercises of the Christian life. Saved they may be, yet it will be so as by fire.

We know our manner is earnest; perhaps it is severe. But desperate maladies require violent remedies. This fearful doctrine is eating in upon us like a gangrene. Already one or two of our churches have been nearly destroyed by it; yet where is the man, or the woman, that has been made better by it? Whose hope of heaven has been cheered by it? Whose longings after Christ have been increased by it? Or what sinner's dread of divine wrath has been roused to healthy action by it? Does the belief of it render eternal life more desirable? Does it render one more afraid to displease God? Does it quicken one's earnestness to save his soul? Does it make one more earnest for the salvation of others? In what possible way does it, or can it, serve the cause of piety? We can see that immense mischief is likely to result from the prevalence of this doctrine, but what good it will do is utterly beyond our power to discern.

T. B. B.

LETTERS FROM PALESTINE—NO 11.

Notes of Journey from Jaffa to Jerusalem, Bethlehem, and Artas.

April 10, 1855.

Have been nearly eleven months within thirty-six miles of the Holy City, yet have not till now found it in my way to visit it. The reader may wonder at this; well, so have neighbors and travelers. Have not been indifferent to the great interest there is about the metropolis of Canaan, but have been unwilling to move in that direction till *duty*, not *pleasure* nor *curiosity*, seemed to call. Duty first and pleasure afterwards. The path of duty is the path of safety, of pleasure and peace. All this forenoon was busily employed in getting ready for the journey, and even then, the last few minutes were bustle and hurry; not confusion, for that is dangerous in this country. Your whereabouts once lost, and you may say good-bye to some of your notions; your money, little valuables, and provisions, or your keys, will slip away, as if magic had given them wings. Among the Arabs, you need to look many ways at once, take good care of your asheras, (*ashera*, one-fourth of a piastre,) keep good natured, be generous, and you are comparatively safe. There are eight of us in company. We agreed for nine donkeys, and were to pay one hundred and fifty piastres, six dollars; not reckoning the difference of exchange which is about ten per cent. They agreed to take us through to Jerusalem in a day and a half. Eight donkeys and two horses were brought—all for the same price. Four men were sent as drivers, and to care for the animals. We are ready and started, when up comes the pretended owner of the animals, and demands a bucksheesh—present. He is only following a common custom of his people on the conclusion of a bargain of this kind with Franks. The Arabs expect it, and will be angry if he does not receive it. Gave him two piastres, and told him not to expect any at Jerusalem. "No, no, will not ask you for any more." But the drivers were ahead, and did not hear their master; so we are taken in, for they will surely clamor for a liberal present at the end of the route. A mile and a half on the road brought us to brother Dickson's, who, with his wife and youngest daughter, joins us. The carpet sacks, valises, sack of provisions, &c., are bound to the donkeys, and at two P. M. we are fairly on our journey. But pause; are we not a motley group? Verily, in such a fix I would not like to go up Broadway, nor down Chesnut; but here we have no fear, excite no curiosity, for we are in fashion, save our Frank costume, in the eyes of the Arabs from the interior. There is Bro. R., mounted in a huge native saddle, his great trunk, mattress and bedding loaded upon a horse, and a driver on top of all. The ladies are each furnished with an American side-saddle; the rest ride upon large pads; there is but one bridle in the company, but rope halters do as well where we have footmen to urge on and help guide the animals; we are, while on the road, about as orderly in our march as a flock of sheep. Here are two little girls, seated as best they can on the baggage, happy as morning larks, and, children-like, pleased with the idea of a trip to the mountains, and especially that each has the sole command of a donkey. Ah! little do they realize how fatigued they will be to-morrow evening. Joseph, too, the Jewish servant, is full as conspicuous as any of the party, particularly when an opportunity offers to tell the fellahs, or strangers, that he is dragoman to the party. Let him enjoy the honor, for he is an honest fellow, and helps us many a time out of difficulty with the rogues and harpies. Truly, in appearance we are quite primitive—not much in advance of the times of Abraham.

We were accompanied an hour on the way by a son and daughter of Bro. D.; many were the hearty *khatraps* and *mah-salamies*—good-bye and with peace—that we interchanged at parting. Many the fervent prayers which will be offered that we may meet again in peace. The country through which we passed appeared, as far as we could see, like one extensive field of wheat. On the distant knolls and uncultivated patches shepherds were seen feeding their flocks; now a company of city gentry pass us, and then we meet a line of camels laden with oil; here comes a monk, seated sideways on his donkey, attired in a coarse frock, and girded with a cord—all outside humility—how much in the heart God only knows; we exchanged a few words in Italian—"how do you do? Where are you going?" Earth has many languages; heaven knows but one. The Gospel makes all understand the language of heaven. The time will come when the Gospel shall be preached among all nations, and then we shall all be brethren. Christ is our Redeemer. A few more words and he passed ahead of us. How seldom it is that one of these professed ministers can be drawn into a conversation on evangelical religion. After three hours and a half ride, we arrived at Ramlah, i. e. sand, and directing our steps to the Latin convent, knocked at the gate and were soon admitted to comfortable quarters. Two rooms with beds were furnished us, also a small dining-room, all within massive stone walls, on the first floor. The dining-room was furnished with benches, instead of chairs, and a rough-made table. Before taking the beasts to the khan (inn) the drivers appeared very anxious to be up and off at two A. M. We promised to be ready as early as they wished, and sent them away. After supper we read the scriptures and prayed—no man forbidding us! Protestants praying, yea, reading the Bible, in a Catholic convent! If Rome was advised of it, how soon would she set a watch and interdict it. The Lord grant that millions may come out of her into the liberty of the Gospel. Having retired to rest, I tried to sleep, but in vain. The musquitoes, fleas and sand flies kept me awake till half-past one, when I rose and routed the company for the morning ride. The drivers had lost some of their zeal for an early start, but with some urging, breakfast, if such it may be called, and all were ready, so that we were off at half-past three. The porter and waiter stood at the gate to receive whatever was given—no prices being fixed for the accommodation of travelers. A bucksheesh to the servants and to the superior is expected. We wished to pay the cost and the trouble. Gave them twenty-eight and a half piastres, which were received with evident satisfaction. The light of the moon gave a faint view of the mountains of Ephraim, four hours ahead of us. The thousands of Ramlah were yet sleeping, as we wormed our way, in the beautiful stillness of night, through the strangely narrow, crooked streets, and high, prison-like walls, now passing into darkness under some ancient arch, then emerging into the silver light to crook and turn and lose "the four points," till at length we come out upon the open plain covered with wheat. Here we are joined by some fellahs on donkeys, evidently desirous of company. We move forward with the same gentle pace and irregular march as yesterday; neither in single file nor abreast, nor in any kind of order. Donkeys are donkeys, and nothing else, very useful, but inclined to their own way, and ever refusing to be led! For an easy gait, we prefer them to horses.

For an hour before reaching the mountains, we ascended a rising, undulating plain, which, wherever arable, was green with wheat and barley. Passed a village on our left, situated upon a hill. Shortly after, the English vice-consul and suite joined us, and kept our company for a couple of hours. At seven A. M. we entered a ravine in the mountains. Every where we look upon these huge elevations, nature seems to have been lavish with rocks and stones. I was reminded of Jack's and Tussey's mountains in Central Pennsylvania, except that these, besides being all lime-stone, are in horizontal strata; thus providing countless natural terraces for trees and for grain. In some places, looking upward, the mountains appear all rock; in others, looking downward, but comparatively little rock is to be seen. Saw an abundance of shrub oak growing, and patches of olive trees on the mountain sides, even to the top—also in the ravine. The latter is so narrow, for the most part, as to admit only the stony path of goats, which were skipping from rock to rock, always on the run while feeding. In one place, during the day, we saw hundreds of them feeding thus, some several hundred feet above us; it was a novel sight. At nine A. M. we reached the top of a dividing ridge, between two gorges or deep ravines, with high mountain peaks on our right and left. We dismounted here, and lunched under some stately olives. Indeed, olive trees are here seen in all directions. To trim, plow, gather out the stones, and care for them, as well as they appeared to be, must require a great many laborers, yet no habitations were in sight. We rested ourselves for an hour, and then continued our journey. Our path curved around the head of the deep valley which lay before us at the plateau, and soon led us to the top of another ridge, whence, on looking back, we saw a village on the top of the mountain, hid from our view at our right when under the olives; and further on, at a great depth below, lay the vale of Sharon, and still beyond, westward, the Mediterranean. Before us another romantic scene presented itself; a large irregular basin or valley in the mountains, running south; a large village on the mountain side near the road; ravines diverging in various directions; the mountains sending up their peaks, as if to gaze at each other, which, though rocky, rugged and wild in the extreme, were dotted with olive orchards, and cut into thousands of rudely cultivated terraces, with the remains of others that had seen better days; as a whole, the view was grand, majestic, sublime. In one respect I was happily disappointed—I had not expected to see so many signs of life and culture at so great an elevation, among rocks and stones. There is one peak which cannot fail to arrest the attention of the traveler. It lies apparently south of the road, and east of the mountain vale, and rises far above all the rest, crowning its summit with a village and town, while around and below it is covered with fruitful terraces. As soon as I saw it, the words of Jesus came with indescribable force to my mind, "A city set on a hill cannot be hid," and truly, I can conceive of no work or art of man that could ever put it out of sight. It is there on a hill, mountain high, founded on a rock, against which the storms of ages have thundered and spent their fury, and yet it falls not, for its foundation is sure. Mat. 7: 25. In the midst of all this grandeur, I involuntarily exclaimed: *There is a God*, and with Him there is all power, wisdom, love, majesty. I wondered that any mortal could deny his existence, and felt in my heart, that none but a *fool* could say "in his heart, there is no God." Ps. 53: 1.

Passing down the mountain into the valley, we came to a small brook used to irrigate several small gardens. Close to our left were the ruins of a building whose foundation stones answer the description given by antiquarians as belonging to the times of Solomon. At our left, half a mile distant, was a small village, which, like all that we saw on the mountains, was strongly built of stone. Met many pilgrims, chiefly Armenians, returning from Jerusalem, whither they had been to spend Easter-week. Said a friend, "These have been to see the holy fire." What do you mean? "Why, the Catholics, Greeks, and Armenians act a farce at the Holy Sepulchre, and pretend to show the holy fire which descended on the day of Pentecost." He further added, that these pilgrims considered themselves to have acquired great merit by their pilgrimage, and would be regarded at their homes as peculiarly favored beings, on account of their visit to Jerusalem. Met a company of sixty or seventy soldiers, returning from an escort of the Prince of Belgium to Jerusalem. With this exception, we saw no military on the road, nor were we troubled with military posts and passports. In the valley aforesaid, the road was walled in for a few rods, and reminded us of fenced roads at home, also of the scripture, "Prepare ye the way of the people; cast up, cast up the highway; *gather out the stones*; lift up a standard for the people." Isaiah 62: 10. As to the possibility of making a good stage road over the mountains, I think it perfectly practicable. No formidable obstacle is in the way. A little Yankee enterprise would do it in a few months. One thousand dollars would gather out the stones, turn the water-courses, and shorten the distance an hour or more between the two cities. It is really a wonder how the people content themselves to travel year after year over this rough path, carrying all sorts of burdens at great inconvenience, and not so much as lift a stone to make the way more easy. The route of the old Roman road by the way of Lydda, three hours further, is said to be practicable for a railroad. The people are talking of a change for the better at the close of the present war. Certain it is, that some easier mode of reaching the capital is anticipated by prophecy. "And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, *and in chariots*, and in litters, and upon mules, *and upon swift beasts*, to my holy mountain Jerusalem, saith the Lord." Isaiah 66: 20.

Wm. M. Jones.

THE CASE OF PARDON DAVIS.

In the *Recorder* of June 21st, attention was called to "the resolutions of the Eastern and Central Associations, relating to Bro. Pardon Davis," and the churches were particularly called to the exercise of faith in their prayers in his behalf. We deeply sympathize with the sufferings of our brother; we believe it our duty to do all in our power to relieve him—to restore him to liberty; and we believe our first and greatest duty to be the exercise of prayer, of the prayer of faith. We must believe that God will grant us what we humbly ask him; and, so believing, and so asking, we shall obtain the blessing; for "it shall be done of my Father which is in heaven."

But where is our duty to the poor slave? Is not *he* our *brother?* Is not *he* also in chains and suffering? Nay, is not his "case" far more deplorable than that of our other brother, Pardon Davis? The slave is degraded, demoralized, ruined, not merely in body, but infinitely worse in soul. Pardon Davis is *not* so. Chains and slavery cannot degrade him; the stinging lash, galling his quivering flesh, has failed to demoralize him—to make him a traitor to the cause of truth. All the cruelties, all the torture and humiliation which wicked men may heap upon him, cannot *ruin* him, for his soul is strong in the hope of a glorious immortality. But *our brother slave*—where, alas, are our prayers for *him?* Must *he* perish, not merely in this life, but in the life hereafter, *for the want of the prayers of Christians?* Are not we "our brother's keeper?" If united prayers will burst the prison-house whose vile walls confine Pardon Davis, will they not also break the galling fetters of the degraded, the down-trodden slave? Is it indeed true—do we *believe*—that "God will still hear, will do what is for the best, and, if necessary, will cause an earthquake or send an angel from heaven to accomplish his purpose?" "If we do our part, God will do his." Hence, if we will only pray in faith, God will free America's millions of slaves; for, "it shall be done." If, then, it is not done, shall we be found guiltless?

Geneva.

June 25th, 1855.

ORDINATION AT VERONA.

By request of the First Seventh-day Baptist Church of Verona, and in conformity with the advice of the Presbytery of the Seventh-day Baptist Central Association, brother David Porter Curtis was ordained to the work of the gospel ministry, at Verona, June 24, in connection with the following religious services: After the usual exercises of reading the Scriptures and singing, a sermon was preached by James R. Irish, from Rom. 8: 31—"*If God be for us, who can be against us?*" Consecrating prayer and hand of fellowship by Eld. Joshua Clarke; charge by J. R. Irish; charge to the church by Eld. J. Clarke; after which the choir and congregation sung, with something more than unmeaning form, "*the Pastor's Welcome*," found in the 917th number of the Christian Psalmody. Benediction by the pastor. Although a drenching rain was falling, a full congregation was in attendance, manifesting that interest so indicative of good in the relations of pastor and people. The church and congregation not only felt disappointment at the absence of our beloved brother and venerable counsellor, Eld. Wm. B. Maxson, but deeply sympathize with him in the great afflictions which were the occasion of that absence.

J. R. I.

RELIGION IN MISSOURI AND KANSAS.

Rev. Frederick Starr, the clergyman who was recently driven from his home in Weston by the guardians of slavery, delivered a lecture at the Broadway Tabernacle, Sunday evening, June 24th, on the "Moral and Religious condition of Missouri and Kansas." One of the daily papers gives the following report:—

Mr. Starr said that first among the religious denominations in Missouri was the Catholic Church. In St. Louis there were 50,000 Catholics, and they had a college with 27 professors. In Kansas the nine best lots in Leavenworth were lately bought, and a Catholic Church and Nunnery were being erected. Next to the Catholic was the Methodist Church South. They always pronounced it the Methodist Church South, and sometimes emphasized the last word with a clap of the hands. He had lately heard from a very reliable source, that when once the discipline of the Methodist Church was reprinted in that city, the sentence "No member of this church shall engage in buying or selling men, women *or* children," was changed so as to read, "men, women *and* children," and his informant assured him that it was an absolute fact that some men in the South would sell men and women without children, or men and children without women, saving the other third until the next sale. Wherever churches divided on the question of Slavery ground was lost. It was a good thing to have the Union continued. There were some eight or ten churches which adhered to the Methodist Episcopal Church North. A charter for a school of this denomination had been refused by the Missouri Legislature. In addition, there were some seventy German Churches, all of which adhered to the Northern Church. The late Platte County fulmination against Northern Methodist ministers was directed against a fine old man who confined himself principally to cultivating a very fine farm he had about four miles from Weston, and a poor German preacher who might perhaps get $100 a year for preaching to three or four congregations. Then came the Baptists, divided into two classes. The first believed in fate, and practiced their belief so far as to be entirely inactive in relation to Missions, Slavery, and Temperance. They were called Hard Sides. He had heard of seven ministers in the same town being drunk on one day. The next were the Campbellites, numbering two hundred thousand. The arrangements of this church were to take in everything. It had no particular doctrines, but if a man would say, "I believe Jesus Christ is the Son of God," and would carry out his belief and be baptized by immersion, he would be saved. He had studied this system for five years and this he thought to be the essence of it. He considered that to be a doctrine more debauching to religious sentiments than any other. It was making the way of salvation too easy. The effect was most disastrous upon other denominations, especially the Methodist Church. In the South there was a greater strife among denominations than in the North, and other churches took in members who were insufficiently converted. The Presbyterian Church had adopted Methodist doctrines, and were far more efficient there than the Old or the New School. In emotional meetings the Cumberland Church could lead everything. They preached the longest sermons, prayed the longest prayers and spatted their hands the hardest of all. The Old and New School Presbyterians were about equal and they grew slowly and solidly. Their churches were the most influential. The Old School in the South was par excellence the Pro-Slavery, and the New School was driven into Anti-Slavery any way. The terrible word "Abolitionist" was used in the South as an instrument to murder men with. Put all the crimes in the New York State statute book together, and represent the aggregate of their turpitude by some one word if possible, and that word would be to Abolitionist as clean paper to blackest night. When this terrible stigma was affixed to those churches who adhered to the New School, many of their members flinched. He had never preached Abolition. When he went there he had a little Sunday-school of some fifteen or eighteen scholars, and some of the slaves wanted to come to school to see the pictures and see what was going on. He spoke to the master of a slave whom he intended to emancipate about fitting him for entering upon his freedom, and offered to teach him to read and write if he would consent. The master consented, the slave desired it, and he commenced teaching him. Soon two girls who lived in the same house wanted to come, and obtained permission of their master; by and by two men came, and then two more girls. He thought that as it was done with the written permission of their masters he should get along well enough. But after a while he went down to Parkville to a protracted meeting, and one morning he was reading a newspaper there and his eye caught an article—a regular Southern article—an article which without saying anything said everything. It was after this fashion: "Is it true that a certain individual is teaching the nigger population to read and write? If it is true we would advise men to be up and doing." He showed it to Mr. Park, the man whose press was thrown into the river, an elder in that church, a man of wealth and a slaveholder, and he advised him to put a letter in the paper. So while the excitement was up he wrote a letter. But in that country it was always safest to speak No. 2. On his way home he called on the Justice of the Circuit Court at Platte City and explained the whole matter to him. The Judge's wife was present and listened with great interest. She said at the close: "That's too bad! If we hadn't moved over that very week we did, I was going to send my two girls over to you." Mr. Starr said that he had had some thirty applications, but had received only the seven who brought the written permission of their masters. The Judge considered the matter and told him that he had done what was right. He showed him the letter, and asked him if he should publish it. "Oh, no," said the Judge, "if you print that in the paper they will reply and get up a fight. Go home, and if any of your friends, if any member of your church, wishes to talk to you about it, don't say a word; but go home and provide yourself with the best bowie-knife and the best revolver that you can, and then if any man touches you just make a specimen of him." That same Judge, at the polls in Kansas, while making a Pro-Slavery speech—he is an elder in the Old School Church—said, "We must make Kansas a Slave State—peaceably if we can, forcibly if we must." Mr. Starr proceeded to say, that he went home; he had a big jack-knife, and he took it out and laid it on the bureau and slept with it there two nights. It was Saturday that he went home. He loitered on the way so as to enter the town just about dusk. On Tuesday he had an engagement to go to St. Joseph's. He found that his wife had received two letters for him, one of them promising him a very peculiar kind of a ride on a very peculiar kind of a colt, and he went to the stage office and told them to stop Monday morning instead of Tuesday. As his wife was quite timid he took her with him. He preached that Sunday as though nothing had happened, and nothing was said to him about it. At St. Joseph's they had a most gracious meeting for four weeks, and one hundred and sixty members were added to the church there, and after they got home they had a meeting, and the membership of his church was doubled, so that that was a bad time to make up the matter. But that little thing gave his opponents a handle, and they did not forget it. In conclusion, he exhorted Christians not to treat their Southern brethren harshly—many of them were more thoroughly enslaved than their servants. Let them pray for them, but let not the fact that they belonged to the same church with slaveholders make them speak in favor of slavery. That was more than even slaveholders demanded.

THE LIQUOR LAW IN NEW YORK.

The worst fears of the friends of Prohibition have been realized in the course of Mayor Wood. He has issued a proclamation to the people, and his instructions to the Police Department, from which it is clear, that without further action by the Courts or the Legislature, the law will be an absolute nullity so far as New York city is concerned.

It appears that there are two loop holes in the law, through which the Mayor escapes all personal responsibility for its execution. First, he falls upon his counsel's interpretation of the clause exempting foreign liquors from the operation of section first. That interpretation is, that foreign liquor may be freely sold when once it has passed the Custom House. But the right to sell in original packages, is the right of the importer to sell a case, or whatever the wholesale form may be—not the right of the jobber to retail a bottle from that case. No court, it seems to us, can possibly sustain the Mayor's interpretation. But that interpretation is a plea for not executing the law, which will avail until the matter is brought before the courts, where it will be kept in litigation until the next session of the Legislature.

The second loop-hole through which the Mayor escapes from the pressure of the law, is the phraseology which requires that the liquor-seller shall be *seen* violating the law by the officer who makes the seizure or arrest. His instructions to the police show clearly his leaning in the matter. The policemen are now the persons to be watched, and not the liquor dealers! The general result may be very briefly stated. They are to be specially careful *not* to seize any liquors that may have been imported:—and they are warned, that any error in this particular will make them liable to severe personal responsibility. The law directs them to arrest any person seen to be engaged in the prohibited sale of liquor: they are directed by the Mayor to bear in mind, that they must not make arrests under this provision, unless *the whole* offense falls under their personal observation. The law requires them, moreover, to seize all liquor kept for sale, or with intent to be sold:—the Mayor instructs them that they are not to judge of this themselves, but are to make the seizure only on complaint of other parties. They are to make complaint before the proper magistrate when seizures are made, and are to arrest persons found intoxicated in public places, as now required by the regulations of the Police Department. It is very plain, that under these directions, the vigilance of the Police is to be mainly expended in not going *too far* in the enforcement of the law. They are to be especially careful not to do anything which the strictest construction of the law will not fully warrant;—and a great deal more stress is laid on those clauses of the law which are construed to protect, than on those which plainly prohibit the sale of liquor.

The Religious Societies.—The reports of the Religious Publication Societies of the country, as rendered at their anniversaries, show a great degree of activity. The Bible Society has issued 901,400 volumes, and received from all sources, $346,811; the Tract Society, 961,365 volumes, and received $413,173; the Baptist Bible Society has received $40,335; the American Sunday School Union has received $248,604; the Baptist Publication Society, $52,705; the Massachusetts Sunday School Society, $33,720; the Presbyterian Board of Publication, $87,599.

The Late Amos Lawrence.—It has already been stated, that the Diary and Correspondence of the late Amos Lawrence of Boston has been printed for private distribution among the relatives and personal friends of the deceased. A correspondent of the *Transcript* gives a brief sketch of the contents of this volume, which furnishes the secret of the good man's success in business, and of the universal respect in which he was held by his fellow citizens. The Diary says, "I have never in my life smoked a cigar, never chewed but one quid, and that before I was fifteen, and never took an ounce of snuff." In 1807 he came to Boston with $20 in his pocket, feeling, as he says, "richer than I had ever felt before or have felt since;" and he gave the neighbor who drove him to the city $2 of his $20. During the first seven years of his mercantile life he never allowed a bill to stand unsettled over the Sabbath. He kept an accurate account of the merchandize bought and sold each day, avoided excessive credits, and practiced the most rigid economy—never, as he says, "*allowing* himself to spend a fourpence for unnecessary objects till he had acquired it." During the first year he made $1,500, and the second $4,000. In January, 1808, his whole profits were $175; but at successive intervals of six years from that time he became worth (1814) $60,000, (1820) $112,000, (1826) $280,000, and (1832) $427,000. In 1829 Mr. Lawrence commenced a memorandum-book, (continued to his death, Dec. 30, 1852) containing a statement of all his donations in money or other articles, charged at the cost. They, within this period, amounted to $639,000; and, added to his prior unrecorded charities, probably make a total of $700,000. The volume contains portraits of Mr. Lawrence and his brother Hon. Abbott Lawrence, and a view of the old "home" in Groton.

The Catholic Council on the Temperance Question.—The Pastoral Letter of the Archbishop of Cincinnati, signed also by the Bishops of Cleveland, Louisville, Vincennes and Covington, and the Vicar and Coadjutor of Michigan, recently issued, contains the following passage:—

"In the ordinary discharge of our pastoral office, we, aided by our faithful clergy, have not ceased, beloved brethren, to warn you earnestly against all sin and all scandal, and particularly against this horrible vice of intemperance, which is the fruitful mother of so many other evils, affecting both the body and the soul. In order the more effectually to check the evil, we strongly advise you to discountenance and discontinue altogether the practice of retailing intoxicating drinks as a means of obtaining a livelihood. We do not wish to pronounce that it is always sinful to engage in this traffic, but we feel it to be our duty earnestly to dissuade you from it, as being dangerous to yourselves, to the morals of your children, and to others, to whom it presents numerous and often fatal temptations; and as being finally both discreditable in public estimation and unneccessary as a means of obtaining a living."

Union Theological Seminary.—The *Evangelist* has good news for this Seminary. It says:—

"At the last meeting of the Board of Directors, a communication was received from Mrs. Bell, formerly a member of Dr. Hatfield's Church, though now connected, we believe, with Rev. Dr. Alexander's, tendering the munificent offer of a sum of money sufficient to completely endow the Professorship of Ecclesiastical History, viz: $25,000, if the privilege of naming the Professorship and of recommending the first incumbent of it, be allowed. The Board unanimously accepted the generous offer, and, in accordance with the donors's preference, elected, also unanimously, Rev. Roswell D. Hitchcock, D. D., of Bowdoin College, as the first Professor. A Committee to correspond with Professor Hitchcock, was appointed, who have learned from him, as we understand, that he knows of no impediment in the way of accepting the appointment. The choice has also the entire approbation of the Faculty, and we doubt not will be most heartily welcome to the friends of the Seminary."

Anti-Slavery Convention at Syracuse. The Convention of Radical Abolitionists, a call for which we published some weeks ago, was held at Syracuse, N. Y., on the third, fourth, and fifth days of last week. It was well attended, and its deliberations are spoken of as interesting and important. James McCune Smith, a colored man from New York, presided; Wm. Goodell, C. C. Foote, J. McFarland, J. W. North, A. B. Burdick, Gerrit Smith, and Frederick Douglass, were the Business Committee. This committee reported a series of resolutions and a declaration of sentiments, which were thoroughly discussed, and finally adopted with slight modifications. The great idea of the platform, or declaration of sentiments, is stated to be, that the institution of Human Slavery is unconstitutional, illegal, and wicked, wherever it may exist. The question whether the Federal Constitution is a pro-slavery or an anti-slavery document, was a prominent topic of discussion in the Convention.

The Clay Monument.—The Committee appointed to decide upon a design for the monument to be erected to the memory of Henry Clay, at Lexington, Kentucky, have selected one by an architect of Cincinnati, Mr. J. R. Hamilton. There were over one hundred plans sent in for approval by architects and sculptors in every State in the Union. It is intended to be, and if the design selected is carried out will be, by far the finest thing of the kind in the country. Mr. Hamilton's design is a gothic temple of circular form with thirteen sides, intended to illustrate the thirteen original States of the Confederacy. The statue, designed by Bellew, occupies the center of the building, much in the same way as that of Sir Walter Scott does in the Edinburgh monument. The upper portion of the building is to be used as a record room to contain relics of the great statesman, an original and admirable idea.

Minutes of the Central Association.—The Minutes of the late meeting of the Seventh-day Baptist Central Association are printed, and will be sent to the several churches by the first opportunity.

Collegiate Education in Liberia.—"The Board of Trustees for Education in Liberia," incorporated in 1850, by the Legislature of Massachusetts, with power to hold personal and real estate to the amount of $100,000, report that about $22,000 have already been received and profitably invested, for the establishment and support of a college in the Republic of Liberia. The Government of that vigorous young commonwealth approves the college plan, and has made a most liberal grant of land on the St. Paul's river, about fifteen miles in the rear of Monrovia. The Trustees purpose to commence the Institution, but a great difficulty arises from the scarcity of suitable men to form the faculty. White men are necessary at the outset, while adequately educated colored men are not to be found; but men of any or no color, must risk health and life in the attempt to rear and manage a model Institution of this sort in Liberia.

Doctors of Divinity.—The anniversary exercises of New York University took place last week, at which *eight* doctors of divinity were made. If all of the colleges about to hold their anniversaries should follow this lead, the year will be a fruitful one. Of the doctors made by the University, the following is a list:—

Rev. Alex. Munroe, pastor of the Free Church, Manchester, England; Rev. Eli H. Canfield, Rector of Christ Church, Brooklyn; Rev. William T. Sprole, Chaplain in the Military Academy at West Point, and Professor of Ethics and English Literature; Rev. W. G. Schauffer, Missionary of the American Board to the Jews, Constantinople; Rev. Robert Boyd Prescott, C. W., Master of Arts, (Honorary;) Augustine José Morales, Professor of Spanish in the Free Academy; Solomon Jenner, New York.

Pastoral Industry.—The late Rev. Ichabod S. Spencer, pastor of a Presbyterian church in Brooklyn, was distinguished as a faithful and diligent pastor. In his biography it is stated that his labors for the year 1851 sum up as follows: "Preached 209 sermons; made 421 calls upon the families of the congregation; made 121 calls upon the sick and dying; had 259 conversations—some of them protracted—with the impenitent; attended 446 prayer-meetings; attended 62 other religious meetings; officiated at 34 funerals; searched out and assisted the poor in 72 instances." Mr. Sherwood, his biographer, remarks on this: "If *he* had occasion to mourn and accuse himself while passing such a year's labor in review, alas for most of us!" As the direct results of his ministry of twenty-six years, 682 persons were received into his own church on profession of their faith.

Church Missionary Society.—The Annual Meeting of the English Church Missionary Society was held in Exeter Hall on Tuesday, May 1st. The Society has connected with it, in various heathen districts, 121 stations, 189 clergymen, 39 schoolmasters, &c.; 11 European female teachers (exclusive of missionaries' wives;) 1,697 native and country-born catechists and teachers of all classes, and 17,890 communicants. The income for the year had been £107,343, and the expenditures £116,256. This Society is sustained by the evangelical portion of the Church of England; while the "High Church" party operate through the "Society for the Propagation of the Gospel in Foreign Parts."

A Very Good Move.—The Providence *Journal* says:—We understand that the Executive Board of Brown University have determined to furnish rooms in the college buildings, free of charge, to candidates for the ministry, of all denominations, and such other deserving young men as the President may select. Some measure of this kind has long been desired by all the friends of the Institution. The cost of residence in college will then be materially diminished to those whose circumstances require it, while those whose means are ample will easily provide themselves with rooms in private families in the city.

A Very Nice Question.—It is said that the suspended Bishop Onderdonk, who is allowed a salary of $2,500, instead of $6,000, which was his salary before his suspension, does not give his receipt in full, but on account, when payments are made. In the mean time, if he has a right to the whole former salary, the debt is constantly increasing, and he or his heirs may bring a suit at law to recover it with interest. The diocese has an Episcopal fund invested of about $80,000, which it would be glad to increase, but so long as there is any chance of its being seized for the suspended Bishop's back pay, it will not be augmented.

Flood in Allegany Co., N. Y.—A letter from Nathan V. Hull, of Alfred, informs us that on the night of June 27th that region was visited by a heavy rain, producing a destructive flood. Many bridges were carried away, crops of all kinds were damaged, the beds of streams were in some instances changed, and large deposits of flood-wood and gravel were made in places not used to such things. The whole extent of country from Alfred to Hornellsville, and on the several streams emptying into the Canisteo River, suffered severely from the storm. Three persons—two adults and one child—are known to have perished in the water.

Accident on Panama Railroad.—The passengers from San Francisco June 2, started from Panama for Aspinwall late in the afternoon of 15th ult. Just after dark, when the last train had crossed the "Summit," and was descending a very steep grade, the coupling of one of the forward cars either broke or became disconnected. This created a space between the separated cars, and consequently rung the Engineer's bell a signal to stop—which he obeyed. In an instant after, the balance of the cars which were only a short distance behind, came rushing upon those stationary. A severe crash was the result, in which two or three cars were injured, and a man named Samuel Anderson, from Jefferson County, N. Y., who was sitting on the platform, was killed. He was decently buried about two miles distant from the place where the accident occurred.

European News.

One week later news from Europe has come to hand since our last.

By this arrival we have some further information respecting the Allied successes before Sebastopol, but as letters lag ten days behind the telegraphic dispatches, we know nothing beyond the few words published by Government. From these it would appear that the fight for the Mamelon was obstinate, not fewer than 5,000 men being put *hors de combat*, and the success was complete, 62 guns having fallen into the hands of the French. An important element in the victory is that the French from their new position can reach the ships in the harbor of Sebastopol.

Copious details are to hand of the attack on Kertch, also telegraphic announcements of further successes in the Sea of Azoff, where the fleets attacked and destroyed the stores at Taganrog, Marioupol and Genitsch.

A boat expedition, to be conveyed in steamers to the shallow water, is fitting out in all haste at Portsmouth—destination supposed to be Perekop.

In the Tchernaya and in the Baltic we have no new movements. The Russians are stated to have evacuated the whole of their Circassian territory.

Duke Constantine is appointed Regent of Russia in the event of Alexander's decease.

Mr. Fillmore has been presented to Queen Victoria at the English court.

A dispatch, anticipatory of the overland mail, mentions that the Imperialists in China have gained some trifling advantages over the insurgents.

More Post Office Developments.—The Baltimore *Patriot* says that Mr. D. B. Wilheim, who owns a paper mill near Uniontown, Md., purchased in Baltimore, last November, a lot of waste paper, and in it was found a letter containing $25 in bank notes, and in a package a large number of bills were found, in all $434. In tearing open the package, with the wrapper came out a check for $10,000, which was supposed to be a canceled one, "many such having been found among the old paper." The wrapper and the check went into the mill, but the money was taken by the workman to Mr. Wilhelm, who advertised it in a Baltimore paper. The money was afterwards claimed by Mr. Maguire, a post office agent, who said that the letters or packages containing it were missing from the Baltimore post office. The $25 was given up on the production of a letter from a lady stating that she had mailed such an amount to the office in Baltimore, and Mr. Wilhelm is ready to give up the $434 when he receives reasonable proof that it will go into the right hands.

Two Boys Drowned.—Two interesting boys were drowned in Claverack Creek, near Hudson, Tuesday, June 26th, under the most painful circumstances. A number of pupils of the Academy were bathing in the Creek, which was considerably swollen. A son of the Principal, Prof. Macbeth, waded out into the stream, when he met the full force of the current, and was unable to return, or, indeed, to move in any direction, except with the current. It was known that that would be fatal, for the water was beyond his depth a short distance below him. Seeing his danger, a fellow pupil—a gallant little fellow by the name of Percival Shipley, of Philadelphia—went to his rescue; and taking him by the hand, attempted to return. But the water was rising rapidly, and the boys were raised from their feet and carried down the stream, where, hand in-hand, they sank together. Their dead bodies were soon afterwards recovered.

SUMMARY.

The Sandusky (Ohio) *Register* says: "A gentleman from the country informs us that a whole family were drowned in attempting to cross a creek, in Greenfield township, Huron County, on Friday, June 22d. The stream was very high, and the bridge gone. The father waded across it, however, and concluded it was safe to drive over his buggy, in which were his wife and two children. When midway across the stream the current was so strong as to sweep the buggy down the creek. The horse made the bank, but at a spot where it was miry, and in his efforts to free himself from the harness he overturned the buggy, burying the whole four persons in the water, drowning them all.

The San Antonio *Texan* says that it is a well known fact, that the Indians on our Texas frontier are frequently seen having in their possession gold; this is sometimes in small lumps, as taken from the mines, and sometimes they have it hammered in the shape of ornaments, but without alloy. When they are asked where they obtained it, their answer is very indefinite. Many of them say if they tell this secret they will die immediately, and they have other superstitious ideas in regard to the danger of disclosing this secret. There is but little doubt but there are mines of gold, and various other valuable metals, within the territory of Texas.

The Newburyport *Herald* says that Mr. Joseph Hiss, late Representative of Boston, came near suffering serious injury, if not death. Mr. H. was in town preparatory to lecturing upon the doings of the Legislature, stopping at the Ocean House, and retired at night, leaving a spirit lamp burning with the wick well up. In the morning the room was full of smoke, and Mr. Hiss himself the color of a coalman. He was awakened with extreme difficulty, but not until the condition of the room had caused the blood to settle about his eyes. One of the windows was slightly raised, otherwise he would have died.

Mr. Heath, an English antiquarian, who has devoted much study to the Hieratic Papyri deposited in the British Museum, professes to have translated one of them, which proves to be an Egyptian song, alluding concisely, but accurately, to the slavery, rebellion, and exodus of the Jews, and to the ascent of Mount Sinai by Moses. He admits that great uncertainty hangs over these old records, but places considerable confidence in the substantial correctness of his translation.

The abolition of the Newspaper Stamp in England has already begun to yield fruit. Cheap papers of all descriptions are projected. Charles Knight will publish a weekly paper, to be called *Charles Knight's Town and Country Paper*; and a flaming announcement is made of a new illustrated paper to be called the *Illustrated Times*, employing first rate editorial and artistic talent, and containing sixteen pages as large as the *Illustrated News*, and all for two-pence!

The inhabitants of Carejan, in the Pyrenees, on the Spanish side of the frontier, seeing some weeks ago that an avalanche of snow was about to fall, assembled in houses which they thought the least exposed to danger. Unfortunately, the snow came down upon those very houses, leaving almost untouched several others which had been abandoned. By the fall fourteen houses and fourteen barns were completely destroyed. Seventy-two persons were buried in the ruins, and sixty of them were killed on the spot. The remaining twelve, though got out alive, were so dreadfully injured that some of them died soon after, and others were considered in a desperate state. The loss of cattle was very considerable.

The New Orleans papers for some time past, says the Providence *Journal*, have spoken very despondingly of the business interests of that city. Trade has fallen off, real estate has declined in value, and the burdensome rate of taxation consequent upon the enormous debt of the city, drives away capital, and prevents a permanently resident population. As an evidence of the great depreciation in the value of property, the *Bee* records a late sale of real estate for $93,000, which fifteen years ago was appraised at $340,000. The rent then was $34,000 a year; now the same property yields only $16,000.

A dispatch dated Portland, Saturday, June 30, says: At the law term of the Supreme Court at Augusta, in the case of John Hersham, sentenced in the Police Court to fine and imprisonment for selling a glass of liquor, Chief Justice Shepley discharged the prisoner on a writ of *habeas corpus*, deciding that Municipal Judges and Justices of the Peace have no jurisdiction for punishing liquor sellers under the second section of the law, which can only be done by indictment and trial by jury in the Supreme Court. The effect of this decision is to completely nullify the law so far as the manner and form of its execution has been attempted.

A silver medal has been cast by the Government, which is to be presented to masters and crews of vessels rescuing Americans from shipwreck on the ocean. One face represents a sailor clinging to a broken mast, with the waves are dashing round him, and gulls hovering over him, the rescuing ship being seen sailing up, in the background. On the reverse side is a wreath of laurel and ivy, encircling thirty-one stars at the head and the American eagle at its base, with space enough between them in which to engrave the inscription the medal is to bear.

Watches, equal to the best imported, says the Boston *Bee*, are manufactured in the suburban town of Waltham. The prices for which these are sold range from $20 to $200 each, at retail. A large building has been erected on the south side of Charles River, which is kept closed against intrusive eyes. The company is doing a large business, and the day is not far distant, we apprehend, when Waltham watches will be as famous and valuable as the best from London, Paris, and the European cities generally.

A fiend in the shape of a colored man, named George Parker, near Dover, Del., lately murdered two of his own children, in the presence of some eight or ten men, then set fire to his house and threw the bodies into the flames. This man is a desperado, of immense strength, and of such agility as to be a match for half a score of ordinary men. He was not secured until he had been shot three times; and though ironed feet and hands, could be got into prison only by means of a halter round his neck, by which he was dragged head-foremost down the prison stairs.

Mayor Hall, in an address delivered by him at a temperance meeting in the Eastern District of Brooklyn, made the following statement:—"More than three hundred ill used wives have called upon me since the first of January, to complain of their drunken husbands, who squandered all their money in rum, and left them without the means of support." He estimated the total expenditure for rum in Brooklyn, during the course of a year, at near three millions of dollars.

The Church of England has now no less than thirty Colonial Bishoprics. The last established is for Borneo, to which the Rev. Dr. McDougall, who has been for some years a missionary in that island, has been appointed, under the title of "Bishop of Labuan." Some of these colonial bishops are of a Catholic and some are rather of a Roman Catholic spirit, keeping aloof from, and ignoring, if not openly opposing, the missionaries of other churches.

A dispatch dated Rochester, Friday, June 29, says: Two horses were rode into the current above Genesee Falls to-day, and both of them were taken over the Falls. Their riders escaped by means of the bridge. One of the horses was instantly killed; the other, strange to say, received no other injury than two or three slight flesh bruises, and is now being exhibited in the streets as a curiosity. The Falls are 92 feet high.

The Connecticut Historical Society proposes presently to commence the issue of a series of publications, embracing documents relating to the civic and ecclesiastical history of the State, towns, public institutions, and education, with biographies and genealogies. It is intended to publish these in annual volumes, and to furnish copies to every town and public library in the State, where they may be accessible to all.

The San Antonio *Herald* learns that the Indians located near Fort Belknap have planted 300 acres of corn, which looks remarkably well. This, the *Herald* remarks, is truly good news, and gives rise to the hope that the Indians of Texas will soon be able to subsist on plenty, and be no longer compelled to plunder the frontier settlers and emigrants in order to obtain a scanty living.

A dispatch dated Albany, Wednesday, June 27, says: This morning a gentleman named Fagg, of Herkimer County, had his pocket picked of $2,500, but fortunately the thief was arrested a few minutes afterwards, and all the money recovered. The thief gave his name as Platt, and is supposed to be an Englishman.

The proprietors of nearly all the drinking houses and hotels of Galveston, Texas, have united to make common cause, in an endeavor to try the validity of the late ordinance closing up such establishments on Sundays.

The Central Presbyterian Church in Brooklyn, (O. S.) of which Rev. Mr. Rockwell is pastor, recently admitted fifty to the communion, the fruits of a revival.

Queen Victoria's State coach is bullet-proof, and the glass of the windows is six inches thick. When George IV. was fired at the glass was only broken by the ball. In this coach, for some reason, and not as had been expected, in an open one, Louis Napoleon proceeded on his late visit to the Guildhall to receive the address of the corporation of London.

The Rev. Dr. Brace, of Newington, Conn., in speaking of the Rev. Mr. Backus, one of his predecessors, says: "His wife was one of ten daughters, every one of which has been said to be six feet tall—making sixty feet of daughters, and all of them strong in mind—children of Rev. Timothy Edwards, of East Windsor."

An English ship which recently left New Orleans for Liverpool, discovered a couple of runaway slaves stowed away on board, just after the tow-boat had left her outside of the Balize. The Captain immediately hoisted a signal, and the tow-boat returned, took the negroes on board, and brought them up to the city.

The *Journal* is informed that Miss Harriett S. Russell has received the appointment of Postmaster at Great Falls, N. H., in place of Hon. Richard Russell, deceased. Miss Russell has had the charge of the office during the time her father held the appointment, and has proved herself a faithful and efficient public servant.

A dispatch dated Buffalo, Friday, June 26, says: Welland County, Canada West, was visited on Saturday and Sunday last by a terrible rain storm, which swept away all the bridges on the Welland and Oswego Creeks, and destroyed eight or ten milldams. The crops of oats and corn on the flats are entirely destroyed.

A dispatch dated Loydville, Friday, June 29, says:—The suspension turnpike bridge being built across the Delaware River at Equinunk, on the line of the Erie Railroad, fell this evening. Ten men were engaged on the bridge at the time, six of whom were seriously injured.

A dispatch dated Easton, Pa., Tuesday, June 26, says: All the prisoners in our jail, seven in number, broke out last night and made good their escape.

It is stated in the Detroit papers, that the dividend on the broken Bank Notes of the Michigan Stock Bank will be about 40 cents on the dollar.

Rev. W. Walker, editor of the *American Baptist*, is obliged by poor health to relinquish temporarily the duties of his position.

Rev. Sereno Howe, of Lowell, Mass., declines accepting the Secretaryship of the American Baptist Free Mission Society.

Flour is falling yet, slowly but surely. A month ago the brands sold at $10 50 which now are to be had at $8 50.

J. W. Boynton of South Coventry, has preserved quinces through the winter by simply keeping them under water.

The crop and harvest news from nearly every section of the country continues to look well.

New York Markets—July 2, 1855.

Ashes—Pearls and Pots $6 50.

Flour and Meal—Flour 8 00 a 8 87 for various grades of State, 8 50 a 8 62 for Western mixed, 8 87 a 9 25 for common to good Ohio, 11 00 a 12 50 for extra Genesee. Rye Flour 7 00 a 8 75. Jersey Meal 4 87.

Grain—Wheat, not much doing, but a lot of Southern red sold for 2 42, and of Michigan white for 2 52 Rye 1 55. Oats 60 a 65c. for State and Western. Corn 90 a 93c. for Western mixed.

Provisions—Pork 16 50 for new prime, 19 50 for new mess. Beef 9 75 a 11 25 for prime, 11 00 a 13 00 for country mess. Butter 15 a 18c. for Ohio, 18 a 22c. for ordinary to good State, 23 a 25c. for choice. Cheese 5 a 9c.

Hay—1 00 a 1 12 per 100 lbs.

Tallow—12c. per lb.

MARRIED.

In Dakota, Waushara Co., Wis., May 26, 1855, by M. Dodge, Esq., Harvey B. Chase to Elizabeth Shay, daughter of Silas Shay, both of that place.

In Rockville, R. I., June 24, 1855, by Eld. P. S. Crandall, Mr. Ezra F. Barber, of Richmond, to Miss Lucy A. Richmond, of Hopkinton.

In Plainfield, N. Y., by Eld. W. B. Maxson, June 22d, Mr S. M. Palmer of Columbus, N. Y., to Miss Frances Jane Davis, of the former place.

DIED.

In Leonardsville, N. Y., on the 20th June, Mrs. Nancy Palmiter, consort of Mr. Greene Palmiter, in the 84th year of her age. Sister P. was a mother in Israel, having been connected with the church of Christ nearly seventy years. She embraced the Saviour when about sixteen years of age. Her early connection with the church was with the free communion Baptists; but in maturer years, and upon more extensive reflection, she saw her inconsistency in living in covenant relation with those who disregarded the Sabbath of the Lord, for which she had uniformly entertained a sacred regard, and religiously observed. She therefore left her free-communion brethren, and united with the Seventh-day Baptist Church in Scott, Cortland Co., N. Y., in the vicinity of which she resided, and of which she remained a member until her removal to the general assembly and church of the first-born which are written in heaven. By the steadfastness of her faith, and her stable piety, she enjoyed the Christian confidence of all who knew her. "The memory of the just is blessed."

In Georgetown, N. Y., June 15, Elisha Stillman, a member of the Seventh-day Baptist Church of Lincklaen. He was humble and faithful in efforts to use his small talents to lead others to love the Saviour.

In Hartsville, N. Y., June 24th, after a brief period of sickness, in the 31st year of her age, Clarinda S. Wilcox, wife of Mr — Wilcox, and daughter of Dea. Nathan Truman. She had for several years been a member of the Seventh-day Baptist Church of Hartsville. N. V. H.

LETTERS.

N V Hull, J M Allen, W C Whitford, Sam'l May Jr, P L Berry, A M West, P S Crandall, Augustus Barnes, Clark Crandall, C A Bacon, Elias I Maxson (all square to end vol. 11,) T G Bailey, S W Sweet, Z Campbell, Isaac Cundall, W B Maxson, Ephraim Maxson, J Summerbell (no information except what has appeared in Recorder.)

RECEIPTS.

FOR THE SABBATH RECORDER:

C Crandall, Perryville, R I	$2 00	to vol. 12	No. 52
Jason P Green "	2 00	12	52
Lucinda G Ward, Charlestown, RI	2 00	12	52
Geo Irish, Ashaway, R I	2 00	12	52
Oliver Maxson, New London, Ct	2 00	12	52
Oliver Maxson Jr "	2 00	12	52
Edmund Darrow "	2 00	12	52
Willett S Burdick, Utica, Wis	2 00	11	52
A M West, Leonardsville	2 00	12	52
" " for Joseph Button	1 00	12	52
Roswell E Brand, Leonardsville	2 13	11	3
Ephraim Maxson, W Edmeston	1 00	12	52
Elizabeth Millard "	2 00	12	52
Elizabeth F Brown, Leonardsville	2 00	13	13
Clark Saunders "	5 00	12	39
Joseph S Rogers, Oxford	2 00	11	52
Thomas Holmes "	2 00	12	52
Manlius Bush, Clear Creek	2 00	11	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

A M West, Leonardsville, vol 4	$1 00
Oliver Maxson, New London, Ct, vol. 3	1 00

WILLIAM M. ROGERS, Treasurer.

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Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Publishing Society, will be held at the meeting-house in Plainfield, N. J., on First-day, July 8th, commencing at 9 o'clock A. M.

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Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way.) at 5 30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somerville (way) at 6 A. M.

New York and Elizabethport.

Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.
Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.
Buffalo Express at 6 A. M. for Buffalo.
Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.
Accommodation at 12¼ P. M. for Port Jervis and intermediate stations.
Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.
Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.
Night Express at 5½ P. M. for Dunkirk and Buffalo.
Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5½ P. M.

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D. C. McCALLUM, General Sup't.

☞ The following figures from the time-table will be useful to our readers in Allegany County.

Through Passenger Trains moving Westward.

STATIONS.	Express.	Mail.	Express.	Emg't.
	A. M.	A. M.	P. M.	P. M.
Leave New York	6 00	8 15	5 30	8 00
	P. M.	P. M.	A. M.	P. M.
" Hornellsville	6 20	12 30	6 52	9 30.
" Almond		12 45		
" Alfred		12 56		
" Andover		1 17		
" Genesee	7 17	1 42	7 50	11 22
" Scio	7 30	1 55	8 02	
" Belvidere	7 27	2 22	8 20	12 10
" Friendship		2 35		12 26
" Cuba		3 00	8 56	1 05
" Olean	8 48	3 40	9 22	2 00

Through Passenger Trains moving Eastward.

STATIONS.	Express.	Mail.	Express.	Express.
	A. M.	A. M.	P. M.	P. M.
Leave Dunkirk	5 30	10 00	3 30	9 00
		P. M.		
" Olean	8 25	1 15	6 15	11 22
" Cuba		1 47	6 41	
" Friendship		2 10		
" Belvidere	9 23	2 22	7 11	12 10
" Scio	9 45	2 47	7 30	
" Genesee	9 55	3 00	7 38	12 36
" Andover		3 23		
" Alfred		3 45		
" Almond		3 57		
" Hornellsville	11 00	4 18	8 40	1 32

Miscellaneous.

An Engineer's Monument.

From the Buffalo Democracy.

Spanning from the chasm of the Niagara River, uniting the territories of two different Governments, and sustaining the uninterrupted Railroad traffic of the Provinces of Canada with the United States, 245 feet above a flood of water which man has never been able to ferry, stands the monument of Engineer John A. Roebling. The Niagara Railway Suspension Bridge is the grandest and most distinguishing achievement of Art in this world. It is the proudest, it is the most beautiful, and will prove to be the most enduring monument anywhere set up on this Continent.

Regard this wonderful product of engineering skill. Its span is 821 feet 4 inches. Yet an engine, tender, and passenger car, loaded with men, and weighing altogether 47 tuns, depress the long floor in the center but 5½ inches. The Bridge loaded with a loaded Freight Train covering its whole length and weighing 326 tuns, is deflected in the middle only 10 inches. This extreme depression is perceptible only to practiced eyes. The slighter changes of level require to be ascertained with instruments. Delicate as lace work, and seemingly light and airy, it hangs there high between heaven and the boiling flood below, more solid than the earthbed of the adjacent railways. The concussions of fast-moving trains are sensibly felt miles off through solid rocky soil. In cities, locomotives shake entire blocks of stone dwellings. The waters of the Cayuga Lake tremble under the wheels of the Express Trains a mile away from the bridge. But a Freight Train traversing John A. Roebling's Monument at the speed of five miles an hour, communicates no jar to passengers walking on the carriage way below. The land cables of the Bridge do not tremble under it—the slight concussions of the superstructure do not go over the summits of the towers. This last fact in the stiffness of the great work is of much importance. It furnishes a guaranty of the durability of the masonry. Fast anchored with stone and grouted in solid rock cut down to the depth of 25 feet, the great cables are immovable by any mechanical force incidental to the use of the Bridge or the natural influences it will be subject to. The ultimate strength of these cables is 12,000 tuns. The total weight of the material of the Bridge, and of the traffic to which it will ordinarily be subjected, is 2,262 tuns, to sustain which the engineer has provided, in his beautiful and scientific structure, a strength of 12,000 tuns. He demonstrates, too, that while the strength of the cables is nearly six times as great as their ordinary tension, that strength will never be impaired by vibration. This was the question raised by the *Democracy* a year ago, which excited such general and in some instances such angry discussion. Roebling treated our doubts with a cool reason and the stores of an extensive engineering experience, which gave us to believe that Art had at last attained to a method of suspending iron bridges for railroad use that should entirely obviate the objections to them felt by most of the ironmasters of the United States. He has since that demonstrated it in the wonderful structure which will make him famous.

There are in the Bridge 624 "suspenders," each capable of sustaining 30 tuns—and all of sustaining 18,720 tuns. The weight they have ordinarily to support is only 1,000 tuns. But the Engineer has skillfully distributed the weight of the burdens by the means of "girders" and "trusses." These spread the 34 tuns weight of a locomotive and tender over a length of 200 feet. How ample is this provision made for defective iron or sudden strains!

The anchor chains are composed of 9 links, each 7 feet long save the last which is 10 feet. The lowest link is made of 7 bars of iron, 7 inch by 1 1-2. It is secured to a cast-iron anchor-plate 3 1-2 inches thick, and 6 feet 6 inches square. The other links are equally strong. The iron used was all made from Pennsylvania charcoal, Ulster Co., N. Y., and Salisbury pig, and can be depended upon for a strength of 64,000 pounds to the square inch. The central portions of the anchor-plates through which the links pass is 12 inches thick. The excavations in the solid rock were not vertical. They inclined from the river. The rock upon which the work may rely on the New York side of the chasm is 100 feet long, 70 feet wide, and 20 feet deep. It weighs 160 pounds to the cubic foot, and presents a resistance of 14,000 tuns, exclusive of the weight of superincumbent masonry and embankment.

The Towers are each 15 feet square at the base, 60 feet high above the arch, and eight feet square at the top. The limestone of which they are built will support a pressure of 500 tuns on each square foot without crushing. While the greatest weight that can fall upon the tower will rarely exceed 600 tuns, a pressure of 32,000 tuns would be required to crush the top course. There are 4,000 tuns weight in each of the towers on the New York side.

The cables are four in number, 10 inches in diameter, and composed each of 3,640 small No. 9 wires. Sixty wires form one square inch of solid section, making the solid section of the entire cable 60.40 square inches, wrapping not included. These immense masses of wire are put together so that each individual wire performs its duty, and in a strain all work together. On this, Mr. Roebling, who is a moderate as well as a modest man, feels justified in speaking with the word "perfect." Each of the large cables is composed of 4 smaller ones called "strands." Each strand has 520 wires. One is placed in the center, the rest are placed around that. These strands were manufactured nearly in the same position the cables now occupy. The preparatory labors, such as oiling, straightening, splicing, and reeling, were done in a long shed on the Canada side. Two strands were made at the same time, one for each of the two cables under process of construction. On the completion of one set temporary wire bands were laid on about nine inches apart, for the purpose of the wires closely united and securing their relative position. They were then lowered to occupy their permanent position in the cable. On completion of the seven pair of strands, two platform carriages were mounted upon the cables for laying on a continuous wrapping by means of Roebling's patent wrapping machines. During this process the whole mass of wire was again saturated with oil and paint, which together with the wrapping will protect them effectually against oxydation. Five hundred tuns of this wire is English. American manufactures did not put in proposals. That used was remarkably uniform and most cerefully made.

The law deduced from large use of wire rope in Pennsylvania is, that its durability depends on its usage. It will last much longer under heavy strains moving slowly than it will under light strains moving rapidly. This law was borne constantly in mind by the engineer of the Niagara Railway Bridge. The cables and suspenders are, so to speak, at rest. They are so well protected too from rust that they may be regarded as eternally durable.

Among the interesting characteristics of this splendid architecture are its elasticity. The depression under a load commences at the end, of course, and goes rapidly across. After the passage of a train the equilibrium is perfectly restored. The elasticity of the cables is fully equal to this task, and will never be lost.

The equilibrium of the Bridge is less affected in cold weather than in warm. If a change of temperature of 100° should take place, the difference in the level of the floor would be 2 feet 3 inches.

So solid is this Bridge in its weight, its stiffness and its staying, that not the slightest motion is communicated to it by the severest gales of wind that blow up through the narrow gorge which it spans.

Next to violent winds, suspension-bridge builders dread the trotting of cattle across their structures. Mr. Roebling says that a heavy train running 20 miles an hour across his Bridge would do less injury to it than would 20 steers passing on a trot. It is the severest test, next to that of troops marching in time, to which bridges, iron or wooden, suspension or tubular, can be subjected. Strict regulations are enforced for the passage of hogs, horses, and oxen, in small bodies, and always on a walk.

This great work cost only $400,000. The same structure in England (if it could possibly have been built there) would have cost $4,000,000. It is unquestionably the most admirable work of art on this continent, and will make an imperishable monument to the memory of its Engineer, John A. Roebling.

We append a table of quantities for the convenience of our readers and the more easy comprehension of the character of the structure:

Length of Bridge from center to center of tower	821 ft. 4 in.
Length of Floors between towers	800 ft.
Number of Wire Cables	4
Diameter of each	10 in.
Solid Wire Section of each Cable	60.40 sq. in.
Aggregate Section of the four Cables	241.60 sq. in.
Aggregate Sec. of Anchor Chains, lowest links	276.00 sq. in.
Aggregate upper links	372.00 sq. in.
Ultimate strength of Chains	11.904 tuns.
Aggregate number of Wires in Cables	14,560
Average strength of one Wire	1,648 lbs.
Ultimate strength of four Cables	12,000 tuns.
Permanent weight supported by Cables	1,000 tuns.
Tension resulting	1,810 tuns.
Length of Anchor Chains	66 feet.
Length of upper Cables	1,261 feet.
Length of lower Cables	1,193 feet.
Deflections of upper Cables at medium temperature	54 feet.
Deflections of lower Cables at medium temperature	64 feet.
Average of deflection	59 feet.
Number of suspenders	624
Aggregate ultimate strength of suspenders	19,720 tuns.
Number of Overfloor Stays	46
Aggregate strength of Stays	1,929 tuns.
Number of River Stays	56
Aggregate strength of Stays	1,680 tuns.
Elevation of rail. track above the mid. stage of river	245 feet.

The Man-Monkey of Brazil.

The captain of the French schooner Adrienne, who last summer was stationed at Pernambuco, Brazil, gives the following sketch of a tame monkey:—

"A short time ago I dined at a Brazilian merchant's. The conversation turned upon the well-tutored chimpanze of Mr. Vanneck, a creole gentleman, whose slave had brought him the monkey, which he had caught in the woods. Every one praised the accomplished animal—giving accounts of its talents so wonderful that I could not help expressing some increduality. My host smiled—saying that I was not the first who would not believe in these results of animal education until he had seen it with his own eyes. He therefore proposed to me to call with him on Mr. Vanneck.

I gladly consented, and on the following morning we set out. The house of the creole lies on the road to Olinda, about an hour's ride from town. We proceeded along splendid hedges of cactus shaded by bananas and palm-trees, and at length observed its charming villa. A negro received us at the entrance and took us to the parlor—hastening to tell his master of our visit. The first object which caught our attention was the monkey seated on a stool and sewing with great industry. Much struck, I watched him attentively, while he, not paying any attention to us, proceeded with his work. The door opened; Mr. Vanneck, reclining on an easy chair, was wheeled in. Though his legs are paralyzed, he seemed bright and cheerful; he welcomed us most kindly. The monkey went on sewing with great zeal. I could not refrain from exclaiming, "How wonderful!" for the manner and process of the animal were those of a practical tailor. He was sewing a pair of striped pantaloons, the narrow shape of which showed that they were intended for himself.

A negro now appeared, announcing Madame Jasmin, whom Mr. Vanneck introduced as his neighbor. Madame Jasmin was accompanied by her little daughter, a girl of twelve years, who immediately ran to the monkey—greeting him as an old friend, and beginning to prattle with him. Jack furtively peeped at his master; but as Mr. Vanneck's glance was stern, the tailor went on sewing. Suddenly his thread broke; and he put the end to his mouth, smoothed it with his left paw, and threaded the needle again. Mr. Vanneck then turned to him, and, speaking in the same calm tone in which he had conversed with us, said:

"Jack, put your work aside and sweep the floor."

Jack hurried to the adjoining room and came back without delay, with a broom in his paw, and swept and dusted like a clean housemaid. I could not perfectly make out his size, as he walked upright, not on his four paws. He was about three feet high, but stooped a little. He was clad in linen pantaloons, a colored shirt, a jacket, and red neckerchief. At another hint from his master, Jack went and brought several glasses of lemonade on a tray. He first presented the tray to Madame Jasmin and her daughter, then to us, like a well-bred footman. When I had emptied my glass he hastened to relieve me from it—putting it back on the tray. Mr. Vanneck took out his watch, and showed it to the monkey; it was just three. Jack went and brought a cup of broth to his master, who remarked, that the monkey did not know the movements of the watch, but that he knew exactly the position of the hands when they pointed to three, and kept it in mind that it was then his master required his lunch. If the watch was shown to him at any other hour, he did not go to fetch the broth; while if three o'clock was past without the lunch being called for, he got fidgety and at last ran and brought it; in this case he was always rewarded with some sugar-plums.

"You have no notion," said Mr. Vanneck, "how much time and trouble, and especially how much patience, I have bestowed in the training of this animal. Confined to my chair, however, I continued my task methodically. Nothing was more difficult than to accustom Jack to don his clothes; he used to take off his pantaloons again and again, until at last I had them sewed to his shirt. When he walks out with me he wears a straw hat, but never without making fearful grimaces. He takes a bath every day, and is on the whole very cleanly." "Jack," exclaimed Mr. Vanneck, pointing to me, "this gentleman wants his handkerchief." The monkey drew it from my pocket and handed it to me. "Now show your room to my guests," continued his master; and he opened a door at which he stopped to let us pass, and then followed himself. Every thing was extremely tidy in the small room. There was a bed with a mattress; a table, some chairs, drawers, and various toys; a gun hung on the wall. The bell was rung; Jack went and reappeared with his master, wheeling in the chair. Meanwhile I had taken the gun from the wall; Mr. Vanneck handed it to the monkey, who fetched the powder-flask and shot-bag, and in the whole process of loading acquitted himself like a rifleman. I had already seen so much that was astonishing, that I hardly felt surprised at this feat. Jack now placed himself at the open window, took aim, and discharged the gun without being in the least startled by the report. He then went through sword-exercise with the same skill.

It would be too long to jot down all Mr. Vanneck told us about his method of education and training; the above facts, witnessed by myself, bear sufficient evidence of the abilities of the animal, and its master's talents for tuition. We stayed to supper, to which there came more ladies and gentlemen. Jack again exhibited his cleverness in waiting, at which he acquitted himself as well as any man servant. Going home my companion missed a small box of sweets, out of which he had regaled the monkey with almonds. Jack had managed to steal it from his pocket; and on being afterward convicted of the theft, he was severely punished by his master.

[Chamber's Journal.

What it Costs to Bombard a City.

That war is an expensive occupation, the British Government and people are beginning to understand by means of augmented taxes, and the opening of the fire of the Allies suggests a calculation as to the cost of the iron balls which have been thrown into Sebastopol by the five hundred cannon which have vomited them in what Gortschakoff called "an infernal fire." The accounts by the Asia represent that each of these guns fired 120 rounds a day, which gives a total for the five hundred of 60,000 rounds. This fire had been continued for thirteen days, making an aggregate of 780,000 missiles rained upon the city.

The weight of the shot fired from the guns of the Allies, varies probably from nineteen to one hundred and forty pounds, and of the shells from fifteen to one hundred and ten pounds—and forty-five pounds would probably be a low estimate for an average. This would give a daily delivery of iron to the Russians, amounting to two million seven hundred thousand pounds, and a total for the thirteen days, of thirty-five million one hundred thousand pounds—the prime cost of which, in the rough, at the average price of pig iron in England for the last year, was not less than three hundred and thirteen thousand three hundred and eighty dollars. This is, of course, without any regard to the enormous cost of transportation to the Crimea.

If the cannon balls fired from the Allied lines, during the thirteen days, were rolled into rail bars, weighing sixty pounds to the yard, the bars would extend three hundred and thirty-two miles; or if laid as a railroad would reach from New York to Albany, with all the necessary turn-outs.

The charge of powder for each gun would probably average about six pounds, which would show an expenditure for the thirteen days, of 4,680,000 pounds of powder. Such powder is worth here eighteen cents a pound, but in England would not, probably, cost more than fifteen cents, at which price the powder cost $702,000. [Courier.

A Successful Merchant's Experience.

A communication in *The Country Gentleman* has a word in season for those young men who hanker after tickets in the great lottery of mercantile life:—

I am a city merchant, having commenced my career as an adventurer from the farm, on a salary of $80 per year, and having passed through half a life time of incessant toil to reach the point where dependence ceases, and "dinner ahead" begins. I filled clerkships in several first class mercantile houses, and was associated with a very considerable number of salesmen, accountants and clerks generally. Near thirty years have passed since my city clerkship began, and the retrospect has developed the following results:

All the mercantile houses by whom I was employed, have since failed—one, after an eminently creditable career of fifteen years, was carried into hopeless bankruptcy by outside speculation, and another, after thirty-five years of undoubted success and credit, was, a few months since, involved in inextricable difficulties—the results of a single dash of the pen—and has forever closed its mercantile existence.

Of all the clerks with whom I have been associated, not one has achieved permanent success, equal to the value of a well-stocked 100 acre farm, while from the most brilliant of their number, the Penitentiary, the Hospital, and the drunkard's grave, have claimed their victims. Some embarked in business with lofty anticipations of success, but soon passed away in disaster, and the career of not a few would fill thrillingly illustrated chapters in the unwritten history of city merchants' clerks, and prove beyond question, that

> "Vice is a monster of such frightful mien,
> That to be hated, needs but to be seen.
> But seen too oft, familiar with its face,
> We first endure, then pity, then embrace."

Some sanguine youth may ask where the successful men originate. I answer, they are the one in one hundred of those who embark in business, and the one in several hundred of those who seek clerkships, with bright anticipations of fortune in prospect.

Personally, by a rare combination of favorable circumstances, those "wonder flowers that bloom but once in a life time," I am meeting with what is called success. The way to it was paved by years of incessant labor, of sixteen to eighteen hours per day, and such days and nights of toil as no farmer's man or boy that I have met with ever dreamed of in his rural labors, and which, if applied to the cultivation of a 100 acre farm, would have developed hidden treasures not dreamed of by the reluctant ploughman.

But as years pass, and develop, along with the vanities of life, the grey hairs which are stealing upon me, my thoughts often revert to the home scenes of my childhood in the country, and I feel tempted to shake off this artificial life, and seek for my declining years that repose and quiet which I imagine might be found in rural life, among an intelligent and open-hearted population, devoted to agriculture; and secure to my family those health-giving influences, both mental and physical, which cheerful country life must supply to genial minds.

Butter-Making.

Not one pound in five of the butter sold in our cities under the name of "Goshen," &c., and very little "country butter," is fit for human food. Butter makers should remember these few short rules:—

The newer and sweeter the cream, the sweeter, and higher flavored will be the butter.

The air must be fresh and pure in the room or cellar where the milk is set.

The cream should not remain on the milk over thirty-six hours.

Keep the cream in tin pails, or stone pots, into which put a spoonful of salt at the beginning, then stir the cream lightly each morning and evening; this will prevent the cream from molding or souring.

Churn as often as once a week, and as much oftener as circumstances will permit.

Upon churning, add the cream upon all the milk in the dairy.

Use nearly an ounce of salt to a pound of butter.

Work the butter over twice, to free it from the buttermilk and brine, before lumping and packing.

Be certain that it is entirely free from every particle of buttermilk, or coagulated milk, and it will keep sweet forever.

In Scotland, a syphon is sometimes used to separate the milk from the cream, instead of skimming the pans. [Southern Cultivator.

Modern Comforts.

It is very common to talk of the "good old times" of a few ceuturies back, and there are some who live so entirely in the romance of the past, that their eyes are shut to the conveniences and comforts that modern science, skill, and intelligence have provided. History seldom presents us with the details of the domestic life of our forefathers, and as poetry colors and groups them for her particular purpose, we insensibly become used to looking back upon the "olden time" with a reverence that hides its imperfections and exaggerates its virtues. But this "olden time" was without doubt vastly inferior to the present age, in morality, intelligence and refinement, whilst it was utterly destitute of the comforts and apppliances which now constitute so important an item in the aggregate of human happiness. Some of our most common enjoyments were in the middle age unprocurable even by the wealthy. Indeed, when we come to examine how our ancestors lived, we almost wonder why they lived.

A Roman Senator, who in the Empire's palmy days possessed estates in Naples and Britain from which he drew an income that would be equivalent to a royal revenue in this day, had neither glass to his windows nor a shirt to his back, and when he rode in his coach of solid gold, without spring or covering, might envy our laborer who goes out to his work in a railroad car. An Earl of Northumberland breakfasted off wooden trenchers and dined in state off of pewter, and when he was absent from Alnwick Castle, the glass was taken out of the windows and laid up in safety. Not a cabbage, carrot, turnip, or other edible root, grew in England during the early part of the reign of Henry the Eighth, and from the scarcity of fodder, fresh meat was only obtainable during the summer, salted hog's flesh being generally used by all classes the rest of the year. So important an article, then, was cattle, that it was known as "live money," and our word "capital," which signifies stock generally, was derived from the Latin word "capita," or heads of beasts. The etymology of the law term "chattels," is similar. Queen Elizabeth was satisfied to breakfast off of a tankard of ale, and dreamed not of the day when tea, coffee, and sugar would become necessaries to the poorest household in her kingdom. The cause of all the increased comforts which the most modest income will now procure, and many of which were formerly beyond the reach of even the richest, is found in the accumulation of commodities, and in the accumulation of capital, augmented and diversified in its employment by the security given to it, by the demand which it in turn produces for labor, and the reward it holds out for the discovery of the new and useful in science, arts and mechanics, and by the facility of exchange, by which all the products of labor and skill are bartered, directly or indirectly, for one another. Civilization and progress have brought to every country in which they have found lodgment, more real luxury and happiness than were to be found in any of the regions pictured by the poets; even though a fructuous fancy represented their rivers as flowing with milk, the trees dropping honey, and their acorns as edible as chestnuts. A single bright thought, worked out into the means of extending the happiness and dominion of man, does more for the world than all the fabled gifts of the gods of classic antiquity.

[Balt. American.

DINING AT SEA IN A GALE.—The following graphic scene on shipboard is depicted by a correspondent of the Philadelphia *Bulletin:*

"There is but a step from the sublime to the ridiculous, from the deck to the saloon. It is rather too much trouble for a lazy man to eat on shipboard in rough weather. It would require a man to have the hundred hands of Briareus and the hundred eyes of Argus, and to keep them all in constant occupation, too, to dine in safety, to say nothing of comfort—for that, under the circumstances, is totally out of the question. You have to hold on to your plate to keep it near you; to hold on to your glass of water to avoid the unnecessary luxury of an extempore shower-bath; to hold on to yourself to keep yourself at the table; to hold on to the table to keep yourself off of the top of it, and away from your neighbors. Besides this, to dodge or defend yourself, as the case may be, from the flying dishes that occasionally make little excursions on their own responsibility. A man that can get his victuals on board a ship in a storm, can get his living anywhere; he need have no fear of the future, so far at least as eating is concerned."

American Newspapers.

During the late debates in the British Parliament on the bill to abolish the newspaper stamp, Sir Edward Bulwer Lytton, the novelist, said:—

It is the taste of the public that forms the newspaper, not the newspaper that forms the taste of the public; and if the press is an honor to the country, it is because it represents what honors the country still more—the good sense and civilized humanity from which the press takes its color and its tone. Now, you have been told that this change will degrade our press to the level of the American, and you have been led to infer that the American press is left in the hands of ignorant adventurers, whereas the remarkable peculiarity of the American press is, that it absorbs nearly all the intellect of that country. There is scarcely a statesman of eminence, an author of fame, who does not contribute to the American periodical press; and, therefore, the editor of one of their journals says on this very subject, "If the American press is inferior to the English, it merely argues that the intellect of the country is inferior, for nearly all the available intellect of the United States is engaged in their press." This serves to show you, that if our press is superior to the American, it does not depend upon the fiscal laws, but upon the general standard of civilization; in other words, the press can but reflect the public.

Pins.

What becomes of all the Pins? [Ex.

There are not so many pins in the world as many imagine. The largest pin factory in the United States is in Waterbury, Conn. It manufactures at least one-third, if not one-half, of all consumed in the United States; and yet the result of its labors is but four millions of pins per day. Consequently it has to run six days to make one pin for each inhabitant! If to what this establishment produces, we add all made by other factories and all imported, the daily product is not half a pin to each person! So that, if every one lost or destroyed one pin a day, instead of one pin every two days, the whole world of pinned garments would fall to pieces!

The destruction of pins, therefore, is by no means as great as is generally supposed; and "What becomes of all the pins?"—not such a very difficult question to solve, after all.

And while talking of pins, it is a singular fact, that the Chinese have always refused to adopt the article. Various attempts have been made to overcome their prejudices, but without success. They adhere to the button and string—making the two supply the place of the more simple and ever-ready pin.

[Albany Journal.

SALT, PLASTER, AND ASHES FOR CORN.—Take a half bushel salt, one bushel plaster, two bushels leached or unleached ashes; mix thoroughly with a shovel upon the barn floor, and apply to the corn as soon as mixed, and as soon as the corn is planted, the same day if possible. I direct my hands to press the earth over the corn with the back of the hoe on covering it, so that its exact position may be known, and have boys to follow immediately after and scatter a small handful of the composition over the print of the hoe. I usually apply about three bushels of the mixture to the acre.

If by any accident any of the hills do not get their share, the color of the corn on coming up reveals the fact, being usually rather yellow, while all that receives the dressing is of a very dark green, and grows rapidly from the start—being little if any retarded by chilly, backward weather, which frequently occurs after corn planting, and very seldom "rolling" in the most severe droughts. For two years past I have commenced hoeing on the fourteenth day after planting.

I apply the same mixture, in the same manner, to potatoes, and with marked benefit.

WHITEWASH FOR OUTHOUSES AND FENCES.—Take a clean barrel that will hold water, put into it half a bushel of quicklime, and slack it by pouring over it boiling water sufficient to cover it four or five inches deep, and stirring it until slacked. When quite slacked, dissolve it in water, and add two pounds of sulphate of zinc, and one of common salt, which may be had at any of the druggists', and which in a few days will cause the whitewash to harden on the wood-work. Add sufficient water to bring it to the consistency of thick whitewash.

To make the above wash of a pleasant cream color, add 3 lbs. yellow ochre.

For fawn color, add 4 lbs. umber, 1 lb. Indian red, and 1 lb. lampblack.

For grey or stone color, add 4 lbs. raw umber, and 2 lbs. lampblack.

The color may be put on with a common whitewash brush, and will be found much more durable than common whitewash.

[Scientific American.

INCREASING THE SIZE OF FLOWERS.—From an exchange, we learn that a horticulturist of the suburbs of Versailles, in studying the physiology of the vegetable kingdom, conceived the idea that the smallness of certain plants—the violet, for example—was owing to an atmospheric pressure too great for their delicate organs. Having fixed this idea in his mind, the florist conceived the idea of putting his theory into practice. Providing himself with a small balloon, rendered sufficiently tight to prevent the escape of any gas, he launched it into the air, having attached to it a silken cord twelve hundred meters long. Instead of a car, the balloon sustained a flower-pot of Parma violets. This experiment has been going on about two months with the most wonderful results, in the shape of violets large as Bengal roses. It is expected that the above experiment may be turned to some account.

It is one of the most curious facts developed in statistics, that the exports of tobacco from this country have varied but very little in the last fifty years. In 1790 we sent abroad one hundred and eighteen thousand hogsheads, in 1840 one hundred and nineteen thousand.

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These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and intermediate points the same day.

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Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

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These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

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The Sabbath Recorder.

THE CHURCH AND THE MINISTRY.

Report on Ministerial Supply, read before the Seventh-day Baptist Western Association at its last session, and ordered to be published in the Sabbath Recorder.

INTRODUCTORY.

The Church, *ordained* and organized of God, is the great *spiritual* institution of humanity. It springs from the blood of Christ, its great Head and High Priest. The church, through Christ, is self-sustaining, self-developing. It is, likewise, aggressive, subduing all other institutions and kingdoms to itself. All of the means used for its prosperity, advancement, and ultimate triumph, spring from within itself. The Ministry is the highest official development of the church, and the most important agency for the fulfilling of its mission.

NECESSITY OF THE MINISTRY.

The necessity of this office lies deeply imbedded in the essential elements of Christianity. The stability, growth, and ultimate triumph of the church, depends in a very important sense upon the ministry. Ministers are the especial embassadors of Christ to the world, delegates of the church, heralds of the gospel, messengers of reconciliation, instructors of the world in spiritual knowledge, stewards of divine mysteries, master-builders in the great spiritual temple, leaders in the great army of the cross, shepherds of the flock. Without these spiritual leaders, the common soldiers would fear and flee before the enemy; without these master-builders, the temple would never be completed; without these shepherds to feed and guard, the sheep of the fold would be quickly scattered and destroyed; without these spiritual teachers and guides, the world would perish for the want of light and life. Around the ministry, then, cluster the interests of religion; in it center the highest present and eternal interests of man.

DUTIES OF THE CHURCH.

If such is the importance, the necessity of the ministry, it is of the utmost consequence that the supply of able, efficient ministers, should be commensurate to the demand; and if the church, through Christ, is self-developing, weighty responsibilities arise for the church to labor earnestly and faithfully to supply this demand. The church has a duty to do here as elsewhere. A state of supineness and passivity, a folding of the hands and waiting for the Lord to raise up laborers, to send whom he will, irrespective of prayer and effort, is opposed to all of the great principles upon which the church is founded. Effects follow causes in the spiritual as in the physical world, and vain are the desires of the church for the supply of the ministry, without corresponding effort. Instead of being in that vascillating and uncomfortable state where she dare not put forth any active effort to secure laborers, lest those unsent of God should be secured; neither dare she accept those offering themselves unsought, lest those uncalled should be received. It becomes the church to make the same effort in kind, to secure a full supply in the ministry, as is made to secure the conversion of sinners, the spread of the gospel, or the evangelization of the world.

PRAYER.

Prayer is one of the first and great duties of the church. The earnest and continued prayer should be, Lord, send forth more laborers into the world's great harvest field. This is the injunction of the Lord of the harvest, enforced by all the emphasis that can be given by a perishing world ever white for the harvesters. If the church feels any interest for the salvation of the world, she will pray earnestly for those who are to be the heralds of this salvation. If prayer is efficacious, through the Spirit, for the conversion of the sinner, why should it not be in sending forth laborers to gather in this spiritual harvest? Indeed, do not blessings generally attend such prayer? Have not those churches which have been most faithful in this respect, been also most graciously blest and highly honored in their sons going forth as the embassadors of Christ? How great, also, is the reflex influence upon the young and trembling seeker after duty? What strength, courage, and impetus, does the assurance of sympathy and prayer give to him that is struggling, and perhaps sinking under the sense of responsibility! If Christ has commanded the church to pray for laborers; if He hears the prayer of such as thus pray, blessing not only him who prays, but the one also for whom the prayer is offered—it becomes the church to comply most faithfully with this injunction. Indeed, prayer is the great central duty around which all other duties of the church, in respect to the ministry, cluster. This duty performed, and the way is prepared for abundant and rich blessings upon other efforts—but neglected, and all is lost.

THE VOCATION.

The church is obligated, as an inseparable accompaniment of prayer, to *search* for those who have a call of God to preach, and *call* them forth to their appropriate work. The ministry is emphatically a vocation—a calling. The candidate is to be in a state of passiveness. He is not to be self-called or self-sent, but is to be called and sent of Christ and His Church. The most he can do is to place himself in a state of submission and willingness. He can say, "Here am I, send me," and having done that, he must patiently wait until he receives the commission to go. But whence this commission, this vocation? It must come primarily from the great Head of the Church, through the influences and promptings of His Spirit; and, secondarily, through His Church. Hence the call is twofold—internal and external. Neither of these evidences alone should be deemed by the candidate as full and satisfactory; their union can be deemed the only full an sufficient evidence of a call, save, perhaps, in rare or extreme cases, where the candidate may be warranted in proceeding without the external vocation or call of the church. If this position be the correct one, it follows, that the church has important duties to perform, responsible obligations to fulfill, in searching out those called of the Spirit to the ministry. She is to act in harmony with the Spirit.

The first and great question of the church in respect to a candidate should be, Is he called of God? Is the ministry his vocation? This being determined, the whole is determined. But how shall the church know when it has found a man called of God, a proper candidate for the ministry? A great number of young men are at some time in their earlier Christian experience troubled about the question of preaching. How shall those truly called be separated from those that are not—the genuine from the spurious? In order to settle these questions, several others are necessary to be pre-determined.

THE IDEAL MINISTER.

In order to determine these questions intelligibly, it is necessary for the church to have some example, some model, some ideal, formed, if possible, after the Divine ideal.

Paul's ideal of a minister is the great ideal by which the church is ever to be guided. The candidate must be blameless, earnest, sober, vigilant, industrious, kind and hospitable, temperate, peaceable, patient, benevolent, apt to teach, apt to govern, blameless in character as in reputation, with piety deep and earnest.

With such an ideal to guide her search, the church is to seek earnestly and constantly for men for the ministry. While the candidate, when found, must be his own judge of his *convictions* of duty, the church must judge of his *qualifications*, his *fitness*, his *adaptability*; in short, whether he corresponds or not to Paul's ideal of a minister. The questions to be settled by the church, in order to arrive at an answer to the question, Is he called of God to the ministry? are, Is the ministry the ultimate object with the candidate? or is he seeking it as a means to something ulterior—seeking it because it is a profession of honor—because, it opens a broad and inviting field for the culture and display of eloquence and oratory, a power so enchanting to the young; or, is the moral dignity and grandeur of the vocation what attracts him; or, is it "a vague religious sentimentalism—the poetry of the thing?" Such signs are bad. On the other hand, is the desire of the candidate, accompanied by on humble, yet lively and spiritual frame, an earnest desire for the glory of God, the upbuilding and extension of his kingdom, a manifest willingness to be a servant of Christ in any sphere, however humiliating or laborious? Is the glory of God and the spiritual welfare of man evidently an all controlling, an all-absorbing motion with him? Such signs are good and valuable. Furthermore, does the mind of the candidate develop naturally, spontaneously in the direction of the ministry, or does it naturally tend to some other pursuit? Has he a taste, an inclination, a desire for the ministry? Is he adapted to this sphere of activity; is it his appropriate sphere? Will he be likely to succeed better, do more for the glory of God, in this calling than in any other? Is the candidate qualified, or capable of being qualified, intellectually and physically? Is he possessed of good sound common sense; a mind naturally adapted to teaching, governing, controlling; a taste for study and investigation; a progressive spirit; a mind with broad and comprehensive views, with noble and generous and benevolent impulses; a spirit temperate, industrious, peaceable, blameless, and devoted? Some of these questions belong more immediately to the candidate, as his internal convictions, than to the church; but they must be manifested more or less in his character, thus furnishing an answer to them. If the church receives a satisfactory answer to these questions—if not in all their details, nevertheless in their more important outlines—if the ideal is represented in the candidate, then she is bound to accept him as called of God, and treat him accordingly. And yet does she do it?

TIMOTHEUS.

Take, for example, a young man, Timotheus, if you please. He possesses a deep and fervent piety. In the prayer-meeting, and all other religious exercises in which he engages, a life-giving spirituality is manifested. He enters perhaps the seminary of learning, and his mind begins to develop in harmonious and beautiful proportions. The outlines of Paul's ideal minister reveal themselves from beneath the coatings of youth and inexperience. No one, however, inquires respecting his convictions of duty. No one suggests to him the propriety of his entering the ministry, or invites him to consider the subject. Meanwhile poverty has a firm and unrelenting grip upon him, neglect freezes him. Time passes. It at length transpires that he has gone over to some other denomination, or, perhaps, turned his back upon all religious organizations, and even upon religion, and given himself up to seeking riches and fame. We search for the cause and the responsibility. While it doubtless rests primarily with himself, yet the church has a heavy account in the matter. He has been struggling with duty on the one hand, and poverty and coldness, and perhaps neglect, on the other. None of his brethren sympathized with him, counseled or encouraged. He meets with sympathy from other denominations, and is led captive by it; or, perhaps, in his utter loneliness, gives himself up to seek that which he knows will make friends and sympathizers—*gold*. This is no fancy sketch; but, with slight modifications, to suit individualities, it is the biography in outline of hundreds of young men.

THE MINISTRY AND OTHER PROFESSIONS.

Why is it that the church is perishing for the want of shepherds? Is it because there are no young men competent for the office? Why is it that the other professions are burdened and groaning with the number of the young men pressing into their ranks? While these professions are crying out, Enough, enough, the sacred office is continually crying, Give, give. The great fault, if we mistake not, is in the church herself; and, as a great and fundamental requisition, she needs a deep and prevailing piety, a higher toned and more fervent religious sentiment, a more permanent revival spirit. Ministers are generally the outgrowth of a warm, a genial religious temperature. A state of lukewarmness, of coldness and inactivity, is not well suited to the development of the ministerial element. The church, likewise, does not supplicate the Lord of the harvest with sufficient importunity for laborers. She does not press the claims of the ministry with sufficient energy and perseverance upon the attention of her young men of piety and talent. The intrinsic importance of the ministry, considered in its far-reaching power and eternal consequences, and its relative importance compared with other professions, are not constantly kept in the foreground with that distinctness that is demanded. The claims and realities of the unseen world are not held up as they should be before the young in contrast with the fleeting verities of the present.

There is an anecdote related of the Italian reformer Filippo Neri, and the youthful student, which very finely illustrates the spirit, in this respect, by which the church needs to be animated. While he was living at one of the Italian universities, a young man came running up to him with a face full of delight, and told him that his parents had granted what he had long been wishing, and that he had come to commence his study of the law at the law school, and meant to spare no pains or labor in getting through his studies as quickly and as well as possible. "Well," inquired Filippo Neri, "and when you have got through your course of studies, what do you mean to do then?" "Then I shall take my doctor's degree," answered the young man. "And then?" asked Filippo Neri again. "And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, shall attract people's notice by my eloquence, my zeal, my acuteness, and gain a great reputation." "And then?" repeated the holy man. "And then," replied the youth, "why, then there can't be a question, I shall be promoted to some high office or other; besides, I shall make money and grow rich." "And then?" repeated Filippo. "And then," pursued the young lawyer, "then I shall live comfortably and honorably, in health and dignity, and shall be able to look forward quietly to a happy old age." "And then?" added the holy man. "And then," said the youth, "and then—and then—then *I shall die*." Here Filippo lifted up his voice, and again asked, "And then?" Whereupon the young man made no answer, but cast down his head and went away. This last *And then?* had pierced like a flash of lightning into his soul, and he could not get rid of it. Soon after he forsook the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in godly words and works.

If the church would keep the *And then?* more clearly and constantly before the young, she would not have to lament so frequently the desertion to other pursuits of her most promising young men.

PASTORS.

The pastor occupies in respect to ministerial supply, a very important and responsible position. From his very relations, he is expected to be, and ought to be, acquainted with the powers, the tendencies and aspirations of the youth of his flock. Though old in years, yet he is ever to be young, genial and sympathizing in his feelings, so that the young can open their hearts freely to him, repose implicit confidence in him, and he in turn will be able to lead and direct their aspirations, and advise with them as a father would with a child in respect to duty. The spirit which ministers manifest in this respect, will influence very materially the ministerial supply. It is not meant by this, open opposition; that would hardly be expected from any true minister; yet much depends upon the spirit, the *animus* with which they meet their duties to the young seeker. They may meet the candidate indifferently, coldly, or in such a manner as to repel rather than attract, rather to discourage and dishearten than to cheer and encourage. Does the pastor heartily welcome every young Samuel, as from the Lord; or has he a preconceived pattern to which the young candidate must conform; an iron bedstead to which he must fit, though it be at the expense of limb and life? Does he hail him as a co-worker in the vineyard of the Lord, or does he view him askance, Esau-like, as a young Jacob—*a supplanter?* Does he wait in supineness for the Lord to send, or, as Diogones went about the streets of Athens at mid-day, with a lighted torch, searching for a *man*, so does he go about, in the light of prayer and the Divine Word, searching for laborers? If so, whether going out the third, sixth, ninth, or the eleventh hour, he will doubtless find the market-place and streets lined with laborers, standing idle, because no man hath hired them; find them in sufficient numbers to supply the vineyard of the Lord.

To be continued.

AMANDA'S DIRGE.

When fate unseemly blasts the bloom
Of lovely Virtue in her prime,
And Love and Friendship wail the doom
That bears her from the realms of time;
'Tis meet some solemn lyre should blend
With fond Affection's heart-wrung moan,
And Poesy, sympathetic, lend
A Requiem to the mournful tone.
The fair young form hath found its home,
Its home in Death's dark hermit cell,
From whence no *mortals* rise or roam,
But entering, there forever dwell.
When thou bestow'st a soul so kind,
Oh Heaven! on frail and fragile clay,
A model for all human kind,
Who could but mourn thou tak'st away!
Amanda, thus hast *thou* been called—
Back to thy native sphere received!
Look down, blest shade, in bliss installed!
See all who knew the erst bereaved.
Look down! but ah, no more thy eyes
Shall lively dwell upon our own;
No more thy harmless mirth arise,
And wild the music of each tone.

Ye village youth! ye maiden mates!
When ye shall wander 'mongst the tombs,
And swimming eyes shall scan the dates
Above the church-yard's silent rooms;
When ye shall tell around her head,
In whisper, how (blest solace given)
Ye loved her living—mourn her dead,
Oh, know, Amanda lists in heaven!

Little Genesee, N. Y., June 17, 1855. B. F. W.

REMONSTRANCE ON SLAVERY.

"The people of Scotland" have sent to the "People of the United States of America" a "Friendly Remonstrance on the Subject of Slavery." The document is signed by a large number of Ministers of the Gospel on behalf of their congregations, Chairmen of Public Meetings on behalf of their constituents, &c., showing that it may properly be described as a Remonstrance from "the People of Scotand." The first signature is that of "D. McLaren, Lord Provost, Chairman of Public Meeting, at which there were about 1,600 persons present, in the Rev. Dr. French's Church, Ediburg." It is also "signed on behalf of a great Public Meeting of the citizens of Glasgow, held in the City Hall, between three and four thousand persons being present, the 16th of Nov. 1852, by Wm. Smeal, Chairman." It is scarcely necessary for us to give the two columns of similar signatures; but we cheerfully make room for

The Remonstrance.

Americans: You acknowledge the Brotherhood of Nations. You avow the doctrines that the nations of the earth constitute one great family, and that, as such, they are bound to each other by common interests and common ties; and in avowing this, you grant the right of any one member of that brotherhood to lift up a calm and truthful testimony, before any other member, on behalf of humanity, justice and freedom, when these are assailed or outraged.

We are as one with you in the maintenance of this principle; and it is because we look to you as brethren, bound to us by the most endeared associations, that we now address you.

It is in no spirit of pride or fancied superiority that we make our appeal, but rather in a spirit of self-humiliation, calling to mind that we also were once partakers in this iniquity. And we hope that the fact of our having done what we could to wipe out our reproach as a nation once implicated in upholding slavery, will induce you to give the more willing and earnest heed to our remonstrance.

Americans: We plead with you on behalf of three millions of immortal beings, whom you hold in bondage. We plead for the removal of the curse from their brow, the gall from their earthly cup, the chain from their limbs, the iron from their souls. We plead for the immediate, unqualified and entire abolition of slavery throughout your land.

It is not necessary that we enter on any lengthened proof of the evils of this system. It carries its condemnation with it. That condemnation is heard in groans of anguish and written in tears of blood. It has been inscribed, as with letters of fire, on the desolated hearts and homes of millions. The voice of the Eternal proclaims it. A system which subjects three millions of human beings to the condition of mere "chattels personal" in the eye of the law—which deprives them of all their rights and privileges as intelligent and accountable creatures—which disallows or breaks asunder the most sacred ties of life—which virtually annuls the "higher law" of God, and substitutes in its stead the absolute will of a sinful man as a rule of obedience—which robs its victims of the fruits of their toil, and denies to them the means and opportunities of cultivating their deathless faculties—a system which sanctions atrocities like these must be essentially wrong and unutterably shameful, and cannot be mentioned in the same breath with truth, righteousness and freedom.

Americans: We appeal to you, on the ground of our common humanity, to abolish this system. We assert the manhood of the enslaved. These three millions who are in bondage are men and women like ourselves; gifted with like thoughts, like feelings, like aspirations; and like us, too, destined for immortality. Why, then, treat them as if they belonged not to human kind? That there are humane men among the upholders of the slave system, and slaves who receive humane treatment, we readily acknowledge; and yet we are compelled to say, the inevitable tendency of such a system must be to subject the enslaved to treatment that is anything but humane. Where is the humanity of treating men and women as if they were brute beasts or creeping things? of trampling in the dust the most sacred relationships of life? of rearing slaves like cattle for the market? of subjecting them to the lash and to numerous indignities and immoralities? and this according to the caprice or passion of an irresponsible owner. Is there even the semblance of humanity here? We plead with you to treat the slave as a man.

We appeal to you on the ground of Justice. Where is the justice that is dealt out to the slave? Where is there anything meriting the name? The system takes from the slave all that he has, all that he gains, from life's commencement even to its close. It strips him of money, house, wife, children. It deprives him of education, civil rights, liberty of conscience, the Bible. It condemns him without a hearing, and subjects him, without a trial, to bonds, imprisonment, and even death. In vain does he look for justice at the hand of his oppressor. There is no tribunal of righteousness to which he can appeal. In the preamble to your noble Constitution, it is affirmed that it was framed "to establish justice," and yet there are three millions of human beings at this hour, within the bounds of your republic, who may be treated with every indignity and cruelty, while the justice of your land extends no shield over their helpless heads.

We appeal to you on the ground of consistency. And is not this the fundamental principle set forth in your glorious Declaration of Independence—that "all men are born free and equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness"? What means this language? Does it not mean that the man of color, as well as the white, is a man? That the black man is born free as well as the white? That God has given to the black man, as well as the white, those inalienable rights? Where, then, is the consistency between your profession and your practice as a people?

Again, in your past history, you have shown that you are ever ready to sympathize with the victims of despotism in other lands in their struggles for freedom. In this you do well. We mingle our sympathy with yours. But where is the consistency of having overflowing sympathies for the enslaved afar off, and bondage and oppression for millions in the bosom of your own land?

We appeal to you on the sacred ground of our common Christianity. Shall our appeal here be unheeded? America proclaims itself to be a Christian land. And is not the very spirit of Christianity one of love? But where is the manifestation of that spirit in the enslavement of three millions of your fellow-men? Is not this the teaching of Christianity's Divine Author, "Love thy neighbors as thyself"? And who is thy neighbor? That down-trodden slave is he. But where is your love, when you even deny him the right to be a man? Does not Christianity teach that God has "made of one blood all nations of men to dwell on all the face of the earth"? But how can you reconcile this great truth with your conduct in shutting out the poor slave from the brotherhood of humanity? Is not this the grand law for the regulation of conduct betwixt man and man, as laid down by the Great Teacher himself, "Whatsoever ye would that men should do unto you, do ye even so unto them"? But if that law be honored in the midst of you, does it not follow that you will bid every slave go free? As you would that men should bind no fetters on your limbs, does not that law demand that ye bind no fetters on theirs? As ye would not be enslaved, Christ bids you enslave none. Have you not Bible and Missionary Societies, and do you not regard them as the glory of your nation? But why send the Bible to slaves of Satan in other climes, and deny it to the slaves in your own land? Why illumine India or China, while you doom to heathen darkness millions in your own country? Americans, by everything that is sacred or awful in our holy religion, we appeal to you to be consistent here. As you professs to be Christian people, listen to the Word of the Most High, "Remember them that are in bonds, as bound with them"—"Proclaim liberty to the captives, and open the prison doors to them that are bound"—"Loose the bands of wickedness, undo the heavy burdens, break every yoke, and let the oppressed go free."

Americans: Shall slavery continue? Shall the accursed system still live under the shadow of law—still be tolerated, fostered, propagated? Shall the foul blot still remain on your national escutcheon? Will you still forsake the good old paths of your fathers, and act as if you sought to quench the altar fires of liberty which they enkindled? Will you continue to undo the work of patriots, reformers, philanthropists, and to affiliate with tyrants, traitors, usurpers and men-stealers? Surely it cannot be! Surely, an indignant nation will say, it shall not be!

Americans: Bear with us in our importunity. We love you as brethren; therefore do we plead with you. We love your magnificent country, your noble institutions, your spirit of progress; therefore do we plead with you. We love liberty, our dearest birthright and yours, for which our fathers and your fathers shed their blood—liberty, the birthright of all; therefore do we plead with you. We love the three millions who are enfettered in the midst of you; therefore do we plead with you. We love Religion, and would see her divine and glorious form making triumphant progress through your land; therefore do we plead with you. We love the image of Jesus, in his disciples of whatever color, and would not see that image in chains; therefore do we plead with you.

Americans: We know that there are difficulties in your way; but these are nothing in comparison with the measureless good to be achieved; your moral influence, your position among the nations, and your glory as a people, will be all the more eminent and enduring if, by one act of magnanimity, you trample these difficulties in the dust. Retrace, then, your steps, we entreat you! Give to the enslaved his inborn, inalienable rights. Give to the toiler the fruits of his toil. Give to the husband the wife of his bosom, and the wife the husband of her youth. Give to the fond mother the child whom God has given to her. Give to immortal minds the priceless blessing of education. Give to the weary, the wretched, and the lost, the light of life, and the hope of eternal repose. Give to man the right to be his own—free amongst his fellows, and accountable to his God. Then shall the Union Flag of Freedom float above a land without a Slave! and the good upon earth will rejoice, and the God of Heaven will bless you.

UNDEVELOPED GOOD.

BY JOHN BOWRING.

There is in every human heart
Some not completely barren part,
Where seeds of truth and love might grow,
And flowers of generous virtue blow;
To plant, to watch, to water there—
This, as our duty, be our care.

Hast thou e'er seen a garden clad
In all the robes that Eden had—
Or vale o'erspread with streams and trees,
A paradise of mysteries—
Plains with green hills adorning them,
Like jewels in a diadem?

These gardens, vales, and plains, and hills,
Which beauty gilds, and music fills,
Were once but deserts—culture's hand
Has scattered verdure o'er the land,
And smiles and fragrance rule serene,
Where barren wilds usurped the scene.

And such is man. A soil which breeds
Or sweetest flowers, or vilest weeds;
Flowers lovely as the morning's light,
Weeds deadly as the aconite;
Just as his heart is trained to bear
The poisonous weed, or flow'ret fair.

Thy outcast brother's blackest crime
May, in his Maker's eye sublime,
In spite of all thy pride, be less
Than e'en thy daily waywardness;
Than many a sin and many a stain
Forgotten—and impressed again.

CLAUDIUS BUCHANAN AND THE HIGHLANDER.

The late Rev. Claudius Buchanan, while a young man, and previous to his conversion, upon returning from a visit to the principal countries of Europe, met an old Highlander, an acquaintance of his father, in the city of London. Young Buchanan gave his countryman a very animated description of his tour and of the wonders that he had seen upon the continent. The old man listened with attention to his narrative, and then eagerly inquired whether his religious principles had not been materially injured by mixing among such a variety of characters and religions.

"Do you know what an infidel is?" said Buchanan.

"Yes," was the reply.

"Then," said he, "I am an infidel, and have seen the absurdity of all those nostrums my good old father used to teach me in the North; and can you," added he, "seriously believe that the Bible is a revelation from the Supreme Being?"

"I do."

"And pray tell me what may be your reasons."

"Claude," said the good old Highlander, "I know nothing about what learned men call the *external* evidences of Revelation, but I will tell you why I believe it to be from God. I have a most depraved and sinful nature, and, do what I will, I find I cannot make myself holy. My friends cannot for me; nor do I think all the angels in heaven could. One thing alone does it; the reading and believing what I read in that blessed book—that does it. Now, as I know that God must be holy, and a lover of holiness; and as I believe that that book is the only thing in the world that produces and promotes holiness, I conclude that it is from God, and that he is the author of it."

This was an argument that had never suggested itself to Buchanan's mind, and which he had no means whatever of meeting.

HOW CAN A MAN BE JUST WITH GOD?

Behold! "I bring near my righteousness." I provided it. I created it. I brought it in. I place it in Zion. It is my free gift. It is *mine exclusively*. It has no respect to human works, and receives no coöperation from them. It is *mine by way of eminence*. All my other works are as nothing compared with it. Their lustre is lost in the splendor of its glory. In it I am infinitely more visible than in them all.

I *bring it near* in the preaching of the Gospel, and in the powerful application of it by The Spirit. It is not the believer's inherent righteousness; for, it is *brought near*. It is not *wrought in him*, but made over to him as a *gift*, and *put upon him*. Rom. 5: 17, and 3: 22. It is not a *reformation* of nature and practice, but a *robe* to clothe the person, and procure acceptance with God. This is the way in which those who are far from righteousness are *justified*. Immanuel brings near his righteousness—the righteousness which, *as their surety*, he fulfilled in their name. He pleads it in their behalf, in answer to the claims of law and justice. His plea is admitted, and his people are justified and accepted in the Beloved. [Wm. S. Eccles.

A MINISTER'S MIGHT IN GOD.

The eminent author of "The Saint's Rest," being reminded of his labors on his deathbed, replied, "I was but a *pen* in God's hand, and what praise is due to a pen?"

"After having composed and delivered a sermon," says Bishop Horne, "I have often thought of and repeated the following lines of Thompson:

'Be gracious, Heaven! for now laborious man
Has done his part. Ye fostering breezes blow!
Ye softening dews, ye tender showers, descend!
And temper all, thou world-reviving sun,
Into a perfect year.'

"A minister has no ground to hope for fruits from his exertions until in himself he has no hope; but he has learned to put no faith in the point and energy of sentences, until he feels that a man may be mighty to compel the attention, and mighty to regale the imagination, and mighty to silence the gainsayer, and yet not mighty to the pulling down of strongholds." [Chalmers.

The Bible.—The Bible must be the invention of *good* men or angels; or *bad* men or devils; or of God.

It could not be the invention of *good* men or angels; for they neither would nor could make a book and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention.

It could not be the invention of *bad* men or devils; for they could not make a book which commands all duty, and forbids all sin, and condemns themselves to all eternity.

I therefore draw this conclusion: the Bible must be given by inspiration of God.

[Simpson.

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LOOK AT BOTH SIDES.

An old pioneer, of one of the western counties of Pennsylvania, in conversation with us some years ago, expressed himself somewhat as follows:—"You may send any two persons to a new settlement, and after they have been there a few years, let them come back and tell, each one his own story. The one will represent the country as the best of countries, the other as the worst; and, strange to say, each one will tell nothing but what is strictly true. The one will speak only of the good properties of the country; the other only of its bad properties. The one tells of its fertile soil, its noble streams well stocked with fish, its forests alive with game; the other of its unhealthy climate, or its secluded situation, its destitution of religious privileges and of schools. The one glories in the cheapness with which the necessaries of life may be obtained; the other tells a doleful story of the difficulty of obtaining money, and of the absence of all those luxuries and comforts which an advanced state of improvement brings. One talks about the rich bottom lands, where the soil is two feet deep, and fifty bushels of wheat to the acre; the other groans over the barrenness of the hills, the excessive labor required for their cultivation, and not more than fifteen bushels to the acre."

We have often thought of the old pioneer's conversation, and it recurs to us whenever we hear people speaking of the superior advantages which one country possesses over another, and magnifying the place of their choice, as if *there* all the blessings of Heaven were concentrated. There are differences between countries, it is true, and between different sections of the same country, but not *such* differences as make one absolutely better than another. From the time of the first transgression, the curse has been on the earth, and since the garden of Eden was shut up, no other place has ever been found possessing the fertility and beauty of that hallowed spot. Wherever man goes now, he finds that nothing short of toil will suffice to procure him his bread, and that, even then, the eating of it is attended with sorrow till he return to the ground.

There is no country so abundantly stocked with blessings, but that it is also afflicted with some discomforts, which an unthankful or discontented heart may magnify till all the good is lost sight of. There is none, indeed, so highly favored, but that it labors under some real disadvantages. It sounds well to hear of a region where the land is level, the soil deep and easy of cultivation, and the largest quantity of wheat or corn can be raised on an acre, while the expenditure of toil is far less than in other places is required to raise the smallest quantity. But it sounds very differently, when we are told of the absence of springs, the great depth to which wells must be sunk, the lack of timber for fencing and building, autumnal fevers, and many other annoyances.

On the other hand, there is no country so rugged, so forbidding in its general aspect, but what it is abundantly compensated for all disadvantages by some things which are not found elsewhere. The soil may be but poorly adapted for wheat and corn, but it yields abundance of grass, oats, potatoes. The hills present formidable barriers to tillage, but the living springs, the extensive water powers, and the healthy, invigorating atmosphere, are advantages not to be despised.

On the whole, we believe that the blessings of Providence are pretty evenly distributed. A person may, by reason of his peculiar employment, education, or constitutional temperament, be better *adapted* for one locality than another, but that the place where he can, because of this adaptation, succeed best, is actually better and more highly favored by the God of Nature, *on the whole*, is not always so apparent. Yet, of the thousands who emigrate from one part of the country to another, by far the greatest number are influenced by the expectation of finding some situation better in itself. They go, not for the sake of being more useful to others, but for the sake of rendering themselves more comfortable. They generally suffer disappointment. They may find a more fertile soil, but perhaps they find sickness also. They may rid themselves of some disagreeable neighbors, but they find that they have exiled themselves from the society of old, tried friends. They may gain more in dollars and cents, but they lose in regard to their social, moral, and religious advantages. Indeed, let their gains be what they may, they find that they have lost some things; and when both sides of the account are summed up, and the balance struck, they cannot find that they have improved their condition.

The practical lesson which this view furnishes, is that every one should study his own adaptation for the field, or location, where the providence of God has placed him, as compared with other places, and not undertake to locate himself differently, unless he thinks that by doing so he can be more useful to his fellow creatures. Let it be remembered, that there is no place where sorrow does not come, and where the words of the Preacher, "*vanity and vexation of spirit*," will not find their daily fulfillment. On the other hand, let it be remembered, that in every place God has deposited the materials which may subserve the comfort of his creatures, and that patient industry, joined with contentment and thankfulness, will ensure all the happiness that is allotted to mortals here below. T. B. B.

LETTERS FROM PALESTINE—NO. 12.

Notes of a Journey from Jaffa to Jerusalem, Bethlehem and Artas—Continued.

April 11, 1855.

We were now, at 2 P. M., approaching that most interesting of all earthly places to the people of God—Jerusalem. There was one more ascent, steep and winding, but once at the top, and we expected to behold the city. But we were disappointed. There was yet, beyond a slight depression, another ascent, which hid the town from our view. The scene around us was more wild and barren, presenting thousands of acres covered with rocks, yet in the distance were traces of walls around fields, and of terraces, with clusters of olives and patches of wheat. Truly, prophecy is verified: "Your house is left unto you desolate." We were reminded of the advice of a Philadelphia minister to some of our colony, that if agriculture was to be carried on here, they "had better bring a ship-load of soil." His impression was, that there was no soil on the mountains of Palestine. Another of the same class of unbelievers in prophecy, and, I may add, blind in part as to what every traveler may see, has remarked, that "in order to the redemption of the mountains of Israel, it must rain mud forty years." Yet our mind was not swayed by these flings of derision at the desolation of the land. There is abundant prophecy to encourage us in the belief that the former fruitfulness of the land will be exceeded by far, even beyond description, in the latter day. "Therefore, ye mountains of Israel, hear the word of the Lord God; thus saith the Lord God to the mountains, and to the hills, to the rivers and to the valleys, to the *desolate wastes*, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about, * * * O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people Israel." Ezekiel 36: 4, 8. And again, "And I will make them and the places round about my hills a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings." Chap. 34: 26. The desolation spoken of in the Bible is yet to be seen on these mountains, particularly in the neighborhood of Jerusalem. Notwithstanding the arid waste around us, the signs of life in the rude and scattered cultivation among the frowning rocks, make it seem possible for human agency, under God, to accomplish all needed change on the surface, and so transform the present wilderness into a fruitful garden. God has promised the deed, and he will perform it. As we drew near the great point of interest, our emotions, our thoughts, were such as the Christian reader may well imagine, but not describe. The sacred associations of childhood and youth, with points and dates of interest in our religious experience, as with others under the same circumstances, were now to be tested. I can say of a truth, that the reality more than answered the expectation. We were now looking upon the outline of a map of God's own making, and which the wrath of His enemies has not been able to annihilate. The mountains and valleys around in every direction seemed the same as described in the Bible. Then loomed in sight a minaret, then another, and another; then domes of houses and the wall of the city appeared, just as we have seen them in pictures at home. At the same time Mount Olivet, from the opposite side of the city, lifted its majestic, glorious head, as if to look upon the approaching traveler, and remind him of the affecting lamentation of Jesus over Jerusalem, and his ascension to heaven. We seemed to have awakened as from a dream. Jerusalem and Olivet were before us! the battle-field of redemption all around us! For the moment my eye rested upon Olivet, and gazed at it, as though it were actually speaking to me, while sensations of sorrow and solemn joy filled my soul. I could not refrain from tears. Yes, I wept, as in quick succession the words of the Holy Ghost were called to mind: "O Jerusalem, Jerusalem, thou that killest the prophets, &c., how often would I have gathered thy children together," &c. Mat. 23: 37. "And when he was come near, he beheld the city, and wept over it." Luke 19: 41. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem, on the east." Zechariah 14: 4. "EVEN SO, COME LORD JESUS." Rev. 22: 20. On the left and north of us were seen heights, from whence we supposed the Roman general to have viewed the city and planned its destruction. At our right commenced the valley of the son of Hinnom. Here was a Mohammedan engaged in prayer, performing his genuflections upon his cloak, spread upon the ground, and apparently in devout supplication, with his face toward Mecca. It was now about 3 P. M., the hour of Moslem prayer. Close by the gate was a café, where was seated a company playing cards! Strange and unwelcome contrast! A sentry stood at the Jaffa gate. We entered the city and proceeded to the Latin convent, and were told that we could be entertained, but after unloading, were informed that there was no room for us! It was just after *Easter week*, and the travelers had not left. Leaving our families sitting upon the luggage in the door-way, brother D. and self went in search of lodgings. After two hours hard walking, we succeeded in renting an upper room, with inferior accommodations. We would have gone to the only hotel in the city, but could not afford to pay $2 25 per day apiece.

12th. Passed a very uncomfortable night. Too many musquetoes, fleas and other insects to allow much sleep. A Jew who had frequently called upon us at Jaffa, came and offered us a room in his house free of charge; it was without beds, but furnished with divans which looked clean and comfortable. In accepting his offer, we knew that a present amounting to the value of the use of the room would be expected. This is the sequel to most Eastern hospitality. Paid fifty-one and a quarter piastres for last night's *uneasiness*—rest I will not call it, and departed. As for food, we provide for ourselves, cook but little, live for the most part on cold lunches, thankful even that our Heavenly Father giveth the simple necessaries of life.

In the afternoon called upon Mr. Wood, American Consul General for Syria, resident at Beirut. Found him waiting a visit from the Pasha. He soon arrived, escorted by several officials. We were introduced to him as American citizens residing at Jaffa. Mr. Wood took occasion to compliment his excellency for opening the Mosque of Omar one day last week to Franks, consuls, &c., in number about one hundred. The Pasha proceeded in a very humorous strain to describe the way he took to break over the long-established adage of forbidding Christians to enter the mosque, and to favor foreigners, which he, no doubt, feels it his interest to do. "I called together the priests and inquired of them to whom the mosque belonged. They replied, to God. To whom has God given it in charge? To the Sultan. Right, and the Sultan has given it into my hands. I have some friends that I wish to invite to visit it, and accordingly shall take occasion to do so while the Prince of Belgium is here. I gave special orders to the soldiers to keep good order, and am happy if I have afforded any pleasure to my friends, with whom I hope always to live on peaceful terms." The Pasha expressed himself very freely in regard to the cunning, bungling manner in which persons in office attended to their business, showing that *they* gave him more trouble than the people themselves. While they were expected to *do* and make fast they were all the time undoing. He assured us that many a case that had been settled for the tenth time would again be undone, and the matter brought before him more complex than ever. We were not a little amused with a passing remark, in allusion to the extent of a certain district in the eastern part of Turkey. He said that it was forty hours in diameter and one hundred and fifty in circumference. After an hour's pleasant conversation, his excellency bade us individually a kind adieu, and in passing, bowed very politely to the ladies, who were seated in an adjoining apartment.

An hour before sun-set, we went out of the city at St. Stephen's gate, on the east. Saw the bed of the brook Kidron, (it is dry most of the year,) and the valley of Jehoshaphat. The place called by the Catholics Gethsemane, is on the opposite side of the Kidron, and at the foot of Olivet, which here towered high above us, with a cluster of houses and a minaret on the top. On its rugged sides were fields and terraces of wheat and barley, and a few scattered olives. A Mohammedan cemetery occupies most of the ground from the north end of the city wall southward to the south-east corner, and extends to the brow of the mountain overlooking the Kidron. On the east of Jehoshaphat is the Jewish cemetery. Close by at the bottom of the valley, on the same side, are Absalom's pillar, and the tomb of Hezekiah, and lower down is the village of Siloam. Turning south, we went to the south-east corner of the wall, passing some very ancient looking stones in the wall, and the Beautiful or Golden Gate, as it is called, which is now walled up. At the corner, the lower part of the wall appears very ancient. Indeed, it looks as though it had never been thrown down—that it was built by Solomon; which, I think, is the general impression of travelers. The valley of Jehoshaphat is not so deep as I expected to see it. Yet it is a yawning gulf, with formidable sides, and answering in the main to the idea I had of it from books and the Bible. According to the Union Bible Dictionary, the wall of this place was about five hundred feet high. If so, there has been a great deal of leveling down and filling up to reduce the summit of Moriah to less than two hundred feet. The make of the ground and the appearance of the soil seem to indicate the throwing down of a great mass of earth, rock and rubbish on the side of the mountain, and possibly into the bottom of the valley, thus lowering and widening the site of the Temple to the present area of the Mosque of Omar. That the wall on the Jehoshaphat side of the Temple was five hundred or even four hundred feet high, seems to the casual observer hardly possible; but then it will be recollected, that Jerusalem has been taken and pillaged *seventeen times*; that in these storms which have assailed her, the wrath of her enemies has spent itself with untold fury upon the Temple and its foundations, for the purpose of razing it and blotting it out of remembrance. From this interesting point, we ascended a rough, irregular path, along the wall to Zion Gate, where, with hurried step and panting for breath, we arrived just in time to save ourselves a night's lodging in the open air. The gates are shut at sun down, and opened at sun-rise. We were now on Mount Zion, with the tomb of David in view, and over the western mountains the setting sun, whose golden rays seemed to tarry that we might here pause and reflect upon the sacred associations around us. The vale of Hinnom was on our right, curving around Zion's brow to meet Jehoshaphat on the south-east, which was at our left, with Moriah on this side and Olivet beyond. We thought of Abraham, of David, of Christ, of the Millennium; and very naturally too, with a tearful eye, we remembered, that far over the great sea and the boisterous Atlantic, were beloved brethren and sisters and kindred, whose united evening prayer in our behalf would soon be offered to the great King of Zion. WM. M. JONES.

COLLEGE LOCATION.

The Educational Committee of the General Conference, at the Society Meetings held at Genesee last September, agreed upon a plan for determining the *location* of a Denominational Institution. That plan appeared in the *Recorder* shortly after; but as many failed to notice it at the time, or, if noticing it, have forgotten it, it is thought best to again call the attention of the Denomination to the proposed plan. It is as follows:—

Resolved, That we request the friends of the enterprise, either individually or by Church action, as they may deem proper, to send to the Secretary of the Committee, before the next Conference, their choice of the location for the Institution.

The method of taking this vote may, doubtless, be something like the following. Where it is taken by churches, it should be done by ballot, each individual expressing his preference in regard to the location, and the clerk, or some other one thus authorized, sending the result to the Secretary. The number of votes for each location is what is desired, not the simple majority for the location receiving the highest number of votes. For instance, if in any given church there should be five votes cast for A., ten for B., fifteen for C., and twenty for D., the fact should be thus stated in the report to the Secretary. Where individuals do not vote in church capacity, they can express their choice by letter directly to the Secretary.

It is of the utmost importance that the churches should take prompt action upon this matter, for it is essential to the success of the enterprise, that the location be determined at the next session of the Conference, which occurs the coming Fall. If the question of location can be *wisely* and *harmoniously* settled, there can be no insurmountable difficuly in raising, within a reasonable length of time, the one hundred thousand dollars, the amount necessary for the full and complete endowment of the proposed Institution. Perhaps the spirit which should actuate us as a denomination, in respect to this matter, cannot be better expressed than in the sentiment of a resolution passed at the late session of one of the Associations—that the interests involved being of such vast magnitude and vital importance, no personal consideration, local prejudices, or partial views, ought for a moment to influence us in respect to the *location*; but it should be determined by the prompting of an enlightened Christianity, and the present and prospective well-being of the denomination.

Please direct all communications upon this subject to the undersigned, Alfred Center, Allegany Co. N. Y.

J. M. ALLEN, Sec'y. of Com.

NEW MARKET SEMINARY.

The Second Anniversary of this Institution was held on the 4th inst., in a grove near the village of New Market, N. J. The interest of the occasion drew together a large concourse of people, who seemed to be well pleased with the exercises. The Students presented original essays and orations which reflected much credit upon themselves. Rev. J. Napier Husted, of Brooklyn, N. Y., delivered the Annual Address, the subject of which was the connection between the liberal education of our people and the preservation of their liberties. In a clear and forcible manner, he endeavored to impress upon the youth, and those having their education in charge, the great necessity of forming habits of close and continued thinking.

At the close of the exercises, D. Dunn, President of the Board of Trustees, stated that the Institution, during the past year, had been well sustained, having exceeded the expectations of its supporters, and solicited the patronage of those dwelling in the community who desire to procure for their children a good education. Mrs. Ruth H. Whitford is expected to superintend the instruction of the school another year. During the Fall Term, which commences about the first of September next, experiments will be performed in the school in connection with the study of Philosophy and Chemistry; also, a large library will be purchased for the use of the students. The following is a programm of the Essays and Orations:

1. The Fourth of July,	Charles Washington.
2. Self-Improvement,	Martin D. Titsworth.
3. The Past, Present, and Future,	Elizabeth A. Coriell.
4. The Sphere of Woman,	Catherine S. Ward.
5. Love not too well what Death may touch,	Emily M. Gaskill.
6. Wrongs inflicted upon the Indian,	Walter G. Ayres.
7. It is not always Night,	Mary F. Morgan.
8. Storms on Life's Dark Waters,	Lucy A. Darrow.
9. Industry,	Phidelio G. Dunn.
10. Earth hath rich Music,	Elizabeth G. Vaile.
11. Hope paints the Future with Bright but Fading Colors,	Louisa F. Randolph.
12. Liberty, the Gift of God,	Thomas B. Titsworth.
13. Leave me to my Thoughts,	N. Vandelia Baker.
14. Burial of Dr. Judson,	Cornelia Voorhees.
15. Decision of Character,	Charles T. Morgan.
16. Colloquy—THE INDIAN STUDENT.	
17. Temperance,	Ellis J. Dunn.
18. There is a Tongue in every Leaf,	Sarah Jane Ross.
19. Nature's Tear-Drops,	Kizzie D. Titsworth.
20. Every Man a Debtor to his Profession,	Allen W. Dunn.
21. I do not fear to grow Old,	Elizabeth S. Dunn.
22. Night, Nature's Great Ancestor,	Elizabeth F. Ross.
23. Our Country—its Destiny,	George Randall.
24. Privileges enjoyed by our Country,	Wm. H. Randall.

ALFRED ACADEMY.

ALFRED CENTER, July 6, 1855.

The exercises of our Academic Anniversaries, the examination of classes, and anniversaries of the several literary societies connected with the Seminary, which have just transpired, have been of the most acceptable character; of which it is enough to say, that in no respect were they inferior to those of any previous year, while in some respects they were superior to those of any former year. The order of exercises was as follows:

Examination of classes commenced June 27th, and continued for three days. On the evening of the 30th was held the anniversary of the Ladies' Literary Society, of which the following is a programm:—

Salutatory, Nellie Thomas.
French Essay, Napoleon et les Francais, A. M. Fenner.
Essay, Is it not beautiful to die? Mary Seeley.
Foreign Correspondence, read by Cynthia Babcock.
Declamation, Firmness in Duty, S. L. Langworthy.
Essay, Be great in deed, Mecia Maxson.
Declamation, Labor omnia vincit, Jane A. Stanton.
Mysterious Package, read by Jennie Campbell.
Valedictory. Excelsior, Sarah Brown.

July 2d, the Anniversary of the Alleganian Lyceum occurred. The exercises of which occupied the morning and afternoon, and were as follows:—

Salutatory, J. Stillman.
Oration, Intellectual Culture, T. Vincent.
Essay, The true source of happiness, S. Burdick.
Oration, Rewards of Labor, H. S. Almy.
Reading of the Literary Star, J. R. Armstrong, T. E. Stillman.
Essay, The world is moving, E. Burdick.
Oration, Pacific Railroad, G. B. Seaman.
Poem, Mirage, S. M. Thorp.
Address to the Faculty, A. W. Crandall.
Oration, Potency of Wealth, M. Balcom.
Essay, The Scholar's Duty, T. E. Stillman.
Valedictory, S. G. Nye.
Lecture, Rev. Thomas K. Beecher.

The evening was occupied by an examination of the Music Class, which attracted a large audience, that seemed highly delighted.

July 3d, the Orophilian Lyceum held their anniversary exercises, as follows:—

Salutatory, R. T. Baker.
Oration, Advantages of Early Poverty, J. Walbridge.
Essay, The Day dawns on the Morrow, B. H. Brasted.
Oration, Latin, D. F. Stillman.
Oration, The kind of men we want, W. V. Perry.
Discussion, Resolved, That War is a Curse to any Nation, H. C. Johns, D. D. McGibeny.
Poem, The Western Constellation, J. H. Van Allen.
Reading of the Radiator and Review, D. B Maxson.
Address by Hon J. R. Giddings, subject, "The Higher Law;" its application to the whole conduct of Man, with its Rewards and Penalties.
Oration, by S. O. Thatcher.
Evening Salute, Freedom of Opinion, R. Dennis.
Oration, Necessity of Christianity, E. Williams.
Poem, ['El Despecho 1'] Himno a Baco, Y. P. Carreno Gijon.
Oration, Popular Sovereignty, D. Beach.
Lecture, True Nationality, Solon O. Thacher.
Confessions of a Know-Nothing, J. W. Gillette.
Oration, Fallacies of the Age, D. D. Waldo.
Valedictory, In Union there is Strength, J. B. Cassaday.

July 4th, the Academic Anniversary exercises occurred.* N. V. HULL.

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* The programm we are compelled to omit till next week.

BENEVOLENT SOCIETIES IN ENGLAND.

A correspondent of the *Christian Watchman and Reflector* furnishes the following statistics of some of the Societies which have recently held their anniversaries in London.

Baptist Foreign Missions.—These missions seem prosperous. Their receipts last year were a little over $100,000. Besides their missionaries, native preachers, and schools, there are nearly, or quite, 30,000 members in their churches, including Jamaica. The missionaries, also, "have published 14 grammars, 9 dictionaries, and translated the Word of God, in whole or in part, into nearly all the languages of India."

Baptist Home Missions.—These missions occupy 221 stations in destitute parts in England, and had an income, last year, of about $22,250.

Baptist Irish Society.—About $10,000 are annually spent in sustaining missionaries, Scripture readers, and establishing Scriptural schools in Ireland.

Bible Translation Society.—This is a Baptist Society. Its income last year was about $8,000, and "the circulation of the past year has been 21,419 copies of the smaller and larger portions of the sacred volume, from a single gospel to the entire Bible in Bengalee, Sanscrit, and other languages in India."

Baptist Tract Society.—This Society have published about 160 different tracts, besides a number of children's books and handbills. Grants have been made for England, Ireland, the continent of Europe, Africa, the East and West Indies. It is in the hands of strict Baptists, and is doing a good work in arresting the progress of open communion.

London Missionary Society.—This institution belongs to the Congregationalists. Last year their treasury received about $298,000, and a debt exists of about $75,000. They report above "330 churches; above 18,000 members, and more than 112,000 persons turned from idolatry."

Religious Tract Society.—The sales of this Society last year were a little over $335,505, and their total receipts $431,000. It circulated last year 28,292,194 publications in 112 languages; and from its commencement, 56 years ago, the large number of 673,000,000 of its tracts and publications have gone forth.

Irish Evangelical Society.—The managers spent about 10,000 last year to spread the gospel in Ireland. It belongs to the Congregationalists.

London City Mission.—The mission employs 328 missionaries. They have made 1,484,563 visits, circulated above 2,000,000 tracts, lent 50,458 religious books, gave away 8,155 Bibles, held 25,318 religious meetings for prayer and reading the Scripture, and nearly 10,000 children had been induced to go to school.

Ragged School Union.—The friends of this movement last year spent exactly $112,000, sustained 300 schools containing 17,600 scholars, a portion of whom are trained in some industrial pursuit.

British and Foreign School Society.—This organization establishes model schools, holds public meetings on education, sustains, helps, and establishes schools at home and abroad, trains teachers, makes grants of books, and had an income of about $86,000 last year.

London Society for Promoting Christianity among the Jews.—During the year the Society has issued nearly 20,000 copies of the Bible, in whole, or in part, in the Hebrew language, including liturgies, books and tracts. Its income was over $144,000.

Society for the Conversion of the Roman Catholics of Ireland by Missionary Efforts.—The society, last year, spent $200,000, and the report stated that a "regular income of $180,000 per annum might be relied on for this work."

Christian Instruction Society.—The committee of this society directed their attention this last year, "to tent and open-air preaching and distribution of tracts at the large fairs in the vicinity of London. Thirty of the most popular ministers lectured on these occasions," and $2,780 was spent in this work, and tract distribution.

London Female Dormitory.—This institution seeks to raise the fallen female, give them advice and aid, and provide suitable situations. These last three or four years nearly 600 females have been helped, and $11,680 was spent in this way, this last year.

Church Pastoral Aid Society.—The object is to help Episcopal clergymen in poor parishes, preach in the open air &c. Receipts last year were $190,865.

Colonial Church and School Society.—This society employs 38 clergymen. 98 lay missionaries and school-masters, and 36 female teachers. It operates on British North America, West Indies, South Africa, Australia, and other places. Income last year, $67,195.

Prayer Book and Homily Society.—This body last year received $13,385, and their agents visited 5,045 ships, sold 2,890 prayer books, distributed 9,954 family prayer-books, besides other works.

Chinese Evangelical Society.—This society employs 4 missionaries, 4 colporteurs, and 4 youths are training as native evangelists. During the past year the entire Scriptures have been printed in Chinese, and many thousands circulated. Receipts about $10,000.

Church of England Young Men's Society.—Their income is $2,505. They procure lecturers, rent reading rooms, establish libraries, and meet in Bible classes.

The Liberation of Religion Society.—The object of this society is to use all proper means to put down all State churches, and free religion from all State patronage and political control.

THE LIQUOR LAW.

The well-known opposition of the executive and judicial officers of New York city to the Liquor Law, is producing its natural effect. Throughout last week, the liquor shops generally continued in full blast, and the bars of most of the hotels were kept open as usual. As no licenses are now required, of course every body who chooses to do so opens a grogshop, and sells liquor without impediment. So it will probably continue in this city until decisions are obtained from some of the courts which will give vitality to the law. In the "rural districts," however, the law appears to be pretty generally obeyed. In Rochester, Utica, Syracuse, and Seneca Falls, the law has been enforced. In Albany, the Mayor has forbidden the Police to take any part in its execution.

TIME OF THE ANNIVERSARIES.—A letter from Eld. Thomas E. Babcock, of Albion, Wis., says:—

"It seems that the time of holding the Anniversaries at Brookfield is left for the Board to fix. The time for holding the North-Western Association is the Fifth-day before the fourth Sabbath in September. There are some here, besides myself, who feel interested in attending both; and if the meeting at Brookfield could come off during the week preceding the second Sabbath in September, I think we could do so. But if they should come as near together as they did last year, it could not be done."

At the meeting of the Board last First-day, they fixed upon the week before the third Sabbath in September, under the impression that the meeting of the North-Western Association came a week later than above stated. The appointment at Brookfield will doubtless be changed, so as to accommodate those wishing to attend the North-Western Association.

JEWISH DISABILITIES.—The prospect of the entire removal of the disabilities of the Jews in Great Britain, does not brighten. Lord John Russell has lately written a letter on the subject, in which he says that, as the House of Lords continue hostile to the removal of Jewish disablities, the Government "would be only throwing away time in attempting to carry a measure which one House of Parliament is sure to reject. Many liberal members of Parliament, while they would support a motion to relieve the Jews from their disabilities, would consider as inopportune a question which would not advance the object to be attained. I must, therefore, consider, that it would be inexpedient to stir the question of Jewish emancipation in the present session of Parliament. That claims so just can be permanently rejected, I will not believe. But the friends of intolerance naturally cling to this last vestige of religious persecution, and exult in the facility with which the exclusion of a body not formidable in numbers can be maintained."

One Hundred Dollars Premium.—The Directors of the American Reform Tract and Book Society are authorized to offer one hundred dollars premium for the best manuscript of a religious Anti-slavery Sabbath-School Book, of sufficient length to make not less than one hundred, nor over two hundred printed pages, 18 mo. Authors can treat the subject according to their own judgment and taste, in regard to the particular style or form; whether as a narrative or tale; historically or allegorically; or in any method in which they think the subject can be presented to make it interesting, and also to bring the truth to bear upon the conscience. Whatever form the writers may choose, the great moral truth that "American Chattel Slaveholding is a sign against God, and a crime, against man, and ought, therefore, to be immediately repented of and abolished," must be maintained, and the book must be imbued with the spirit of the Gospel. The manuscripts must be sent, post paid, to T. B Mason Secretary of the American Reform Tract and Book Society, Cincinnati, Ohio, previous to the first Monday in October next, with the author's name and residence in full, inclosed in a sealed envelop, which will not be opened until the premium is awarded.

The Bible in Schools.—The Supreme Court of Maine has pronounced in the case of Donohoe *vs.* Richards and others, which was argued at Bangor last summer. The suit was brought in behalf of a girl attending one of the public schools at Ellsworth, against the School Committee of the town, for prohibiting her attendance at the school. The Committee had directed the English Bible to be read in the school. Several children of Roman Catholic parents, of whom the plaintiff was one, refused to comply with the regulation, and were prohibited from attending the school. The case was argued by Mr. James S. Rowe, of Bangor, for the plaintiff, and Mr. R. H. Dana, Jr., of Boston, for defendants. The opinion was delivered by Judge Appleton, and occupies six columns of the Bangor *Courier*. The decision is in favor of the defendants.

A Munificent Gift.—Some seven years ago, M. Vassar, Esq., of Poughkeepsie, deeded the Central Baptist Chapel, with all its furniture and appurtenances, together with the lot on which it stands, to a committee of gentlemen, in trust for the society who worship there, with the understanding that if, at the expiration of that time, the church was in condition to sustain itself and support a gospel ministry, the entire property should then be made over to the Trustees of the Society. The term specified having expired, and the conditions upon which the property was given having been fulfilled, Mr. Vassar, a few days since, delivered up the deed to the Trustees of the church, and the property, worth some $20,000, has been transferred to their hands without incumbrance or reservation.

Excision.—The Old School Presbyterian Assembly have formally discontinued correspondence with the General Association of Connecticut, on the following grounds: The General Association of Connecticut adopted resolutions, wherein they charge that the "silence of the supreme judicatories of the Presbyterian Churches in correspondence with them," in regard to certain legislation of our National Government, "gives painful evidence of delinquency in respect to principles and sympathies that are essential to Christian integrity." The Association, by its steadfast refusal to investigate charges laid before it repeatedly, by large numbers of its own members, has made itself liable to the charge of espousing or protecting flagrant heresies in regard to the Trinity, Incarnation, and Atonement, and has greatly weakened the confidence of the Presbyterian Church in the fidelity of said Association to the first "principles of the doctrine of Christ."

Enforcing the New Popish Dogma.—A French clergyman, the Abbe Labord, has published a pamphlet which makes a great noise in the religions world, entitled, "A Memorandum of the Opponents of the New Dogma of the Immaculate Conception and of the Ineffable Bull." The author, immediately on his arrival at Rome, in November last, presented a petition to the Pope against what he terms "profane novelties" intended to be enforced upon the Church. The only answer made by his Holiness was a summons to attend the Segretaria; and there, in the dark chamber, he received from a monk the order to leave Rome immediately. He did not obey. Ultimately, after being compelled to appear before the Inquisition, he was conducted by the gendarmes to Civita Vecchia, and there put on board a vessel bound for France.

Arrival of Missionaries.—The *Independent* says, that Mrs. Benjamin, widow of the late Rev. Nathan Benjamin, of Constantinople, arrived with three children, at this port, on Friday, 22d ult., Mrs. Hinsdale, formerly of Mosul, came in company with Mrs. Benjamin. Mr. Henry A. Schauffler, son of the Rev. William G. Schauffler, of Constantinople, arrived the week before. He comes to pursue his collegiate education in this country. Mr. and Mrs. Goodell, of Trebizond, arrived on Monday, 18th ult., having returned on account of ill health. All these persons have been connected with the missions of the American Board in the Levant.

Gift to Harvard College.—The father of Ex-President Quincy, of Massachusetts, who died in 1775, made in his will a bequest of £2000 to Harvard College, in case his only son, Josiah died before he attained his majority. That son, now a man advanced in years, not willing that the college should suffer because his life has been preserved, recently gave the College $10,000, for the purpose of publishing the doings of the astronomical observers at the College Observatory. Each volume published from this fund is to be marked as having been published from the bequest of "Josiah Quincy, a patriot of the Revolution."

Eld. James R. Irish says that in DeRuyter the Fourth of July was celebrated, and the Maine Law *ratified.* "We had a grand time, with just opposition enough to make it interesting."

Two boys named Allen were drowned at Shedd's Corners, near DeRuyter, N. Y., on the 4th inst., while bathing.

RELIGIOUS INTELLIGENCE.

It is stated, as a very noticeable incident, that among the forty or fifty Episcopal clergymen who were assembled at the recent consecration of St. Thomas's Church, New Haven, one was a lineal descendant of the first Puritan minister of New Haven, and another was a lineal descendant of one of his leading elders. It is also a fact of some interest, that a descendant of Oliver Cromwell is now a clergyman of the Church of England in Canada; while the last lineal male descendant of Martin Luther, was a few years ago received back into the Romish communion.

The instability of the Pastoral Relation (says the Andover *Advocate*,) is becoming a subject for serious consideration, if not of alarming interest, to all who have the moral and religious welfare of the community at heart. We are told by a member, that in the "Andover Association of Congregational Ministers," embracing eighteen churches, fifteen of the number have dissolved their pastoral connections within less than five years, and four of them have changed twice within the same period.

The Seventeenth Class of Teachers of the Board of National Popular Education, will assemble at Hartford, Conn., on the 10th of August next, and leave for the West on the 22d of September. The usual preparatory course will be under the superintendence of Miss Hannah White. Ladies wishing to join the class will address written applications to Miss White, at Northampton, Mass., as soon as practicable. They should not be delayad beyond the middle, or at the farthest the 20th of July.

The statue which has recently been erected in St. Paul's Cathedral, London, to the memory of Bishop Heber, is said to be unsurpassed in beauty of design and excellence of execution. He is kneeling, attired in his robes, with one hand resting on the Bible, as his support, and the other upon his breast. On the pedestal, beautifully done in bas-relief, he is represented in the act of confirming two Indian converts.

From Poughkeepsie, Dutchess county, N. Y., a correspondent of the New York *Observer* writes under date of the 4th ult:—"We (the Rev. Dr. Ludlow's First Presbyterian church) had a most interesting communion season to-day. Twenty-seven, mostly young persons, were admitted to the church."

There is an advertisement in a Kentucky paper of a Minister for sale. He was a slave to a man recently deceased. It is stated in the advertisement, that he holds a license to preach. Churches in want of a pastor will take notice.

In a notice of the Bibliotheca Sacra, the Chinese *Spectator* (an English journal) says: "As a rule, we believe American theologica writers to be better versed in modern languages, and more deeply read in ancient literature, in other words, better and able scholars, than the majority of theological writers in this country."

The Congregational Society of North Stonington have increased the salary of their pastor (Rev. Mr. Hubbell) $100. He was a pastor of the church in East Avon when his wife wrote "Shady Side."

The Association in London, in aid of the American Mission in Turkey, have lately forwarded a considerable donation to that Mission. The Missionaries of the American Board have been laboring in that field for nearly thirty years; and at this moment there are more than eighty organized congregations in Turkey, and in some instances churches have been formed by a careful selection from those who profess scriptural doctrine.

Of the principal religious sects in the United States, that which has the smallest-sized edifices for worship is the Methodist, and those which have the largest are the Unitarians and Dutch Reformed. The smallest denomination is the Swedenborgian, and the next the Mennonities. There appear to be no less than 52 Tunker churches, and 35,000 worshipers. The Friends have accommodations for about 300,000.

Gorham College, Liverpool, Nova Scotia, some time since destroyed by fire, is put in a fair way of being restored to its beauty and usefulness, by the donations of numerous friends in Great Britain. The sum of one thousand pounds has been subscribed for rebuilding and furnishing the Institution.

Among the annual meetings held lately in London was that of the Jewish Operatives Institution. On that occasion six sons of Abraham made confession of their faith in the Gospel and were baptized by the venerable archdeacon Wigram. It is reported to have been a very interesting occasion.

Whilst Piedmont is secularizing the convent property, and Spain is setting up for sale the possessions of the Church, the Pope himself is doing the same thing under another form. He is contracting an exchequer loan with the house of Rothschild on mortmain property, that is to say, on "St. Peter's patrimony."

The Syracuse *Chronicle* understands that Rev. R. R. Raymond and wife have asked a dismission from the Baptist church, on the ground of opposition to the doctrine and practice of close communion, on which subject their views have undergone a change.

It is reported that the four Orthodox churches in Andover, are without pastors. Shoemakers' children go without shoes, and the churches in a town where they make ministers go without pastors.

The resolution passed at the late meeting of the Congregational Library Association, Boston, to raise by subscription the sum of $25,000 towards the erection of a Library Building, is likely to go into immediate effect.

Rev. Dr. Henry H. Yard and lady, and Mrs. J. Best, all of the American Board of Foreign Missions, have arrived at New York from Africa.

The Methodist Episcopal Church, South, Georgia, with all the aid of slave labor, is now unable to raise money enough to support her own missions; there is a regular and constant falling off in the contributions of the members since 1852.

The circuit court of Botetourt county, Va., have granted freedom to Eliza Crawford and her six children, the evidence being complete that she was born of a white woman, although she and her children are quite black. The traditional law of slavery is that the child follows the condition of the mother.

European News.

News from Europe to June 23d was received in New York on the 5th of July.

The Allies have made an unsuccessful attempt to storm Sebastopol. The accounts of the matter are conflicting, but all agree that both the French and English suffered severely. The French attacked the Melakoff Towers, while the English attacked the Redan. From the obstinacy and courage with which the combat was maintained by the British at the Redan, and the necessity of eventually retiring from the attack, the slaughter on all sides has been immense, and if the information be correct, the loss, in killed and wounded, of the British alone, amounts to very little short of four thousand. The greatest portion of the loss was experienced in a ravine, where a powerful and unexpected battery was opened on the troops. The Allies lost terribly by the Russians springing a mine, and during the confusion, they (the Russians) recaptured the Mamelon Tower.

The Russian account of the successes of the Allies in the Sea Azoff is published. Gortschakoff confirms the successes claimed by the Allies, but says that operations against the Sea of Azoff were expected—that not having means to oppose the hostile fleets, the garrison had orders to blow up the batteries and retire—that the grain stores burned by the Allies were mostly private property, and do not materially affect the supply of the army —inasmuch as, anticipating such an attack, supplies were mostly conveyed by land, notwithstanding the facilities offered by sea.

The correspondence relates horrible atrocities perpetrated by the French and Turks at the capture of Kertch.

Constantine Balshe, son of the reigning Prince, was killed at Jassy, in a duel, by the Austrian Major Stalberg. The affair had caused considerable sensation in the Principalities.

In the House of Commons, Sir C. Wood confirmed the murder of the crew of the Cossack's cutter, when landing some Russian prisoners at Hango, under a flag of truce. He stated that dispatches had been received from Admiral Dundas containing full particulars of the occurrence. Some short time ago H. M. ship Cossack took and destroyed some coasting vessels off Hango and carried off as prisoners the captain of one of the vessels, his son, and another Finnish sailor. Admiral Dundas, wishing not to visit with unnecessary severity the trade of the country so long as the communications and supplies between the Gulf of Finland and St. Petersburg were interrupted, directed that the Cossack should put back to Hango and restore to liberty the persons so captured, together with four others, who expected to be put ashore at that place. The Cossack accordingly returned for that purpose. A cutter was sent ashore from the ship, under the command of Lieut. Geneste, and a flag of truce was displayed half an hour before reaching the jetty. The officers and prisoners had, however, barely landed, when about 300 or 400 Russians came down upon them, and, although explanation of their visit was made, both in English and Finnish, the Russian soldiers said they did not care for the flag of truce, but that they would show how the Russians could fight. About one hundred Russian soldiers then immediately fired on the officer and the Finnish prisoners on the jetty, killing them all, and then fired into the boat until every man fell. They then rushed into the boat, dragged one wounded man out and bayoneted him on the jetty, and retired leaving five bodies for dead in the boat. One man only was picked up alive, by a gig from the Cossack, which was sent to ascertain the cause of the cutter's delay, and from whom these particulars were ascertained.

California News.

California dates to June 16th were received in New York on the 8th inst., 22 days from San Francisco.

The most important news is the confirmation of the Bolton and Barrow claim by the United States Land Commissioners, embracing 10.000 acres of land in the most eligible part of San Francisco, estimated to be worth $40,000,000. Palmer, Cook & Co. own the larger part of this claim. This land is occupied by about one thousand settlers, who lay claim to tracts of various sizes. The settlers have held several meetings in consequence of the decision of the U. S. Land Commissioners, and they purpose raising a fund in order to appeal the case to the Supreme Court.

The wheat crop is damaged by smut in many parts of the State. The barley crop is represented as being in a forward and flourishing condition.

A plague of grasshoppers has been experienced around Marysville, by which all green things are devoured. They have been collected and eaten by bushels by the Indians.

A horrible murder was committed at the Mission Dolores on the 3d inst., by which Mr. J. B. West, late of New York State, was killed by two men, named Brace and Marion.

Instructions to Liquor Dealers.—The Law Committee, as it is termed, of the General Liquor Dealers' Association, New York, have issued a circular of instructions to the various liquor dealers of the city, as to the action they are to take in meeting any efforts made toward the enforcement of the provisions of the Prohibitory Law. By this circular it is enjoined upon the members of the different Liquor Dealers' Associations not to resist any officer in the discharge of his duties, but treat him with respect, and on no account to oppose him with violence. Such conduct is dwelt upon as both reprehensible and impolitic. They are advised as possessing legal redress, and that upon this they should base their claims to justice and right. Meanwhile, if the officer calls to make seizure of their property, they are told to ask such officer to wait till they can call on their constituted legal adviser and get a writ of replevin and the necessary bonds signed as security; which to effect, it is only necessary to show their ticket of membership. Should the officer persist in immediate seizure, they are requested to deliver to him, forthwith, the key to their liquor cellar, and allow him to remain in possession until they can procure the writ referred to. If any member is arrested and also seizure made of his property at the same time, he is to proceed to the Magistrate with a friend who shall go his bail for appearance at Court, when, on no consideration, is he to fail to demand a trial by Jury.

A large quantity of spurious bills on the Montpelier Bank, Vermont, of the denomination of $10, are supposed to be in circulation.

SUMMARY.

A dispatch dated Boston, Monday, July 2, says: Judge Curtis, of the United States Circuit Court, to-day rendered a decision in the case of the brig Porpoise, seized for being engaged in the slave trade. It was held that a vessel which has acted as a tender upon slavers, and has carried merchandize which was used for the purchase of slaves, and had otherwise aided in the slave transportation, although she had not actually carried a single slave, was guilty of being engaged in the slave trade within the meaning of the statute. The brig was consequently declared forfeited.

A dispatch dated Springfield, Mass., July 3, says: The Gingham Establishment known as the Glasgow Mills, at South Hadley Falls, was burned this afternoon. The fire originated in a pile of yarn in the attic, and is supposed to have been the result of spontaneous combustion. The machinery and building, with much of the stock, were destroyed. Most of the manufactured goods were saved. The loss is estimated at $250,000. Insured for $150,000. Two men were injured by falling from ladders, and one man killed by the falling of a wall.

A dispatch dated Evansville, Ind., Monday, July 2, says: The steamer Lexington, running between Louisville and St. Louis, was blown to atoms near Stephensport, Ky., on the up trip. The packet Baltimore has just arrived from the scene of the disaster, with 20 officers and passengers of the Lexington, including the captain, Throop, the first clerk, and Mr. Davidson, both wounded. The captain thinks that there were not more than 35 wounded out of 100 who were on board.

The Connecticut Legislature has passed a special act, by way of amendment to the New York and New Haven Railroad Charter, which authorizes a compromise of the Schuyler difficulties; an increase of the Capital Stock is allowed, if deemed the best mode of adjusting the claims of the so-called Schuyler Stockholders. The act contemplates a vote of approval and acceptance of the act by the original Shareholders.

Several thousands of persons visited the Crystal Palace on the Fourth. The great object of attraction to most, was evidently the enormous California tree, which is erected under the dome to the height of 28 feet, and will be raised to the height of 116 feet. No one could be blamed for skepticism in reference to the probability of such a growth of forest tree unless the eye had actually seen it. The wood resembles red cedar. It is without odor, and the leaves are like those of the white cedar.

The wheat harvest in the Southern and Middle States has commenced. Accounts from a wide extent of country are in the highest degree favorable. There are a few locations where the yield has been small; but in the great aggregate, the harvest is most abundant. In Tennessee the wheat and rye crops are the heaviest ever known. The corn looks well, and promises all that the most extravagant can desire.

The next New York State Agricultural Fair is to be held in the thriving village of Elmira, in October, and will be the first one ever held in the Southern counties of this State. The list is understood to be very extensive, embracing the best cattle, vegetables, home manufactures, etc., in the State.

The Milwaukee *Wisconsin* of June 9th says that there are stored in the warehouses in that city 175,000 bushels of wheat. The shipments during the past week had exceeded the receipts only about 15,000, which accounts for this large storage.

The Albany papers mention the arrival in that city of a drove of Texas beeves, which have come all the way from their south-western grazing grounds by steam, and which were in prime slaughtering condition. This is a novel exemplification of the benefits of railroads and steamboats.

It is calculated that the German emigration to the United States this year, according to the rate at which it is going on, will number about 170,000 souls; and that the British emigration to the same parts will number about 70,000 souls.

Governor Clark of New York has pardoned a man named Higgins from the penitentiary of Rochester, on condition that he shall "wholly abstain from using intoxicating liquors, except in case of sickness, when prescribed by a regular practicing physician."

Burlington county, New Jersey, seems to abound in singular names, not always the most euphonious. For instance, there are Turpentine, Frogtown, Devil's Run, Skunk's Hollow, Mount Misery, Ong's Hat, Comical Corner, Tattletown, Gossipville, Scrabbletown, Foolstown, Poke Hill, and—that's enough for the present.

A large meeting was held on the 16th ult., at Green Castle, Ia., at which the Hon. J. Scott Harrison, son of the late Gen. Harrison, was unanimously nominated for the Presidency of the United States.

The Supreme Court of Rhode Island, at its late session, granted decrees of divorce in thirty-nine cases, twenty-nine of which were on petitions of wives to be divorced from their husbands.

A dispatch dated Cleveland, Ohio, Tuesday, July 3, says: The schooner Rialto was capsized on Sunday, off Long Point, and the mate drowned. The captain and remainder of the crew were saved. The captain's wife was in the cabin at the time of the disaster, and remained there for two hours, when the vessel partially righted, and she was providentially released just as the crew were on the point of abandoning the wreck.

On the 1st day of June a terrible storm visited the harbor of Mazatlan, on the Pacific coast of Mexico, causing great destruction of property. Six merchant vessels, with cargoes valued at over $1,000,000, were totally destroyed, and twenty-three men drowned. The only American vessel lost was the schooner Copeland, in ballast.

It is reported that a violent personal encounter had taken place in Kansas between Governor Reeder and Stringfellow, and that the Governor was badly beaten.

The ship Star Republic, bound from New York to Galveston, was burnt at sea on the 1st of July. Her passengers and crew took to the boats, and were picked up by the brig Rush.

The New Brunswick Legislature has adopted a very stringent Prohibitory Liquor Law, outlawing not only sale but importation. It goes into effect on the 1st of January next.

On the 11th inst., the members of the Methodist E. Church, assembled in mass meeting, at Centerville, Monroe County, Va., to take into consideration a letter recently written to the Richmond *Enquirer*, charging that the members of that and other churches of the Baltimore Conference, were controlled in their votes by the church. The meeting pronounced the statement false, asserted their belief that the author was aware of its falsity, and recommended him to the various churches of the Conference in Virginia, as a fit subject of prayer to God that he might "dispense him light both spiritual and intellectual."

On the 30th of June, Coroner Kimball, of Portland, Me., called a jury to hold an inquest on the body of a man who died in the cars. From the testimony it appeared that upon entering he was the "worse for drink" —that after the cars left Portsmouth, the conductor, Mr. Towle, discovered his situation and endeavored to relieve him—while in the act of doing so, the man gave a spring back and died. On examining his overcoat three bottles containing liquor were found, and one bottle of linament.

Active exertions are being made by the citizens of New Brunswick, N. J., to secure the location of the State Normal School in that city. A subscription paper has been circulated and some $3000 or $4000 already subscribed. Mr. F. S. Kinney has offered a lot worth one thousand dollars suitable for the buildings, and Mr. James Neilson and Mr. L. Kirkpatrick each one thousand dollars on condition that ten thousand is subscribed.

A dispatch dated Cleveland, Saturday, July 7, says: The propeller J. W. Brooks, hence for Ogdensburg, blew up, fifteen miles from Ashtabula, yesterday morning. Two engineers were badly scalded, and will probably die. One fireman and one deck hand jumped overboard and were drowned. There were ten or twelve passengers on board, but none of them were injured.

The pleasure yacht Grace, built by McMaun of New York, who is also owner, foundered on Sunday last on her trial trip when in the Narrows. The cabin lights were open, and owing to the shifting of ballast, she suddenly took in sufficient water to produce the accident. Five individuals were on board at the time, of whom three perished.

The price of Bounty Land Warrants in this City ranges from $1 09 to $1 12 the acre; the minimum Government price of the Public Lands, when entered with cash, being $1 25 the acre. Considering the large accession of Warrants under the recent Bounty Act, the price keeps up well, and we hear that the demand is constant and liberal.

The subscription to Agassiz's great work, Contributions to the Natural History of the United States, have reached about 150 in Boston alone, which is pretty well for the first week. The roll of subscribers contains already the most distinguished names in Massachusetts.

A dispatch dated Detroit, Friday, July 6, says: Last night a large crowd attacked a negro dance house in this city, and a fight ensuing one of the girls belonging to the house was killed with a brickbat. Several persons were wounded. The house was fired by the crowd, and burnt down.

The Old School Presbyterian Board of Missions has appointed four strong and devoted missionaries for California, and arrangements are in progress for the entrance of others into that promising and needy field of labor.

The Syracuse *Standard* says that a man named Vedder recovered a verdict of $700 against Edward L. Fellows, of that city, last week. Vedder was passenger on the cars, and refused to give up his ticket until he reached his destination, and defendant as conductor put him off.

A dispatch dated Providence, Friday, July 6, says: Mrs. James Lancelot, of Cranston, and Mrs. Stephen Sturgen, of New York, were drowned this afternoon while bathing at Field's Point, three miles below this city.

There are now in the United States thirty-two insane hospitals in active operation, and nine others are in course of construction. The number of insane persons in this country is estimated at 20,000.

New York Markets—July 9, 1855.

Ashes—Pots $7 00; Pearls 6 62.

Flour and Meal—Flour, 8 37 a 8 62 for ordinary and straight State, 8 56 a 8 68 for mixed Western, 8 87 a 9 25 for common to good Ohio, 10 75 a 12 50 for extra Genesee. Rye Flour 7 00 and 8 75 per bbl. Corn Meal, 4 87 for Jersey, 5 25 for Brandywine.

Grain—Wheat, 2 35 for white Canadian, 2 42 for white Michigan, 2 00 a 2 05 for Upper Lake Red. Rye 1 55. Oats, 61 a 65c. for State and Western. Corn, 89 a 92c. for Western mixed, 1 08 a 1 10 for Southern white.

Provisions—Pork, 16 50 for new prime, 19 37 for new mess. Beef, 9 75 a 10 25 for prime, 11 00 a 13 00 for country mess. Butter, 15 a 18c. for Ohio, 18 a 22c. for ordinary to good State, 23 a 25c. for choice.

Hay—1 00 a 1 12 per 100 lbs.

Tallow—12c.

DIED.

In Brookfield, Madison Co., N. Y., May the 29th, of pulmonary consumption, Mr. Edwin K. Clark, aged 31 years. Brother Clark experienced religion when young and united with the Methodist Episcopal Church in Brookfield, of which he remained a devoted member until death. He proved the soundness of his piety by his conscientious observance of the Sabbath of the fourth commandment, and all the practical duties of religion. He died as he lived—in full hope of a glorious immortality beyond the grave. J. C.

In DeRuyter, N. Y., May 30, 1855, of consumption, Orson C. Coon, aged 28 years and 4 months. His exemplary and devoted life closed with confiding trust in a crucified and risen Saviour.

LETTERS.

Nathan V Hull, Augustus Barnes, Thomas E Babcock, J D Collins, C R Burdick, J R Irish, T F West, Albert Babcock, D C Long, John Parmalee, E R Clarke, C D Langworthy, Andrew Babcock, S May, Jr, R L Davis (sent from Western Association, by a delegate.)

RECEIPTS.

FOR THE SABBATH RECORDER:

Benj F Burdick, Westerly, R I	$2 00 to	vol. 12	No. 52
S C Head, Albion, Wis	2 00	12	44
Z Coon	2 00	12	52
Wm McDougal, Oswayo, Pa	2 50	12	52
T B Stillman, New York	2 00	11	52
A Burt, Schenectady	2 00	11	52
H Burt, Dubuque	2 00	11	52
S & B Burdick, Alfred	2 00	11	52
Thos Williams "	2 00	11	26
Joseph Davis "	8 00	11	52
Naboth Welch, Scio	2 00	6	26
John Woolworth, Alfred Center	2 00	12	52
J L Thruston, Nile,	2 00	12	52
Amy Hazard, Verona Mills	2 00	12	33
Robt S Meekins, New York	1 00	11	52
John Parmalee, State Bridge	1 00	12	52
Mary West "	1 00	12	26
W C Satterlee "	1 00	12	26
Abel G Burdick "	2 00	12	52
Aug Saunders, Brookfield	2 00	12	52
Lucretia Lewis "	2 00	11	52

WILLIAM M. ROGERS, Treasurer.

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NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somerville (way) at 6 A. M.

New York and Elizabethport.

Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.
Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.
Buffalo Express at 6 A. M. for Buffalo.
Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.
Accommodation at 12¼ P. M. for Port Jervis and intermediate stations.
Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.
Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.
Night Express at 5½ P. M. for Dunkirk and Buffalo.
Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

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D. C. McCALLUM, General Sup't.

☞ The following figures from the time-table will be useful to our readers in Allegany County.

Through Passenger Trains moving Westward.

	Express.	Mail.	Express.	Emg't.
STATIONS.	A. M.	A. M.	P. M.	P. M.
Leave New York	6 00	8 15	5 30	8 00
	P. M.	P. M.	A. M.	P. M.
" Hornellsville	6 20	12 30	6 52	9 30
" Almond		12 45		
" Alfred		12 56		
" Andover		1 17		
" Genesee	7 17	1 42	7 50	11 22
" Scio	7 30	1 55	8 02	
" Belvidere	7 27	2 22	8 20	12 10
" Friendship		2 35		12 26
" Cuba		3 00	8 56	1 05.
" Olean	8 48	3 40	9 22	2 00

Through Passenger Trains moving Eastward.

	Express.	Mail.	Express.	Express.
STATIONS.	A. M.	A. M.	P. M.	P. M.
Leave Dunkirk	5 30	10 00	3 30	9 00
		P. M.		
" Olean	8 25	1 15	6 15	11 22
" Cuba		1 47	6 41	
" Friendship		2 10		
" Eelvidere	9 23	2 22	7 11	12 10
" Scio	9 45	2 47	7 30	
" Genesee	9 55	3 00	7 38	12 36
" Andover		3 23		
" Alfred		3 45		
" Almond		3 57		
" Hornellsville	11 00	4 18	8 40	1 32

Miscellaneous.

Advice to Consumptives.

In some good advice to consumptives, Dr. Hall says:—

Eat all you can digest, and exercise a great deal in the open air, to convert what you eat into pure healthful blood. Do not be afraid of out-door air, day or night. Do not be afraid of sudden changes of weather; let no change, hot or cold, keep you in doors. If it is rainy weather, the more need of your going out, because you eat as much upon a rainy day as upon a clear day, and if you exercise less, that much more remains in the system of what ought to be thrown off by exercise, and some ill results, some consequent symptom or ill feeling is the certain issue. If it is cold out of doors, do not muffle your eyes, mouth and nose, in furs, veils, woolen comforters, and the like; nature has supplied you with the best muffler, with the best inhaling regulator, that is, two lips; shut them before you step out of a warm into the cold air, and keep them shut until you have walked briskly a few rods and quickened the circulation a little; walk fast enough to keep off a feeling of chillness, and taking cold will be impossible. What are the facts of the case: Look at a railroad conductor's going out of a hot air into the piercing cold of winter, and in again, every five or ten minutes, and yet they do not take cold oftener than others; you will scarcely find a consumptive man in a thousand of them. It is wonderful how afraid consumptive folks are of fresh air, the very thing that would cure them, the only obstacle to a cure being that they do not get enough of it, especially if it is cold; when it is known that the colder the air is, the purer it must be; yet if people cannot get to a hot climate, they will make an artificial one, and imprison themselves for a whole winter in a warm room, with a temperature not varying ten degrees in six months; all such people die, yet we follow in their footsteps. If I was seriously ill of consumption, I would live out of doors day and night, except it was raining or mid-winter, then I would sleep in an unplastered log house. My consumptive friends, you want *air*, not physic; you want pure air, not medicated air; you want nutrition, such as plenty of meat and bread will give, and they alone; physic has no nutriment, gaspings for air cannot cure you; monkey capers in a gymnasium cannot cure you, and stimulants cannot cure you. If you want to get well, go in for *beef and out-door air*, and do not be deluded into the grave by advertisements and unfindable certifiers.

A Few Words on Summer Fallows.

The two principal objects of summer fallowing are, to clean the land, and to convert, by the admission of light and air, and by the comminution of the particles of the soil, its inert matter into available food for plants. In light sandy soils, which admit the air readily at all times—and in which, consequently, there is but little dormant matter capable of speedy decomposition—a fallow is not followed by that increase of crops so observable on rich clay loams, which, without constant working, are impervious to the atmosphere. Farmers in old countries are well satisfied on this point, while with us every year seems to convince multitudes of its truth.

We admit that sandy land produces better crops for a few years when first tilled, than clay land, and that summer fallowing on such lands is attended with better results for a few years than on heavy loams. But after the organic matter of these light soils is removed—as under a system of summer fallowing it soon will be—the increase of crops from this process is materially lessened. Summer fallowing on sandy soil is simply acclerating the decomposition of organic matter and the disintegration of the mineral elements of plants in the soil, rendering them available, without increasing the quantity. On such soils, therefore, it must be considered an exhausting system of cultivation.

On aluminous soils the case is different. Most clays naturally contain an almost inexhaustible amount of the elements of plants, and the principal aim of the cultivator is to render these elements assimilable. Thorough pulverization enables him to do this to the best advantage; and we may question whether the heavy land farmer will ever be able to dispense altogether with summer fallows.

Clay land possesses the power of retaining the ammonia contained in the rain-water which filters through it; while sandy soils possess this power only in a slight degree, if at all.

When an underdrained, rich clay soil is summer fallowed, therefore, not only is the food of plants locked up in it rendered available, but all the ammonia in the rain which falls during the year it is fallow, is retained for the use of the subsequent crop. If the rain which falls on an acre of land in a year contains fifty pounds of ammonia, a good summer fallow, on such soils as we have supposed, would increase the next wheat crop ten bushels per acre, or in other words, it would supply as much ammonia as three hundred weight of the best Peruvian guano.

On a sandy soil, especially one which has long been under such a system of tillage, little increase of fertility, is gained by the decomposition and disintegration of inert matter—since such soils contain comparatively little inert food for plants—and but a small proportion of the ammonia of rain-water is retained. So that, while the heavy land farmer is under the necessity of performing much more heavy work, and of raising fewer crops than his sandy soil neighborhood, yet he is not necessitated to use so much manure, and reaps frequently in one crop as much profit as other does in two. Each class of soils, however, has its advantages and disadvantages, and in Great Britain, since the extensive introduction of turnip culture, the light soils have been more profitable than the heavy soils which need summer fallowing.

Summer fallowing of sandy soils is unwise; now, then, should they be cultivated? Sow them to clover, peas, beans, lentils, rape, &c., and either plough in these crops or feed them to cattle or sheep and return the manure. These plants take up the ammonia brought to the soil in rain-water, and when ploughed in or eaten on the land, the ammonia is retained just as it is on the clays. In this way, clover, &c., is to the light soils what the double silicates are to the clays—the retainer of ammonia for the use of the following wheat crop.

On medium soils—such as abound in Western New York and Upper Canada—a blending of these two systems would appear judicious. This would be, growing as much clover, &c., as possible, eating a portion of it on the land, and breaking up about the last week in June, simply cultivating and harrowing it afterwards to keep it free from weeds and render it mellow. This practice is adopted to a great extent in Western New York, and is found much better and cheaper than several ploughings as in the old summer fallow system.

Even on heavy clay land many intelligent farmers prefer turning under a crop of clover when in bloom in this way, rather than to summer fallow proper. The clover keeps the land light, and the gases generatad duaing its decomposition serve both to enrich and ameliorate the soil. How far this practice is capable of superseding the old summer fallow, experience only can decide. English experience is against it; but our cold winters and hot summers, and above all the westerly winds which so constantly prevail, and which so astonish Europeans in licking up moisture, render the pulverization of the soil in this country a comparatively easy task, and enables us to dispense with much of the labor necessary on European, and especially on British farms.

And we may here say that such are the differences of climate that we are quite satisged that no English system of rotation, or of tillage, is applicable to this country, and that the only advantage to be expected from the experience of our trans-Atlantic cousins—admitting as we must, that they are the best farmers in the world—is from studying the principles on which their systems are founded; and thus while we may not be able to grow their turnips and vetches, and are not, perhaps, under the necessity of adopting their long or summer fallow, we may build up a system of agriculture adapted to our different circumstances, and yet having for its foundation, the same great laws which govern the processes sanctioned by their long experience.

One of the great wants of our system of rotation is a fallow crop. A crop which, while it impoverishes the soil but little, permits the free use of the cultivator and hoe during summer; a crop that shall be to us, what the turnip is to English farmers; a crop, in a word, that shall enable us to clean our land, as well as though it was summer fallowed, that furnishes a large amount of nutritious food, and which, when consumed on the farm, and the manure made from it returned to the soil, shall leave the land rich in ammonia for the use of the following cereal crops. Indian corn admirably answers the two first requisites, but we fear it consumes, or destroys as much ammonia as wheat, and that, therefore, it is not a true fallow crop. Beans come nearer our requirements than any other crop we are acquainted with, and it is surprising that they are not more extensively grown on all wheat farms. [Country Gentleman.

Hoeing in Dry Weather.

Experience has fully established the fact, that corn, and other crops, are essentially benefited by hoeing in dry weather, but the reason why, or the manner how it is done, is not so generally understood. That moisture is formed by stirring the dry particles of earth and changing their relative positions, is generally admitted.

Water is composed of oxygen and hydrogen. These substances are also contained in different proportions, in the earth and atmosphere, and are, to some extent, formed by the action of different particles of earthy matter upon each other, when brought into contact, as done by hoeing. Water acts as a solvent of other substances, and holds them in solution, so that they can be taken up by the roots, and made to nourish the growing plant. This is the reason why it is best to sow or plant your seeds as soon as possible after the land has been plowed or harrowed. The different particles of matter coming together, form new relations and chemical action, during which heat is evolved, and oxygen and hydrogen are generated and caused to unite, and form water; which with other substances acts upon the seeds and produces germination and gives to a new born plant a vigorous start into existence. After the soil has remained quiet for some time, these substances having exhausted their energy, by neutralizing the powers of each other, the plant having absorbed all the elements of nutrition within reach of its roots, its growth becomes retarded, and can only be restored by renewing the chemical action. This can be done by applying some compost manure, or by hoeing or stirring the earth, so as to bring different particles into contact with each other and forming new combinations, and consequently, thus producing a further supply of nutritious matter. Corn that is hoed every two or three weeks will come to maturity sooner, produce more, and be better filled on the cob, than it will when treated in the usual way. We would recommend to our farmers, to select two or three rows in the field, and hoe them regularly once in two weeks, and in the fall inform us of the results of their experiment. [Western Dispatch.

Planting an Orchard.

No branch of business in the West pays so well for the amount of money and labor invested as that of fruit growing, if properly managed.

Every man who sets a tree or plant should first procure some treatise on fruit raising, such as Downing on Fruit, Thomas' Fruit Culturist, or Barry's Fruit Garden, and there he will find every thing in the line of fruit-raising satisfactorily explained.

Dry ground should be selected for an orchard. The ground should be ploughed at least one foot deep; the holes should be dug considerably larger than the extent of the roots of the trees to be planted, and not less than eighteen inches deep; cut off all broken roots, and smooth with a sharp knife the ends of those that are mutilated by the spade in digging. If the tree is of any size, place the same side to the sun as it was in the nursery. It is readily distinguished; the south side is of a reddish brown color, and the north side of dark green. When transplanting the tree, extend the roots out to their natural position, and never set a tree deeper in the earth than it was before transplanting; then fill up the hole with the earth taken from the surface, well pulverized, and be sure that you leave no vacancies about the roots. If the ground be dry, when you get the roots covered, pour in half a bucket of water, and when it settles away, fill up the hole. Be careful not to tread the earth down too firm. Then mulch—that is, place coarse manure or straw one or two inches deep on the ground about the tree.

A young orchard should be by all means cultivated with a hoed crop, and never allow small grain or grass to be sown among them. If you wish your trees to fruit young, train the tops to branch within two or three feet of the ground, and keep your pruning knife in your pocket, and stock out of the orchard. It will soon pay you for your trouble.

Remedy for Grape Rot.

The *Tribune* translates the following from the *Kolnische Zeitung*:—

Dr. Franz Vulcan, of Eppan, in Tyrol, having learned by experience that the parasites of vegetables cannot exist on animal matter, has discovered a remedy for the grape disease. He dissolved 2½ pounds of common glue in 10 gallons of water, by boiling, and then cooled the solution until it was neither stiff nor yet too watery, but had the appearance of ley. Diseased grapes were dipped in this solution, and after 48 hours they assumed a lustrous, dark green color, like that of those which had not been attacked. In September they ripened into the finest fruit. To make sure that it was that solution which produced the desired result, he selected three bunches on the same branch; he dipped the whole of the first, half of the second, and the third not at all. The first was entirely untouched, the second as far as it had been dipped, the third remained diseased, and in four weeks burst and rotted. On another vine, where branches, leaves, and fruit, were infected in the highest degree, a similar experiment produced a similar result. In places where large tracts of vines were struck with the blight, single clusters were dipped, and these were healthy and gave very fine fruit, while all the rest rotted. Perhaps the sprinkling of potato vines might be equally successful. The cheapness of that remedy commends it to general use.

Feeling on the Battle Field.—The Crimea correspondent of the New York *Sun*, writing from Balaklava, gives, from the experience of a wounded Frenchman, an opinion with regard to the sensations felt by the soldier in time of conflict, which is something as follows:—

Before the battle begins, it is usual to feel no little tremor, and many cheeks, which are known to be in communication with stout hearts, blanch visibly. As the conflict becomes imminent, courage returns, and with the first flow of blood an enthusiasm is raised which constantly increases, and very seldom flags in the least until the last shot is fired. The effect of seeing a comrade shot down is generally to excite an inappeasable thirst for vengeance against the foe, though in the end one "gets used to it." When wounded less than mortally, it is not usual for the soldier to be immediately aware of the fact, unless some bones are broken. A sabre may be run through any fleshy part of the body, and even a bullet lodge in dangerous proximity to the vitals, and he, for a long time, be totally unconscious of even a scratch. When life is taken by a single blow, the effect varies with the nature of the wound, as well as with the temperament of the man. Sometimes the poor fellow will leap high in air, giving a piercing scream, and again he will lie down quietly. Oftener, however, he simply falls dead without a struggle. In most cases the features of the killed remain unchanged for a long time after death—eyes open and brilliant, and, perchance, a smile illuminating the face. To see such an one it is difficult indeed to realize the presence of the grim monster, Death.

Projected Railroad Round London.

From the London Times.

Much interest has been excited by the publication of the plan understood to have been in preparation for some time by Sir Joseph Paxton for effecting a new and thorough communication between the city and the West End, and its ultimate extension in the nature of a boulevard round London. The proposal embraces a carriage arcade of the same breadth as the transept in the old Crystal Palace, which was wider than that of the present one, starting from the Mansion House towards Southwark Bridge, crossing the river, running to the Southwestern Railway station, and thence again across the river near Hungerford Bridge to the Regent-circus—the communication by this route being nearly the same in point of distance as that by the Strand. At the same time a line of similar character would branch from a point near the Southwestern Railway to the Houses of Parliament and Victoria-street by a bridge at Lambeth, and, as at the back of the houses on each side atmospheric lines of railway are to be constructed, the transit between Belgravia and the Bank would thus be reduced to about eight minutes, and between the Bank and Charing-cross, or the Regent-circus, to about five or six minutes. This railway would be at an elevation to enable it to pass across the various streets which it would intersect without interfering with any of the existing roads, and the system would involve a constant succession of express trains as well as of stopping trains at every half mile or less, so arranged as to be perfectly noiseless. The carraigeway of the arcade, it is contemplated, should be closed against wagons between nine in the morning and nine at night, to insure the facilities for quick passenger traffic as well as for increasing the attraction of the costly shops on each side, and among the prominent recommendations of property on the line would be the protection afforded to all kinds of goods by its cleanliness, equable temperature, brightness of light, and immunity from weather as a promenade and drive in Summer and Winter. The estimated cost of this improvement, which Sir Joseph Paxton considers would be the largest thoroughfare in the world, and such as to make London the most magnificent and convenient city in existence, is £11,300,000, and the calculated returns from rents and railway avenue are £938,000, or between 8 and 9 per cent. To insure its completion, however, in the best manner for the interests of the nation, it is contended that the co-operation of Government should be obtained, and that this should consist in a guarantee of 4 per cent. interest for 60 years, on condition that a half of one per cent. should be set aside annually to redeem the capital within that period, and that all receipts above 4 per cent. should be equally divided between the State and the Company. Under this it would appear that, if the property were to yield the anticipated return of 8 per cent., the transaction would result in the nation receiving an annual payment of more than £200,000 for 60 years, and at the end of that time being put in the possession of the entire property without ever having incurred the expenditure of a shilling, while the public would gain three free bridges and the removal of delays and obstacles which have been estimated to cost an annual money loss of upwards of a million sterling to the trade of the kingdom. The ultimate extension of the undertaking as a boulevard encircling London, and connecting all the railway stations, would increase the total cost to £34,000,000, but it is obvious that the grand point of bringing the city and the west end into rapid communication should be the first to command attention, and it is an advantageous feature of the plan that this object, free from uncertainty, can be accomplished by itself, leaving the remainder to be carried out as a necessary consequence of its success.

A Magnetic Telegraph without Wires.

An Italian gentleman at Turin has just discovered and shown by numerous successful experiments, as is reported, that the railway track makes an excellent substitute for the telegraph wires, and that any train carrying along with it a small battery and apparatus can communicate to and fro with the stations before and behind while going at full speed. This application of the telegraph will probably be immediate, universal, and of immense value. One train meeting another can communicate directly with it, and though both approaching each other at the rate of sixty to a hundred miles an hour, they can herald their coming to each other at an infinitely greater speed, converse backward and forward, and make arrangements for stopping or passing as they draw near. If any thing detains a train they can telegraph its whereabouts; if an accident or obstruction occurs, it can send for assistance, and warn trains approaching or overtaking.

Properly managed this would make collisions almost impossible and the probabilities of accident infinitely less, since the moving train could then be communicated with at any moment and from any part of the track. There would then only require the discovery of some combination of substances sufficiently simple and universal by which a magnetic current can at any moment be communicated along the railroad track from any point, so as to excite the attention of the operator in the cars. A premium offered would without doubt soon secure the best method of effecting this.

Since writing the above, we learn that the method in which the Italian gentleman transmits his messages has not yet been made public. This, however, is of small matter if the above facts are true. If the magnetic fluid can be transmitted along an ordinary railroad, instead of passing down into the earth, our operators will find no difficulty in making it talk. The rails being laid on wooden sleepers, so long as they and the surrounding earth are dry we have little doubt that communication may be effected. Where, however, the iron touches the ground, naturally damp, or wet by a shower of rain, we doubt the success of the experiment. When the lines are out of order on the arrival of a steamer, it may prove possible sometimes to transmit the news along the railroad tracks past the break.

A Sad Tragedy in the Crimea.

The following is an extract of a letter from the camp before Sebastopol, dated May 22: "A sad tragedy occurred this morning at the entrance to Karabeluaia ravine. A body of French troops was marching down to furnish the usual relief to the picket in the ravine. The relief was composed of part of the 22d battalion of the 25th regiment of the line. On the way Lieut. Deiant, of the grenadier company, had occasion to check a soldier, who, being partly intoxicated, was marching very irregularly, and giving expression to angry sentiments in a loud tone. Scarcely had the reprimand been given when the man replied: 'Lieutenant, you've punished me often enough—you shall not punish me any more,' and on the instant leveling his musket, he fired and shot him through the body. The unfortunate officer, a man of powerful frame and popular in the regiment, at once fell. He was carried to one of the English hospitals near at hand, and died almost immediately after his arrival. The murderer was secured without delay, and was being taken back under escort to the head-quarters of his regiment, when a general murmur arose from the men for his instant punishment. The general in command of the trenches was in the ravine close by, and after a brief consultation between him and the commandant of the relief, a council was held, and the man condemned to be shot. About 200 yards down the ravine, and at a slight elevation above it on the side of Frenchman's-hill, a small heap of stones was observed with a clear space before it. To this the unhappy culprit was brought, while on either side the battalion was drawn up in companies, and here he received the fire of twelve muskets from a party placed on the opposite side of the ravine. He fell forward pierced by eight bullets, and after a short address from the general the regiment proceeded on its way. Half an hour scarcely elapsed between the perpetration of the crime and the execution of the criminal. The soldier had become sober immediately after committing the murder. He had seen 18 years' service, and was spoken of as a brave and able man."

The New Guano Island.

It is said that a new guano island, the locality of which has revealed by the discoveries only to a select few, has recently fallen into American hands, and that the owners have made arrangements to acquaint the United States Government confidentially with its character and position, and to solicit adequate protection in their enterprise of removing the guano. It is said that the island is not laid down in any chart, that it is uninhabited and belongs to no organized Government, and that the quantity of guano upon it exceeds two million tons, all of which can be brought to our ports and sold at the rate of twenty dollars a ton, or less than half the price of the Peruvian guano.

The *Journal of Commerce*, which professes to know "more of the circumstances connected with the discovery of this island than it will be expedient to disclose at present," says that it is represented to have been originally depressed in the center, and that there now exists on the borders of this depression, which is supposed to have been formerly a shallow lagoon, large quantities of pure salt of ammonia; and the guano in that vicinity is similar to some cargoes brought into this country some years since from Watchman's Cape, which is said to have contained between thirty and forty per cent. of ammonia, and from which there were taken a number of barrels of pure crystalized ammonia. If all these representations are true, the island will prove a very valuable possession.

Fat Men.

There is something cordial about a fat man. Everybody likes him, and he likes everybody. Your Ishmaelites are, in truth, a bareboned race; a lank tribe they are, skeleton and bile. Food does a fat man good; it clings to him; it fructifies on him; he swells nobly out; and fills a generous space in life. He is a living, walking minister of gratitude to the earth, and the fullness thereof; an incarnate testimony against the vanities of care; a radiant manifestation of the wisdom of good humor. A fat man is, *per se*, a popular man, and commonly he deserves his popularity. In a crowded vehicle, the fattest man will ever be the most ready to make room. Indeed, he seems to be half sorry for his size, lest it be in the way of others; but others would not have him less than he is, for his humanity is usually commensurate with his bulk. A fat man has abundance of rich juices. The hinges of his system are well oiled; the springs of his being are noiseless; and so he goes on his way rejoicing, in full contentment and placidity.

A fat man fills his position solid in the world; he knows that his being is cognizable; he knows that he has a marked place in the universe, and that he need take no extra pains to advertise mankind that he is among them; he knows that he is in no danger of being overlooked. It does really take a real wrong to make one really hate a fat man; and if we are not always as cordial to a thin man as we should be, Christian charity should take into account the force of prejudice which we have to overcome against his thinness. A fat man is nearest to that most perfect of figures, a mathematical sphere; a thin man to the most limited of conceivable dimensions, a simple line. A fat man is a being of harmonious volume, and holds relations to the material universe in every direction; a thin man has nothing but length; a thin man, in fact, is but the continuation of a point.

[Lectures of Henry Giles.

A French Woman.

The French woman's characteristics are generally that she is unexceptionally shod; that she wears inimitable gloves; that she has a toilet of two colors, only with a distracting way of wearing it; that her manners are bewitching—full of small grades and delicately shaped coquetries, and never wanting in the nicest appreciation of external proprieties, to which her flirtations are always subordinate—that she has a marvelous faculty of walking clean through the dirty streets of Paris. These are popular characteristics, and few people allow her any other; but those who know her know that other thoughts beside dress and flirting work beneath those smooth bands of glossy hair, which look as though they had taken a lifetime to bring them to their present high condition of polish and intricate arrangement, and that the hands in their close-fitting gloves can do something better than make up caps and crotchet-purses; that she is not only an agreeable woman of society, but also a careful housekeeper, an affectionate mother, and a submissive wife. A French woman cleans her gloves, light boots, silks and laces, at the cost of a few cents, and with a surprising success. They pass for new on any inspection but the closest, and are worthy to do so. A French woman never buys a lining for a new gown; she cuts up her old gowns and worn-out petticoats instead. She unpicks and stitches up again, turns, irons, and renews, until every inch of the stuff has served half-a-dozen purposes, and there is not an unworn thread in the whole garment. A French woman is always noticeable for her clean linen—cuffs and collars always white and fresh; but then she works them herself, and thus procures another large feminine luxury at small cost. It is the same with her table-linen. Napkins at breakfast, napkins at dinner, and fresh table-cloths or supper napkins are constantly renewed.

Washington in 1801.

One can scarcely credit the description of Washington City, as Mrs. Adams found it in 1801. "Here and there," she writes, "is a small cot, without a glass window, interspersed among the forests, through which you travel for miles without seeing a human being. The house is upon a grand and superb scale, requiring about thirty servants to attend and keep the apartments in proper order. I could content myself almost any where for three months; but surrounded by forests, can you believe that wood is not to be had, because people cannot be found to cut and cart it? The house is made habitable, but there is not a single apartment finished. We have not the least fence, yard, or other convenience without, and the great unfinished audience-room I make a drying room of, to hang up clothes in. It is a beautiful spot, capable of every improvement, and the more I view it, the more I am delighted with it."

The "great unfinished audience room," which Mrs. Adams speaks of, is the famous East Room of the White House.

An Anecdote from the Seat of War.—We copy the following from a letter from an officer in the Crimea to one of our citizens:

A curious thing occurred yesterday. A sapper was brought from the trenches with his jaw broken; and the doctor told me there was a piece of it sticking out half an inch from his face. The man said it was done by a round shot, which the doctor disbelieved; but the poor fellow insisted and said, "Yes, it took off the head of a man next me." This was conclusive, and the surgeon proceeded to remove the bone; it came out quite easy, when the doctor said to the man, whose face appeared to preserve its form pretty well, "Can you move your jaw?" "Oh yes, Sir," was the reply. The doctor then put his finger into the man's mouth and found that the teeth were there, and at length assured the soldier that it was no jaw of his that was broken, but that of his headless comrade, which had actually been driven into his face—inflicting a severe but not dangerous wound. Upon this the man's visage, which had been rather lengthened, rounded up most beautifully.

[Buff. Com. Adv.

Determination.—"The longer I live," says Sir T. F. Buxton, "the more I am certain, that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed on; and then death or victory. That quality will do anything that can be done in the world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."

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Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

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These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that many medicines should be taken under the counsel of an attending physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made, to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be forwarded by mail to his request.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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NEW YORK, FIFTH-DAY, JULY 19, 1855.

WHOLE NO. 578.

The Sabbath Recorder.

THE CHURCH AND THE MINISTRY.

Report on Ministerial Supply, read before the Seventh-day Baptist Western Association at its last session, by J. M. Allen, and ordered to be published in the Sabbath Recorder.

[Continued.]

PARENTS.

If the church is properly supplied, there are, doubtless, some one or more Christian families, in almost every church, whose son or sons are to be devoted to this work. The Lord hath need of many of them for this work. And it is interesting to notice here, how frequently and how powerfully the biases and tendencies and pursuits, as well as the habits of the child, are affected and determined by the influences and teachings of home. The habits of the child are molded and patterned after those of the parents; his biases and beliefs, in his young days at least, are faithful daguerreotypes of the parental biases and beliefs. Indeed, it is in some sort a tendency, a law of nature, that the spiritual as well as the physical nature of the child should be but an image of the parent, and that the life of the one shall be reproduced, with more or less faithfulness, in that of the other. There is a natural tendency, for instance, that the children of whigs should be whigs, and those of democrats should be democrats; that the descendants of Presbyterians, Congregationalists, Baptists, Methodists or Catholics, should hold to the same creed as their fathers; likewise the sons of farmers and mechanics and merchants, fall naturally into like pursuits; and the sons of ministers have peculiar facilities for preparing for a like vocation. Dr. Spring remarks as follows on this subject:—

"To what extent the Christian ministry in other lands has been supplied from the families of Christian ministers, I am not extensively informed; the history of the American church abundantly indicates, that this has been one of the greatest sources of this supply. * * * Not far from seventy ministers in the American church can trace their lineage to the elder Edwards; he himself was the son of a clergyman; and his earliest known ancestor was a preacher of the gospel, settled in London, in the reign of Elizabeth. There are ministers now living among us, who can trace their genealogy to five, and some to six generations, in a direct, unbroken line, to the house of Levi. Others there are, who have been permitted to introduce, some two, some three, and some five of their sons to the same sacred vocation with themselves. We should probably be not a little surprised by our inquiries into the lineal descent of the living ministry, to ascertain that such multitudes of them are sons of those who themselves served at God's altars. After some considerable research and correspondence on this subject, I have come to the conclusion, that more than one-fifth part of all the ministers in the Presbyterian and Congregational churches in this land, are of ministerial descent."

What Dr. Spring thus affirms of the above-named denominations will, doubtless, hold true, to a greater or less extent, of other denominations. It is doubtless also true, that nearly all of those who prove worthless, or a disgrace to the ministry after entering it, are those whose early religious training has been neglected. If these remarks be true, they go to show how important it is, in order to the supplying the church with an able and pious ministry, that parents should make their homes nurseries of elevated piety and practical religion. It is not possible for water to rise higher than its fountain. Thus also from those homes where the standard of religion is low, the church cannot expect that there will proceed bright and shining religious lights. Indeed, ministers are, or ought to be, the products of genial culture and warm spiritual climes. The church need not look to those families where the domestic duties demanded by religion are neglected, nor to those families where the ministry is not held in esteem, not to speak of those families where both the ministry and ministers are ridiculed, despised; where the young grow up with feelings of bitterness or contempt towards ministers; to such, we say, the church need not look for ministerial supplies. But she is rather to look to those homes where childhood and youth are carefully nurtured in the pious principles of religion, where the young are taught to respect and love the institutions of religion, and to treat with especial honor those that minister in the sacred office. The church is to look, *not* to those families where the old Levitical law *is reversed*, and the spiritual dwarfs, and blind, and lame, and bruised, and deformed, and paralytic, and dyspeptic, are offered for the sacred ministrations—while the strong, and talented, and noble, and healthy in spirit are dedicated to the law, or medicine, or merchandize, or the farm; but she is to look, rather, to those families where all are unreservedly dedicated to the Lord and His service; to those families where the spiritual is of such a high and practical nature, that the young can pass from such training into the highest offices of the church, by natural and easy transitions; where they are carefully trained for the highest and holiest responsibilities of life, as well as the humblest. Do not parents too frequently fix too low and groveling an ideal according to which their children are being molded and educated? Do not parents too frequently predetermine, fore-ordain, that their children, at best, shall be but seekers of dollars and cents, and hence plan and shape their whole education accordingly? They too frequently starve, and shrivel, and cramp, and carve, and chisel those young spirits which God has given them to be trained for high and holy purposes, until they are dwarfed in spirit and hardened in heart, and become fit devotees to mammon. How often are the great ends and aims of life neglected and forgotten, and the all-absorbing love of money takes their place. And the young are early imbued with the same principles. By day and by night, as they sit in the house, and as they walk by the way, as they lie down and as they rise up, they hear the long, deep, all-absorbing cry, "Money, money" They see its image engraven upon the door posts, and upon the gates; they see it as a sign upon the hands, and as a frontlet between the eyes. Is it any wonder, then, that they fall down and worship? How often do parents, forgetting the high commission given them, to train and educate the spirits committed to their charge, for the highest and most responsible duties appertaining to man, train them as if all of life was summed up in dressing with primness, in measuring tape, balancing a ledger, or making out a bill with nimbleness and elegancy, and a due regard to custom, and in scrupulously observing the forms and ceremonies imposed by etiquette and fashion. Many are the parents who have children, endowed by nature with capacities for blessing the church and the world, who would, if properly educated, be strong champions in the cause of Christ;

> "But knowledge to their eyes her ample page,
> Rich with the spoils of time, did ne'er unroll;
> Chill avarice repressed their noble rays,
> And froze the genial current of the soul."

Let parents so educate their children, that if the Lord hath need of them for the highest offices in his church, or for standard-bearers in the world's progress, they can enter upon their mission unfettered by habits or prejudices, or the want of early mental or religious culture.

THE SPIRIT OF CRITICISM OR OF KINDNESS.

A young man approaching the ministry with the approval of the church, should be encouraged, assisted, confided in; not held back, restrained, kept down, even for the sake of seeing how much vital strength and energy he may possess, or how many difficulties he can surmount. Throw not too many barriers [illegible] walls around the ministry; nor yet urge the candidate on faster than he is able to go. In a matter so difficult, no arbitrary rules can be laid down for the guidance of the church; yet much prudence and wisdom, joined with kindness and sympathy, are necessary for the proper conducting of this matter. Perhaps the spirit manifested by the church is a safer and more infallible criterion than any other. The spirit is everything, the form but little. The spirit of kindness, rather than of criticism, is the spirit in which the church should meet and test the youthful candidate. Criticism is cold, is negative, is fault-finding. If we read or listen as a critic, in the spirit of a critic, we shall not sympathize with the writer or speaker. He cannot do us good. The spirit of love, of charity, on the other hand, is affirmative, is sympathizing, is genial and cordial. It falls in readily with the spirit and thoughts of the speaker. Guided by this spirit, we shall discover pure veins of precious gold; flashes of light, where the critic can see nothing but ashes and dross and rottenness. If the hearers encounter the young candidate as certain philosophers of the Stoics and Epicureans encountered Paul, with a quizical spirit, with a desire to hear what the young babbler can say, they will undoubtedly, like them, turn away to mock; but if they come with kindly hearts and sympathies, they will, most probably, return to pray. Meeting the candidate in a kindly and generous spirit, the judgment of the church will be charitable, and her decisions according to the best merits of the candidate; yet, even such decisions are not infallible, and must be considered only advisive, as counsel, but never to be disregarded by the candidate, save for the most weighty reasons. It is not infallible, we say, for who has not heard of instances where praying Christians, pillars of the church, have been greatly troubled in spirit and cast down, because some one deemed by them incompetent, had commenced preaching; yet that individual, perhaps, has proved to be one of the brightest ornaments of the church, one of the most polished shafts in the quiver of the Lord. On the other hand, individuals who were deemed in their youthful ministrations as "little lower than the angals," have, on farther trial, proved themselves unfit for the vocation, unworthy of all confidence, a disgrace to the sacred office.

A young man commencing to preach in his native place, will experience peculiar trials and difficulties, and a forbearing, charitable spirit should be exercised towards him. "A prophet is not without honor, save in is own country, and among his own kin, and in his own house." "We have known him from a boy," is not generally a recommendatory assertion. Possibly he has been somewhat wild in his younger days, or he may have descended from a family not held in the highest esteem, at least, not counted among the magnates of the realm He may be a carpenter, and the son of a carpenter, or blacksmith, or farmer; and his mother, is she not called Mary? and his brethren, are they not named James and John and Joseph? and his sisters, Anna and Dorcas and Abbey? Are they not all with us, and all young men and women of the common sort, as their common names imply?—all humble sons and daughters of toil? Whence then the presumption in this one of the humble group, that he should set himself up as a young teacher in Israel? These associations of home often weigh as heavily as unjustly upon the youthful preacher, and are made the occasion of offense and stumbling. The Saviour himself, with all the power of the Godhead with him, was so trammeled and opposed by this prejudice, that he could do no mighty works in the country of his childhood and youth, save that he healed a few sick folk; and he marveled because of their prejudices and unbelief. Human nature is the same in all times and places, and the youthful preacher must expect to meet now what Christ did then. This tendency should be guarded against by the church.

Every church of medium size ought to have at least one young man who is being trained for the ministry, assisted by prayer, by counsel, and by material aid, if need be. "That church," says a writer on this subject, "cannot be in a healthful condition, which, can find no individual of suitable character for the ministry of the gospel among them; or who, if found, is suffered to languish through lack of their Christian sympathy."

Does the young candidate have to elbow his way into the ministerial office, as he would have to work his way in the hard and jostling strife and rivalry of the world, or is he received with cordial hands and warm hearts? If unhappily the former is the spirit manifested, then two classes will in a great measure form the ministerial supply. The one composed of the bold, persevering, and talented, who undaunted would "rush through a troop or leap over a wall," to accomplish their object, will, with their own earnest effort, and without the thanks or favors of others, fulfill the mission whereunto they are called. The other class which will succeed will be composed of the brazen and the brainless, who, not possessing sufficient acumen or discernment to perceive that their aspirations lead them where they are not wanted, to positions for which they are not fitted, will, nevertheless, with their dearth of true merit, by dint of pertinacity, thrust themselves upon needy churches, and cling there, until the church, because of their importunity, will arise, like the unjust judge, and give him whatever he asketh, perhaps hoping thereby to supply in the official what is lacking in the man. If, on the other hand, the latter of the above named courses should be pursued, there would naturally be brought forward all true merit—the unobtrusive and diffident, with the dauntless—until the supply of the good would obviate the necessity for using the worthless.

GREAT WORDS AND LITTLE MEANING.

In the *Recorder* of July 5th, there appeared a somewhat *remarkable* production, over the decidedly *remarkable* signature "*Secundum Naturum.*" I do not deem it proper for me to occupy the columns of the *Recorder* in replying to such communications. I would not now take up the pen, did I not deem it my duty to expose and rebuke the ignorance and arrogance of the writer. He wishes to ask an explanation of some of my statements made in defense of geology." If he had done this *understandingly*, and shown himself capable of *understanding* my statements and explanations, I would most cheerfully comply with the request. But I cannot afford time to explain my statements to *such writers*; it won't pay. One of two things is true of this Mr. "Secundum Naturum;" he is either incapable of understanding statements clearly and definitely made in the *English language*, or he is guilty of the grossest and most palpable misrepresentation of what I have written. I am inclined to think the former is true, and would therefore advise the writer to abstain from attempts at criticism through public journals, until, by careful study and patient application, he becomes competent to understand the English language.

The first question propounded is in reference to the former melted state of the earth. No one who has carefully and understandingly perused what I have written, would need ask that question. The answer is clearly deducible from what I have already written. Let the writer study his lesson over again, and he will probably find the answer. If he does not, it is not my fault.

He next asks, "how it could be called dry land while it was molten lava?" It was *not* called dry land while it was molten lava.

"Why did not that vast body of liquid fire boil away the entire ocean, and convert it into salt?" Because there was no ocean on it, until the surface had sufficiently cooled for the vapors of the atmosphere to condense and settle upon it.

"How was it ascertained that the crust of the earth is fifty miles thick, and that the stratified rock is ten miles deep?" You will find that out by going to school and studying geology. I have already referred you to the standard works on geology, from which the *facts* of the science may be learned.

In my reply to "Ne Scio," I stated my reasons for the supposition that the earth was once in a melted state, and that its crust had cooled to the depth of about fifty miles, and also that the depth of the stratified rock was ascertained by actual measurement. This *fact* of geology is not questioned by any who *understand the seience*, any more than the fact that the earth is eight thousand miles in diameter is questioned by those who understand geography and astronomy. If I were writing a dissertation on astronomy, and should assume the fact to start with, that the earth is eight thousand miles in diameter, and revolves around the sun at a distance of ninety-five millions of miles, I should hardly consider him competent to criticize my production, who should persist in asking, "How do you know this, and how was this ascertained?" I should not be unkind in referring him to the school-room for information. The *truly modest man* will learn these *facts* before he essays to become a public critic.

My critic next proceeds to state: "I understand you to say, that this crust was formed by the cooling of the earth, which commenced on the outside, and that this crust is in fact composed of and contains the remains of vegetables and animals to its entire depth?" and then proceeds triumphantly to ask, "Do you wish to be understood, that all these plants and animals existed in melted lava, (liquid fire) until, by the cooling of the crust, they of necessity died, and formed a part of said crust; and, by parity of reasoning, shall we understand that the center of the earth, which you say is now molten lava, is now teeming with vegetable and animal life; or would you wish to be understood, that the fifty miles of crust has accumulated since creation? * * * If this earth has increased since creation 100 miles in diameter, I ask where the materials came from to enlarge it?" After propounding these pompous questions, and saying something about the chipmuck's hole dug wrong end foremost, our critic remarks. "How you are to explain the above, and make it appear reasonable, is a problem not easy to solve." And, to make the desperate dilemma in which he has placed me appear the more conspicuous, he has invoked one or *all* of the nine muses, and perpetrated the following *remarkable* specimen of poetry:—

> "I am willing that geology should have its full due;
> I will believe all I can, to accommodate you;
> But that you are in a tight place, where it's not easy to
> get out,
> After looking it all over, I have no reason to doubt."

It seems too bad to break in upon the ecstacy which this poetical effusion must have created in the poet's mind; but poets, like other folks, must have their reverses. When the writer affirms that he "understands me to say that this crust is, in fact, composed of and contains the remains of vegetables and animals to its entire depth," he does no credit to his *understanding* powers, for I have said nothing of the kind whatever, nor anything which could be thus construed, except by the most stupid ignorance or willful carelessness. It is an hallucination of his own brain, and all his questions about animals and vegetables living in liquid fire, and the earth increasing a hundred miles in diameter, fitly illustrate that hallucination. How I am to explain the above, and make it appear reasonable, he thinks "is a problem not easy to solve." I think so too, and shall leave the task of explanation to the one who has involved himself in the absurdities above transcribed. What I have affirmed concerning the existence of animal and vegetable remains in the *stratified fossiliferous* rocks, I am ready to explain to such as are capable of un- [illegible] Naturum" has [illegible] tables to the "entire depth" of the *crust* of [illegible], and therefore in liquid fire, he must explain himself, and the effort may show which "is in a tight place, where it is not easy to get out." His poetical genius may somewhat assist him.

In relation to the creation of the progenitors of the present races of men and animals and plants of full size, I have said nothing, nor do I intend to. Our "Ne Scio's" and "Secundum Naturum's" may enlighten us all they please on *that point*. *I* have not undertaken to discuss it. I do not wonder that the critic thinks "that it is very unreasonable to ask any one to believe, that fifty miles of the surface of the earth is made up of decayed and petrified vegetable and animal substances." *He alone* is responsible for the monstrosity. I have not asked any one to believe it. I do not believe it myself.

It is some comfort to be informed that a person so learned as to subscribe himself "Secundum Naturum" does not doubt "that Mr. M. is candid in his belief of the great antiquity of the earth." But still he thinks my "hypothesis has taken the place of reason, and led him astray;" and although "his suppositions are somewhat plausible at first view, yet they do not bear the test of examination, in reason or scripture." I wonder how "Secundum Naturum" found that out. Certainly, *he* has not applied the test of *reason* and *scripture*. His is the test of ignorance and conceit.

If my positions had been stated in language at all obscure or ambiguous, I would re-state them. But the language of my positions is clear and definite, and hence the greater condemnation on the writer under review, for so totally misrepresenting them.

The subscription of a *great Latin name* (as he supposed) to such a production, only makes the failure more glaring. He that understands the Latin language, is supposed to understand the English also; but this writer clearly evinces, that he is incapable of understanding plain English. Some more unassuming name would better befit a production so void of every characteristic of a just and able criticism. But this pompous name "Secundum Naturum," appears still more like the mountain laboring to bring forth a mouse, when it has a blunder on *its own face*. The writer evidently meant to give the appearance of great learning to his production by the use of this name; but aside from the fact that such a signature always savors more of *pedantry* than *learning*, here is the evidence of ignorance of the proper orthography of the terms employed. Our friend, no doubt, thought he had got some Latin words, by which to designate himself, but if he will inquire of somebody who knows, he will learn that there is no such word in the *Latin* language, or in *any other*, as "Natur*um*." It is a word which means nothing at all; and there is a significancy in such a word subscribed to such a production. I earnestly recommend to our friends who wish to belabor me on account of my views of "Geology and the Bible," to adopt my suggestions to "Ne Scio," on the use of such high sounding names. If you are ashamed of your own initials, you had better leave the place for the signature *blank*, and you will at least save yourself the mortification of *blundering* in the very effort to appear learned.

D. E. MAXSON.

WATERFORD, Ct., July 8th, 1855.

TO D. E. MAXSON.

DEAR SIR—In your reply to my communication of June 21st, you request that in my future communications I would give my proper name. Your request shall be complied with.

I wish to correct two errors of the press or the pen. 1st. The words "of miles" should have been inserted immediately after trillions. 2d. My signature should have been printed *Ne Scio* instead of *No Scio*, which is neither Latin nor English.

My reasons for using a fictitious, instead of my real name, were: 1. I thought it appropriate to the position I wished to occupy. 2. I have no ambition to spread my name before the public, unless circumstances render it imperious. In most of my communications for the press, I have used a fictitious signature. 3. I wish to have whatever I may write judged by its merits, rather than the character of the writer. 4. I have known some old men to be treated with rather more severity than I covet.

You stated in a former communication, that your views were not "theory but demonstration," and once, "mathematical demonstration." Believing, as I honestly did, that your views, without such demonstration, were calculated to shake the faith of weak believers in the divinity of the Scriptures, especially of the Mosaic records, and as I have no objection to receiving your views, if demonstrated, I therefore respectfully asked you to give the demonstration. Instead of this, you stated that you had given facts, and send me to measure the distance between Herschell's telescopic stars and the earth, a task which I believe never has been and never will be performed. In kindness to the illiterate Christian, whose faith you have shaken, you should have given the demonstration or proof requested, if in your power; instead of which, you have given a few facts, and your deductions from them; which, in my opinion, falls far short of demonstration, amounting at most to nothing more than probability, which is too weak a ground to overthrow the common acceptation of the Mosaic record.

You insinuate, that I have not carefully read your articles—that the first and third statements are not given as hypotheses, but as facts arrived at by accurate measurement. So I understood you; but I doubted the correctness of your statem[illegible] the demonstration, or proof; instead of which, you have reaffirmed the declaration, and tell me, if I don't believe it, to measure it myself. Rather a new method of demonstration.

In reply to my query concerning trees, you say you have made no such declaration, and of course it demands no reply. I admit you have not; but have you not made declarations involving the same principles in regard to rocks? The analogy is too striking not to be perceived.

You labor to avoid collision with the Mosaic record, by giving it a different version; but I conceive your effort a failure. Your criticism on the original Hebrew I am not qualified to judge of, not being a Hebrew scholar; but I judge by your own showing, that the common version is not a perversion of the Hebrew text; but you contend that it will admit of a different rendering.

You have given the names of a number of learned men who think that the Mosaic account does not fix the date of creation. Many of these men had a theory to defend, and, in my opinion, should be received with caution. A far larger number of learned men can be found who deny the scriptural authority for the Seventh-day Sabbath. Will brother Maxson yield his views of the Sabbath to their version of the Scriptures? I presume not.

Having disposed of your reply, I wish to revert to some of your former statements, and request you to explain certain facts in accordance with your theory. I think you contend, that primitive rocks were formed of melted lava, and that neither animals nor vegetables had any existence until a long, indefinite period of time had elapsed; of course no animals or vegetables were found in primitive rocks. I believe that granite is reckoned among primitive rocks. In the state of Rhode Island, between the villages of East Greenwich and Wickford, there is a large granite rock, known by the name of Devil's Foot. In this rock there are various indentations, resembling the tracks of animals. There is a perfect impression of a human foot, toes and all. There is likewise a perfect impression of the foot of an ox or cow. Now, if your theory of the formation of the earth be correct, how came these impressions there? If you say that the rock was the result of volcanic eruptions after animals and men were created, and the impressions were made by them, I ask, can men, or other animals, walk in melted lava, and leave impressions which will last for ages? If so, men and oxen were different beings from what they are now. Or were these tracks a mere freak of nature? Please to respond.

You perhaps will say, I am no geologist, and am ignorant of its facts I frankly confess I am not very learned in any thing, and yet I have read the productions of some of your learned authors, particularly Professor Hitchcock's Elementary Geology, and his Religion of Geology, and would state, that though he adopts the same theory with yourself, yet he is far from occupying that positive position you have assumed.

In my next I intend to notice your remarks on Niagara Falls.

Yours respectfully, ELI S. BAILEY.

From the American Messenger.

CHRIST IN THE STORM.

One dark, stormy night, we were tossing in a rude little native boat, near the coast of Ceylon. As I lay in my low bed in the bottom of the boat, and saw the red flashes of lightning through the thatched covering, and heard the rapid peals of thunder, while the rain was pouring in on all sides, and our boat tossing like a bubble on the angry waves, I could not but think of our danger, for I knew that the native boatmen were timid and ignorant, and that many such little barks go down every year on that coast.

Trembling and afraid, I raised my head to catch the words of my companion, as he inquired for the master of the boat. "He is in the hinder part of the ship, asleep," was the reply.

Little did the rude heathen who uttered these simple words, know how they made my very soul thrill. In a moment I was carried back to that night when Jesus, perhaps in just such a rude little boat as ours, lay tossing on the stormy lake of Gennesareth. Never did I so realize that our blessed Saviour was once a man, a suffering mortal, and one with us in nature.

Far from home and kindred, weak, helpless, and full of fear, for a moment I had forgotten that Jesus was just as near to us as he was to those fearing disciples, and that he could as easily say to the foaming billows about us, "Peace, be still," as he did on that night when they cried, "Master, carest thou not that we perish?"

My fears were gone. I felt that Jesus was near, that I could almost put my hand in his, and hear his voice, "It is I; be not afraid." Often since then, in hours of darkness and trial, have I lived over that night, and been comforted by the same sweet thoughts.

Afflicted, sorrowing child of God, forget not Him who was a man of sorrows and acquainted with grief. Do heavy burdens press you down? Fear not to carry them to Jesus. None are too heavy for him to bear, none so small as to be beneath his notice. In him all fullness dwells. Are we poor? he is rich. Are we weak? he is strong. Are we sinful and unworthy? he is righteous and infinitely worthy. If we are Christ's, then he is ours, and in him we are complete.

From the Central Christian Herald.

RELIGIOUS PAPERS.

There is one cause, and only one, for the struggles, trials, and pinching economy to which all our religious papers are subjected. The members of our several churches do not realize the value of these papers to the cause of Christ; they do not estimate, as they should [illegible] journal, published by their own church, as its organ, with a direct, earnest, and prayerful endeavor to do good, is to them nothing but a newspaper after all; and a political newspaper—a "Dollar Weekly," full of silly stories and sickening details of crime—will be preferred to it. While this spirit lasts, while Christian men care more for politics than religion, while Christian parents take papers because they are cheap, without regard to their moral character or poisonous influence on their families, we must abandon our religious papers, or expect to sustain them by a heavy sacrifice of toil and money. It is high time that there was a general waking up on this subject—that ministers began to preach about it more, and to inquire, in their pastoral visitation, what is being read in the families under their care.

Every day deepens our own conviction of two facts; first, that to try to make a paper to please Christians of one denomination is about the most arduous and thankless effort to which a minister can be called; and, second, that a paper circulated generally in the families attached to a particular denomination—a paper adapted to all the members of the family, and endeavoring to benefit each, is one of the cheapest and most hopeful means of doing good that God has ever put it into the hearts of his people to employ—that it is worth in each church half as much as the labors of an additional pastor, and that he who feels no interest in the success of such papers is sadly indifferent to the cause of Christ, or strangely blind to the teachings of Providence and the signs of the times.

REMORSE NOT REPENTANCE.

One test of acceptance with God is the estimate which we put upon our own sins. If they are equally hateful to us, whether public or private—if we loathe them for their sinfulness towards Him, and not for the disgrace of their discovery—we may believe, that God has imparted to us a godly repentance, and may take courage. But, on the other hand, we may well distrust ourselves when we find that on looking back we mourn only or chiefly for those sins that brought with them some consequent punishment. Such a feeling is *disappointment*, not *repentance*. It is the smart of the rod, not distress that the rod was deserved. Far different is the experience of the true Christian. He finds himself mourning with the deepest acuteness over the most secret sin, because it is that which betrays most strongly the innate corruption of his heart. Public sins cause him distress enough, God knows; but they are mostly the result of some extraneous temptation, and may in other cases be treated as disciplines sent by God himself. But the sinful thought that pervades the heart in the night watches, is the source of the most poignant misery, from the nakedness and gratuity of its ingratitude. "Against thee only have I sinned." And perhaps we may understand from this the sequence, "That thou mayest be justified in thy saying." It is this very penitence for secret sins which justifies God in the sinner's sight, and through our Lord's merits, the sinner in God's.

There is nothing which contributes more to the sweetness of life than friendship; there is nothing which disturbs our repose more than friends, if we have not discernment to choose them well.

The Sabbath Recorder.

New York, July 19, 1855.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

A TALK WITH OUR FRIENDS.

Among the positions in life somewhat disagreeable, is that of an editor obliged to communicate with some hundreds or thousands of readers, at regular intervals, and always have his leading article ready at the time appointed, whether he has anything to say or not. No matter what may have been his hindrances, or what his lack of facilities for making up his usual discourse, sick or well, in a mood for writing or not, moved by the inspiration of exciting events or deprived of such incentives, he is nevertheless expected to be always ready, and always entertaining. Like the pastor, before whom regularly assembles his congregation, and who is expected to be always prepared with "things new and old," so the editor is required to be always on hand with some interesting topic of discussion.

It certainly ought not to be the object of the editor, any more than of the preacher, simply to utter a discourse of a given length. The minister of the gospel is recreant to his duty, who does not, in every sermon to dying men, propose to himself some definite object to be accomplished. And we conceive that an editor, of a religious paper especially, should aim, in every article, to say something useful to his readers. By *useful* we do not mearly mean that which is true, but that which is suitable to the occasion, and adapted to the circumstances of the people. The editor should aim at an object.

But what if, when the time comes round for him to communicate with his readers, the editor feels that he has nothing to say? Must he deliver the tale of bricks, as usual, though no straw has been furnished him, at the risk of being beaten for his neglect? Perhaps it is right that he should do so, for if he should be excused on this ground in one instance, the offense might be too often repeated. For, reader, the man who writes for you is oftener in this predicament than you have any idea of. Whether this is his misfortune, or his fault, he does not undertake to say, but his conscience fully justifies him in declaring that, as long as he has occupied his present post, he has made it his habitual aim to benefit the denomination of which he is a member, and to promote their conformity to Christ. He [illegible] sciousness of the dearth of his mind, and feeling that whatever he might say, under such an unfavorable condition, might be like water spilt on the ground, but in no instance has he labored without a sincere desire to advance the cause of truth.

We are well aware, that the salutary tendency of much that we have written has been called in question. And far be it from us to say, that we have not sometimes mistaken error for truth. Infallibility is, not the lot of mortals, and it would be presumption in us to affirm, that we have not, in the course of several years, written some things which might better be retracted, or at least greatly modified. We must be permitted to say, however, that, for the most part, those of our editorials which have called forth the most bitter opposition, do, upon a review of them, appear to be well based upon the foundation of truth. It is true, if we were to re-write them, in the light of all the strictures that have been passed, and of the additional experience that we have acquired, we would modify some expressions, and perhaps omit others altogether. But we think that we should reiterate substantially the same sentiments. We have really more suspicion of the soundness of some things which we have now and then said without so much as encountering the first whisper of opposition, than of what has rendered us so obnoxious to the criticism of those with whom we are sorry to differ.

If our articles have seemed dull and spiritless—perhaps to some of our readers they are always so—we cannot promise that they will not often seem so again. A writer cannot always be on fire. And though the passing events of the world may furnish such a rich variety of themes, that an editor should never complain of any want of excitement for his work, especially in this age so full of wonderful occurrences, yet it must be remembered, that the same events do not assume the same importance in the eyes of all persons. Even editors may be unmoved, or but feebly impressed, by things which agitate the community of their readers; and unless they are but the mere reflectors of public feeling, exerting no plastic influence themselves, but only moving as they are moved, it need not be very surprising if they sometimes fail to make as much of passing events as some would have them do. However, we do not intend this as an apology for our natural sluggishness.

Perhaps, if our denomination were more active; if, in this exciting age, our own people were doing more by way of fulfilling their mission; if we were exerting the power we ought, as a people to whom is entrusted an important branch of divine truth; we might find in this all the inspiration we would need for our weekly talk with those who read the *Recorder.* But if the heart of every one goeth after his covetousness, to the neglect of what is so evidently our denominational and Christian duty, in this important period of the world, it need not be wondered, if there should be even a greater lack of instruction than usual in our editorial column. T. B. B.

"STATE OF THE DEAD"—NO. 5.

Revealed Religion.

Bro. Brown, in his article of Feb. 15th, said, that mankind were recompensed in a future state according to the course of nature; but in his subsequent articles, has endeavored to show that such was not the fact, nor his meaning. Yet he admits, that had mankind enjoyed only natural religion, such would have been the case. But he thinks, that revealed religion, especially the mediation of Christ, has so modified the Divine government, that recompense, additional to the course of nature, will be awarded. In order to sustain his view, Bro. B., (April 26th,) assumes a distinction between the penalty or curse for violating the law of natural or revealed religion. Bro. B. there maintains, that "*Christ endured the curse—the penalty proper—of the revealed law of God.*" And yet Bro. B. acknowledges, that "what the constituent elements of this additional suffering *(the proper penalty of the law of revealed religion)* are, or in what manner it is brought about, he pretends not to say. But I ask, how does Bro. B. know that Christ suffered the identical and proper penalty of the law of revealed religion, if he does not know what that penalty was, nor even its constituent elements, nor how it was brought about. Bro B. surely cannot expect us to receive it on his mere ipse dixit. For one, I do not believe that Christ suffered the penalty proper of the revealed law of God. If the letter of Scripture is to be taken as to what the penalty proper of revealed religion is, but few, I think, will agree with Bro. B. That declares the penalty proper of the gospel, or revealed religion, to consist in worms that never die, in fires that never shall be quenched, in fire and brimstone, in hell fire, in everlasting punishment, in indignation and wrath, in being banished forever from the presence of the Lord, in being cast into a lake of fire burning with brimstone, the smoke of which ascendeth up forever and ever, everlasting destruction from the presence of the Lord. Such are the penalties proper of the revealed law of God; and if the letter alone is our guide, they are not according to the course of nature. It follows, then, that these penalties are the additional ones to the course of nature. Now Bro. B. maintains, that Christ suffered the penalty proper of revealed religion. But when did Christ ever suffer the above penalties? I know Calvin maintained that Christ actually went to hell three days and three nights, but I think Bro. B. will hardly face that music. If Bro. B. is correct, [illegible] punishments are those penalties, Christ himself is now in hell fire, in the lake of fire and brimstone, being punished with everlasting destruction from the presence of the Lord. For these penalties are eternal, unless restorationism may terminate them. For I cannot see how Bro. B. can escape these consequences, if he insists that Christ suffered the identical penalty proper of the revealed law of God. My sensibilities are shocked, horrified, at what seems to be the legitimate consequence of holding that Christ suffered the identical penalty proper of the revealed law of God. It is no wonder to me, that a "Conflict of Ages" has been going on. That conflict will continue to go on, until reason, common sense, man's intuition, and revealed religion, are explained more in harmony with each other.

To return, I am constrained, therefore, to believe that Christ did *not* suffer the penalty proper of revealed religion. Nor can I agree with Calvin, that Christ descended into hell, and suffered the pains of the damned three days, nor that Christ suffered exactly as much pain as all the redeemed would have suffered under the penalties of eternal justice, nor that it was requisite that Christ should feel the severity of the Divine vengeance in order to appease or cool off the wrath of God.

According to either of the above schemes, no suffering has been prevented, not a pang spared the universe. Just as great an amount of suffering and woe has transpired as if Christ had not come, and the whole race had been doomed to eternal woe. "The storm has had its way, and spent all its rage, and effected its ruin, only the scene of ruin was transferred to another field. The punishment has fallen in all its weight, and produced all its pangs, only it has taken a different direction. All the difference is this—that the guilty who deserved it would otherwise have borne it, whereas the innocent that did not deserve it bears it now." But, further, Bro. B.'s theory involves the suffering of two penalties, (in the case of the lost,) whereas, if Christ had not come, only one could have followed. Christ, as the substitute for the lost sinner, suffers the proper penalty of the law of revealed religion, which is one penalty, and the lost sinner has to suffer the same penalty himself. Thus, according to this theory, the mediation of Jesus Christ has so modified the Divine government, that misery has actually been doubled in the case of all the finally impenitent. The monstrosity of this theory drove Foster, Murray, and Ballou, to Universalism, which evidently is by far the more consistent conclusion. In fact, the limited atonement view saw that to extend the vicarious, satisfactory, or substitutionary atonement, so as to admit that Christ died for all mankind, Universalism followed of course. Therefore the limited atonement theory saves all for whom Christ paid the penalty. Such maintain, that Christ only laid down his life for the sheep, but not for the goats. All for whom Christ endured the penalty were saved. But the general atonement theory, which makes Christ die for all mankind, saves only the same number that the limited atonement view does. Therefore, soon after theologians admitted the atonement to be general, and that Christ suffered vicariously for all men, Universalism started up as from a hot-bed. For they reasoned, that if Christ paid the ransom for all, then all were redeemed—if Christ suffered the proper penalty of the law for us, then we must be let go free. And I confess, that I find it difficult to consistently controvert the argument. I have long thought that much of the current theology was chargeable for Universalism, if not Infidelity. Once Calvinism ignored a general atonement, and limited its elect to those only for whom Christ died, which elect were made up of here and there an individual adult or infant, while it reprobated all remaining adults and infants to perdition. But now, Fullerized Calvinism makes Christ's death to cover all mankind, while it only saves the same identical persons as before. Once it was maintained, that Christ suffered the identical penalty, in quantity and quality, which all the elect would have suffered had they been lost; again, that Christ suffered equally what all mankind would have endured had they all been lost; again, that what Christ suffered was an equivalent for the sufferings of the whole world, had all sunk to hell. Whether Bro. B. holds that Christ suffered the penalty proper of the revealed law of God for all mankind, or only for the elect, he has not definitely stated, although I supposed he held the former.

From the fact that so great a diversity of opinion has and does still obtain concerning the above subject, I more than suspect they cannot explain the plan of salvation consistent either with Scripture or reason, and I have been compelled to seek a different explanation, which will be given in its proper place. I will, however, remark, in passing, that the sufferings of Christ, I apprehend, were rather incidental than penal or inflictive. They lay along the pathway of the Redeemer, which he trod for the salvation of man. They were according to the course of nature, rather than miraculous. Hence nothing can be drawn therefrom as proof that the awards of a future state will not be according to the course of nature. S. S. G.

P. S. This article has been delayed on account of other engagements.

LETTER FROM CHARLES SAUNDERS.

JAFFA, May 20th, 1855.

To the Seventh-day Baptist Missionary Board:—

DEAR BRETHREN—It is a long time since I wrote to you. I trust you will excuse me, [illegible] I have had so much sick- [illegible] of December, 1854, to the 12th of March, 1855, I was confined to my bed. Mrs. S. and [illegible] have been sick much of the time for the last five [illegible] were all sick at one time with fever and chills for a number of weeks. It was thought best by our friends, that we should get another house. We have hired one about five minutes walk from Jaffa, and pay 3,000 piastres a year. It amounts to about $133, at the common rate of exchange. We moved about the middle of March, and as soon as we were able, we took the steamer for Beirut. Mrs. S. was very feeble at the time, and it was with difficulty that she rode to Jaffa. We could not get a private boarding place, consequently had to board at a hotel, and pay 75 piastres a day for the three, which was a considerable reduction from the common price, and the best that we could do in Beirut. After remaining in Beirut three weeks, finding our health somewhat improved, Mrs. S. and Martha took the steamer for Jaffa, and I took the land route for Kaiffa and Mount Carmel. I wanted to see the land through that part of the country. The land on the plains of Sidon, Tyre and Acre, is about the same quality as on the plains of Sharon—in several places having the advantage of water from the mountain streams to irrigate the lands. It is brought to the gardens at considerable expense; and I presume those gardens that have the water are in hands that wish to keep them. Having but little time at each place, and being much fatigued with the journey, I could not investigate so fully as I should have been glad to. The American Board have a station at Sidon. Eld. Thomson and Dr. Vandike are there. At Tyre there is no land within two miles of the city that is worth cultivating. At a place called Rass el Ain, one hour or a little more from Tyre, there is a small river, where they have a mill for grinding wheat. I was told that a rich man, a native, had bought a large tract of land, and was going to bring the water in an aqueduct, from quite a distance and at great expense, to irrigate the land. I do not know why it is, but there are many miles on the plains that there is not a house of any kind to be seen. I suppose it is not so healthy as in the mountains; yet they are mostly cultivated. I do not think I saw half a dozen houses in three days' ride, except in the cities. Probably the access to the people near Jaffa will more than outweigh the advantages of the water in those other places. The land about Acre is tolerably good; perhaps at Kaiffa the land is not quite so good as at other places, and no privilege for watering except from wells. But I think it is more healthy than any place along the coast, standing at the foot of Mount Carmel, having the wind either from the mountain or from the sea, which keeps the air quite comfortable. On the north-west end of Carmel, the Catholics have a large convent. The mountain is quite barren, with the exception of a vineyard of some four or five acres, which looks very well. I staid all night at the convent. Everything is kept clean and neat. Under one part of the convent, they showed me a cave, where they say Elijah the Prophet dwelt. We cannot have all the advantages at one place. Kaiffa has the advantage of being more healthy, (which is no small item in this country,) and the steamer stops there; whilst at Acre, Tyre, and Sidon, the steamer does not stop.

Whilst at Beirut, we visited the missionaries, conversed with them about their plan of operations, found that their main success had been through their schools, and their future hopes rested on them, together with the preaching of the Gospel. In Beirut they have a primary school, and a female seminary. At Aubay, on Mount Lebanon, they have an academy for young men; the course of study is four years. This place is five hours from Beirut. They have also a missionary station at Bjhamdoore, on Lebanon, (it is 3,600 feet above the level of the sea.) This place is five or six hours from Beirut. I visited both of the above places on Lebanon. I met with a kind reception from the missionaries at all the stations that I visited.

It is no doubt our duty to cultivate the soil in this country, and give employment to the poor, as a work of charity. But we cannot compete with the natives, at the present time, in the cultivation of this land, for several reasons. First—Americans cannot stand it to work but little under the burning sun, consequently will have to hire a great portion of their work done, and pay much higher for it than the natives pay. Secondly—The natives all work in the field, men, women, and children. It costs them next to nothing for their clothes. Their living is extremely simple—vegetables, fruit, and a little bread, is about all; much of it is eaten in a raw state by the poor, thus avoiding the expense of fuel. Thirdly—Their house-rent is not much of anything, so that what they raise is nearly all profit. My impression is, from what I have seen, that our main dependence for Christianizing the people of this land, is educating the young, making the Scriptures one branch of their regular study. *This done in connection with an industrial home,* which must be near some town or city, is perhaps the best plan that we can adopt. We have had a number of applications from young men to teach them English; but thus far our time has been so much broken up, that we could not take them. I have regretted that we had not left our daughter in America, so that she might have been thoroughly educated and qualified to teach in this land. It seems almost impossible to give that attention to her education that she needs, being so often interrupted by callers; and then she has so [illegible] her.

The Jews here say, that the Rothschilds have a mortgage on Palestine, and it may af[illegible] titles, but to what extent I am unable to learn. We have made as thorough inquiries in regard to holding land in this country as we could, and have ascertained, that foreigners cannot hold land here legally. It is the opinion of Bro. Jones and myself, that it is not safe for us to purchase land at this time. Mr. Dickson thinks the same; he has money to buy, but is afraid to risk it. We hope there will soon be some way provided whereby we can hold lands in safety. There are many that are very anxious to sell their land.

Our winter crops, that we hoped to realize something from, have done nothing. We shall not get more than our seed, with the exception of the wheat; that may do a little better. We got near two dollars' worth of oranges, and probably had near as many more carried off. We had planted a fine lot of sweet corn, but it has been so dry this spring that probably there will be no corn on it.

I am sorry to be under the necessity of speaking of our own necessities. But having so much sickness in our family, we were obliged to borrow $50 before our letter of credit came to hand. Then our voyage to Beirut, which was necessary; my tour to Sidon, Tyre, Acre and Kaiffa, on my way home, (which was accomplished with much less expense than it could have been to make the trip from Jaffa,) all together cost us $125; consequently we have but little left.

We hope to be able to remain here; but it may be necessary for us to go to some place in the mountains to spend the hot part of the season. Our prayer is that the work may prosper, and that our health may be such that we can labor successfully in this land.

Your brother in Christ,
CHARLES SAUNDERS.

THE CATHOLIC PRIESTHOOD.—The predominance of prelates of foreign birth in the Catholic Church of this country has been often noticed, and has been generally regarded as an indication of its un-American spirit. But the cause seems to lie deeper, and to spring from the unwillingness of American Catholics to enter the clerical ranks. The Catholic Herald of Philadelphia speaks despondingly of the future prospects of the priesthood:

"Whence come Roman Catholic priests to this diocese of Pennsylvania, or rather, from what quarter comes the material out of which they are fashioned? Few of these young men are from France, comparatively few are natives of this country, and without doubt the main portion of the supply is of Irish origin.

"Catholicity is not likely to be a very fashionable creed in this country for many years, if indeed it ever become so, and one of the last pursuits that Catholic parents, rich or poor, are likely to desire for their children, is the ministry of Roman Catholicism. Weak, well-meaning fathers and mothers won't encourage their sons to an avocation that will bring to their offspring obloquy along with it. So that the States are not likely to supply the ranks of the priesthood with many soldiers, and though hitherto Ireland, in the exuberance of its Catholicity, has been supplying us with as many priests as would meet the exigencies of the mission here, still it cannot be doubted that the Hibernian supply is on the decline—and every year brings us less priests from that country, and less young men desirous of becoming priests, than the preceding year did. The excellent Seminary of St. Charles, in this city, which had in it a year or so since nearly fifty students, does not now number half the amount."

THE CASE OF PARDON DAVIS.

BERLIN, Wis., July 4th, 1855.

To the Editors of the Sabbath Recorder:—

It has been with pleasure that I have noticed the action of the Eastern and Central Associations in relation to Bro. Pardon Davis; and I take this method of saying to our dear brethren at the East, that it is a matter of great satisfaction to us here, to know that you sympathize with our brother in his prison-house. His imprisonment on account of his kindness to the poor panting fugitive, has been to me a subject of deep and anxious solicitude, a subject over which I have often wept, and besought the guidance of that wisdom that cometh from above.

Dear brethren, the last Sabbath in June, the day appointed by you for especial prayer to God on his behalf, as well as on behalf of the bondmen of this Republic, the Berlin church did not forget; but a discourse was preached appropriate to the occasion, and at four o'clock, the usual hour of holding our prayer-meeting, many prayers, I trust in faith, were offered to God on behalf of our distressed brother, as well as the millions of bondmen in our land. This stroke falls heavily on his family, and the sorrowful looks and falling tears of his mother and sisters last Sabbath, almost unmanned me, while I was trying to preach; but in all their sorrows they do not forget to cast their care on Him who has promised rest to the weary and heavy-laden. This morning the booming cannon reminds me that another national jubilee has come; but my heart is so full of thoughts of the oppressed of our land, that I can scarce feel one pulsation of joy, but something seems to whisper in my ear, "Remember them that are in bonds, as bound with them." J. M. T.

PROPHETS AND PASTORS.

The following letter from a distinguished Unitarian preacher in New York to the Corresponding Secretary of the American Anti-Slavery Society, contains many original suggestions, which are "important if true." We copy them, because we believe that a careful reading of them, whether true or false, will be useful:—

NEW YORK, April 17th, 1855.

OLIVER JOHNSON, ESQ.—*Dear Sir:* I am much obliged by the invitation of the Executive Committee of the American Anti-Slavery Society, to share in the public exercises of their coming Anniversary. The honor of the call I fully appreciate, and the terms in which it is conveyed are generous and attractive; so much so, that I find great difficulty in resisting your complimentary appeal.

Yet, after careful consideration, I am compelled to decline your invitation; and out of respect to your Society, I wish to state frankly my reasons for doing so. I might shroud them in equivocation, or gloss them with courtesy; but this would neither become me, nor be just to you.

I decline your invitation explicitly on the ground of ministerial *prudence;* and this prudence I hold to be a more binding duty than the claims of your platform.

There are two classes of persons interested in the Anti-Slavery cause; those who make it the business of their lives, and who take it up as the Apostles took up the Gospel, determined to know nothing else, and those who make it subsidiary to other interests and aims, and urge and sustain it only as those other interests and aims allow.

Now, I rejoice in the existence of the *first* class, as one indispensable, and entitled to great gratitude—a class without which the cause could not move at all; but I belong to the second class, and for reasons entirely satisfactory to myself, reasons of providential position, temperament and convictions, expect to stay there, and perform only the offices which belong to that class.

I am a preacher of the Gospel, a pastor, the head of a religious congregation. The plan of my life is arranged with reference to its best guidance and patient instruction, and ultimate evangelization. I teach on a plan. I am to do in ten years, or twenty years, a certain work in my parish, and my system is based on a knowledge of the wants, prejudices and affections of my parishioners. Nothing can persuade me that it is pusillanimity, time-serving, the love of money or place, that restrains me from shocking, angering and dispersing them by statements on any subject wholly beyond their sympathies. It is the love of their souls, it is a sense of what is wise, kind, Christian, that induces me to study how to *commend* their duties to them; how to lead them gently into all truth. As the father of a family chooses his own times and seasons to win his children's hearts to duty, so a true pastor does by his flock. Taking this course, I feel that I have gradually planted my own sentiments on the subject of slavery in the hearts of perhaps a majority of my own congregation, and I hope, with prudence, to win more and more of them to a right feeling. All the action of a more direct sort in behalf of the Anti Slavery cause, which my more binding duties as a pastor allow, I avail myself of, just as fast as prudence justifies it—and beyond that justification I shall be neither tempted nor driven.

I do not feel that prudence would justify me in taking my place on your platform, on an occasion when what I regard as intemperate opinions, and others regard as blasphemous and treasonable sentiments, are not unlikely to be spoken. If I had committed myself to your cause, as to *the* great thing to be done, as to the prime object of my life, (and I can easily see how a man might do it, nay, how I might do it myself,) then I would work with anybody, and set all other things at naught, except faithfulness to this one cause, the slave's freedom. As a Christian minister, I will work with any and all Christian ministers, and count all differences of creed as naught. But, as a pastor, I cannot put all considerations of ministerial prudence aside for the Anti-Slavery cause, or any other cause; for that is *first* in my affections and on my conscience.

I hold that *prophets* and *pastors* have quite different functions. Prophets address communities; pastors, flocks; prophets cry aloud and spare not; pastors give milk to babes and meat to strong men; prophets obey a divine madness; pastors follow the rule of common sense and sober discretion. Every age hath need of both; this age in an especial manner; and I rejoice that prophets have been raised up to testify against the sin of Slavery—who have forgotten everything but their clear office to blow the trumpet against the walls of the doomed city. But I do not belong to their ranks. It is only when the pastor's and the prophet's duties run together, that I can temporarily occupy the prophet's place, and then, only haltingly, and in second-rate style—as a *minor* prophet indeed.

I hope this explanation of my views, and this account of the grounds on which I decline your invitation, may seem consistent with the views I have always expressed, and the course I have hitherto taken. I cannot expect the prophets of the Anti Slavery cause to think very highly of the pastors, or their views of duty; but that is of less concern than that the pastors should be faithful to their vows and their Master.

With great respect and cordiality,
Yours, truly, HENRY W. BELLOWS.

AMERICAN MISSIONARY ASSOCIATION.—This organization (which is strictly anti-slavery, and excludes all slaveholders) recently held a public meeting in Boston, at which the reports of the different officers were presented.

The Treasurer stated that the receipts for the fiscal year amounted to $48,000. Donations have been received from various persons in slave cities. One gentleman in Washington has offered to give $1,200.

The Corresponding Secretary of the Home Department stated that in this country one hundred and two missionaries are now employed by the Society, and three colporteurs. The field of operation is the West and North Western States, including Kentucky, North Carolina and Minnesota. There have been many revivals during the year, and a large number of conversions. One object of the Society is to plant churches in the West, particularly in Kansas, and also on the borders of the Slave States, and to extend the work as far as possible into the Slave States.

The Secretary of the Foreign Department in the Association, then gave an account of the operations of the Society abroad. There are now 80 missionaries in the foreign field. Since the last annual report, 16 have sailed to foreign ports. A number of stations are located on the coast of Africa. The intelligence from the missions is every way encouraging, especially from Africa. Cries of help are coming up from that country. Those who have gone there, say where we have one missionary now we should have twenty. The missions of Jamaica are progressing finely, having eight well-established churches.

KNOX COLLEGE.—One of the most successful experiments in the way of establishing a College at the West by a Colony from the East, is that at Galesburg, Ill., known as Knox College. The pupils in all of the departments last year was 400. In one of our exchanges we find it stated that the Trustees have resolved to erect a College edifice at an expense of thirty thousand dollars, and a building for the better accommodation of the Female Collegiate Department, at a cost of twenty-five thousand dollars, to be commenced this year, and completed next year following. The available or productive funds now in the hands of the Board, as reported by the treasurer, is *one hundred and ninety-four thousand five hundred and ninety eight dollars;* the property in real estate is estimated at *sixty two thousand one hundred and eleven dollars,* of which $22,322 is to be deducted for the present buildings, and site of the College, and the Academic Department. All of this, with the exception of twenty-five thousand dollars given recently by a gentleman in Cincinnati, is the product of the property placed in the hands of the Board at the founding of the College.

ALFRED ACADEMY.—Through Eld. N. V. Hull, we have received a Catalogue of the Officers and Students of Alfred Academy and Teachers' Seminary for the year ending July 4, 1855, from which we learn that the whole number of students in the institution last year was 387, of whom 149 were ladies and 2[illegible] gentlemen. The graduating class at the last anniversary consisted of 12 ladies and 1[illegible] gentlemen. The next term opens on the third Wednesday in August.

THE PROHIBITORY LIQUOR LAW appears to be pretty generally obeyed in the small towns throughout the State of New York. In the large towns, however, there is much difficulty in enforcing it, and will continue to be until decisions in its favor are obtained from the higher courts. Prosecutions have been commenced in Buffalo, Albany, and New York, which will doubtless soon settle the question what is and what is not legal. Meanwhile the drunkards all over the State are being arrested, fined ten dollars, and imprisoned for non-payment of the fine.

Dr. Wm. Terrell, of Sparta, Hancock Co., Ga., died on the Fourth of July. He donated some time before his death to the Athens College, $20,000, the interest of which is to be devoted forever toward procuring a course of lectures every year on "Agriculture as a Science and the practice and improvement of different People; on Chemistry and Geology, so far as they may be useful to Agriculture; on Manures, Analysis of Soils, and on Domestic Economy, particularly referring to the Southern States"—the lectures to be free. He had traveled much in this country and Europe and had seen what science can do in producing crops without wasting the soil.

RELIGIOUS INTELLIGENCE.

The *Examiner* says the Rev. Isaac Westcott, having resigned his charge of the Laight Street Baptist church, New York, took occasion, in a late discourse, to review the history of the church during his pastorate of four years, and said: "We have enjoyed four precious revivals of religion. I have baptized here 244 persons and added them to the membership of the church, besides 121 we received by letter—making in all 365 members added. Our net increase is 197 members. The Sabbath school in 1850 had an attendance of 275 children; now we have 350, with a faithful corps of teachers."

A curious sect of religionists has just arisen in England, called Disciples. They believe that Christ will appear in 1864; that the Russians will triumph over the Turks, and the Jews over the Russians; the latter event will happen in ten years' time, when the Jews will become a nation in the Holy Land, and that Christ will become their king; that Abraham, Isaac, and Jacob, and the rest of the righteous Jews of old, and the few elect among Christians, will rise from the dead, and live forever in Palestine; that the heathen and wicked Jews and Christians will sleep eternally.

The Virginia Colonizationist for May states that Mr. Frederick Bransford, of Richmond, emancipated and sent to Africa, (in company of the Rev. Mr. Hoffman, Mrs. Hoffman, and Miss Williford, missionaries of the Protestant Episcopal Church,) a colored family to which he and Mrs. Bransford were much attached, consisting of a man, his wife, and five children, all of whom had been partially educated, and had enjoyed the greatest care.

In the Province of Pegu, recently added to the territory of the East India Company, twenty-five hundred Karens have during the year past been added to the churches. The good work goes on spreading in every direction. The native preachers are beginning to multiply and to labor with greater efficiency than ever before. One of these, according to the Macedonian, has lately baptized five hundred converts.

Rev. Dr. Baird, late Corresponding Secretary of the American and Foreign Christian Union, sailed the other day in the Baltic, on a visit to Western Europe. He will visit the several missions, and also attend, as a delegate, the great meeting of the French Evangelical Alliance, to be held in Paris on the 23d of August.

The N. Y. *Recorder*, having undergone a change of editors and proprietors, is now issued under the name of the "Examiner," and is conducted by the Rev. S. S. Cutting and the Rev. Dr. Bright, late Secretary of the Baptist Board of Missions. The paper has also changed its form, and become a folio again.

Instances are cited of earnestness in preaching and persistent labors in the gospel, that appear at the present day almost incredible. Hooper, bishop of two dioceses, preached daily. Tobias Matthews, bishop of Durham, eighty years old, preached daily. John Wesley is said to have preached forty thousand times in fifty years.

The "Ohio *Observer*" has been transfered to the New York *Evangelist*. The paper, as well as the Church, sustained a great loss by the death of its Editor, Rev. Mr. Tracy.

The Pine-street Congregational Society in Boston have voted their pastor, Rev. Mr. Dexter, a three months' vacation, for recovery of his health.

CHINESE MATTERS.—A letter from Washington, dated July 10th, says:—

Mr. Wells Williams, nephew of Chancellor Walworth, has been appointed Secretary of Legation in China, where he will exercise the power and receive the salary of a *Chargé d'Affaires*.

Rev. Mr. Parker has written that his health will require his return. He would probably have been appointed successor to Mr. McLean had he desired it.

The trouble between the Legation and Mr. Murphy, the Consul at Shanghai, grows out of a section of the treaty of 1844, which gives the Minister exclusive jurisdiction over Americans in China. The payments of duties by American merchants to Mr. Murphy were made in consequence of an order made by Mr. McLean, which is contended to be irreversible by any other authority.

The breaking up of China will begin with the return of peace in Europe. Russia has already seized both banks of the Amoor, and when her military power shall be released from the struggle with the Western Powers, she will doubtless establish herself in all the Northern Provinces which may be considered convenient additions to her Empire.

DEATH CAUSED BY A CORPSE.—In a farmhouse near Liberty, Missouri, the mistress of the house became ill one morning, having, according to symptoms, received an attack of cholera. Her husband had left the house at daybreak, and her only daughter, who was then with her, sent for a physician. After a few hours, the latter arrived, but was met at the door and received by the sobbing girl with the cry, "She is dead!" He was conducted into the room where the corpse lay, examined it, and directed the daughter not to allow the interment until 24 hours had elapsed. He had scarcely done so when the corpse nodded significantly. The daughter saw this motion, and was so horrified that she fell down dead on the spot. It is a well known fact, that persons who die of cholera retain the warmth of the blood for a long time, frequently alarming bystanders by contraction of the muscles.

A SLAVE RELEASED BY THE BRITISH AUTHORITIES IN JAMAICA.—Intelligence has been received at Baltimore, that the cook of the Young America, a Baltimore vessel, has been released at Savannah la Mar, in the island of Jamaica, by the negroes, while the authorities coolly looked on and countenanced the act. Another account says that the slave had shipped under an assumed name, and with a borrowed free paper; that the captain tried to conceal him, but the blacks bore him off in triumph. When he reached the shore, a magistrate asked him if he were free, or a slave, to which he replied, "I am a slave." "Then," replied the magistrate, "in the name of Her Majesty, the Queen, I now declare that you are free and at liberty, having landed on British soil." The decision was fully confirmed on the next day.

European News.

By the steamer Pacific, European news to June 30th was received in New York on the 11th inst.

The intelligence from Great Britain by this arrival possesses many features of interest. In the House of Peers, Lord Lyndhurst called the attention of Parliament to the attitude of Austria, and her disregard of the treaty of the 2d of December, 1854. In the House of Commons, Sir C. Wood made another official statement in relation to the Hango outrage. It seems now that several of the British seamen, supposed to have been killed, were only wounded, and that others, not wounded, were made prisoners.

The loss of the Allies in their attack on the Malakoff and Redan Towers was greatly exaggerated. The details of those desperate fights had not reached Liverpool at the time the Pacific sailed, but from the telegraphic dispatches we learn that on the side of the Allies only 4,776 men, including 93 English and 150 French officers, were killed, wounded, or made prisoners. This check—so say the accounts—had not depressed the spirits of the army. On the [illegible], the siege was kept up with unaba[illegible], and, in a late communication to the [illegible]press, the British Government states that the English and French were erecting new batteries and pushing their approaches against the enemy's works, with the intention, no doubt, of shortly making another assault on the Malakoff and the Great Redan. Some outer works were taken by the Allies in the battle of the 18th, and the Mamelon still remains in possession of the French. Beyond this, the war news from the Crimea is wholly devoid of incident.

In the mean time other accounts, not very favorable to the Allies, reach us from Sebastopol. The Cholera is on the increase. Lord Raglan, and that excellent officer, Sir George Brown, have both been taken ill; the former, it is said, is about to resign his command, which will be given to General Simpson. There are also rumors of dissensions in the Camp between the French and English Chiefs. The French allege that the failure in the late assault was principally owing to the slowness or carelessness of the British, and the British, retorting, assert that they carried the Redan, but could not hold it because the French failed to silence the guns of the Malakoff.

From the North, we learn that Hango and Sweaborg have been bombarded, and that large stores in the latter place were burnt. Forty-six infernal machines, discovered in the Baltic by part of the English fleet, were successfully destroyed.

Brigandage is prevalent in the immediate environs of Smyrna. A party of robbers have carried off an English surgeon named McCraith, and some other persons, and demand a large ransom for their release.

Captain Lyons, of the Miranda, a most efficient officer, is dead. He was struck by a rifle ball while on the paddlebox of his ship, and was taken to the Hospital at Scutari, where he died.

Brigadier Estcourt, of Constantinople, Adjutant-General of the forces in the Crimea, is also dead. Date of June 21st, mentions the arrival of 2,000 wounded, and adds that cholera had reappeared.

Some disturbance was lately created in London, in consequence of placards displayed throughout the metropolis, inviting the working classes to attend in Hyde Park, on Sunday the 26th June, and see how the aristocracy observed the Sunday. In obedience to the call, many thousands attended, and as the carriages of the great rolled by, their inmates were received with shouts of "Go to Church!" "Shame on you!" "Down with Sabbatarians!"

Four Days Later.

The steamer Arago, with four days later news from Europe, arrived on the 16th inst. The principal item is that Lord Raglan is dead, and is succeeded in the command of the British forces before Sevastopol by General Simpson. There had been farther demonstrations in London against the Sunday Trading Bill, and the Bill had been withdrawn from Parliament.

Education in New Jersey.

From the report of John H. Phillips, State Superintendent of Public Schools in New Jersey, it appears that there are 190 Townships, Cities, Towns, &c., 1,426 School Districts, containing 168,031 children, between the ages of five and eighteen years. Of these, 105,040 have attended school some portion of the last year, which is an increase of almost 8,000 over the attendance the previous year. The amount raised and appropriated to school purposes during the last year was $388,571; of this, about $221,000 was raised by tax. The Townships have raised $53,000 more for school purposes than during the year previous, "furnishing abundant proof that the people estimate the importance and value of education, and are willing voluntarily to tax themselves liberally for its support. Eight years ago the amount appropriated for school purposes was $67,940; now it is nearly six times that amount—a gain of $320,000 in the last eight years. During the same period the number of scholars has increased from 91,430 to 168,031."

Eight Teachers' Institutes have been held in Essex, Hunterdon, Mercer, Morris, Somerset, Sussex, and Warren Counties; 356 Teachers attended these Conventions.

Of the Common School Teachers employed the last year, 1,201 were males and 780 were females. The average salary per annum of the former was $347, and of the latter $203.

The last census shows that 6,007 white men, 8,241 women, 2,167 colored men, 2,250 colored women, adults, in New Jersey, cannot read or write, making an aggregate of 18,665. Of these, 12,787 are natives and 5,878 are foreigners, which is about in the ratio of two natives to one foreigner who cannot read or write. At the taking of the census the population of New Jersey was 489,319, of which number 23,810 were colored, 465,509 whites. The ratio of colored adults who cannot read or write to the whole colored population is *one in every five*, the ratio of white adults who cannot read or write to the white population is *one in every twenty-two*. The ratio of adult white men who cannot read or write to the male population, is one in every thirty-eight, while the ratio among the white females is one in every twenty-eight. The ratio among the colored males and females is about equal.

Taking the whole population, the ratio of adults who cannot read or write is one in every twenty-six. The ratio of native Americans who cannot read or write is one in every thirty-two (almost,) and among the foreign population the ratio is one in every ten. From this it will appear, that the ratio of those who cannot read or write is one in every five of the colored, one in every ten of the foreign, and one in every thirty-two of the native population.

INGENIOUS SPECULATION.—The New York *Times* says that Barnum has another project to draw the "quarters" from the pockets of the people, which is as follows:—

He invites all to lend him the daguerreotypes of their lady friends. These will be numbered and hung up in his Museum. On the 15th of October they will be open for exhibition. The good natured public will flock in to see the portraits, and each visitor may write down the hundred of them that nearest suit his notions of beauty. These votes are to be deposited in a box. In three months all are to be counted, and the hundred that have the most votes will each receive a premium of $10 to start with. These hundred handsome ladies will then be painted on canvass, life size—from life where it is practicable, from the daguerreotype where it is not—at the Showman's expense. The hundred portraits will be hung in the Museum. Each visitor will, if so disposed, write down the twenty that he deems the handsomest of these, and deposit his vote in a box. After three months of admiring and voting upon these, the box of votes will be opened, and the premiums awarded: $1,000 to the original of the portrait that has the highest vote; $300 to the second, $200 to the third, &c., until $5,000 have been awarded to the hundred. The portraits receiving the ten highest premiums will be engraved and sent on to be published in the French *World's Book of Beauty*.

THE FIRST FEMALE COLLEGE IN NEW YORK.—In 1831, a Committee, consisting of Dr. Mandeville, Luther Tucker, Dr. Wyckoff, B. P. Johnson, and one or two others, addressed a Circular to the friends of female education, asking counsel and aid in the work of erecting a State Female Seminary. As the result of the labors growing out of this movement, we believe the Elmira Female College has been established. A building has been erected, almost completed, in that beautiful village, and the first term will open in October. The regular collegiate course is to be departed from, in that more attention is to be given to natural science and less to the ancient classics, than is common in the male colleges. Two years are given to the "Academic course," four to the "Collegiate" within the walls. Terms, for board and tuition, $110 per year. Prof. Boyd, of Geneva, is President elect, though his letter of acceptance has not yet been received. Mrs. Mason, of Canandaigua, is invited to the Domestic and Social Department; Miss Nutting, of the Maine Female Seminary, superintends the school arrangements, and Miss Woodman, of Portland, takes the chair of Mathematics.

NEW USE OF DAGUERREOTYPING.—Here is one of the latest, most amusing, and ingenious of the uses to which a remarkable discovery of our times has been put:

Barney Smith, a well-to-do Irishman at Chicago, Ill., wished to return to swate Ireland and take back his pile of $3,000 by draft. The only difficulty was how to establish his identity at the bank of Ireland. The difficulty was overcome by taking daguerreotypes of Barney and his banker on one plate, and on a half sheet of paper pinned on the banker's draft was written in a bold hand—"The likeness on my left represents Barney Smith of this city, now about to leave for Dublin, Ireland. R. K. Swift, Banker."

SUMMARY

The St. Petersburg "Naval Magazine" publishes a report from Dr. Peragoff, chief army surgeon at Sebastopol, in which it is said that never in the history of surgery were such frightful wounds known as those which came under the treatment of the Russian surgeons during the bombardment which commenced April 9, and caused by the sixty-five-pounder shot and 200-pound shell of the beseigers. On the 9th, besides all operations of surgery, 300 amputations were performed in only three of the operating rooms. In the chief depot of wounded, ten surgeons were continuously occupied, and a large assembly room was four times successively filled with wounded.

A dispatch dated Boston, Monday, July 9, says: At the annual meeting of the Eastern Railroad Company, to-day, the President made a report to the effect that Mr. Tuckerman, the late Treasurer, has confessed that he has embezzled the funds of the Road to the amount of $207,000. His defalcations have been going on for several years. It is reported that Tuckerman had invested largely in sustaining Dr. Morton's claim to the ether discovery some two years since at Washington.

The President has issued his proclamation prescribing the following frontier posts through which bonded merchandize may be exported to Canada in addition to those now designated by law, under the Reciprocity Treaty: Rouse's Point, Cape Vincent, Suspension Bridge and Dunkirk, New York; Swanton, Albury and Island Pond, Vermont; Toledo, Ohio; Chicago, Illinois; Milwaukee, Wisconsin; Mackinac, Michigan; Eastport, Maine; and Pembina, Minnesota.

Says the *Scientific American*: "We have been informed by a manufacturer of agricultural implements, one who is excellent authority, that between fifteen and sixteen thousand reaping-machines will be manufactured and sold this year in this country. The demand is so great, that manufacturers cannot make them fast enough for their orders. This affords evidence of agricultural prosperity, as the cost of these machines will amount to nearly two millions of dollars.

J. N. T. Tucker, under indictment in Kings County for murdering his own child in Brooklyn, last Summer, and who, after a trial and the Jury being unable to agree, was sent to the State Asylum at Utica, as of unsound mind, made his escape from that Institution on Wednesday, July 11.

The robes worn by Archbishop Hughes, at the late dedication of St. Paul's Cathedral, at Pittsburg, cost $3,000. So it is said in the Pittsburg papers.

The second Coroner's Jury of investigation into the cause of the death of Robbins, who was killed during the late riot in Portland, Me., have rendered a lengthy verdict, in which, after reviewing the evidence, they declare that the deceased came to his death by the rash and illegal orders of Mayor Dow. They leave it for the Courts to determine "whether the Mayor is guilty of murder or manslaughter."

Five Generals recently sentenced to death in St. Domingo for conspiracy were pardoned just as the soldiers prepared to execute the sentence. Francisco Ruiz, one of them, rose from from his knees an idiot, his nervous system having given way under the horror of the moment. One of his daughters had previously lost her reason upon learning that he had been condemned to death.

General Lane, the Democratic nominee in Oregon, has been reëlected to Congress by nearly 2,000 majority. The most important question (says the *Oregonian*) submitted to the people at this election, was that of the Convention to form a State Government. The returns on this are very imperfect; but we think enough have been received to indicate that it has been decreed that Oregon shall cease to be a Territory.

It is said that, but for the Mormon emigration and commerce, and the movement of Government troops and stores, the Plains would present a desolate appearance this season—very different from any thing that has been seen since 1849. There is not known to be any overland travel to California or Oregon, nor is any stock being driven in those directions.

The removal of the compulsory penny stamp upon newspapers in England went into effect on the 30th ult., and has caused a great flurry among publishers. An immense number of new cheap papers have sprung into existence in London and some of the Provincial towns, and a reduction of price, equal to the removed tax, has taken place with the high-priced papers.

A dispatch dated St. Louis, Wednesday, July 11, says:—On Saturday night a young man named Blessing, of good family, took his sister, who has been leading a dissolute life, out riding into the country, and there shot her. He then returned to the Hotel where he was staying, and on Sunday shot himself.

The Columbus (Ohio) *Journal* relates witnessing some singular experiments by which mercury had been extracted from the body of a sick man in the form of quicksilver, by placing him in an electric bath. He had, while suffering from chronic rheumatism, taken vast quantities of mercury in the shape of calomel and blue pills, from the effects of which he had almost lost the use of his limbs.

A dispatch dated Milwaukee, Friday, July 13, says, Yesterday, at Janesville, Wis., during the trial of a man named Mayberry, for the murder of a raftsman named Alger, a defect in the proceedings and the impeachment of the principal witness, so exasperated a crowd of Peek River raftsmen, that they took the prisoner from the Sheriff, and hanged him.

Three Bermuda vessels which arrived at this port not long since, brought 4,100 barrels, eighteen half barrels, and 1,600 bushels of potatoes, 100 barrels and 20,000 pounds of onions, and 280 boxes of tomatoes. Probably a total of 25,000 bushels of potatoes from the Bermuda aloe, ha[illegible] rived here this season.

Viscount Canning has drawn the great prize in the Governmental lottery of Great Britain. He has jumped from the office of Postmaster General to the Viceroyalty of India—a transition which involved the pecuniary difference between £2,500 a year and not much less than £100,000.

A French chemist says that he has discovered that by grinding tea in the same manner as coffee, before infusion, the quantity of exhilarating fluid obtained is nearly doubled.

An Aberdeen paper states that in the beautiful town of Tain, with a population of some 4,000 souls, there has not been a single marriage for twelve months.

We learn from Piedmont that advices had been received from the Crimea, stating that from May 13 to June 8, no less than 869 cases of cholera had occurred in the Sardinian army, out of which 382 had died.

Greenwich Hospital has just received the relics lately brought to England of Sir John Franklin and his companions. They are placed next to the coat in which Lord Nelson received his death wound at Trafalgar.

Mr. E. H. Ludlow sold at auction, the other day, at the Merchants' Exchange, the lot and buildings No. 5 Broadway, running through to Greenwich-st., for eighty-six thousand dollars. The lot is about 174 feet in depth and 42 in width.

A dispatch dated Poughkeepsie, N. Y., Wednesday, July 11, says: Berberick, who was arrested on Monday last for selling lager bier, was tried yesterday, by a jury, before the County Judge, found guilty, and fined fifty dollars.

There is a great deal of poetry about "dying for one's country," the glory of a "death-bed on the battle-field," and all that, but statistical returns show that the great majority of soldiers die of the dysentery, which must be a very different affair.

Six slaves who had been concerned in the murder of an overseer were executed in Alexandria, La., on the 22d ult. About a thousand persons were present, including the slaves from the neighboring plantations.

The Cleveland (Ohio) *Herald* of July 2, says: Ten paupers arriving at Indianapolis from the Ward Island Hospital, New York, were reshipped by the trustees of the former city to their old quarters East.

According to the Census Marshal, the population of Syracese will be 27,000, being an increase of 1,000 a year, the census of 1850 giving that city a population of about 22,000.

Comparing the figures already made by the Census Marshals with those of 1850, the Albany *Argus* estimates the population of this State at four millions.

A complaint has been preferred against the Sexton of the New Cemetery at Dundas, C. W., of 'dunning' the mourners for his pay while the funeral was actually going on!

Mrs. Catherine Scholey, the largest woman in the world, died in Sciota Township, Piqua County, Ohio, while sitting in her chair, on the 5th inst.

An honest German down South being asked to explain the difference between a native and a naturalized citizen, said that a native American came into the country naked, while a naturalized citizen comes into it with his clothes all on.

The Law of Libel in Connecticut was materially modified by an act of the recent Legislature, by which the defendant may show the intention with which he made the publication, and the plaintiff must prove malice before he can recover damages.

A dispatch dated New Orleans, Monday, July 9, says: The steamer Magnolia, with a cargo of 1,000 bales of cotton, was destroyed by fire a little below Baton Rouge, and eight lives were lost.

New York Markets—July 16, 1855.

Ashes—Pearls and Pots $5 50 a 5 62.

Flour and Meal—Flour, 8 37 a 8 75 for State, 8 87 a 9 12 for mixed Western, 9 18 a 9 50 for Ohio, 11 00 a 12 75 for Extra Genesee. Rye Flour 7 37 a 8 87. Corn Meal, 4 75 for Pennsylvania, 4 87 for Jersey, 5 25 for Brandywine.

Grain—Wheat, 2 37 for red and white Southern, 2 50 for white Michigan. Rye 1 43 a 1 45. Barley Malt 1 40. Oats, 61 a 65c. for State and Western. Corn, 89 a 91c. for Western mixed.

Provisions—Pork, 16 50 for new prime, 19 37 for new mess. Beef, 9 75 a 10 25 for prime, 11 00 a 13 00 for country mess. Butter, 13 a 17c. for Ohio, 16 a 20c. for ordinary to good State, 21 a 23c. for choice. Cheese 4 to 9c.

Hay—1 00 a 1 18 per 100 lbs.

Potatoes—Scarcely any but new used. From Bermuda, 4 50 a 5 00 per bbl. Long Island 1 00 a 1 12 per bushel.

Wool—40 a 44c. for Saxony Fleece, 37 a 40c. for full blood Merino, 32 or 35c. for American and half Merino.

MARRIED,

At Groton Center, June 28th, by Eld. S. S. Griswold, Mr. NELSON MARYON, of Noank, (Groton,) Ct., to Miss VIRGINIA HALY, of the former place.

In Albion, Wis., June 28th, 1855, by Eld. T. E. Babcock, Mr. GILES F. LAWTON to Miss ALICE M. WEBSTER, all of Albion.

In Berlin, Wis., July 3d, 1855, by Eld. J. M. Todd, Mr. HENRY CLARKE to Miss HARRIET A. CHAMPLIN, all of Berlin.

DIED,

In Westerly, R. I., July 9, FRANC ENRIQUE, son of Edwin G. and Mary A. G. Champlin, aged 3 years, 6 months, and 6 days.

In Albion, Wis., March 27th, 1855, NANCY M., daughter of Albert and Louisa Palmer, aged 6 months.

At Shiloh, N. J., April 23d, Mrs. LUCY ANN EWING, wife of Thomas Ewing, and daughter of Isaac West, Esq., aged 29 years. She had been for many years a professed follower of Jesus, and was comforted and supported in her severe sufferings by that in which she had long trusted.

In Albion, Wis., June 4th, 1855, JAMES E., son of James and Lois Knight, in the 10th year of his age.

In Petersburgh, N. Y., on the 24th June, Mrs. OLIVE MAXSON, wife of Mr. Horace Maxson, in the thirtieth year of her age. She died of consumption, after an illness of several months. Sister Maxson embraced religion in early life, and at the time of her decease was a member of the Seventh-day Baptist Church in Petersburgh. She was patient in suffering, calm in prospect of death, and resigned to the will of God, whether she might live or die. She fell asleep in Jesus, with the bright hope of a blessed immortality. A. E.

In the township of Stow Creek, N. J., June 28th, GEORGE W., son of Belford Burnham, Esq., aged 4 months.

LETTERS.

C M Lewis, Azor Estee, J G Saunders, L P Babcock, E G Champlin, A W Coon, Eli Forsythe, G W Knapp, Chas Potter, Rolland Saunders, W N Aylesworth, F C Davis, (pays to Feb 22, 1856,) C C Stillman.

RECEIPTS.

FOR THE SABBATH RECORDER:

C C Lewis, Ashaway, R I	$2 00	to vol. 12	No. 52
Benj Potter "	2 00	12	52
C C Stillman, Westerly, R I	2 00	12	52
O P Hull, Walworth, Wis	2 00	11	52
W N Aylesworth, West Liberty	2 00	12	52
Zer F Randolph, Plainfield, N J	2 00	12	52
Calvin Davis, Montra, O	1 25	11	52
John Forsythe "	2 00	12	52
F C Davis, Petaluma, Cal	2 00	12	47
Desire Maxson, Pittstown, Mass	1 50	11	52
James W Burdick, South Berlin	1 50	11	52
D P Hull, Berlin	50	11	52
Silas W Davis	2 00	9	52
Abel Stillman, Poland	2 00	12	52
D J Stillman "	2 00	12	52
Delos Clement "	2 00	12	52
Ezra Stillman, Newport	2 00	12	52
E B Stillman "	2 00	12	52
Rolland Saunders, Sweden	2 00	13	26
S L Babcock, Adams Center	2 00	12	52
E W Whitford "	2 00	12	52
A Trowbridge "	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

David Clawson, Marlboro, N J	1 00

FOR THE CAROL:

E Lyon, Williamsburg	35

WILLIAM M. ROGERS, Treasurer.

Receipts for Missions.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the *Sabbath Recorder*:—

Ch at Milton, Wis., for land in Palestine	$50 00
" " for gen purposes $50 00	41 30
" " less dis on money 8 70	
Daniel Babcock for land in Palestine	25 00
A Goodrich, Palestine	10 00
" " China	10 00
Church in New Market, Palestine	4 00
" " China	3 00
Monthly Col Shiloh, N J	23 84
Felix Link for Eld Carpenter	50
Col at Eastern Association, at Pawcatuck, R I	75 00
T B Stillman	1 22
Female Sewing Soc of 2d Brookfield Ch, Pal	4 88
3d Ch at Hopkinton for Miss	8 00
Col at Central Association, DeRuyter	20 94
Ch at Hebron, Pa	2 48
2d Ch at Brookfield	7 00
Nancy Clark, Hopkinton, R I for Palestine	1 00
" " " China	1 00
Caroline Clark " " Palestine	50
" " " China	50
R Loveland, Lewistown, Ill	71
L L Covey, Walworth, Wis	3 00
Ch at DeRuyter to con Thos Maxson L Member	25 00
Alfred Miss Soc to con Geo W Allen L Member	25 00
Geo Maxson, Alfred, to con himself L Member	25 00
Mrs Edna Briggs, Petersburg, for Palestine	2 00
Mrs Sarah Holmes " "	2 00
Miss M Fisher " "	1 00
Azor Estee " "	10 00
A Coon " "	10 00
Hamilton Clarke "	10 00
Alfred Ch by P K Shaw	12 79
Susan Crandall, Little Genesee, for Palestine	2 50
" " for West Miss	2 50
Ch at Scio by C Rowley	4 00
G B Clark, Leonardsville, For Miss	2 63
Ansen Burdick "	25
G D Clark "	50
A G Maxson "	1 00
Wm B Maxson "	2 00
W A Babcock "	2 00
A M West "	3 00
J C Burdick "	1 00
C M Whitford "	2 00
Silas Whitford "	1 00
Hannah Whitford "	1 00
Sarah Babcock "	25
Elisha Stillman, Leonardsville, for Pal	2 00
R L Burdick "	50
Huldah Burdick "	25
Mahala Coon "	50
E Clark for Home Miss	1 00
A list of articles (clothing, &c) from the ladies Ben't Society of New Market, and sent to China. Valued by them at	38 87
From the estate of B W Rogers (dec) for an interest in Washington and Herman,	100 00
6 months interest on Bond	30 00

A. D. TITSWORTH, Treasurer.

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THE RELIGIOUS DENOMINATIONS OF THE UNITED STATES: Their History, Doctrine, Government, and Statistics; with a Preliminary Sketch of Judaism, Paganism, and Mohammedanism. By Rev. JOSEPH BELCHER, D. D., Honorary Member of the Historical Societies of Pennsylvania and Wisconsin, author of "William Carey, a Biography," etc., etc., and "Editor of the Complete Works of Andrew Fuller," "Works of Robert Hall," etc, etc. Large octavo, 1024 pages, handsomely embellished by nearly two hundred engravings.
This invaluable work is rapidly finding its way among all classes of the American people. The clear, comprehensive, and impartial manner in which the learned author treats each and every denomination, is winning for him golden opinions from the highest authorities in the land. The innumerable lively tales and anecdotes of ministers, churches, and laymen, which he introduces with the articles of faith and all important statistical information, give to the work a life, vigor, and spirit truly delightful. One cannot sit down to it without being convinced that his subject is in the hands of a master, nor rise but with kindlier and more liberal feelings towards the great brotherhood of Christians, under whatever name they bear. Ours is a great, growing, and glorious country, and every family, and every young man, throughout its length and breadth, should have a copy as a text book of all its denominations. Wherever known, it is read, and wherever read, admired. Look at the following from among the very many notices received:
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This is a large and beautiful volume, and will find a cordial welcome in every family.—*Philadelphia Christian Chronicle.*
So far as concerns independence of vision, there can be no question, as Dr. Belcher surveys each sect with the same dispassionate impartiality.—*Epis. Recorder.*
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In the account given of the denominations, he is fair, and generally allows them to speak for themselves, as to their history and institutions.—*New York Christian Advocate and Journal.*
It contains a mass of interesting facts and statistics.—*Norton's Literary Gazette.*
Judging from the work, it would be difficult to say what are the religious views of the Editor, so fairly, so dispassionately, so charitably, has he treated each and every sect.—*Philadelphia City Item.*
We presume it will be a standard work in thousands of libraries.—*Littell's Living Age.*
Sold only by agents, to whom certain districts are allotted. For particulars address the publisher,
JOHN E. POTTER,
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Central Railroad Company of New Jersey.
NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.
The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.
Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somerville (way) at 6 A. M.
New York and Elizabethport.
Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.
Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.
ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:
Dunkirk Express at 6 A. M. for Dunkirk.
Buffalo Express at 6 A. M. for Buffalo.
Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.
Accommodation at 12½ P. M. for Port Jervis and intermediate stations.
Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.
Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.
Night Express at 5½ P. M. for Dunkirk and Buffalo.
Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.
On Sundays only one express train, at 5½ P. M.
These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.
D. C. McCALLUM, General Sup't.

☞ The following figures from the time-table will be useful to our readers in Allegany County.

Through Passenger Trains moving Westward.

STATIONS.	Express. A. M.	Mail. A. M.	Express. P. M.	Em'g't. P. M.
Leave New York	6 00	8 15	5 30	8 00
	P. M.	P. M.	A. M.	P. M.
" Hornellsville	6 20	12 30	6 52	9 30
" Almond		12 45		
" Alfred		12 56		
" Andover		1 17		
" Genesee	7 17	1 42	7 50	11 22
" Scio	7 30	1 55	8 02	
" Belvidere	7 27	2 22	8 20	12 10
" Friendship		2 35		12 26
" Cuba		3 00	8 56	1 05
" Olean	8 48	3 40	9 22	2 00

Through Passenger Trains moving Eastward.

STATIONS.	Express. A. M.	Mail. A. M.	Express. P. M.	Express. P. M.
Leave Dunkirk	5 30	10 00	3 30	9 00
		P. M.		
" Olean	8 25	1 15	6 15	11 22
" Cuba		1 47	6 41	
" Friendship		2 10		
" Belvidere	9 23	2 22	7 11	12 10
" Scio	9 45	2 47	7 30	
" Genesee	9 55	3 00	7 38	12 36
" Andover		3 23		
" Alfred		3 45		
" Almond		3 57		
" Hornellsvill	11 00	4 18	8 40	12 3

Miscellaneous.

Don't Shoot the Birds.

BY ALFRED B. KEYES.

Don't shoot the birds, the warbling birds,
That cheer you with their song,
That fill the air with melodies,
A bright and happy throng;
That carol forth their native lays
From shrub and lofty limb,
And gaily sing their tuneful strains
From morn till evening dim.

Don't shoot the birds, the joyous birds,
That charm the traveler's way;
That nestle round the poor man's cot,
And princely mansion gay;
Whose merry notes, so blithe and free,
They chant alike for all,
And ask of what you do not want,
E'en but a pittance small.

Don't shoot the birds, the harmless birds,
That come with buds and flowers,
That soothe the farmer's weary toil
Through summer's sultry hours;
That build their nests and brood their young
Beside your cottage door,
And linger near from early spring
Till autumn's golden store.

Don't shoot the birds, the sportive birds,
That flit o'er hill and plain,
That leave when chilling winter comes,
But soon return again;
That warble out their hymns of praise
With many a gleeful voice,
Which calms the daily cares of life,
And bids the heart rejoice.

From "The Crayon."

Wanderings in the Southwest.

TEXAS, May 18th.

A few days since, I left the New Orleans steamer at the terminus of her route, and deposited myself, with my baggage, in a yacht for Indianola. Arriving there, I found a long pier running out into the shoal, milky water, and thereon sitting a few men and boys, fishing, but apparently with little success. I walked up into the town—a few frame houses prematurely old, two or three stores, a tavern-stand deserted, a mule with a saddle on and head hanging low and drowsily, half-a-dozen idle men sitting on boxes, and the whole surrounded by an illimitable expanse of water and prairie, was the sum total of Indianola. I returned to the yacht, and had my baggage put on board again to go to Port Lavacca. A gentle southern breeze wafted us slowly along thitherwards. A long file of pelicans, aparently encumbered by the weight of their enormous bills, were slowly flapping their silent way from their hunting-grounds near the sea-shore, and numerous blackheaded gulls followed us with a shrill cry for small favors from the galley. The shore everywhere presents a bank twelve or fifteen feet high, abrupt, from the constant invasion of the waves. The water is shoal, leaving, when the tide is out, light-colored mud flats.

Another pier, built on piles, with several schooners loading with cotton; another collection of pine board houses; many clumsy, broad-wheeled, covered carts, with a small drove of cattle before each of them—we are at Port Lavacca. I decided to send my baggage by one of the Mexican carts, and to purchase a horse, and travel at my leisure out of the beaten road. My object being to enjoy and commune with Nature, I shall travel alone, that even the sound of another's voice may not disturb the harmony. I went to a stable to get a horse. There was one which was very highly recommended to me. It was the property of a Mexican, and was of a light dun color. Age and hard service protruded with each particular bone—his fore feet spread apart, while his knees nearly rubbed each other—the hoofs were flat and much split. I am but a poor judge of horse-flesh, but I was not favorably impressed with the first sight of this Buono Caballo, but this was of Spanish stock, and there was no knowing what he might do, so I requested the owner to mount and show him up. He walked, he trotted, and, animated by the zeal of the rider, he did make a faint effort to gallop, but it was a melancholy display of spirit. But, said the owner, the chief quality in a horse was to be a good walker. I could have him for just forty-five dollars, and I must close at once, as the owner would leave town with him in an hour if he was not sold. I went to another stable, where I found "a mountain pony," of fine qualities, which could endure any kind of usage, and live on grass exclusively. He was already saddled, and I might have him for forty dollars, saddle included. I had thought that one of the distinguishing qualities of the mountain pony was the high, small hoof, similar to the mule's, but this specimen had them more spreading than the first horse, and as badly split. His weight was about that of a Mexican mule, and his chest so narrow that a common dinner-knife could reach through it. His face was covered with incrustations, and, although I did not know what quality the muscle of a mountain pony might have, it appeared to me that the question might be raised by the natives on the road, why I did not "pack" the horse and carry him, rather than permit him to carry me. I directed the saddle to be removed, and a red, quivering denudation came to sight. Generous fellow, he would have given me the saddle on the horse's back! But this was nothing at all—in two or three days that would all be well, and he poured from a bottle some unctuous matter which was to heal it up at once. This was the end of a day spent among the horse-jockeys in Texas, who, I venture to say, will sustain the reputation of the fraternity in any part of the world.

I next applied to one of the old Texans, whom I have generally found to be a superior class of men. He sent his Mexican vaccaro out to the ranch, where he had a herd of two hundred, to bring some in. He returned the next morning with three, from which I might choose, the prices ranging from forty-five to sixty-five dollars. I made choice of a fine specimen of the native Mexican wild stock, bearing the token of a former possession in a curious hieroglyphic, branded on his left thigh. From his dark brown color, the Mexicans call him "Pelicano," the pelican. His tail reaches quite to the ground, and his mane is long, hanging wildly about his face. His nostrils are wide, as is the space between his eyes, which are so quick in their movements, and yet so kind and confiding, that no sooner had they looked into mine than a mutual attachment sprang up between us, and I resolved to become the proprietor of Pelicano. His life has been spent on the prairie—his little round hoof, smooth as polished horn, had never had its normal proportions marred by the blacksmith's knife or nails, nor have his morals been corrupted by intercourse with jockeys, or his self-respect impaired by bad oats or corn. Such is the companion I have chosen for my journeyings, and in case of danger, I must depend upon his legs for safety, for I have no means of defense.

Early on the 4th inst., I took leave of my friends at Port Lavacca. Major G., the grey-haired Texan who sold me my horse, was there to see me start, and to give me some counsel, and selected for me a Mexican saddle, such as are generally adopted here. I placed a loose coffee sack next to the horse's back, as he said, to prevent "scalding," then a pair of blankets, and upon these the saddle, strongly girted, and over this a surcingle. A hair rope, about six rods long, called a cabris, to stake out the horse in the grass, a pair of saddle-bags, and a great-coat lashed to the saddle, completed my equipage. I rode some miles to a line of trees marking the course of the Chocolate Creek. Notwithstanding that it had not rained for more than four months, the grass here was rank and of a bright green, and the flowers, though few, were showy. Two species of the mimosa, or sensitive plant, were plentiful, one bearing a red, the other a yellow flower. The clouds which overcast the sky when I started, broke away, about nine o'clock, into floating fragments, and the sun shone down with great power. Cattle, with unusually large horns, and very docile, were scattered about, and ash-colored doves flew up at every few paces. These are called coro camino by the Mexicans, and are very numerous. They closely resemble the turtle dove, and when one is on a tree alone, it utters the same plaintiff note that the turtle does. There were meadow-larks identical in appearance with those in the northern States, and towards evening they seem determined to attract attention, flying before the traveler from one dead stalk to another, uttering, as it alights, a strain so sad, that you wonder if it is not tired of living on these prairies. The soil is a black loam, fissured every where by the drouth, and bearing deep impressions of cattle's feet made during the rains. The roads, at such times, must be very heavy. I stopped a short time at the house built by Dr. Taylor, who died at Port Lavacca two years since. It is built on piles ten or twelve feet from the ground, as a protection from the malaria, and surrounded by a grove of live oaks, which, at the moment, were filled with blackbirds, and the garden attached was hedged in by thrifty osage orange. I spent an hour in conversation with the intelligent lady of the house, after which I resumed the same obscure trail I had been following, until the grove I had left had sunk below the horizon, and I was in a sea of deep green, on which cattle were no longer to be seen, no tree for shelter, or stream for refreshment—the sun all the time pouring down a blistering heat upon horse and rider, until the horizon dances from its effect.

Yet is the prairie no desert—one sees many familiar faces among the flowers there, and the chirp of the cricket and the locust sound as familiar as if you were harvesting in our northern fields. The night-hawk, startled from its covert, soars blindly into the sunlight—the whistling of the swift wings of turtle doves—the startling whirr of the grouse, and uninterrupted songs of larks and sparrows, all were sounds so familiar as to make me forget that I was on the borders of the torrid zone. Nor was I altogether unobserved, for, wherever I cast my eyes, the red deer were watching me, but so distant, that one seeing them for the first time could not be sure they were deer without a glass, but by its aid I could distinguish the horns plainly. As I rode along a fawn started from the long grass, where its mother had left it, probably, to go for water, and the sight of the beautiful creature bounding away before me, so animated me, that I started Pelicano in pursuit, without any intention, however, of catching the animal, but the horse had been reared to the chase, and went in to win. For a while it was an even race, but the fawn began to lag, and we were close upon it, when it doubled, and Pelicano shot by it so far that, before I could turn him again, the fawn was almost out of sight. These evolutions were repeated, until the fawn, exhausted, lay down, and Pelicano stood astride of it—when, dismounting, I took it up and threw it across the saddle, too weary to make any resistance. It was a beautiful creature. It made no effort to escape, but lay panting before me, its black eyes turned to me so gently—its well-turned head and limbs so expressive of innocence and grace, that, instead of being the capturer, I was captivated. I was perplexed to determine what to do with it—should I carry it to the next ranch, about six miles further on, I might subject it to cruelty, and, perhaps, death. I had carried it about a mile, when it made a slight effort to escape, and, at the same time, uttered a cry so human, that it pierced my very soul, and I removed all restraint from it. With a bound it struck the turf, and was away retracing its steps. "Go!" I said, "make the best of your brief life—the white man is on your track, a foe more ruthless than the savage—this kills only to supply his wants, but that destroys to gratify a passion."

About the middle of the afternoon I halted at a little well, dug at the base of a sandy knoll, and, having staked out Pelicano to browse, I posted myself under the shade of a live oak. I had ridden eighteen miles, and was anxious to find the house at which I was advised to spend the first night. The prairie was more rolling than that portion which I had passed; and, in the vicinity of the Gaudaloupe, little sandy knolls, destitute of grass, offered as compensation fine clusters of oak and hackberry trees. The live oaks grow to a large size, with branches much knarled, and draped with the Spanish moss in large masses, hanging not only from the twigs, but from all the large branches, in many places completely concealing the limbs, except from below. The moss, like the bark, is of a light grey. I stopped that night at an inn kept by a widow lady and her sons.

I resumed my way at a late hour the next morning, in order to favor the horse, and because I also was not a little wearied. My road led through a low bottom, with coarse grass and rushes, some prickly pears, with flowers, orange-colored, striped with red like a bizarre tulip, then into a thicket of a great variety of trees, of which I recognized none as species common to the north, though many, if not all, belonging to genera commonly distributed. I noticed the sycamore, three species of the elm, one of maple, and four of oak. In one respect only, does the forest take a tropical aspect, and that is in the number of climbers and vines that hang on the trunks of the trees, and often load down their tops. These, with the Spanish moss, give a very singular effect to the scenery. I crossed the bed of a stream, nearly dry now, but showing that the bottom is subject to inundations, and as I rode in, a huge blue heron, fishing in a muddy pool near by, rose and flapped away into security. He need not have troubled himself—I did not come to destroy. Leaving this thicket, whose shade had been very grateful to me for an hour, the road skirted a beautiful prairie about four miles long and two broad, whose clayey soil, of a dark blue color, was covered with a growth of grass green as young corn, but was entirely devoid of living inhabitants—not a moving creature was to be seen on it, save my horse and myself. I reached the Guadaloupe about noon. It is there about thirty yards wide, and flows with a speed of about five miles an hour, and turbid with the clay of its banks, which were overhung with willows. I spent the heat of the day sitting on the river bank, watching the fish playing and pursuing each other, listening to the songs of many strange birds, brushing the little black flies from my face, and drinking tepid water from the river. I am startled by the humming bird, which shoots by like an Indian's arrow, and high up, the vulture, with wing feathers spread like the fingers of an open hand, sails in majestic circles; for the vulture family, though obscene and disgusting birds on the ground, are unsurpassed in the grace and ease of their flight. They seem to have studied great circle sailing. Pelicano bites alternately the grass and the great green flies that are biting him, and waits my motions.

About three o'clock I resaddled, and ascended an abrupt elevation of about one hundred feet, to an extensive prairie extending further than the eye could reach. The soil was a dark loam, with fresh water bivalves of the genus anodonta showing in the water-worn ravines. Here was the cabin of the man who keeps the ferry. Many cattle were scattered over the prairie, and droves of horses and herds of deer were always in sight. The scene was so novel and beautiful, that I paid too little attention to the road, which was but a trail or bridle-path, and as the sun went down, I could see no signs of a settlement, while the continued presence of deer made me fearful that I should be compelled to pass the night on the plain. I concluded to push on for a clump of trees to the left, and was urging my horse to a gallop, when I saw a solitary horse and rider on the horizon, just where the sun had gone down. I rode towards him, and when I had approached within hailing distance, he called to me—"Well, Dr., how do you fare on God's prairies." He was a man whom I had met at Port Lavacca, and was going back to that place. He directed me to follow the path till I found one leaving it at right angles, which would lead me to the house of Mr. Cromwell. I hurried on until it was so dark that I could no longer see the path, when I gave up all hopes of finding the house. I looked for something to fasten the horse to, but not a stake or bush was in sight. I would have laid down and held the horse, so that he might graze, but I knew that in spite of our new-formed mutual regard, he would escape if I fell asleep, and if I tied him to my foot, he might, in case of fright, injure me severely. I had no choice but to travel. At length I discovered, by the deepening twilight, a bush, but preceeding towards it, discovered that it grew from the side of a ravine, and was unapproachable. One who has been thus alone in a strange, wild prairie, will understand my feelings. It grew very dark, and the fire-flies flashed around me as if in merry mockery, only making the way more dark. The night-hawk swooped down to me with a sound that I interpreted to a prolonged boo-oo, and I plodded along cautiously, leading the horse. I thought I discovered a house, but on approaching it, found it to be a cluster of small trees. Here was a fastening point, but now I concluded to keep on still further. I seemed to be on the summit of a declivity, and peered earnestly along the undistinguishable horizon, but as I walked along, could not perceive that my steps descended. I was still on the summit, and the prairie led down every way from me. At length I caught a glimpse of a light, and as I approached it I heard the sound of a hand-mill. I soon distinguished a cluster of huts, and led Pelicano into the enclosure. Several negroes appeared and took my horse, when I found that I had, as it were by chance, stumbled upon the place I was in search of, but which I supposed I had passed hours before. Mr. Cromwell had also been belated looking for cattle, and had but just returned to a late supper, which I was happy to be permitted to share with him.

J. D. B. S.

The Circassian Slave Trade.

It is not generally known in America, that one of the causes of the dissatisfaction of the Circassians with the Government of the Czar, was the abolition by him of girl-selling. Fathers insisted upon selling their daughters to the Turks; but the Czar would not allow the unnatural commerce. Policy may have induced the Russian Government from time to time to wink at or even openly to permit the continuance of the traffic; but it is well understood, that if they had full sway in Circassia, there would be no more daughter-selling.

It is, however, said, that Circassian maidens willingly suffer themselves to be sold as slaves to Turkey, and to Constantinople especially, where their personal attractions and mental superiority often enable them to obtain considerable influence; and many examples have been known of their returning to their native country with considerable fortunes. Circassian beauty is proverbial; but a glance at a cargo of Circassian girls, as they arrive at Constantinople after their voyage from Trebisond, would at once dispel the poetical halo which has in our minds ever encircled them. The object of the parents in selling them being profit, they would lessen their gain by clothing them well; hence a ragged garment, with a piece of linen to wrap round their shoulders, is often their only covering. The slave-merchant, intent upon profit, and with that narrow-mindedness and stupidity which prevents his seeing that the price of his wares would be proportionate to their good condition, feeds them only on water and a kind of millet pap. During the voyage they are separated from the other passengers, and huddled together in filth and abominations between the decks, like a cargo of negro-slaves. The result may be easily imagined. They arrive at Constantinople in a disgusting state, affected with diseases of the skin and infested with vermin. If the seller wishes to turn his wares into money as speedily as possible, which is not unfrequently the case, he merely throws a cloak over their shoulders and takes them at once to the market. The purchasers keep at a respectful distance from their bargain, and drive them before them, like sheep, to one of the many establishments kept by old women, whose profession it is to cleanse these unfortunate creatures. It is only on quitting these establishments, cured of all cutaneous disease, clean, and well dressed, that is to be detected some of that beauty in face and figure which is of such extended renown. Measures have recently been taken for putting a stop altogether to this nefarious traffic.

A Mode of Embalming in France.

A corrnspondent of the Newark *Advertser*, writing from Paris, gives the following: "I have lately witnessed the process of embalming as practiced here. It was on the person of a young American, whose friends wished the body preserved as perfectly as possible, in order to its being sent home. The law requires that 24 hours notice of the decease shall be given to the police by the attending physician, before either autopsy or embalming shall be practiced. The design is to give certainty that death has really taken place, and in a legitamate manner. Embalmers are prohibited from employing arsenic, an excellent antiseptic, because in cases of death from that poison, administered willfully, their use of it would defeat the ends of justice. The mode of procedure in this case was as follows. The operator first filled two vials with his preparation, and gave them to a police officer, who was present, to be sealed and subsequently analyzed by a competent chemist. If the least trace of the prohibited article should be found, the embalmer would be liable to severe punishment. He then, through the carotid artery, and by means of a large syringe, furnished with a detached stop-cock, injected about a gallon of reddish fluid, which I have since learned had probably chloride of zinc for its base. As the vessels became distended, this fluid permeated the capillaries, making its passage by arborescent white lines, until gradually a considerable portion of the skin assumed a clear pearly lustre, which I was informed would after a time be the case with the whole surface. The body then, after being washed in Cologne water, having the nostrils and ears stuffed with cotton dipped in some extract of a musky odor, the cheeks and lips painted, the eyeballs fitted with glass fronts of the natural shade, and the hands and feet clad in silk gloves and stockings, was surrounded with four coffins, the inner shell being lined with lead, and the outer one having the appearance of a box containing goods. And so our friend was transported to his mourning relatives. The same steamer that carried this, took out also two other American corpses.

Simple as is the process of embalming, it is very costly. For that and the four coffins, I believe the demand was two thousand francs. In reply to some questions as to the efficacy of this process, the embalmer declared that he had known bodies preserved by it perfectly during five years, and he thought the time of its action might be extended greatly beyond that time.

DIRECTIONS FOR AIDING PERSONS TO ESCAPE FROM PREMISES ON FIRE.—1. Be careful to acquaint yourself with the best means of exit from the house both at the top and bottom.

2. On the first alarm reflect before you act. If in bed at the time, wrap yourself in a blanket or bedside carpet; open no more doors or windows than are absolutely necessary, and shut every door after you.

3. There is always from eight to twelve inches of pure air close to the ground; if you cannot therefore walk upright through the smoke, drop on your hands and knees, and thus progress. A wetted silk handkerchief, a piece of flannel, or a worsted stocking, drawn over the face, permits breathing, and, to a great extent, excludes the smoke.

4. If you can neither make your way upward nor downward, get into a front room; if there is a family, see that they are all collect here, and keep the door closed as much as possible, for remember that smoke always follows a draught, and fire always rushes after smoke.

5. On no account throw yourself, or allow others to throw themselves, from the window. If no assistance is at hand, and you are in extremity, tie the sheets together, and having fastened one end to some heavy piece of furniture, let down the women and children one by one, by tying the end of the line of sheets around the waist and lowering them through the window that is over the door, rather than through one that is over the area. You can easily let yourself down after the helpless are saved.

6. If a woman's clothes should catch fire, let her instantly roll herself over and over on the ground; if a man be present, let him throw her down and do the like, and then wrap her in a rug, coat, or the first woolen thing that is at hand.

THE CAROB TREE, OR ST. JOHN'S BREAD.—Among the recent importation of seeds from Alcanti, Spain, were those of the Carob tree, the pods of which, when ripe, contain a few drops of a substance resembling honey. From this circumstance, it is supposed that this tree is identical with the one upon which St. John fed while in the wilderness, and hence it is sometimes called St. John's Bread. It blooms twice a year—at the end of January or the first of February, and about the middle of September—and when well watered grows to a considerable height and size, sometimes spreading to such a degree as to have a circumference of from two hundred to three hundred feet, and bearing upwards of a ton of pods. Young trees, only a year old, often have stems eight or ten inches thick, with branches ten or twelve feet long. Cattle, horses, and mules, devour the pods with avidity, and if well fed upon them will become extremely fat, or in a good condition to work. This tree, doubtless, will succeed well in the southern, and perhaps in the middle States. Thus it is that the interest the government takes in the success of the science of agriculture not only tends to improve the science at home, but collects the seeds of all climes to swell its own products. [Washington Union

KNOWLEDGE.—How beautiful and exalted are the following sentiments of De Witt Clinton:—

"Pleasure is a shadow, wealth is vanity, and power a pageant; but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred offices it fears no danger, spares no expense, omits no exertion. It scales the mountain, looks into the volcano, dives into the ocean, perforates the earth, encircles the globe, explores sea and land, contemplates the distant, ascends to the sublime! No place too remote for its grasp, no heaven too exalted for its reach!"

INFLUENCE OF SLAVERY ON FREE LABOR.—Philanthropy, when it contemplates a slaveholding country, may have its first sympathies excited for the slaves; but it is a narrow benevolence which stops there. The needy freeman is in a worse condition. The slave has his task, and also his home and his bread. He is the member of a wealthy family. The indigent freeman has neither labor nor house nor food; and divided by a broad gulf from the upper class, he has neither hope nor ambition. He is so abject that even the slave despi es him. For the interest of the slaveholder is diametrically opposite to that of the free laborer. The slaveholder is the competitor of the free laborer, and by the lease of slaves takes the bread from his mouth. The wealthiest man in Rome was the competitor of the poorest free carpenter. The patricians took away the business of the sandal-maker. The existence of slavery made the opulent owners of bondmen the rivals of the poor—greedy after the profits of their labor, and monopolizing those profits through their slaves. In every community where slavery is tolerated, the poor freeman will always be found complaining of hard times.

[Bancroft.

NOTIONS OF BEAUTY.—The Japanese wo[illegible] gild their teeth, the Indians paint the[illegible] whilst in Guzurat the pearl of the teeth [illegible] beautiful, must be dyed black. The ladies of Arabia stain their fingers and toes red, their eyebrows black, and their lips blue. In Persia, they paint a black streak round the eyes, and ornament their faces with various figures. In Greenland, the women color their faces with blue and yellow, whilst the Hottentot women paint in compartments of red and black. Hindoo females, when desirous of appearing particularly lovely smear themselves with a mixture of saffron, trumeric, and grease. In ancient Persia, an acquiline nose was thought worthy of the crown; but the Sumatra mother carefully flattened the nose of her daughter. An African beauty must have small eyes, thick lips, and a flat nose.

A CAUTION TO SCOLDS.—The following Act of Assembly was passed in Virginia in 1663:

"*An Act for the Punishment of Scandalous Persons.*—Whereas, many vaporing women slander and scandalize their neighbors, for which their poor husbands are often involved in chargeable and vexatious suits and costs in great damages—

"Be it therefore enacted, by the authority aforesaid, that in actions of slander, occasioned by the wife, after judgment passed for damages, the woman should be punished by ducking; and if the slander should be so enormous as to be adjudged at greater damages than five hundred pounds of tobacco, then the woman to suffer a ducking for each five hundred pounds of tobacco adjudged against the husband, if he refuse to pay the tobacco."

VARIETY.

Ohio is the greatest corn growing State—growing in 1850 upwards of 590,000,000 bushels, and it need not be wondered at when we find such fields of maize as the following: On the west side of the Scioto, just below Columbus, there is planted 600 acres of bottom. 15 shovel ploughs and 3 cultivators, worked by 18 men and 25 horses, are kept in constant requisition; and the result is that scarcely a weed can be found in the well plowed furrows. Twenty-five German girls follow the ploughs, and do the hoeing, for which they receive 62½ cents per day. The men receive $20 per month. The Licking Bottoms are more prolific in that article than any other portion of the country, frequently yielding 75 bushels to the acre. Kentucky ranks next after Ohio, yielding for the year ending 30th of June, 1850, upwards of 58,000,000 bushels.

When a violin was first introduced into the choir of the Rev. Dr. Allyn's church, the innovation gave great offence to some of the parishioners. Especially was the player of the bass viol exercised with sorrow and indignation, when the frivolous and profane fiddle first took its place in the house of God, by the side of his sedate and portly instrument. He accordingly laid the case before the Doctor, who, after listening soberly to his complaints, replied:—"It may be as you say, Sir; I don't know but you are right; but if you are, it strikes me the greater the fiddle, the greater the sin!"

The following is from the pen of Dr. Channing: "The moment a man parts with moral independence; the moment he judges of duty, not from the inward voice, but from the interests and will of a party; the moment he commits himself to a leader or a body, and winks at evil because division would hurt the cause; the moment he shakes off his particular responsibility, because he is but one of the thousand or million by whom the evil is done—that moment he parts with his moral power. He is shorn of the energy of a single-hearted faith in the right and true."

The following was told by the late eminent poet Wordsworth to a gentleman who happened to quote from his (Wordsworth's) beautiful address to the stock-dove:—"He said once in a wood, Mrs. Wordsworth and a lady were walking, when the stock-dove was cooing. A farmer's wife coming by, said to herself, 'Oh! I do like stock-doves!' Mrs. Wordsworth, in all her enthusiasm for Wordsworth's poetry, took the old woman to her heart; 'but,' continued the old woman, 'some like 'em in a pie; for my part, there's nothing like 'em stewed in onions!'"

That the color of the eyes should affect their strength may seem strange; yet that such is the case need not at this time of day be proved; and those whose eyes are brown or dark colored should be informed that they are weaker and more susceptible of injury, from various causes, than gray or blue eyes. Light blue eyes are *cæteris paribus* generally the most powerful, and next to these are gray. The lighter the pupil, the greater and longer-continued is the degree of tension the eye can sustain.

The London Punch gets off a good thing for some of the English admirals, whose tardiness astonishes the whole world. It says, if the "race is not to the swift," why wonder at the *tardiness* of the *fleet?*

The happiness of man arises more from his inward than his outward condition; and the amount of good in the world cannot be much increased but by increasing the amount of goodness.

Base all your actions on the principle of right; preserve your integrity of character, and in doing this never count the cost.

New Steamboat Line for Albany and Troy.

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A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides, it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted positions and character as to forbid the suspicion of untruth.

Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

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Hon. Edward Everett, Senator of the United States.

Robert C. Winthrop, Ex-Speaker of the House of Representatives.

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Dr. J. R. Chilton, Practical Chemist of New York City; endorsed by

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These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

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A. Crandall

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The Sabbath Recorder.

THE CHURCH AND THE MINISTRY.

Report on Ministerial Supply, read before the Seventh-day Baptist Western Association at its last session, by J. M. Allen, and ordered to be published in the Sabbath Recorder.
[Concluded.]

EMPLOYMENT.

The church should not only seek out and encourage the youthful candidate, but should also place him in positions where he can develop his energies, and form those habits so essential for success in his future activities. There is abundant employment in almost every church for such young men. There is need of Sabbath Schools and Bible Classes, prayer and conference meetings, and meetings for preaching in the various districts within or near the bounds of the church. Now, it may by very pleasing and interestiing to have all these conducted in person by the pastor, but that is impossible if the church is of much size, or covers any great extent of territory. Nor is such a course always desirable, however small the church. There are talents in almost every church, which it is a sin to let rust out in inactivity. Too long already has it been sung—

'Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Let the hidden talents be developed. Let Bible classes and prayer meetings be entrusted to the care of such men. And, furthermore, we cannot see any objection to their being permitted now and then to preach. Suppose, for instance, there are from five to ten stations within the pastor's circuit, where afternoon or evening meetings might be held with profit, but where the pastor cannot preach oftener than once in three to six weeks, or even months; which is the better, to have meetings only when he can thus preach, or to have them often and regular, though the intervals between the pastor's visits were supplied by more inexperience, if not inferior talent? It is very true, there might not be as much rhetoric and oratory and learning and tact of practice, as in the pastor's preaching, yet there might be as much of the spirit of Christ, and the true and earnest utterings of piety—might be, indeed, in rich profusion, all of the essential elements of doing good. How many a precious revival has sprung up, how many souls have been converted, by means of just such instrumentalities, through the preaching of those to whom fastidious ears could not listen without murmuring or ridiculing! Many a redeemed soul could bear witness to the truthfulness of this remark. And that minister who panders to such fastidiousness, and does not bring forward the talent which is rusting within his charge, proves recreant to the great commission entrusted to him; while the pastor who carefully develops all such talent, who wisely employs all such aid, will, doubtless, find his efforts heartily seconded by his people, and the church growing in strength, efficiency, and grace.

MINISTERIAL EDUCATION.

Again, if the ministerial talent thus being developed by the church, is to accomplish its mission in fullness and completeness, it must have much and long preparatory training, culture, discipline; in short, it must be *educated*, theoretically and practically educated for the vocation. Hence it becomes us to briefly consider that much-discussed and all-absorbing question—*ministerial education*. It is the duty of every individual to improve upon the talents which God has given him. If this is true of every individual, how weighty is the responsibility resting upon those who are to be spiritual lights and guides in Israel!

The Bible throws light upon this subject. Passing over the schools of the prophets, founded by Samuel, for the education of those who were to be the religious instructors in Israel, let us come directly to our great exemplar, Jesus Christ. The method pursued by him in the preparatory discipline of the apostles, is worthy of careful and diligent study by the church, and of imitation, as far as practicable in the nature of the circumstances. For three long years He sedulously trained and instructed the apostles. He spared neither time nor pains to indoctrinate them into the spirit and principles of his new kingdom, and to form in them habits adapted to their future mission. He united theory and practice, with instruction harmoniously blending practice, illustration and example.

Against this expenditure of time and care, methinks one could almost hear those old conservative Scribes and Pharisees exclaiming, "Why this idle wandering up and down the country? Why spend so much time in this preparatory exercise and training? If thou be the Son of God, thou canst supply by miraculous gifts whatever of knowledge or experience may be wanting to thy disciples. Thou sayest that the fields are already white to the harvesting, and thou commandest thy followers to pray for more laborers. Send forth now these laborers. Let them enter at once upon their mission. Let them commence immediately to gather in these perishing souls, which otherwise must be lost. Neither thou nor thy disciples are engaged in any employment for making money or getting a living, but live on the bounty of others. Thou, with thy disciples, enterest uninvited our corn fields, even on the Sabbath-day, and pluckest our corn. Indeed, thou art consuming the fat of the land." And those who find fault with young men who are carefully preparing themselves for the ministry, according to the example of Christ, have not yet all departed from off the face of the earth.

But Christ seems to have had a view different from such of the importance and responsibility of the ministerial office, and of the careful training necessary to fit men for meeting the duties of the office with efficiency and success. He, accordingly, trained them by careful and slow processes for their mission, changing their old habits and forming new ones, sending them forth on little missions from time to time, for them to practice upon their new acquisitions. And after having completed his personal instruction, and ascended on high, his disciples were not yet prepared to enter upon their great mission. They were to tarry yet longer, until they should be endued with farther and greater power. And when, on that Pentecostal day, they were filled with the Holy Ghost, and began to speak with other tongues, then it was that they were prepared to enter directly upon their great work. Did not Peter, as he stood up before the assembled multitudes from many nations, with his heart full of the Spirit, and endued with the power of speaking in many languages, represent the great ministerial ideal—the ideal after which every minister should strive? The spirit of Christ filling and energizing the soul, and the power conferred, at the present, not by miracle, but by much learning, are essential requisites for any one striving to accomplish the most possible in the sacred office. If the power to speak in different languages was of so great importance as to be conferred by miracle in the early ages of the church, and none of the apostles were fully prepared for their mission without it, is it not at the present day of sufficient importance for the youthful candidate to obtain the same power by much study? Farthermore, the apostles, with all the power with which they were thus miraculously endued, did not seem to possess within their number all of the requisites essential for the full and complete development of the gospel plan for carrying the news of salvation into the higher spheres of philosophy and civilization; hence we find another man added to their number by miraculous power, smitten down of the Spirit in the midst of his persecuting career, and made the chiefest of the apostles. To Paul, learned in all of the wisdom and philosophy of his times, was given the especial commission of preaching Christ amid the learning, luxuries and refinement of Greece and Rome; not only this, but to him was delegated the power of reducing the great doctrinal points of Christianity to form and system. The other apostles could talk of Christ and Him crucified, of love and the practicalities of religion, but Paul looked into the deep and hidden mysteries of redemption and godliness, molded and systematized the fundamental principles.

Thus has it ever been in the history of the church. Those with the best intellectual culture, other things being equal, have been the great lights in the church, have been the leaders, have stood on the headlands of progress, beckoning their fellow men on to a nobler and holier destiny. It becomes the young man approaching the ministry to imitate, as far as he may, such examples. It is very true, that the youth of the present cannot enjoy the personal instruction and example of Christ, and thus fall far short of that perfect schooling enjoyed by the apostles, for such an other theological school as that in which Christ was instructor has never existed; but not possessing such privileges, it becomes them to seek the best substitute possible. It is not meant by this, that no individual should enter upon the ministry unless he has completed a certain routine of study; that all shall have been through college and a theological seminary. The circumstances of life connected with the individual must determine somewhat his preparatory discipline. It may, doubtless, be laid down as a universal rule, that the candidate should make the best preparation possible under the circumstances, and that the church should expect it of him, and assist him, if need be, in making it. In the language of Dr. Wayland:—

"If we are willing to follow, and not lead, the Spirit of God—that is, if we educate no man for the ministry until we are satisfied, not that he *may be*, but that he *has been*, called of God to the work of preaching the gospel—we shall always have among our candidates a large number of those who have passed the period of youth, and for whom the studies of youth would be unsuitable, if not useless. Yet these are the men to whom appropriate culture would be specially valuable. Others, in various degrees, have been more favored with preparatory education, and the means for more extended discipline. The means and advantages of our candidates must, therefore, be exceedingly dissimilar. If, then, we would labor to give to the ministry the means of improvement, we must provide those means for them all. A system of ministerial education, adapted to the condition of but one in twenty of our candidates, commences with the avowed intention of doing but one-twentieth part of its work, and of helping those only who have the least need of its assistance. We should provide for all our brethren whom God has called to this service, the best instruction in our power; adapted, as far as possible, not to any theoretical view, but to the actual condition of the mass of our candidates, leaving each individual in the exercise of a sound and pious discretion to determine the extent to which he is able to avail himself of our services. While means should be fully provided for pursuing an extended course of education, we must never lose sight of the large number of our brethren to whom an extended course would be impossible."

With the qualifications indicated in the above extract, it is the duty of the church to do all in her power in preparing those of her sons that are to devote their lives to her service, to enter on this service. Modern philosophy and modern progress have decided it to be the duty of the State to educate her future citizens sufficiently to enable them to discharge all of the cardinal duties of the state. Thus far they are considered as belonging to the state, and the state is responsible for their training, and for the character of their future citizenship. We find the federal government also training, at its own expense, its warriors; those who are to spend their lives in their country's service. Why should not the church adopt the same principle? Candidates for the ministry are almost universally poor. Well may they say, from experimental knowledge of poverty and want, "O thy numberless torments, who can tell! Yet thou seemest destined to dwell with me, intruding each day, careful to mark each hour, and seeking with thy slow torture to drive from my brain everything like thought. Each pleasing aspiration by thee is quickly dispersed, oft feeling for the life-strings of the heart, threatening to part soul and body. When learning, with her clear and rich musical voice, whispers in my ear, or science beckons me onward, to darkness thou turnest the brightest vision. When wisdom wishes to open her glowing pages, or hope points to the good and the glory of the coming age, thou unsheathest thy cutting blade, or blastests all with thy poisonous breath." With such difficulties around about them, with such burdens pressing them down, they need some one to lend a helping hand. The church stands as a guardian angel to protect, to cheer and assist onward and upward.

It is very difficult to determine just how much the church should assist a young man in his preparatory studies. That young men entering upon such a course without any aid, save their natural powers, generally need more or less assistance, is an undisputed fact; yet how, and when, and to what extent, this aid should be rendered, is a nice problem. Hard buffetings in the rough stream of life, tend to develop in man, as in certain lower animals, pearls of great price. The latent powers that poverty and difficulty tend to develop, need to be brought out; but the laborer should not be left to sink under his burden. He is to be encouraged and assisted sufficiently to enable him to move on his way freely, to develop his mind naturally and fully. When *privation cramps development*, then that privation is an injury. When the physical frame of man or brute is overworked, or pinched by poverty, the growth is stunted, sickly, or calloused. So with the spiritual. A dwarfed and imperfect, a gnarled or sickly growth, is the result. It is the duty of the church to see that her candidates are furnished with the means suitable for a harmonious, beautiful and powerful spiritual development. This aid should come in a manner not to injure the independence or self-reliance of the recipient.

Our limits forbid a detailed description of the methods by which this may be accomplished. A simple hint, a brief outline, is all that can be given. Let tuition be free to all in our higher seminaries of learning, or, at least, grant free tuition for excellence of scholorship. It will thus come as a mark of honor, not of charity. Let the church, or a society organized for that purpose, furnish the candidate with funds, especially in the closing years of his study, when the expenses are heavy. The funds should generally be lent rather than donated; lent without interest, to be repaid into the treasury of the society within a stipulated period. This will not subject the personal independence and respect of the candidate to severe tests. It will not be likely to enervate his manhood, or weaken effort. Let him, also, be rewarded for all labor spent in the service of the church. The church should not think of calling on him to preach, or conduct a Sabbath School, without remunerating him for what costs him days and perhaps weeks of labor. This need not be done in the sense of hire and pay; but receiving a free-will offering, let a free-will offering be returned. With such rules, growing out of a kindly and generous spirit, a spirit desirous of doing her whole duty, the church need find no insurmountable difficulties in the way of procuring a full and rich *ministerial supply*.

Your Committee to whom was referred the subject of the *Duty of the church in calling out, ordaining, and supporting men for the Ministry*, has thus imperfectly considered only one branch of the very important subject. And your Committee would close with expressing the desire, that what has been thus imperfectly said, may lead to abler and fuller investigation, and also to action, on a subject of such vital importance to the church of Christ.

For the Sabbath Recorder.

CHANGE OF THE SABBATH.

Extracts from various Theological Writings.

~~Dr. Emmons, in his Works,~~ vol. 5, sermon 74, says:—

"The apostle expressly informs us, that the rites and the ceremonies of the Mosaic dispensation were superseded by the gospel, and became null and void after the death of Christ; but none of the inspired writers of the New Testament give us the least intimation of the weekly Sabbath being abolished. And if it were not abolished in the apostles' days, it could not have been abolished since. It must be, therefore, a divine institution, which is still binding upon all mankind. It was not a typical ordinance, and so could not cease by the appearance of an anti-type, as the typical sacrifices, rites and ceremonies under the law ceased by the appearance of Christ, whom they prefigured. There has been no substitute instituted in the room of the Sabbath, to supersede it. In a word, there is nothing said in the New Testament that affords the least reason to doubt of the perpetuity of the Sabbath.

"Besides, the practice of Christians from the apostles' days to this time, is a plain, positive evidence that the Sabbath is a divine ordinance, of perpetual obligation. We have an account of the primitive Christians meeting together for social and religious worship. And though Christians have since been divided into a great variety of denominations, yet they have all agreed to observe a weekly Sabbath, with a very few exceptions. Now, it is not easy to account for this general and uninterrupted practice of Christians in observing the Sabbath for nearly two thousand years, unless it has been founded on the first original institution of it, for the purpose which Christ mentions. If it was made for the benefit of man, this is a good reason why it is continued to the end of time. There are, moreover, new reasons for its perpetual continuance, which have occurred since its first appointment. It was then designed to be a memorial of the creation of the world. After that it became a memorial of the deliverance of Israel out of Egypt. And since that period it has become a memorial of the resurrection of Jesus Christ, and connected with the sacrament instituted to commemorate his death until his second coming.

"To curtail the Sabbath in the beginning and ending of it, is to profane it practically. This profanation has become very common and general. How many consider the Sabbath as the shortest day in the week! They mean to begin it at sun-rise, and to end it at sun-down. They feel themselves completely justified in cutting off from it the evening before and the evening following the Sabbath, and take full liberty to spend either of the two evenings in their own employments or recreations. This is a very gross and criminal profanation of the Sabbath, though the law of the land screens the guilty from human punishment. Others more boldly and daringly profane the Sabbath by spending the whole day in idleness, or laboring, or traveling, or visiting, or in unlawful amusement and dissipation.

"The Sabbath is as inseparably connected with the gospel as it ever was with the law, and must therefore continue as long as the gospel itself continues. There is as much ground to believe in the perpetuity of the Sabbath as the perpetuity of the Lord's Supper. Accordingly, we find none have denied the perpetuity of the Sabbath, but those who have denied the perpetuity of the gospel ordinances. We may be assured, that the Sabbath, which was made for man, will continue as long as it can be of any benefit to man, which will be as long as the human race shall continue in their present probationary state.

"It may be a duty for believers to baptize their infant seed, though it is not commanded in so many words. We have no express command for keeping the first day of the week as the Sabbath. We have no express command for family prayer, and we have no express precept nor example for admitting females to the sacrament of the Lord's Supper. But our brethren make a practice of praying in their families, of keeping the first day of the week as holy time, and of admitting females to the Lord's table. Hereby they practically acknowledge the obligation of performing those positive duties, though not enjoined by any positive precept."

Rev. Robert Walker, of Edinburgh, says, vol. 2, sermon 43, pages 119, 120:—

"Accordingly, we find the law hath received an alteration. The seventh or last day of the week is now become common; and in commemoration of our Saviour's resurrection from the dead, the holy rest is transferred to the first day of the week, which hath ever since been called the *Lord's day*. Whether this remarkable change is sufficiently supported by divine authority, admits of further inquiry. * * * We learn that this was the day on which the apostles and primitive Christians held their solemn assemblies for religious worship. 'When the disciples came together to break bread, Paul preached unto them.' It appears that this was the day on which they laid up their public charity, and contributed to the relief of their needy brethren. In the earliest times, this day was distinguished by the title '*Lord's-day*,' for this appears from Rev. 1: 10, where John informs us that 'he was in the spirit on the Lord's day,' that well-known day, on which He triumphed over death, and which He dignified by His resurrection. It appears, that this change took place in the apostles' days. Though we cannot find any express command, in so many words, yet we have the most convincing evidence that it was either part of the instructions which Christ gave to his disciples before his ascension, or else that it was enacted afterwards by the apostles, in virtue of their authority derived from Christ, and under the infallible direction of his Holy Spirit. God hath remarkably hallowed this day, by many acts of grace done to his people when employed in the religious observance of it. On this day, when 'the disciples were all of one accord in one place,' the Spirit of God descended upon them, insomuch that they were filled with the Holy Ghost.' On the same day the arm of the Lord was graciously revealed in the conversion of three thousand souls. On this day John was inspired with the spirit of prophecy. * * * The change of the day, which is only circumstantial, bears such evident marks of divine authority, as to sufficiently justify the uniform opinion and uninterrupted practice of all the Christian churches."

Will some able divine tells us, by what means they have learned, with Mr. Walker, that those acts of grace, as above quoted, took place upon the first day of the week? We have never been satisfied that such was the fact, from Bible testimony.

Robert Hall says, vol. 3, page 193:—

"The Lord's day is appointed to commemorate the resurrection of our Saviour, at which his kingdom commenced. I shall endeavor to invite your attention to those sources of religious joy which are opened by that event. The event which this day is designed to celebrate, is calculated to afford joy on the following accounts:

"1. On this day the purchase of our redemption was completed.

"2. On this day the character of Christ was illustriously vindicated.

"3. This day afforded to Christ a signal triumph over his enemies.

"4. On this day our Lord gained an everlasting victory over the last enemy, and triumphed over death, in that nature which had always been subject to its dominion before.

"5. On this day we are called to rejoice in that sure and certain prospect which the resurrection of Christ affords to all true believers."

The above are the assertions of a good man, whose fame is among all the churches; but alas! where is the proof that these things are so? Will we be led by the blind?

Hinton, in his History of Baptism, page 251, says:—

"The state in which history is left, is part of the providential arrangement of Him who is head over all things to the church; and had it been the design of Him in whose power it is to overrule all things, to strengthen our faith in infant baptism by the practice of the church in the first and second centuries, he would undoubtedly have taken care that satisfactory evidence should have been at hand. With respect to the observance of the first day of the week instead of the seventh, which is only occasionally alluded to in the New Testament, the most satisfactory evidence exists."

Will Mr. Hinton please give us that evidence that is so satisfactory to him and those to whom he alludes?

Dr. Chalmers says, sermon 10, page 430:

"In the practice of the Christian world, the Sabbath has been moved forward by one day, and the remembrance to which it is now consecrated is a different one from that of the creation of the world. For this change we can find no positive enactment, but we can quote the uncontrolled observance of it down from the period of the apostles' age. We are sure that a practice so early, and so universal, could not have been introduced without the sanction of Heaven's inspired messenger. And mark the limit of that liberty which has been taken with the fourth commandment. It amounts to nothing more than a circumstantial change of day."

And yet we find that Dr. Chalmers was willing to rest satisfied with mere circumstantial evidence, in changing one of God's positive and moral precepts.

W. B. G.

HOW TO BE HAPPY.

I will give you two or three good rules which may help you to become happier than you would be without knowing them; but as to being completely happy, that you can never be till you get to heaven.

The first is, "Try your best to make others happy." "I never was happy," said a certain king, "till I began to take pleasure in the welfare of my people; but ever since then, in the darkest day, I have had sunshine in my heart."

My second rule is, "Be content with little." There are many good reasons for this rule. We deserve but little, we require but little, and "better is little, with the fear of God, than great treasures and trouble therewith." Two men were determined to be rich, and they set about it in different ways; for the one strove to raise up his means to his desires, while the other did his best to bring down his desires to his means. The result was, the one who coveted much was always repining, while he who desired but little was always contented.

My third rule is, "Look on the sunny side of things."

Look up with hopeful eyes,
  Though all things seem forlorn;
The sun that sets to-night will rise
  Again to-morrow morn.

The skipping lamb, the singing lark, and the leaping fish, tell us that happiness is not confined to one place. God in his goodness has spread it abroad on the earth, in the air, and in the waters. Two aged women lived in the same cottage; one was always fearing a storm, and the other was always looking for sunshine. Hardly need I say which it was wore a forbidding frown, or which it was whose face was lighted up with joy.

MOVE ON.

The march of life should never stay—
  All things should onward tend;
Man should not clog progression's way,
  But strive to move and mend.
The waters move in depths of ocean,
  The streams along the dales,
And rivulets with onward motion,
  Through sweet and verdant vales
    Move on!

The clouds move gently through the sky,
  The earth rolls ever on;
Time swiftly in its course runs by,
  And years pass one by one.
Men, too, should strive to follow th[illegible]
  In this their onward way
Permitting naught the tide to stem,
  But ever, day by day,
    Move on

Men may be wiser, if they strive—
  More virtuous, if they will;
And who, within this world, would thrive,
  Must aim at higher still!
Let bigots stand by doctrines old,
  The wise will pass them by;
Weak minds may cling with subtle hold,
  But strong ones valiantly
    Move on!

Like waters rolling to the ocean,
  Down mountains piled on high—
Like clouds forever in commotion,
  That move across the sky—
Will we forever onward press,
  Thus fetterless and free;
And deeming virtue happiness,
  Our watchword ever be,
    Move on!

NEWSPAPER PATRONS.

The thing called patronage is a queer thing. It is very correctly remarked by some one, that it is composed of as many colors as the rainbow, and is as changeable as the hues of the chameleon.

One man subscribes for a paper, and pays for it in advance—he goes home and reads it the year round with the proud satisfaction that it is his own. He hands in an advertisement—asks the price, and pays for it. This is patronage.

Another man says, "Put my name on your list of subscribers;" without as much as having said pay once. He asks you to advertize, but says nothing about paying for it. Time passes—your patience is exhausted, you dun him, he flies into a passion—perhaps he pays you, perhaps not.

Another man has been a subscriber some time. He becomes tired of you, and wants a change. Thinks he wants another journal. Gives it up, and gives you a bad name. One of his papers is returned to you marked "refused." Paying for it is among the last of his thoughts. After a time you look for his account, and send him a bill of "balance due." But he does not pay it—treats you with silent contempt. This, too, some call patronage.

Another man lives near you—never took your paper—it is too small—don't like the editor—don't like its principles—too whigish, too democratic—its leaders too strong, tales too dry, or vice versa, or something else—yet he goes regularly to his neighbor's, and reads it, finds fault with its contents, disputes its positions, and quarrels with type, ink, or paper. Occasionally sees an article he likes; buys a number per quarter. This, too, is patronage.

Another (bless you, it does us good to see such a man) comes and says, "The year for which I paid is about to expire; I want to pay you for another." He does so and retires. This is patronage; but oh, how rare!

Another man subscribes—wants you to give it to him on advance terms; he gets it regularly, reads it carefully, praises it every time he sees you as being a good paper, wishes you success, hopes others will subscribe and encourage it, feels disappointed if it is not issued regularly, and is the first to complain of non-appearance—all this he can do—yet he never dreams of paying, unless you dun him, and then with good promises he will put you off. This, too, is very common patronage.

Is not patronage a curious thing? And in that great day, when honest men get the reward due to honesty, which of those enumerated above, will get the reward? Now, it will be seen, that while certain kinds of patronage are the very life and essence of a newspaper, there are certain other kinds that will kill a paper stone dead. [Halifax Sun.

PAUL ALONE IN ATHENS.

It is his tenderness of affection which first strikes us, when we turn from the manifold wonders of Athens to look upon the Apostle himself. The existence of this feeling is revealed to us in a few words in the Epistle to the Thessalonians. He was filled with anxious thoughts concerning those whom he had left in Macedonia, and the sense of solitude weighed upon his spirit. Silas and Timotheus were not arrived, and it was a burden and a grief to him to be "*left in Athens alone*." Modern travelers have often felt, when wandering alone through the streets of a foreign city, what it is to be out of sympathy with the place and the people. The heart is with friends afar off; and nothing that is merely beautiful or curious can effectually disperse the clouds of sadness. *If*, in addition to this instinctive melancholy, the thought of an irreligious world, of evil abounding in all classes of society, and of evil following everywhere in its train—if this thought also presses heavily on the spirit—a state of mind is realized which may be some feeble approximation to what was experienced by the Apostle Paul in his hour of *defection*. But with us such feelings are often *morbid* and allied to discontent. We *travel* for pleasure, for curiosity, for *excitement*. It is well if we take such *depressions* thankfully, as the discipline of a *worldly* spirit. Paul traveled that he *might* give to others the knowledge of *salvation*. His sorrow was only the cloud that kindled up into the bright pillar of Divine presence. He ever forgot himself in his Master's cause. He gloried that God's strength was made perfect in his weakness. It is useful, however, to us to be aware of the human weakness of that heart which God has made strong. Paul was indeed one of us. He loved his friends, and knew the trials both of anxiety and loneliness.

The Sabbath Recorder.

New York, July 26, 1855.

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HONESTY IN RELIGION.

We never had any sympathy with those who profess to be alike friendly to all denominations of Christians. We doubt the honesty of such professions. When a person attaches himself to a Presbyterian, or Methodist, or Baptist church, we take for granted, in the absence of all proof to the contrary, that he acts honestly in so doing. We understand him to enter into such a connection, not as a mere matter of convenience, but because, in his opinion, the Word of God [illegible] him. In other words, we suppose [illegible] is a Presbyterian, he continues [illegible] cause the church of the New [illegible] appears to him to agree more nearly with a Presbyterian organization than with any other. If he is a Methodist, it is because a society organized according to the Methodist platform seems to him to be the counterpart of what is set forth in the New Testament. Or if he is a Baptist, it is because the church of the Scripture appears to be, to all intents and purposes, a Baptist church. If, therefore, he is what he professes to be, a lover of God's truth, he cannot love all these different organizations alike. His preference must be, decidedly, for the communion to which he belongs.

Our suspicions are always excited, when a person of different communion from ourselves comes along, and endeavors to ingratiate himself, on the ground that he knows no difference between one denomination and another—that they are all alike dear to him; for we cannot believe him to be honest. Yet we have not unfrequently met with such persons. Indeed, it has not been a thing of very rare occurrence, that a minister of the gospel identified with the observers of the first day of the week has been seated in our pulpits, on the Sabbath-day, and to manifest his accommodating spirit, has introduced his services with

"Another six days work is done,
Another Sabbath is begun,"

or some other hymn equally expressive of our peculiar sentiments; as if he would thus show that he loved the Sabbath as well as the "Lord's-day," and that he could fellowship our views as readily as those of the people to whom he belonged. Such a time-serving spirit always excites our loathing. We would rather, a hundred times, that a man would tell us plainly that he considers us in error, and would undertake to lead us out of it. For then he would, at least, show his sincerity, and if he accomplished nothing else, he would commend himself to our regard as a man who was determined to do right as far as he had knowledge. At all events, if he does not choose to involve himself in controversy, he can hold his tongue, and not pretend to be our friend, while his constant practice shows him to be in fellowship with those who oppose us.

For our own part, we make no loud profession of fraternal feeling for other persuasions. Our life, our preaching, our writings, are evidence enough of what we like and what we dislike. We observe the seventh day of the week as the Sabbath, because we honestly think the Word of God requires us to do so. The Sunday observance we believe to be unauthorized by the Scriptures—a mere tradition of men, and therefore to be repudiated. We are perfectly willing to preach the gospel on Sunday, as we are on any day; but when we are introduced into a pulpit that keeps the first day of the week, and are caught giving out the hymn,

"This is the day the Lord hath made;
He calls the hours his own,"

or any other hymn that emphatically breathes out Sunday theology, then let our friends rebuke us for our inconsistency.

Certainly, we love what we can see of divine truth in all other denominations. Keeping those points out of sight in which they differ from us, we can heartily fraternize with them. We love to hear the ministers of other orders preach. Many times, the sermons of Presbyterian, Baptist, Dutch-Reformed, and other ministers, have furnished food for our soul. We doubt not they are accomplishing much good; perhaps far more, even proportionally, than the ministers of our own denomination. At the same time, we must say, that all those church organizations which involve a repudiation of the Bible Sabbath, and the substitution of another institution in lieu of it, are not the objects of our admiration. We have no love for them *as such.*

This denominational spirit may be carried to an extreme, and we believe that many of our brethren have laid themselves open to censure on this ground. Bigotry is hateful, wherever it may be found. But in the present condition of the Christian world, it is impossible to discharge our whole duty to the God of truth, without evincing something of a decided leaning to that form of doctrine which appears to harmonize most perfectly with the Scriptures. T. B. B.

Home Missions.—Rev. Mr. Clarke, the Secretary of the Massachusetts Home Missionary Society, preached recently at the Congregational Church, Jamaica Plains, and stated some interesting facts in relation to the progress of the work of Home Missions. Sixteen years ago there were 665 missionaries employed; now there are 1032. Then there were 160 in the West; now there are 537 there. Only fifteen then had gone either west of the Mississippi or north of the Illinois; now there are between two and three hundred there. Sixteen years ago, $78,000 were raised for Home Missions; last year $180,000 were raised. There were then eighty feeble churches in Massachusetts depending on charity; now there are only thirty-eight. Never did the field of Home Missions present a more cheering prospect than at the present moment. In closing his remarks, Mr. Clarke stated that the Treasurer of the Massachusetts Society had received within the last week a donation of $5,000 for the use of the Society, from an unknown individual, who had taken such pains to conceal any knowledge as to who he is, that it will be forever impossible to ascertain. That is the largest sum ever given by one individual to this object, either at Boston or New York.

"STATE OF THE DEAD"—NO. 6.

Resurrection of the Body.

It will be remembered, that the occasion of my first strictures on Bro. B., was his declaration, (Feb. 15th,) that God recompensed his creatures in a future state according to the course of nature, and that it would not in any case require a miracle to bring man into a state where he could be recompensed; and then admitting that a miracle would be necessary in order to raise the body in the resurrection, so that the body and soul might be rewarded together. My stricture consisted in saying, that I thought Bro. B.'s views were antagonistic to each other, inconsistent, discrepant. Bro. B. has since endeavored to sustain his position, as consistent with itself, by showing that the mediation of Christ so modified the Divine government as to require additional reward in the future state. Admitting such to be the case, I cannot see how he has extricated himself from the dilemma. For, if man possesses a natural capacity of being rewarded or punished according to his works, (as Bro. B. admits he does,) according to the course of nature, why, it may be asked, does God resort to a miracle for the purpose of introducing the great day of accounts? And if men can be recompensed according to the course of nature, previous to this miracle of the resurrection, and without its taking place at all, why is it resorted to? *If it will not require, in any case, a miracle to bring man into a state of recompense,* can Bro. B. tell us in *what case* it will require a miracle? If Bro. B. knows from experience that man has a *natural* capacity of being rewarded for virtue and punished for vice, and that God does recompense his creatures according to the course of nature, how does Bro. B. know that even the resurrection of the body is not according to the course of nature, and therefore not a miracle? If Bro. B.'s resurrection theory requires a miracle in order to recompense the holy, how could he have thought that it would *not in any case* require a miracle in order that man be recompensed? Therefore, although man has such a natural capacity as not to require a miracle in any case, in order to his being recompensed, yet he does require a miracle in order to his whole being being recompensed. Such I understand to be the dilemma in which Bro. B.'s theory involves him.

But why does it so involve him? I answer, that it is necessitated by Bro. B.'s view of the resurrection of the body. Bro. B. assumes, that such is the nature of the resurrection of the body, as thus to require a miracle for its accomplishment. And yet Bro. B. assumes the transit of the soul from time to eternity without a miracle, and even that the soul can be fully recompensed in eternity according to the course of nature, and not by miracle. Can Bro. B. show that there is any more necessity of a miracle in the one case than in the other? As Bro. B. has assumed, that man has a natural capacity, as to his soul, to exist after natural death, and be recompensed according to the course of nature, but that the body has not, I wish he would give us his reasons and proofs.

April 5th, Bro. B. asks me, "How could the body be punished for its transgressions in a future world, *if it should never reach that world,* or how can the body be punished *hereafter,* if it should never be raised from the dead? I will ask Bro. B., how the soul could be recompensed in a future state, if it should not reach that state; or be recompensed hereafter, if it never rises from the dead? I am well aware, that in the case of the soul, Bro. B. assumes the course of nature as fully adequate; while in that of the body he resorts to miracle. But I think Bro. B. has not proved the last; I must, therefore, wait until he becomes more definite concerning that point.

April 5th, Bro. B. says he is not a little perplexed as to what Bro. G.'s theory of the future life is. I am equally perplexed as to what Bro. B.'s theory of the resurrection is, as well as of the soul in its intermediate state. For he says, "The soul may not be able to put forth its powers in another world and hold intercourse with and gain a knowledge of that world, without some kind of medium by and through which to operate;" and that such medium will be ready the moment that our earthly house of this tabernacle is dissolved. I wish Bro. B. would tell us what that medium is. I think, therefore, as Bro. B. has assumed a miraculous resurrection of the body, it is but right he should so elaborate that point as that we may be able to finally understand what his view is. Does Bro. B. believe in the resurrection of the identical material body which was buried at natural death, or some one of the many different atomic bodies which the soul inherits during its natural life? Or does he believe that when the earthly tabernacle is dissolved, the soul will come in possession of a house from heaven? Or that God will give the soul a body, as it may please him? Or does he believe with Paul, that the body sowed is not the body which shall be, and that there is a spiritual as well as a natural body?

I trust Bro. B. will yet explain himself. I wish to have him give his views fully before I do mine, in order that I may be able to correct my own by his, if I find myself in error. For I can cheerfully accord to my brother more thorough mental discipline, more and deeper research, and a more enlarged experience. And I have entered on this review with an earnest desire to ascertain the truth; and I hereby express my thanks to Bro. B., for the patient elucidation thus far of his views. Let us therefore prove all things, and hold fast the good and the true. I know some are opposed to discussion and investigation. But I also know, that there are many who are seeking after light; and from communications, both verbal and written, I am assured, that the subject under consideration is exciting deep interest. Truth, I admit, is always the same; yet our approximation to a discovery of it is quite relative. Many dogmas of theology, once thought to be immovable as the pillars of heaven, have vanished before the sun of truth. And it would not be a matter of wonder, that many more should experience the same fate. "Lord, open thou mine eyes, that I may see wondrous things out of thy law." S. S. G.

LETTER FROM NATHAN WARDNER.

Shanghae, April 6th, 1855.

To the Corresponding Secretary of the Seventh-day Baptist Missionary Society:—

As Bro. C. informed you, in his letter of last mail, of the re-taking of Shanghae, and accompanying circumstances of much importance, I will only make a few extracts from my journal of later date; though I may repeat some things which he wrote, as I did not see his letter.

On the 19th of February, soon after the city was taken, I went in, and happened round by Ng-hong-jaw just in time to rescue the wife of our next door neighbor. It appeared that a rebel had been found in her house, on which account a party of imperial soldiers were assembled, and had got a chain around her neck, and her hands tied, and had commenced the work of torture, by hacking her hands with their knives, demanding of her to deliver up the treasure, which they supposed was concealed there, threatening, if she did not, that they would serve her as they had done the rebel, taking it for granted that she was either his wife or his accomplice, although her own husband was present, who had just returned from the country, claiming her as his, and pleading earnestly that her life might be spared. She protested her innocence, and declared that this rebel forced his way into her house in spite of her and against her wishes. Seeing they were disposed to proceed to bloodshed, I ventured to interfere, assuring them that I had no disposition to contradict their statements, concerning the truth of which I knew nothing, but that I was acquainted with that family, who had lived there for years before the city was taken, and had never heard anything against them as citizens. As to her being the wife of a rebel, I had nothing to say, further than that her husband stood there before them. That a rebel should take shelter in her house to save his life, was nothing strange, and that it could not be expected that a lone woman could resist an armed man; and that, instead of proceeding upon mere suspicion to add to the sufferings which the innocent people had already endured from the hand of those who had lately held the city, they ought rather to treat them with compassion; that I myself had witnessed the barbarity of the latter, and the sufferings of the former, that were horrible to think of; and entreated them not to imitate the example of such lawless desperadoes by inflicting undeserved suffering upon a defenseless female, who had been so unfortunate as not to be able to get out of the city while their enemies held it. After a little conversation among themselves, they released her, and have not troubled her since.

After order had been restored in the city, the imperialists proceeded to empty all the rebels' coffins, and it is said they found several tens of live rebels thus concealed. Even lifeless bodies were most shamefully treated, doubtless to strike terror into the minds of the people, and also with an idea of tormenting the spirits of the dead, which they imagine linger about the body, and behold what is going on. The poor inhabitants, who had been employed by the rebels as cooks, servants, &c., they punished by hamstringing them, thus rendering them cripples for life. I have seen two who had been thus maimed, one of whom was sitting by the door of the magistrate's office, with his blood yet fresh upon the pavement. His only offense, he said, was cooking rice for a rebel as a means of support.

For a while, when the city was first taken, the authorities distributed rice to the destitute, at different locations. As soon as this was noised abroad, (and such news does not travel very slowly here,) the beggars flocked in by droves from the surrounding country, all pretending to be the unfortunates of Shanghae, each having a sad tale to tell about the rebels plundering and destroying their houses, and how long it had been since they had taken any food, &c., &c. Strange to say, the old beggars who were left in the city, many of whom have appeared to be on the point of starvation ever since we have been in Shanghae, came out alive and as flourishing as ever, though hundreds of the industrious, who were formerly in comfortable circumstances, starved to death.

On the 10th of March, Sabbath, we collected our households and a few of our neighbors at Ng-hong-jaw, for worship. On our way home we met two literary men, to the first of whom I offered a tract, which he scornfully refused, and when his companion accepted it, he turned round and tried to persuade him that it was a bad book. I asked how he could know it to be a bad book without reading it? He made me no reply, but repeated the assertion to his associate, and added, that it taught incendiary sentiments, which were subversive of government. This reminded me of the cold reception we met last winter, in our attempts to distribute tracts in the imperial camps, when we were even refused admittance into some of them. We were told at the time, that the imperialists attributed the insurrectionary movements now going on in China to the influence of foreign books. Should Tae-ping-wong finally fail of success, all toleration of Christianity will most likely be withheld as far as possible, and a bloody persecution follow.

We get but little news of late from the interior. The course pursued by the French in Shanghae, may perhaps be an indication that success is likely to turn on the side of the ruling power, as they are the tool of Catholics, who have their emissaries or spies scattered all over the empire, who of course keep them well informed in regard to facts and probabilities; and it seems always to be their policy to keep or make friends with the strongest party. The last *Pekin Gazette,* however, seems to indicate, that the patriots' power is not destroyed yet, if it is much weakened.

Bro. C. has probably informed you, that I have been repairing the house and chapel in the city, with the view of making it my place of residence, and that I have advanced to him most of the money I have received for my house, to pay up his debts and stop interest. On the 15th of last month, we moved for the tenth time within the last two years. I hope we may be permitted to remain here long enough, at least, to get a little rest. The expense of repairing this house and chapel, exclusive of my time, amounts to about eighty dollars.

On the 17th, Sabbath, we felt a slight shock of an earthquake, accompanied with a peculiar rumbling noise, resembling that of a train of cars.

On the 26th, my teacher, Chong-seen-sang, left, with the expectation of never returning. Consumption seems to be fast sifting out the sands of his existence. He appears to be in a very gratifying state of mind. "Death," he says, "has no terrors for me—my trust is in God; if it be His will that I live, I am willing to live; if not, I am willing to die." He used to speak with tears of the stubborn unbelief and wickedness of his wife and children and other friends, and expressed a hope that, by exhorting them with his dying breath, and showing them that a Christian can die with more resignation, and with more joyous prospects, than a heathen, they might be induced to believe. He was intending to write once more to his American brethren, but his strength failed so rapidly, that he felt the exertion would be too much, and left it for me to express his feelings for him. Although he has formerly shown himself not to be beyond the influence of human infirmities, and has at times caused us much solicitude and sadness, yet I have seen in him stronger evidences of a renewed heart than in any Chinese convert I have yet met with. He is the only one I ever knew to weep over his sins. The assurance I feel of his acceptance with God is a thousand fold reward for my poor labors and light sufferings. The thought that I may one day embrace him on the bright side of Jordan, gives me a thrill of joy which I am sure no monarch's crown could impart.

Since writing the above, I have received a note from Chong, in which he writes as follows: "I have been confined to my bed ever since I reached home. But notwithstanding the pain I suffer, I can clearly realize my sinfulness, and pray to my Heavenly Father for forgiveness. I am at present a little better. *Now,* my wife, my son, and my daughter, unite with me day and night in prayer to God that He would pardon my transgressions and preserve my life. My physician now speaks confidently that I shall not die. I desire you to pray God for me, that my needful wants may be supplied."

Last Sabbath we opened our chapel for the first time for public preaching, but had moderate congregations. Last First-day, Mrs. W. opened her girls' school, with tolerably fair prospects. Her earnest prayers for the last eight years are now beginning to be realized, though the answer has been long deferred. I am making an effort also to start a school of boys at Sea-jaw-du, but it is yet uncertain how I shall succeed. I am also laboring to secure a suitable piece of ground on which to build another small chapel. To me it seems VERY DESIRABLE that we be enabled to preach the word more frequently and extensively than is possible for us to do with only this chapel, located as it is. And now seems the most favorable time for securing building lots.

As ever, yours in the good cause,

N. Wardner.

Explorations in Africa.—Most interesting intelligence has just been received by the London Missionary Society from its devoted African laborer, Robert Moffat, whose enterprise has carried him again far into the interior of the savage continent in which his work lies. Though restrained during part of his journey by the jealousy of one of the chiefs from preaching to the barbarians whom he visited, he still found many precious opportunities of commending the truth to his sable fellow-men, and thousands who never had heard before the name of a Saviour, have thus been invited to the cross. He returned to Kuruman in December last, with his health materially improved, rejoicing in the enlarged field of missionary enterprise which he sees opening in this wide waste region of the world.

JUDGE LYNCH IN JANESVILLE.

From a Business Letter, dated Milton, Wis., July 12, 1855.

If you have not been informed relative to the above, perhaps a brief statement of the facts in the case would be interesting to your readers. On the 16th of June last, a man by the name of Algar was brutally murdered, and robbed (on the road leading from Janesville to Milton) of about six hundred dollars, by a man named David T. Mayberry, who had seen Mr. Algar receive the above sum at Beloit. Mayberry, on pretence of traveling the same road with Algar, asked permission to ride with him, which was granted. Stopping at Janesville, Mayberry purchased a hatchet. They then resumed their journey together, and when about four miles from Milton, Mayberry rose in the buggy and struck Algar three times on the head; then, taking the lines, drove a few rods from the road, and threw him out. Algar revived sufficiently to plead that his life might be spared for the sake of his wife and children, (seven in number;) but his throat was immediately cut from ear to ear, and he was brutally stabbed besides, his pockets rifled, and he stripped of his clothing, and left. Mayberry then, taking the horse and buggy, went to his home in Illinois. He immediately revealed the whole transaction to a Mr. McComb, a supposed friend. McComb informed the authorities, and Mayberry was arrested forthwith. He was then brought to Wisconsin on requisition. The Circuit Court of Rock County being in session, he was put on trial, the Hon. James R. Doolittle presiding; and on the 11th inst. the jury brought in a verdict of guilty. When removing him from the court-house to the jail, an attempt was made by the citizens to kidnap him, (the death penalty having been abolished by the legislature of this state,) but the attempt was foiled, and he safely lodged in jail for the night. On the 12th inst., (to-day,) he was taken to the court-house to receive his sentence, which was confinement in the State's-prison for life, twenty days in each year solitary confinement, on bread and water, also five days in each month. To-day, at two o'clock, he was taken from the court-house, and when he reached the yard, was lassoed by a man on horseback, but the rope was cut by the authorities. Again and again he was re-lassoed, and as often the ropes were cut by the officers; but he was finally wrested from their custody, and hanged on a tree near the court-house until dead. Thus terminated the life of a cruel murderer; and at his death the outraged feelings of the community were avenged, be it right or wrong. A. D. Bond.

THE SUNDAY IN ENGLAND.

A bill to promote "the better observance of the Sabbath," so called, introduced by Lord Robert Grosvernor, has been before the British Parliament, but had to be withdrawn in deference to "the people." It seems that the bill was so framed as greatly to restrict the Sunday amusements of the common people, but not materially to embarrass those who were able to take their amusements in a genteel way. During the week previous to Sunday, June 24th, placards were posted throughout London, inviting the people to visit Hyde Park on that day, and see how the aristocracy keep Sunday. The result was, that large numbers assembled, and when the carriages in which the gentry were taking their airing passed, the occupants were in several instances saluted with groans, and advised to go to church instead of "desecrating the Sabbath" after that fashion. In the course of the following week other bills were posted about the city, inviting another gathering in Hyde Park, on Sunday, July 1st. The assemblage on this occasion was larger than on the Sunday previous—estimated at 150,000. A few carriages appeared, and were received as before. Then upon a large body of policemen rushed from their place of concealment, and after making pretty free use of their clubs, arrested a part of the crowd, and "tranquility was finally restored." Of the transaction, and what followed it, the London *Times* of July 3d has the following notice:—

> The Londoners have thrown out Lord Robert Grosvernor's bill for the Better Observance of the Sabbath, without any of those dilatory proceedings which render Parliamentary deliberations so tedious to the bystanders. We have fallen back upon the customs of our Anglo-Saxon forefathers, who, in the last resort, assembled on some open plain, overruled the resolutions of the notables, and decided without appeal by the acclamations of the whole tribe. *Hyde Park on Sunday was the Champ de Mars of the English race,* and there, in the afternoon of that day, it was solemnly decided that the Sunday bill was not to pass, and that if Lord Robert Grosvenor persisted in running counter to the wishes of the people, *he had better retire for a season into some secluded and rural residence.* To do him but justice, he had the sense, at the eleventh hour, to take the hint in good part, and withdrew the bill. Now, the result obtained has just been as follows: The House of Commons has been driven from a course which they had deliberately adopted by the voice of a mob, and what is worse is this—*the mob were in the right, and the House of Commons in the wrong.* The next point is, that a scene of riot and confusion took place in the heart of the metropolis on a Sunday afternoon, that many of the Queen's subjects were most brutally handled by the police, and all because a foolish lord persisted in pressing on a foolish bill. One might have thought that here was the 10th of April come again, with the exception of the special constables, for no special constable would have accepted a truncheon in such a cause. Finally, incalculable mischief has been done by stirring up jealousies and heartburnings between the various classes of society. Contempt and hatred towards the law-givers pass rapidly into contempt and hatred of the law. A man of discretion and sound judgment would have seen at a glance, that this was not one of the occasions on which men will listen to anything, even to reason.
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> The bill, however, is withdrawn, as may be seen by our Parliamentary report of last night. Lord Robert Grosvenor admitted that he was "in a most awkward predicament,"—which, no doubt, he is. He went on to say that his measure interfered with no man's recreation or religious convictions, but that, as it had been made the subject of misrepresentation and ridicule, and had caused much irritation, he was desirous of withdrawing it. Lord Robert Grosvenor, if he be a reasonable man, should admit a suspicion into his mind, that perhaps his bill was not exactly calculated to promote the end he had in view, since the persons for whose benefit it was intended revolted so violently against its provisions. Hyde Park on Sunday afternoon was certainly not filled with grateful citizens; on the contrary, not only were loud outcries raised against the particular measure, but indignation was expressed against the order to which Lord Robert Grosvenor belongs. They have him to thank for such a conclusion. The upper classes of this country are quite innocent of any participation in Lord Robert Grosvenor's legislative labors, but the people refuse to examine so closely into the niceties of the question. They only see that the upper classes are making laws which will interfere with their actions and with the exercise of their free will on every Sunday throughout the year. They see, moreover, that the day which they are called on to observe with such Puritanic strictness, is devoted by a very large section of the persons who pass the restrictive laws, to purposes of amusement and dissipation. After all,—and we appeal to Lord Robert Grosvenor's own candor,—must not a Sunday bill stink in the nostrils of an unshaved, hungry, exasperated artisan, who has been debarred from procuring any little comfort on the Sunday, save at hours most inconvenient to him? The best thing which can be done is to leave the question alone altogether—certainly for a time—for the people have been irritated beyond measure by the follies of these Sabbatical legislators. Lord Robert Grosvenor, complains that he does not like to be mobbed and bullied out of his bill; neither do the mob like to be bullied and "Grosvenored" out of their Sunday. One thing we promise him—that if he will leave the mob alone, they certainly will not interfere with him.

"THE FOURTH" AT MILTON, WIS.

Under date of Milton, Wisconsin, July 5th, we find in a Milwaukee paper the following notice of the Anniversary of Milton Academy:

> "The closing exercises of the Academy, and the celebration of the Fourth, passed off quietly and peaceably, and a glorious day it was at Milton. At an early hour the people began to pour into our town by cars and by carriages, and at 9 o'clock the procession extending far through the town marched to the grove, led by the Whitewater Band; and at 10 o'clock the exercises of the Academy commenced, consisting of orations, essays, discussions, and the reading of a paper, which were listened to by not less than 4000 people with profound attention.
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> "In the afternoon, the audience again assembled, with increased numbers, when, after the reading of the Declaration of 1776, by Prof. O. Allen, of Milton, S. M. Booth, of Milwaukee, delivered one of the very best orations of the day and age, the people all listening with the most intense interest and profound silence. Better order never prevailed in so large an audience."

The following notice of Mr. Booth's address we find in the *Whitewater Gazette*:—

> We cannot give, for want of space, any considerable report of the address, but will content ourselves for the present with a mere outline. The orator based the great obstructions to the welfare and happiness of a country upon the grounds of Ignorance, Intemperance, and Slavery. Under the first division, he laid particular stress upon the support and encouragement of our Common School System, giving it the first place in the care of the State, as the great remedial of ignorance, and consequent protection against crime. Under the second division of his subject, Intemperance, he alluded briefly to its constant increase, laying down the position, that total abstinence is the only temperance, and citing the attention of the audience to the fact, that 300,000 graves are the monumental proofs that the traffic in Liquor is leagued with death, and with hell is at agreement. He said that the principle of Prohibition was recognized years ago by the General Government prohibiting the sale to Indians. On the third head—slavery—Mr. Booth stated, that he should not be governed by what he thought his audience would like to hear, but should say what they ought to hear. Our Government's chief object has been to promote Slavery. That Slavery makes *man*hood *thing*hood. He here entered into an argument in proof of the moral wrong of Slavery, and in connection therewith the political wrong. The doctrine that any State has a right to establish Slavery, he considered rankest heresy. Governments cannot take away the inalienable rights of the people; they can only protect these rights, protect the weak against the strong, the humblest as well as the greatest. He alluded to the fact that the Slave Trade on the high seas is piracy—that kidnapping on the coast of Guinea was the first link, transportation over the sea the second, sale in the southern slave marts the third, and the commerce carried on between the dealers of the South the fourth, in a chain where each successive transaction carried with it all the enormity of crime of the one preceding it, around which church and State have thrown their fostering and protecting power. He discussed the principle of trial by Jury, the boasted right of Americans, and stated that it was fast becoming subverted, by denying to the Jury the right of being judges of the law as well as of fact, showing that if the law was dictated to them by judges, they would not even be judges of fact, and verdicts be compelled upon partial evidence. He closed with a

short but beautiful appeal to the youth, alluding to their bright visions of the future, remarking that experience taught us the fact that wishing would accomplish nothiug—that we must work, be industrious, and with honesty of purpose and integrity of character we could not fail. The address was listened to throughout with earnest attention, and repeated demonstrations by the audience.

The ground was admirably selected, the platform being placed upon the lowest ground. All together, the celebration was worthy of the day it commemorated, and we returned to our home, satisfied that we never passed a pleasanter or more profitable "fourth." We did not see a drunken man in Milton!

ALFRED ACADEMY.

The following is the Order of Exercises at the Eighteenth Anniversary of Alfred Academy and Teachers' Seminary, held on the 4th of July inst.:—

Salutatory Oration,	Mr. J. R. Armstrong.
Salutatory Essay,	Miss I. Sellan.
Declaration of Independence,	Mr. H. C. Johns.
Excelsior,	Mr. J. W. Gillette.
Beauty,	Miss H. E. Scott.
Spirit of the 19th Century.	Mr. R. T. Baker.
The Immutability of Right,	Mr. B. H. Brasted.
Historia, (Spanish,)	Mr. Y. P. Carreno.
Dignity of Labor,	Miss E. Wright.
The Lower Deep,	Miss M. A. Seely.
Difficulties opposed to the Scholar,	Mr. H. S. Almy.
Progress and Claims of this Republic,	Mr. S. A. Holt.
De Antiquis Literatum Monumentis, (Latin,)	Mr. D. D. Waldo.
Slavery,	Mr. A. Wheeler.
Accomplish your destiny,	Miss C. A. Babcock.
Die Vortheile der Freundschaft, (German,)	Miss S. A. Dickenson.
King Alcohol,	Mr. W. V. Perry.
New England,	Mr. S. R. Maxson.
The Student's Mission,	Mr. J. Stillman.
The World's Mirror,	Mr. R. Dennis.
Something New,	Miss L. F. McQueen.
Head and Heart,	Miss J. A. Staunton.
Homeros, (Greek,)	Mr. D. F. Stillman.
Free Schools,	Mr. E. Burdick.
Power of Association,	Mr. J. Walbridge.
Earth and Heaven,	Mr. J. H. Vanallen.
Earth's Pilgrims,	Miss M. A. Fenner.
La Royauti, (French,)	Miss C. Beard.
Europe present and future,	Mr. A. W. Crandall.
Knownothingism,	Mr. D. D. McGibbany.
Learning and Religion,	Mr. T. E. Stillman.
Prepare for the Conflict,	Mr. S. G. Nye.
The combat deepens—on, ye brave,	Mr. D. B. Maxson.
Heroism, false and true,	Miss H. M. Thomas.
Creation's God,	Miss S. A. Brown.
The Rich and the Poor,	Mr. J. B. Cassoday.
Valedictory Essay,	Miss J. A. Maxson.
Valedictory Oration,	Mr. J. W. McNeil.
Address to the Graduating Class,	Prof. Daniel D. Picket.

Open air Preaching.—A correspondent of the *Watchman and Reflector* says that the missionaries of the London City Mission held 1,804 open air services during the last year, at which the average attendance was 102. The attendants were mostly idlers, who but for these services would not have heard the word of God preached.

Greenwich is a place of great resort on Sunday for London pleasure takers, and here the attendance was usually from 600 to 1000 persons. As the congregations were for the most part composed of persons from a distance, the good resulting from these services is not fully known, but many interesting cases have come to the knowledge of the missionaries. Four persons in one family were led to a regular attendance on public worship, and to a deep concern for their spiritual welfare, and cases are known in which females allured their husbands to walk in the park, and thus led them under the sound of the Gospel. Many Roman Catholics have attended these services, and have thus had an opportunity of hearing the pure Gospel.

The audiences have usually been orderly and attentive, these efforts being kindly received, and appreciated by those for whose benefit they are made. Opposition has seldom been manifested, and where it has been offered, it has usually been productive of good, as it has enlisted the sympathies of the people on behalf of the missionaries. These open air services have attracted so much attention, and have accomplished so much good in the two last years, that it is intended to pursue the same course during the present summer.

The Methodists in France.—A Methodist minister laboring in France, after describing, in a letter to this country, the various vexations encountered from the public functionaries, exclaims in bitterness:—

"Can it be well imagined, that such a state of things as I have described, really exists in civilized France—the land of revolutions and a pirations. Alas! this land is still the land of the shadow of death—a land full of infidelity, of Popery, and of irreligion. Hitherto, we, as Methodists, have not suffered to the same extent as our brethren of other societies. But our turn may be near. We had hoped to obtain authorization for our closed chapels, but have been refused. We must proceed, and look up to God. We feel encouraged; and truly, why should we be downcast? We have kind, sympathizing friends abroad, doors of usefulness at home, and, above all, fine spirits, energies, and the eternal arms of mercy and of love around us. Nor dare we flinch nor fly. No, we cannot, and, by God's blessing, we will not! Pray, pray for us, and for France!"

Churches in New York City.—A writer in the New York *Observer* states that there are 29 Baptist Churches in this city numbering 3,383 communicants, 8 Congregational Churches, with 1,050 communicants, 53 Dutch Reformed Churches, with 4,866 communicants, 5 Lutheran Churches, with 3,048 communicants, 35 Methodist Episcopal Churches, with 8,452 communicants, 48 Presbyterian Churches, with 14,947 communicants, and 38 Protestant Episcopal Churches, with 8,160 communicants. This makes an aggregate of 196 Churches, when there should be at least 300, if a place of religious worship were to be provided for all the inhabitants.

Missionary from India.—Rev. Jeremiah Phillips, the first missionary to India of the Free Will Baptist Board, has just returned home on a visit on account of impaired health, after a residence of twenty years in Orissa, in Southern India. In addition to his labors among the Hindoos, he has reduced the language of the Santals to writing, and translated portions of the Scriptures for their benefit. These Santals are supposed to be the descendants of the aboriginal inhabitants of India, who were driven to the jungle by the Hindoos when they took possession of the country, and have never had a written language.

RELIGIOUS INTELLIGENCE.

The Presbytery of New Castle—Old School—have undertaken the establishment of a school for the thorough training of colored men for the ministry, teaching and other departments, to be called the Ashmur Institute. The school is located at Chester County, Pennsylvania, and in the midst of a dense Presbyterian population. A charter conferring ample powers upon the Board of Trustees, has been granted by the Legislature of Pennsylvania. The necessary buildings are under contract, and the Institution will open as soon as these are ready for use.

Sardinia contains a population of a little less than five millions. It is therefore a small kingdom. It has, however, a large ecclesiastical establishment. This, which is popish, consists of 7 archbishops, 34 bishops, 860 cannons attached to bishoprics, and 4,267 parishes. There are 71 Religious Orders, with 604 houses, containing in all 8,563 monks and nuns! The year's revenue of the Church establishment is seventeen millions of francs, or about $3,400,000, and the capital from which it is derived about $80,000,000 An attempt is making to throw off a part of this incubus.

Rev. J. R Graves, editor of the Tennessee Baptist, has lately been mulcted in the sum of $7,500 for the publication of a libel. Mr. Graves states that the article containing the libel was sent to the paper and inserted while he was absent attending a protracted meeting; that he himself never read it until some months afterward, when he heard that a prosecution for libel had been commenced. The prosecutor is a Methodist preacher by the name of Jones, who, it is said, had threatened to break down the Tennessee Baptist.

Gerard Hallock, of New Haven, Conn., one of the editors of the *Journal of Commerce*, has loaned to the New School Presbyterian Church in Nashville, Tenn., twenty-five hundred dollars, at six per cent. interest, for five years, and taken a lien upon the property to secure himself. The sum will enable them to retain their house of worship, and the Southern Aid Society has given them four hundred dollars to aid in supporting a minister.

Samuel McDonald, a wealthy citizen of Baltimore, who died recently, leaving a fortune of $600,000, has bequeathed to the Second Presbyterian Church of that city $8500; to the Maryland Bible Society $2000; to the Baltimore Manual Labor School $1000; to the Maryland Tract Society $1000; to the Maryland Colonization Society $1000; besides various smaller bequests to charitable and benevolent purposes.

The men on board of the frigate Independence, stationed on the Pacific, received an order some time since, requiring them to labor on Sunday. The Chaplain, in one of his sermons, spoke against such labors, and as a reward Commodore Marvin ordered him to desist from preaching. The chaplain, it is said, is coming to Washington to have the question decided.

Rev. I. J. Roberts, for many years a Baptist Missionary to China, claiming to have been the teacher of the insurgents, was dismissed, two years since, from the service of the Southern Baptist Board of Missions, on account of imprudence and misconduct. The late General Convention decided, not only that the Board had acted wisely in dismissing Mr. Roberts from its patronage, but they were only astonished at their singular forbearance in the premises.

The American Sunday School Union has employed for terms varying from one to four months each, no less than 256 student missionaries in the prosecution of its labors; they came from thirty different colleges and seminaries, and through their efforts 909 Sunday schools have been organized, and 1545 others have been visited, supplied with books, or otherwise aided.

There were present at the last meeting of the Mass. Gen. Association of Congaegationalists, several venerable ministers, among whom were Rev. Payson Williston, D. D., aged 91; Rev. T. M. Cooley, D. D., aged 83; Rev. Heman Humphrey, D. D., aged 77; Rev. Dr. Allen, 72; Rev. Dr. Woodbridge, 70.

It is stated that Sir Samuel Morton Peto, the Treasurer of the English Baptist Missionary Society, gives away annually, from his own resources, about $170,000. The greater portion of this is devoted to the building of churches. He must have a large income, and, what is better still, a large heart.

The Baptist Memorial reports three thousand three hundred and sixty-eight baptisms, twenty-five churches constituted, five deaths of Baptist ministers, fourteen new church edifices, and sixteen ordinations, in various sections of the Union, during the month of May.

Vermont must have a remarkably moral and law-obeying population, for it seems that the jails of that State average only three occupants each. Three are entirely empty, two have but one prisoner each, two others have four each, one has six, and another seven.

The total amount of contributions to the American Board from the churches in Boston this year, including the contributions received at the united monthly concert, is $26,488 30. The amount last year was $24,532 13, showing an increase, notwithstanding the dull times, of nearly $2,000.

The Library of Rev. Wm. A. Thompson, late of Port Byron, Ill., has been donated by his widow, Mrs. H. B. Thompson, to Iowa College. It numbers 412 volumes, and is a valuable addition to the library of that College.

The salary of the Professors in the Theological Seminary at Princeton, was fixed at $2200 by the General Assembly of the Presbyterian Church, at its late session in Nashville.

The income of the Toronto University and Upper Canada College, as reported to the Legislature, amounts to $75,200 per annum.

A New Methodist College, it is stated, is to be established in Troy, N. Y., for which $100,000 has already been secured.

Rev. Mr. Parsons has given ten thousand dollars for the endowment of the Biblical School at New Hampton, N. H. The Professorship thus provided for is to be entitled the Parsons Professorship.

The Library of the late Levi Tucker, D. D., over 1000 volumes in all, has been purchased by the Trustees of Burlington University, Iowa.

Kansas.—A dispatch from Kansas, dated July 16th, says that Governor Reeder's Message to the Legislature of Kansas is published. He contends for the right of the people to settle their own affairs, uninfluenced by other States. He says the Territorial Legislature may act on the question of Slavery to a limited and partial extent, and temporarily regulate it in the Territory; shows what laws are now in force; directs attention to a definition of the boundaries of counties and districts and the qualifications of voters; recommends a stringent Liquor Law on account of the Indians; thinks that a light tax only is required. He contends that the preëmptions may be taxed; recommends the immediate establishment of a seat of Government, and announces that the population of the Territory was 3,383 females, and 5,133 males.

The Legislature fixed on Shawnee Mission as the temporary seat of Government. The Governor vetoed the same, when the Legislature passed it over the veto and adjourned to meet at Shawnee Mission.

SUMMARY.

On the 15th of July, between one and two o'clock in the morning, James Thompson, of Braut, Erie Co., N. Y., a farmer in good circumstances, was awakened by an alarm of fire, and discovered his house to be in flames, having been fired by an incendiary in three places. Mr. Thompson—who is an aged gentleman—rushed up stairs immediately on discovering what was the matter, to alarm his daughters, when, becoming overpowered by the smoke, he was unable to return, and himself, his three daughters—Julia, Mary, and Mrs. Elizabeth Carr, with the two little children of the latter—perished in the flames. The ages of the unfortunate ladies ranged from eighteen to twenty-four years. The rest of the inmates of the house, twelve in number, escaped with much difficulty.

On the 16th of July, as the workmen engaged in the erection of the bridge over Ridley's Creek, on the West Chester and Philadelphia Railroad, were about commencing work, the temporary framing gave way, and, falling, carried away the entire superstructure. Five workmen employed on the upper chord, and the foreman and two workmen on the lower chord, perceiving something giving way, sprang for the nearest pier, a distance of fifteen feet. Three escaped uninjured, three were killed, and two are so badly hurt as to leave no hope of their recovery.

A dispatch dated Philadelphia, July 17th, says: The splendid steamer John Stevens, belonging to the Camden and Amboy Line, was destroyed by fire at 2 o'clock this morning, while lying at Whitehall Landing, below Bordentown. The entire woodwork was burned, but the hull being iron, and the machinery, are probably not much damaged. She was the largest and most expensive boat on the river, and was built in 1846. Six persons were sleeping on the boat. The pilot, one deck hand, and a chambermaid, were saved, but three female cooks were lost.

The Romney (Fa.) *Intelligencer*, speaking of the murder of Orndorff by M'Donald, a few weeks ago, in Hampshire County, relates a strange coincidence. M'Donald was robbing Lockmiller's house when Orndoff came up, and he shot him for fear of being detected. Fifty years ago M'Donald's grandfather, near the identical spot, was robbing the house of a Mr. Lupton, when Lupton's three children came upon him, and for fear of detection, he murdered, as he supposed, all of them, but fortunately one lived to testify against him, and he was hung.

We learn from the Indianapolis *Journal*, that a locomotive descending the inclined plane at Madison, Indiana, owing to the wet track, got beyond the control of the brakes, and went down the plane with fearful velocity. When within a hundred yards of a freight train that was standing on the track, the engineer, Samuel Idler, and the fireman, Samuel Bizette, took a desperate leap for life from the flying engine. Mr. Idler was dashed against a switch signal and was instantly killed. Mr. Bizette struck the ground and instantly expired. Mr. E. J. Robinson, a clerk of the Company, who was also on the engine, clung to it, and by the collision with the freight train was shockingly mangled.

The New Haven *Journal* has an account of a horrible death by intoxication in the town of Bethany, Conn. It appears that Mr. David Carrington, of Bethany, being troubled with a disagreeable scent about his premises, made search for the cause, and found behind some brush, in a sitting posture, the dead body of a man in a state of decomposition. It was ascertained to be the body of Henry Collyer, of Woodbury, who left his home on the 4th. He went to the town of Seymour on the morning of that day, where he procured a tin pail filled with liquor, stolen at the distillery of Mr. Chatfield. He was seen grossly intoxicated in the evening, and when found his head was completely immersed in the pail of liquor.

The Whig and the Republican New York State Central Committees, have each issued a separate call for a State Convention of the parties they respectively represent, to be held at Syracuse at noon on the 26th day of September next. The Soft Shells or Administration Democrats hold theirs on the 29th of August, and the Hard Shells hold theirs on the 5th of September. Thus it will be seen that all the great political parties are fairly in the field for the Fall campaign. In addition to these, we shall undoubtedly have a State Convention of the Temperance party, and one of the Free Democracy—together with a State Council of the Know Nothings, the Radical Abolitionists, the Know Somethings and the Choctaws. If the State, therefore, should be unable to form a government next Fall, it is not likely to be from any lack of candidates.

On Saturday week, the Sheriff of Allegany County, G. Benjamin, Esq., was handling a large dog of his, when it suddenly bit him in the hand, and ran off. Being alarmed, Mr. B. applied his mouth to the wound and removed what he could of the virus, by suction. On Monday the dog appeared in Almond, and bit everything in his way. Among the victims was an aged negro, named McClelland, some dozen cows, and as many dogs. The suspense of the bitten individuals must of course be most painful.

A man living about forty miles from Cairo, named Evans, was bitten by a mad dog recently; during his paroxysms five men were unable to hold him, and, in compliance with his earnest entreaties, a number of persons placed him between two feather beds, and smothered him to death.

A little daughter of Dr. Brenna, living at No. 70 State street, New Haven, fell on Wednesday morning, about 6 o'clock, while asleep, from her chamber window, down on the awning of Mr. Tyler's shoe store beneath. George T. Trowbridge, clerk at Thomson Brothers' store, saw her fall, and observing that she did not move upon the awning, ran to her rescue, and found her asleep—as she was when she rolled out of the bed by the open window. Her fall had broken the cloth slightly, but she was entirely uninjured, from a fall of twenty-five feet.

The *American Railroad Journal*, for this week, gives an interesting sketch of the Michigan Southern and Northern Indiana Railroad, and a condensed statement of its present financial condition, adding that it understands, that the Company's forthcoming report, for their fiscal year ending with 30th ult.—as yet unpublished—will contain a proposition to consolidate their several issues of bonds by an issue upon their whole property of $8,000,000.

A dispatch dated Syracuse, Friday, July 20, says: The night express train going west on the Central Railroad, ran off the track at 12 o'clock last night, about three miles west of this place, owing to some villains having misplaced a rail. Mr. Devo, of Springfield Mass., had a shoulder broken; Henry Stearns, the conductor, was badly cut and bruised about the head and face; Mr. Harrison, the engineer, had an arm broken; and a number of others were more or less bruised, but none seriously. The President of the New-York Central Railroad offers a reward of $5,000 for the apprehension and conviction of the perpetrators of this outrage.

A dispatch dated Philadelphia, Friday, July 20, says: Passmore Williamson, a prominent Abolitionist, and five negroes, are having a hearing to day before Judge Kane, in the United States District Court, on a writ of *habeas corpus*. They are charged with forcibly seizing and carrying off, on Wednes day last, a female servant and her two children, the property of Col. Wheeler, of North Carolina, our Minister to Central America, as he was about leaving here for New York.

In Wisconsin the fields give promise of a most abundant harvest. Corn is rather backward, and "sod" corn especially is quite small; but there is ample time yet, with favorable weather, for a large yield. Wheat is nearly ready for the reaper. Oats are also coming forward finely. Potatoes look well. The breadth of grain sown is much wider than we heretofore noticed. Never was there a better prospect that "the garners" of the people will be full to overflowing.

A dispatch dated Oswego, Friday, July 20, says: The steamer America, of the International Line, when opposite the Genesee River this morning, ran into the schooner Emblem, of Wilson, cutting her in two. Five of the crew, including the captain and mate, and one passenger, all of the Emblem, were drowned.

James Myers, the clown, one of the proprietors of Myers & Madigan's Circus Company, met with an untimely death while performing on the slack rope at Geneva a few days since. The ring by which the rope was fastened gave way, throwing him to the ground with so much force as to dash his brains out.

B. S. Garland, of Missouri, the owner of the fugitive slave who was rescued from jail in Milwaukee in March last by a body of men acting under the leadership of S. M. Booth, sued Booth for $1,000, the value of his slave, and has recently recovered that amount. Booth, it will be remembered, was convicted on a criminal trial for having aided in the rescue, and was sentenced to fine and imprisonment, but was released on a writ of *habeas corpus* by the Supreme Court of the State. The suit for damages will very probably be carried up to the same Court on appeal.

We learn from the Hamilton (N. Y.) *Journal* of the 3d inst., that Mrs. Chubbuck died in that village on the evening of the 2d, at the good old age of 70 years. Mrs. Chubbuck was one of a type of women whose passing away we greatly regret—the old-fashioned mother. She was the mother of her who is known to the literary world as Fanny Forrester, and to the religious as the wife of the great missionary to Burmah.

It is said that Hon. Henry S. Randall, of Cortlandville, is engaged in writing a Life of Thomas Jefferson. Valuable letters and papers have been placed in his hands for this purpose by Jefferson's descendants. As no other author has had access to these materials, the work will be looked for with much interest.

A dispatch dated Reading, Pa., Thursday, July 19, says: Arthur Hughes, a special agent of the Post Office Department, arrested yesterday afternoon Adams H. Smith, a clerk in the Post-Office at Richmond, Northampton County, on the charge of robbing the mails. Smith confessed taking one letter containing four hundred dollars, mailed at Stroudsburg for the Easton Bank.

The children of Noah Davenport, eight in number, all met on the 28th June, 1855, at William Davenport's house in Spencertown, Columbia County, N. Y., in the same house where they were all born, after a separation of over fifty years. Their average age was sixty. The house they met in is the same house the father first took for a home over seventy years ago. It has been occupied by the family ever since, and probably will be held by the fourth generation.

The Baltimore *Sun* states that Rev. Mr. Jones, a chaplain in the navy, is the discoverer of the fact that the zodiacal light is a ring around the earth inside the moon's orbit, and probably in the same plane with that orbit. Mr. Jones was on the Japan expedition, and he embraced the occasion to make observations every morning and evening, for two or three years.

Mr. Weaver, of Pomfret, Ct., bought a slave in Cuba, brought him to Connecticut, and set him to work on his farm. Mahedo complained of the hard work to which he was subjected, and gave "leg bail" last week. Mr. Weaver followed him to Killingly, with a writ of habeas corpus, but the people defeated him, and slipped Mahedo off on the "underground railroad."

We hear from Illinois, that the product of wheat in that State is expected to be at least 25,000,000 the present year, which gives a bushel to every inhabitant of the United States—young and old. The largest product of Illinois hitherto has been not more than 16,000,000 bushels.

Messrs. Chas. Spencer and Prof. A. K. Eaton of Canastota, N. Y., are now engaged in manufacturing the first Equatorial Telescope ever made in this country. It is designed for the Hamilton College Observatory, and when finished will be one of the best, if not the best, in America.

It is estimated that this year the crop of wheat will reach the aggregate of 115,000,000 bushels in the United States. In 1850 it was 92,000,000, and last year but 70,000,000. This would give an increase over last year of 45,000,000 bushels.

The heat of the weather was the principal topic of discusion in New York last week. On Thursday the temperature ranged from 90 to 98 degrees, and maintained for eleven hours an average of 94¼ degrees.

Dr Hyndshaw, of Plainfield, N. J. was nearly kicked to death by a vicious horse on Friday, July 14th. He was picked up insensible and for several minutes it was supposed he was dead. The wounds were in the head and abdomen.

On the Vermont Central Railroad, when near Milton, July 19th, the engine of a passenger-train exploded and was completely demolished. Among the ruins, the dead bodies of the engineer and fireman, and Mr. Brush the conductor, were discovered.

Seventeen towns of Chenango County, according to the present census, show a falling off in population for five years of 503. Norwich is the only town that shows an increase.

The President and Faculty of Madison College, Pa., have resigned, and their resignations have been accepted by the Trustees. Difference of opinion on slavery is the cause.

During the month of April the Illinois Central Railroad Company sold 18,660 acres for $250,847; the cheapest kind averaging $12 10 to the acre, and the best averaging $20.

The population of Niagara Falls village, as shown by the Census, is 2,976—an increase within the last two years of about 1,500. Niagara City has 1,365.

The people of Fon-du-Lac have raised $500 for the benefit of Mr. Beaver, who had an arm shot off on the fourth of July by the accidental discharge of a cannon.

Up to noon on the 2d inst., there had been eight deaths by cholera at Lexington, Ky. The fatal cases were all Irish and blacks.

A Protestant lady in St. Louis, with seven of her children, has joined the Hebrew congregation there.

New York Markets—July 23, 1855.

Ashes—Pearls and Pots $6 50 a 6 62.

Flour and Meal—Flour, 7 75 a 8 00 for State, 8 50 a 8 75 for mixed Western, 10 75 a 12 50 for extra Genesee. Rye Flour 7 25 a 8 50. Jersey Meal 4 50 a 4 62.

Grain—Wheat, 1 71 for red Canadian, 1 80 for red New Jersey. Rye 1 30. Barley 1 10 a 1 15. Barley Malt 1 37 a 1 40. Oats, 60 a 63c. for State and Western. Corn, 89 a 90c. for Western mixed. White Beans 3 00 a 3 25 per bushel.

Provisions—Pork, 16 75 for new prime, 19 50 for new mess. Beef, 9 75 a 10 25 for prime, 11 00 a 13 00 for country mess. Butter, 13 a 16c. for Ohio, 16 a 19c. for ordinary to good State, 19 a 22c. for choice, Cheese 4 to 9c.

Seeds—Clover 11c. Rough Flaxseed 1 85 a 1 90.

Wool—32 a 33c. for low quality, 38 a 41c. for good medium, 42 a 45c. for fine.

MARRIED,

In Plainfield, N. Y., July 4th, by David Whitford, Esq., Mr. Linas Osborne, of Brookfield, N. Y., to Miss Malinda Mosher, of the former place.

At Elmwood, Illinois, July 2d, by Eld. —— Croy, Mr. Joseph Noble to Miss Cassanda Vanhorn.

LETTERS.

E R Clarke, H P Burdick, W C Whitford, W C Kenyon, A D Bond, J R Butts, H W Randolph, J R Satterlee, Joseph Noble, Charles Potter, Wm B Maxson, Charles West, M Ernst, J L Boyd, David Whitford, H L Jones, B G Stillman, S Fenner, D P Curtis (sent by express,) E A Green.

RECEIPTS.

FOR THE SABBATH RECORDER:

Asa L Maxson, Walworth, Wis	$5 00	to vol. 12	No. 26
J M Lanphear "	6 00	12	52
Edgar R Maxson "	4 00	12	52
Nathan J Reed "	2 00	12	52
A D Bond, Milton, Wis	2 00	11	52
C B Miller, Southampton, Ill	2 00	12	35
P Crouch "	2 00	11	52
J Simpson "	4 00	11	52
D Loofborough "	2 00	12	52
Sally Fenner, Potter Hill, R I	2 00	12	52
Caroline Tucker, Brooklyn	6 00	11	52
Saunders Crandall, Leonardsville	2 00	12	52
Josiah D Ayars, Wirt	2 00	12	35
H L Jones, DeRuyter	2 00	12	52
H W Burdick "	2 00	11	52
W G Crandall "	2 00	11	52
Pardon Coon "	2 00	11	52
B H Burdick "	2 00	12	52
Ray Green, Berlin	4 00	11	52
C F Green "	2 00	11	52
S Greenman "	2 00	11	52
G N Greenman "	3 00	11	52
Nathan Lewis, Petersburg	2 00	11	52
Albert Clarke "	2 00	8	39
Thos A Maxson "	5 00	11	52
Luman Matterson "	4 00	11	52
Luther Clarke "	2 00	12	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

John Simpson, Southampton, Ill, vol. 3	$1 00
Caroline Tucker, Brooklyn, vols. 2, 3	2 00
Geo N Greenman, Berlin, "	2 00
Daniel Maxson, Petersburg, vol. 3	1 00
Darwin D Maxson " "	1 00
Luman Matterson " "	1 00

FOR THE CAROL:

David P Curtis, New London	$2 00
Ezekiel R Clarke, Nile	1 00

WILLIAM M. ROGERS, Treasurer.

The General Conference.

The Seventh-day Baptist General Conference will hold its triennial session with the first church in Brookfield, Madison Co., N. Y., commencing on the fourth day of the week before the third Sabbath in September next, (12th of the month,) at 10 o'clock, A. M. Introductory discourse by Lucius Crandall; T. E. Babcock, alternate. H. H. Baker, Secretary.

Milton Academy.

Male and Female Teacher's Seminary.

A. C. Spicer, A. M., Principal, and Professor of Mathematics, Natural, Intellectual, and Moral Sciences.

A. Whitford, Professor of Greek and Latin Languages, and Rhetoric.

J. F. Pease, Professor of Instrumental and Vocal Music.

J. F. Wood, Teacher of Penmanship and Book-keeping.

Mrs. S. M. Spicer, Preceptress, and teacher of Modern Languages, Painting and Penciling.

(Other teachers will be engaged as occasion may require.)

Calendar for 1855–6.

First term opens Wednesday, August 29th; closes Wednesday, December 5th.

Second term opens Wednesday, December 12th; closes Wednesday, March 19th, 1856.

Third term opens Wednesday, March 26th; closes Wednesday, July 2d, 1856.

(The school will open, this year, in the New and Spacious Hall just erected.)

Tuition per term of 14 weeks, from $4 00 to $6 00. Music, Painting, and Penciling, extra. Board at the least possible price, not exceeding $2 00. Refer to the principal; Hon. J. Goodrich, President of Trustees; to M. T. Walker, Esq., or to J. C. Culver, Esq.

Milton, Rock Co., Wis.

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THE RELIGIOUS DENOMINATIONS OF THE UNITED STATES: Their History, Doctrine, Government, and Statistics; with a Preliminary Sketch of Judaism, Paganism, and Mohammedanism. By Rev. Joseph Belcher, D. D., Honorary Member of the Historical Societies of Pennsylvania and Wisconsin, author of "William Carey, a Biography," etc., etc., and "Editor of the Complete Works of Andrew Fuller," "Works of Robert Hall," etc, etc. Large octavo, 1024 pages, handsomely embellished by nearly two hundred engravings.

This invaluable work is rapidly finding its way among all classes of the American people. The clear, comprehensive, and impartial manner in which the learned author treats each and every denomination, is winning for him golden opinions from the highest authorities in the land. The innumerable lively tales and anecdotes of ministers, churches, and laymen, which he introduces with the articles of faith and all-important statistical information, give to the work a life, vigor, and spirit truly delightful. One cannot sit down to it without being convinced that his subject is in the hands of a master, nor rise but with kindlier and more liberal feelings towards the great brotherhood of Christians, under whatever name they bear. Ours is a great, growing, and glorious country, and every family, and every young man, throughout its length and breadth, should have a copy as a text book of all its denominations. Wherever known, it is read, and wherever read, admired. Look at the following from among the very many notices received:

It embodies a vast amount of information relative to the origin, history, and missionary operations of the different religious denominations in this country, presented in a remarkably interesting and attractive manner.—*Rev. John Dowling, D. D., Author of "The History of Romanism," "Judson Offering," etc.*

This is a large and beautiful volume, and will find a cordial welcome in every family.—*Philadelphia Christian Chronicle.*

So far as concerns independence of vision, there can be no question, as Dr. Belcher surveys each sect with the same dispassionate impartiality.—*Epis. Recorder.*

This massive volume embraces a vast fund of information.—*Presbyterian.*

The work is sold by agents, and will furnish a large amount of interesting and valuable information to the families into which it may be received.—*New York Recorder and Register.*

In the account given of the denominations, he is fair, and generally allows them to speak for themselves, as to their history and institutions.—*New York Christian Advocate and Journal.*

It contains a mass of interesting facts and statistics.—*Norton's Literary Gazette.*

Judging from the work, it would be difficult to say what are the religious views of the Editor, so fairly, so dispassionately, so charitably, has he treated each and every sect.—*Philadelphia City Item.*

We presume it will be a standard work in thousands of libraries.—*Littell's Living Age.*

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JOHN F. PORTER, General Agent.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somervill (way) at 6 A. M.

New York and Elizabethport.

Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.

Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.

Buffalo Express at 6 A. M. for Buffalo.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Accommodation at 12¼ P. M. for Port Jervis and intermediate stations.

Rockland Passenger at 3 P. M. (from foot o Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5½ P. M.

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D. C. McCALLUM, General Sup't.

☞ The following figures from the time-table will be useful to our readers in Allegany County.

Through Passenger Trains moving Westward.

STATIONS.	Express. A. M.	Mail. A. M.	Express. P. M.	Emg't. P. M.
Leave New York	6 00	8 15	5 30	8 00
	P. M.	P. M.	A. M.	P. M.
" Hornellsville	6 20	12 30	6 52	9 30
" Almond		12 45		
" Alfred		12 56		
" Andover		1 17		
" Genesee	7 17	1 42	7 50	11 22
" Scio	7 30	1 55	8 02	
" Belvidere	7 27	2 22	8 20	12 10
" Friendship		2 35		12 26
" Cuba		3 00	8 56	1 05
" Olean	8 48	3 40	9 22	2 00

Through Passenger Trains moving Eastward.

STATIONS.	Express. A. M.	Mail. A. M.	Express. P. M.	Express P. M
Leave Dunkirk	5 30	10 00	3 30	9 00
		P. M.		
" Olean	8 25	1 15	6 15	11 22
" Cuba		1 47	6 41	
" Friendship		2 10		
" Belvidere	9 23	2 22	7 11	12 10
" Scio	9 45	2 47	7 30	
" Genesee	9 55	3 00	7 38	12 38
" Andover		3 23		
" Alfred		3 45		
" Almond		3 57		
" Hornellesvill	11 00	4 18	8 40	123

Miscellaneous.

From "The Crayon."

Wanderings in the Southwest—No. 2.

San Antonio, June 1st, 1855.

I wrote in my last of my arrival at the town of Anaqua, the residence of Mr. Cromwell and family, black and white. Mr. C. is chief magistrate, post-master, and the only free white man in the place, which, with one exception, is the smallest place that I ever saw; that was a town in Georgia, where the cars stopped a moment, and I was unable to institute any comparison, for it was fastened with a padlock. I was glad to find a place where I could sleep under a roof, for it seemed a severe trial to lie down under the open sky on the bare ground, where I had heard there were so many poisonous insects and reptiles; but I had something to learn. The sun had risen before me the next morning, when I strolled down to the San Antonio river. It is here about one half the size of the Guadaloupe, where I crossed it the day before. In other respects, the characteristics are much the same—turbid, winding, with a current of about five miles an hour. Its channel is about fifty feet below the level of the prairie, and the banks, often precipitous, where the water has undermined them, show sand, with a deep black alluvium overlying it, and containing shells of Anodonta, Bulime and Helics of species now living, and found in great abundance on the uplands. I have seen no pebbles or stones as yet in Texas. Grapes of three species I saw growing on its banks, and the pecan tree I saw here for the first time. It is a tree very much resembling the pig-nut hickory of the North, but its branches make an angle more acute, and arched like the elm. Of the elm I saw three species.

I spent most of the forenoon on the banks of the river, shadowed by the mossdraped trees, and lulled by the murmur of the water among the fallen trunks. The cardinal grosbeak showed its scarlet plumage in the light green of the willow that dabbled its leaves in the river just where it took a short turn under a high, thicket-crowned, caving bank. A negro came down with two fish-lines, with enormous hooks, and after baiting them with the entrails of a fowl, he drove the sharpened ends of the poles into the bank, and sat down to wait the result. "What sort of fish do you catch here?" I asked. "Cat, sah." "No other kind do you catch in dis river?" "Oh, yes, sah, buffalo-fish, but dem we don't catch." Soon the fellow drew out a cat-fish, weighing about six pounds, of a species he called a yellow cat, and soon after I helped him with the other line to another of smaller size, which he called the blue cat. The river abounded, he said, in gars and alligators, and no one dared to bathe in it. Mr. C. moved from East Tennessee three years since, is well satisfied with the country, has had less sickness than in Tennessee. He has a very good garden, and his table at dinner was well supplied with peas, beans, and beets, and it was but the fourth of May. He told me that the Irish potatoe, though it grows well, loses its eyes after the third year, and it is necessary to use new stock from the North. He showed me the persimmon tree, which grows here twenty feet high. The anaqua tree bears a berry about as large as a garden currant, and much esteemed for food. These trees grow in clusters on the prairies bordering the streams, in company with the hackberry, are generally of the same height, and unite their tops so close as to appear like one tree with many trunks. These furnish a grateful shade for cattle. Sometimes the oaks are found grouped in this way, and they are all known as "motts" in this country. A little boy brought to me the passion flower (*P. incarnata,*) which seems to be spread widely over the country on the borders of the prairies. The root of a shrub called the Spanish apple was shown to me. It is long and succulent, and may be almost entirely reduced to a paste by pounding. It is much esteemed as an emolient application as a substitute for slippery elm, and I do not doubt could be used as a valuable article of diet for the sick-room. After dinner I resumed my journey. The road led up the left bank of the river, but far enough from it to avoid the ravines and wooded bottoms. The rich, level prairie, is left on the right, and here it is rolling and interspersed with "motts" and trees as tastefully as they could be arranged by Art, and it was so decidedly English that it would not have been difficult to have fancied that I stood on Hampstead heath again, and was looking off towards Highgate.

There are no wild cattle on these prairies; they are all thoroughly domesticated, and are often quite indisposed to get out of your path. The droves of horses, though no less sleek and gentle, seem to have less inertia to overcome. An ass and her hopeful full-grown, burly-headed son, plant themselves by the path, and regard you with a curiosity so green as to make you laugh. I was passing a pond of standing water; the road led along that side of it which had been in more prosperous times its outlet, and I turned my horse's head to go around it. It was the first and the last collection of standing water I have seen in Texas. Alders grew in the mud, on the west side, and black-birds were holding a convocation there, with a solemn white crane (ardea occidentalis,) perched upon a tree in the center as a presiding elder. I thought of an ornithological friend in New York, who wished the skin of that very bird, and was sorry it was so inconvenient for him to get it. Plover were feeding along the margin of the water, and they seemed to know I had no gun; at a ravine, green and smooth, was another assemblage of cattle. I have not seen as many grouse or prairie fowl as I expected, but this is their breeding season, and they have left for parts unknown. The cactus (opuntia) shows itself in the sandy margins of the motts, where the red-ants have prepared the soil for them. As the sun went down, its low horizontal rays threw into relief the undulations of the prairie, with the deeper valleys in shadow running into the sombre green of the river bottoms. I thought I never saw a landscape more harmonious. There seemed to be nothing out of place, not a bush or weed, not a dead leaf or a dry blade of grass was any where to be seen. All was young, strong life, just passing into the "twilight of repose." I could but pass on the brow of a hill and wonder that so beautiful a scene should be without human habitation, and that fire and flood had made it what it was. It was nearly dark when I reached the domicile I had been looking for. It was built like an overseer's house, two cabins under one roof, a popular style in Texas, and one which gives a fine space under cover, yet open to the breezes, and there the table is set. This serves as a general assembly-room. Sometimes it has a floor, oftener not. The proprietor was an old Texan, and his son, now seventeen years of age, was a native of the State. Cotton had been grown in a field adjoining the estate, but it did not turn out a profitable crop, and his attention was directed exclusively to stock, of which he had about two thousand head. He was living with but few comforts, you would say with but few necessaries. In a cabin adjoining the one I have mentioned, a wretched hovel, lived a large family of blacks, and in the evening the males danced a "break-down" for our amusement, while the females, made visible by the flame of a small fire on the heath, sat on the ground, not seeming to take any interest in the "fun." When I rose the next morning, a heavy fog enveloped the place. I saddled my horse, and, waiting for breakfast, took a look at the premises. Two black pigs, a strutting turkey, and an old calico dress, were in the yard, and some fine peach trees in the garden, with an acre or two of thrifty-looking corn beyond. They had not attempted to raise garden vegetables.

The fog was lifting from the ground, but the crystal drops were thick upon the grass, when I was again in the saddle. Many deer were near the road, and two allowed me to approach within two hundred yards of them. I left the straight road to follow the windings of the river. I crossed a stream of clear water running over a sandy bed, with fragments of rock from limestone beds, which here have been exposed by the running water. My horse took deep draughts, and when he had finished I did likewise. The banks were high, and the trees that grew at the water's edge had masses of rubbish in their tops, borne there by floods. I could not determine so well to-day the course of the river by the trees, for the whole country seemed to be covered with them, and the larger growth of the pecans, poplar, and elms, which grow only along water-courses, were obscured by smaller trees growing on higher ground. It was necessary, therefore, to travel as near as I could by the compass. This brought me again to the bank of the stream I had just crossed. A large turtle with a thin shell (T. Ferox,) paddled with much noise over a wet sand-bar into deeper water, and two black ducks were floating in the shadow of a limestone ledge. The soil appeared not so good, grass was thinner, and flowering plants more abundant, the motts are more numerous and of smaller growth, degenerating into thickets. The carcass of a grey wolf lay in my way. The scenery changed to an oak opening with trees from eighteen inches to two feet in diameter, and from 30 to 50 feet high. I passed a spring, the rocks in which were stained white with sulphur, and around which many doves were gathered to drink.

About half-past ten the sun shone so hot that I was induced to tie my horse by the cabris to the branch of a tree, and lie down in the shade. It was one of those rare occasions which I have seen in Texas, when there was no refreshing breeze, and which, so far as my observation goes, indicates a storm. Not a cloud appeared to move, or a leaf to stir upon the trees; invisible sparrows were singing; I heard the forsaken dove calling in its plaintive note, and the buzz of the horse-fly, that pesty little cosmopolite. A little way off comes an agitation in the grass, and a whirling of the dried leaves. I step out into the miniature whirlwind, and I have to hold my hat on my head; by and by it moves on and dies out, when it is still and fiery as before. As I had designed to dine at Goliad, I was forced to resume the journey, hot as it was. The scenery here loses its prairie character, although the term prairie does not seem to be used in the same restricted sense that it is in many parts of the great valley; but of the general topography of the country, I shall write in future. The surface is more rolling, limestone crops out of the hill-sides, whose surfaces are covered with scrubby bushes eight or ten feet high, thorny, small leaved, and of a great variety of forms. Among them, I saw one which bears a berry in color like the red currant, and of a very agreeable flavor; they crowd the branches in umbells, and are gathered by placing a sheet under the bushes and beating them. Its leaves are prickly, like the holly, and its wood is a fine yellow dye. On a hill commanding a view of the old city and mission buildings, and a region of country many miles in extent, stands the newly-erected academy. Here I saw the first muskeet trees, which form so important a feature in the landscape of western Texas. It appears to be an accacia, closely resembling the thorny locust in foliage, being thin, and of a light green, but the branchlets were drooping like a willow. It branches low, and is generally deformed by prairie fire or storms. It is very brittle, but is said to be almost imperishable by decay. It is rare to find it exceeding a foot in diameter, but in favorable localities it will attain twice that size. Goliad, the new town on the left bank of the San Antonio, has a very thrifty appearance; the houses are mostly built of a yellow sand-stone, containing lime. But little attention has been paid to the cultivation of the ground, and few of the houses have gardens attached. I stopped at the only hotel in the place. The county court was sitting, and at the moment of my arrival, were at dinner, so that I waited for the second table. I did not wait long; the company soon filled the porch where I was sitting. A more motley company could hardly be imagined, and costumes to match—silk stove-pipe hats, black Kossuth hats, white ditto, straw, palm-leaf, and Panama, and no hats; one lights a cigar, another a pipe. A huge fellow with black broad-brimmed hat, and hickory shirt all unbuttoned, and blue cotton pants well buttoned, is saluted as judge; he turns around, exposing a bronzed face, neck, and bosom, and takes out a large double edged knife, with which he proceeds to pry the venison from between his teeth. There was something in his *tout ensemble* that excited my admiration. Quite otherwise was it with the man who addressed him, a miserable caricature of gentility, who had not sense enough to see that all his affectation of professional dignity, and his offcast costume of conventional life, were entirely out of place.

The dinner table was well supplied with meats, but there were no vegetables.

I left Goliad with the intention of reaching a house nine miles distant, where I could pass the night. I was soon after joined by several men journeying the same way, and had gone about seven miles through a charming rolling country, with rich grass and frost-oaks, when my companions stopped by a log cabin, with a fine corn-field adjoining. I inquired how much further it was to the terminus of my day's journey, when they told me that I had taken the wrong road, that this was the "settlement road," and that I must return. I inquired whether I could not find my way by striking a given course. I could, in about four miles, reach the San Antonio road by a direction which he indicated with his hand. The sun was about an hour high, and clouds were rising from the west to meet it. I rode fast through a country where there was no obstruction, over hills and through valleys which vied with each other in beauty, and only deviated from the direction given, to avoid the branches of the oaks, until it began to grow dark, and flashes of lightning alternated with the rumble of the threatening storm. I thought I had gone twice the distance required to find the road, but I had seen no traces of man. I saw cattle, but they were astonished to see me there, and fled with their tails in the air; a herd of deer started up before me, and seemed less wild than the cattle; they would allow me to get near them, and running a few rods, would face about and present a front of bristling horns, and again I would see a line of white tails bobbing in the gloom. I was convinced, that by following the direction of the clouds when other things failed me, I had lost my course. The storm had shifted more to the west, it grew very dark, and the frequent flashes of lightning only blinded me. I dismounted, and led my horse, in order that I might not pass the road, until it began to rain. I had thought of the contingency of being compelled to spend the night alone in the wilderness, but now the necessitiy was upon me in its most appalling form.

I could no longer distinguish the road if I were crossing it. I found a small muskeet tree, to which I made the horse fast, and stripped him, for which he was very grateful, and rolled himself upon the grass. I cut off the ends of the branches, and drew the saddle-blankets ever the tree, and, placing the saddle in the crotch, I mounted it, and for a moment felt that I was well protected from the rains above and the wolves below; but I was soon made aware that it was not a position for repose, it was but a prolongation of the labors of the day, while the woolen canopy made it oppressively warm. Something stung me on the leg, and I crushed the offender, which I think was a cantharis, for the crushed insect retaliated by blistering me the next day, wherever it touched my skin in its descent, as thoroughly as could be done by the official preparation. I endured my position as long as possible. I could hear no sound of wolves, nor the growl of a panther, and the rain did not come very hard, while the thunder and lightning grew more distant; at the same time I felt that over-powering tendency to sleep that made it imperative upon me to lie down; so I spread the blanket upon the ground, placed my saddle for a pillow, and fell asleep listening to Pelicano cropping the grass. Once he awaked me by lying down too familiarly near me; all was silent but the sound of the mocking bird, and I thought I never heard any thing so melodious, as it warbled on in the still night, while the stars were shining out where the dark clouds had been. It was cooler, and I wrapped my coat close about me and laid down again. In the morning, I found that I had crossed the road, and a Mexican cart had stopped for the night not far off. I lost that night my fear of "camping out" alone, and I prefer to do so now to staying in the houses of the settlers.

Remainder of No. 2 next week.

Texan Staple Productions.

A letter from a sojourner in the Lone Star State to a friend at the North, gives a glowing description of the natural productions of that favored region—camp and traveling life must there be delightful—more particularly to one the least bit nervous. The letter says:—

"Texas is the paradise of reptiles and creeping things. Rattle and maccasin snakes are too numerous even to shake a stick at; the bite of the former is easily cured by drinking raw whiskey till it produces complete intoxication; but for the latter there is no cure. The tarantula is a pleasant institution to get into a quarrel with. He is a spider, with a body about the size of a hen's egg, and legs five or six inches long, and covered with long, coarse black hair. He lies in the cattle tracks, and if you see him, move out of his path, as his bite is absolutely certain death, and he never gets out of any one's way, but can jump eight or ten feet to inflict his deadly bite. Then there is the centipede, furnished with an unlimited number of legs, each leg armed with a claw, and each claw inflicting a separate wound. If he walks over you at night, you will have cause to remember him for many months to come, as the wound is of a particularly poisonous nature and is very difficult to heal. The stinging lizard is a lesser evil, the sensation of its wound being likened to the application of a red hot iron to the person; but one is too thankful to escape with life to consider these lesser evils any annoyance. But the insects! flying, creeping, jumping, running, digging, buzzing, stinging, they are every where. Ask for a cup of water, and the rejoinder in our camp is, 'Will you have it with a bug or without?' The horned-frog is one of the greatest curiosisies here, and is perfectly harmless. It has none of the cold, slimy qualities of his northern brother, but is frequently made a pet of. Chameleons are innumerable, darting over the prairie in every direction with inconceivable swiftness, and undergoing their peculiar changing of color, corresponding to the color of the object under which they may be. The woods on the banks of the bayous are perfectly alive with mocking birds singing most beautifully, and feathered game is abundant and very tame, as it is scarcely ever sought after. The only varieties that I have seen are the quail, partridge, snipe, mallard, plover, and prairie hen."

Poultry Manure.—The horticulturist cannot value too highly the droppings of poultry. For the past two or three years I have tested fully its properties, and feel satisfied that one bushel of poultry manure mixed with plaster, and used as a top dressing, is equivalent to ten bushels of stable manure put into the ground in the usual manner. It is particularly valuable for onion sets, as well as for almost every other garden vegetable. My process for its use is this, I dig and plant my seed, and in course of a few days, or about the time I think the seed is beginning to germinate, I take the manure, previously mixed with a small portion of plaster, and put it upon the hills or beds containing the seed. By the time the shoots come up the manure is in a proper state for working, it having decomposed by losing much of its ammonia, and I find it requires less labor to keep the ground loose than when not used, to say nothing of its effects upon vegetation, which are incalculable. The season for saving this manure is now at hand, and I feel satisfied that if once tried it will never be abandoned, if the manure can be had. [Am. Agricul.

First Impressions of a Dance.

A correspondent of an exchange describes his impressions on witnessing for the first time the performances of a dancing party. When a youth of fifteen, he stopped at a hotel in Rhode Island, after a fatiguing day's ride, and put up for the night. Having seated himself at the fire, he heard a thumping sound in a distant part of the house, and his curiosity was excited to ascertain the cause. Opening the door which led into a long entry, he observed a light at the farther end, whence the noise seemed to issue. Proceeding slowly to the door, it presented a spacious apartment, in which, he says, I noticed several elderly gentlemen, and a few matrons, but by far the largest portion were young people of both sexes. The thumping ceased just before I arrived at the door. They were all well dressed, but seemed to be doing nothing in particular, and were sauntering about in clusters, in a sort of careless, undervoice conversation. As I was a stranger and greenhorn, no one seemed to notice me as an intruder, and I was therefore inclined to tarry until I could learn the object of the assemblage.

At length, a young man, well-dressed, and of respectable deportment, stepped into the center of the room, and stood erect and speechless. While I was looking and momentarily expecting some dexterous feat, a young lady, beautifully costumed, walked deliberately towards him, and halted when about six feet from where he stood. They stood facing each other, and exchanged significant glances for the space of about two minutes, when, suddenly, the young man sprang up some twelve or fourteen inches into the air, and while up and descending, shook the right foot violently. Scarcely had he reached the floor when the young lady, forsooth, springing up about half the distance, shook her right foot alse, violently, as if stung by a hornet. He then jumped up and shook his left foot, and the lady did so too. Well, thought I, she is a match for you. They both ran backward, say about half a rod apiece, and then ran towards each other so rapidly as created anything but pleasurable sensations, as I apprehended a smash-up. They stopped when about three feet from each other, and after a momentary look of reciprocal defiance, they simultaneously sprung up and shook both feet, and striking the floor together, jarred the whole house. My curiosity was on tiptoe to learn what was next. They next whirled round on the left heel and stood facing each other. I said to myself, I do not see what you have gained by all this exertion, as you stand in the same position you occupied in the outset. Just at this moment a gentleman stepped up to the door; I asked him if he could tell me what all this was done for. He answered, "*It is because Cato sits in the corner of the room, drawing horse-hair across cat-gut!*"

The "Great Eastern" Steamship.

A gentleman of this city who visited the ship yard of Messrs. Scott, Russell & Co., in London, has favored us with the following memoranda of the dimensions of the stupendous iron steamship now building at that place for the Australian trade, and is expected to be launched about next Christmas:

The hull measures in length 675 feet; greatest breadth of beam 83 feet; depth of hold 63. The hull even with the upper deck is to be iron plate; and from the keel to eight feet above the water line she will be double, or two hulls, one within the other, leaving 36 inches space between the walls. The hull is built in ten water-tight compartments, 60 feet each, all of iron an inch in thickness, with two longitudinal iron walls extending the whole length of the ship. Her bottom is flat, fourteen feet on either side of the keel. Her capacity by measurement is 25,000 tons; draft 20 feet, and when loaded 30 feet. She has four decks, and saloons to accommodate 600 first class; and 1,800 second class passengers, and 10,000 troops.

Her engine will be of 3,000 horse power, with four cylinders, each of which will require 35 tons of melted metal, and when clean will weigh about 30 tons each; 20 flue boilers, 6 by 30 feet in length. He engines are low pressure, and will give motion to side wheels or paddles, and screw propellor. The engine when put together will be 54 feet in heighth. The weight of her machinery will be about 300 tons, hull 10,000; making an aggregate of about 13,000 tons of iron employed in her construction.

The "Great Eastern" will be rigged with six masts with fore and aft sails, and is expected will be capable of a speed of from 18 to 20 knots—enabling her to make the passage from London to Australia in 30 days, and to return by the way of Cape Horn in an equal time. She is building by a company at an estimated cost of £400,000, or $2,000,000; and when completed will be launched broadside to the water. Her architect is I. K. Brunel, and about 500 men are now employployed upon her in various departments.

[New Bedford Mercury.

The Northwest Passage.

A select committee has been appointed by the British House of Commons, to inquire into the propriety of making Capt. McClure some reward for having discovered the Northwest passage. Up to 1828 there was a standing offer from the British Government of £20,000 to any one who should succeed in solving this long vexed problem. In that year the offer expired, and was not afterwards renewed. Capt. McClure commanded the Investigator, which, in company with the Enterprise, started in January, 1850, in search of Sir John Franklin. They kept together until off Cape Horn, when they parted company. The Investigator in due time passed Behring's Straits, and reached the ice on the 2d of August in the same year, without any tidings of her consort. Captain McClure resolved to proceed, because it was hoped at the time that some tidings of Sir John Franklin and his party might be obtained in the region which he had then reached. He took the Investigator accordingly up Prince of Wales' Strait, and in a sledge reached Banks' Land. Opposite his position at this point lay Melville Island—so that at that very moment the problem of a northwestern passage was solved for all practical purposes. Although the discovery was utterly useless so far as commerce is concerned, it is urged that it has been customary to bestow a reward, either in honor or money, or both, upon all persons who have distinguished themselves upon these perilous expeditions. Sir Edward Parry, who reached 110° west longitude, received £5,000 and knighthood. Sir John Ross was rewarded in a similar manner for his discoveries in Boothia Felix. Sir G. Back was knighted on his return from Hudson's Bay; so was Sir James Richardson. Sir James C. Ross received the same honor for his adventurous expedition to the Antarctic Seas.

Extraordinary Case of Fascination.

About two weeks since (says the Concord, (N. H.) *Patriot*, July 12,) a little girl, near six years of age, named Collista Hill, of Gilmanton Center, was searching for berries in the field, when her attention was arrested by a peculiar singing noise, and on looking up she perceived two large black snakes, one of which was in an erect attitude and gazing fixedly upon her, accompanying its vibratory motions by, as she says, "a most beautiful singing." She first attempted to run, but found herself utterly incapable of doing so. She then looked at the snake until she became so pleased with it that she took it into her lap, and held it until she thought it asleep, and then fled to the house. For a number of days she visited the snake, unknown to her parents, who finally discovered her feeding it from her hands. She continued feeding it every day, becoming more and more attached to it, until it would wind itself about her arms and neck, and even take food from her mouth. Finally, she was prevailed upon to place it in a box, and in that it is still kept, except when being fed. Hundreds in the vicinity have been to see it, and it is the opinion of medical men who have seen her, that she is completely fascinated, and that the death of the reptile would prove fatal to her. Her parents have had many tempting offers to permit her to be taken about and exhibited with the snake, but, though they are poor, they have sense enough to refuse such offers. The snake is over four feet long. We have the above from a gentleman who has visited the girl and received the facts from her and her parents, and of course it may be relied upon as substantially correct.

The Value of Statistics.—Nature seems to have her forces arranged on a sort of averaging system, any over-action at one time in a particular direction, being corrected by counteraction at another. The statistics in relation to the rate of mortality in England, afford a proof of this principle of compensation. Dr. Granville, in the *Medical Times,* states that it appears that the total number of deaths in the cholera year (1849,) for all England and Wales, was 440,839; but in 1850 the number of deaths fell to 368,995, being not only 71,844 less than in the cholera year, but even less than the number of deaths of the year preceding that of the cholera, by as many as 30,833. If we take the deaths of two years together which preceded the cholera, and strike the mean, and treat the year of the cholera, and the compensating year that follows, in the same manner, we shall find that the four years present nearly the same average.... So that in reality, it is found, when the aggregate of the four years is taken, either for the whole of England, or for the metropolis only, that no greater number of people died in those years because of the cholera intervening, than if the cholera had not visited us.

Philopœna.—A correspondent of the Taunton *Gazette* writes from Berlin the following account of this game as practiced among the Germans:—Here, when a couple exchange philopœnas, the object of each is not mainly to be the first to pronounce the common word at their next meeting, but with the exchange, the sport has but begun. The after object of each is to draw the other into accepting some favor, and if that is done, the word philopœna is spoken, and a forfeit required. To illustrate it by example: A and B exchange philopœnas at a party; and a few days after B calls upon A at his or her house. A, instead of waiting to be asked in, enters just before the invitation is given; if offered a chair, takes a seat upon the sofa; if B passes the butter to A at the tea table, A takes cheese instead, and so on—always taking care to accept nothing, but in a quiet way endeavoring to force the other party into the acceptance of some offer on his own side. If at that visit either is successful, he immediately says "philopœna," but if both should always be on the guard, the thing may pass on to a subsequent occasion.

Habits and Character.—Little Habits drive "nails into our coffins." They more than make up in their number what they seem to lack in individual importance. They are true seeds of character. We might as well plant acorns and not expect them to grow, as cherish small vices and not calculate on their increase; or as reasonably hope to see the firm and noble oak where no acorns ever were planted, as true greatness and success in life, where the seedlings of a thousand little habits of industry and virtue had not been first carefully cherished.

In a word, character is a sum of little things, rather than great ones. The true estimate of an individual is not ascertained by his accidental or occasional achievements, but his every day habits. A nation's character is not determined by its famous men, but by the habits of its masses, and the character of the ages by the vices and virtues that were so inherent as to be unnoticed.

In taking bodily nourishment, we examine whether our food be clean and wholesome, and commonly supplicate the Divine blessing; in taking mental and spiritual nourishment, which is far more important than that of the body, we are frequently careless both as to its cleanliness and wholesomeness, and also as to the Divine blessing; how few, for instance, before they read a book, or hear a conversation, think it necessary either to ask a blessing of God, or to examine whether what they read and hear be clean and salutary!

Henry Ward Beecher says: "I never knew an early rising, hard working, prudent man, careful of his earnings, and strictly honest, who complained of bad luck. A good character, good habits of industry, are impregnable to the assaults of all the ill luck that fools ever dreamed of."

Two things to be kept—your word and your temper. The former when dealing with a printer, and the latter when disputing with a woman. This may be difficult, but it can be done by getting a couple of chapters of Job by heart.

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From Pier 15, foot of Liberty-st., at 6 P. M.
STEAMER RIP VAN WINKLE, O. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and SUNDAY, at 5 P. M.

Fares: Saratoga, $1 50; Moreau, $2 15; Fort Edward, $2 15; Whitehall, $2 75; Castleton, $3 10; Rutland, $3; Burlington, $4; Rouses Point, $5 50; Montreal, $7 50.

These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and intermediate points the same day.

These Steamers are of the first class for strength and speed—well known favorities of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler.

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The Sabbath Recorder.

For the Sabbath Recorder.

NORTHERN EDUCATION.

Valedictory Oration of the Anniversary Exercises of Alfred Academy, July 4, 1855, by J. W. McNeil, of Mississippi.

It is predicted that the American Republic must fall. We grant that the prediction will be true, if her acts of vice and violence are not checked. In this great political and moral crisis, it behooves men of judgment, and as lovers of right and justice, to look to the eradication of these evils, and her preservation. But all great reforms must have time for completion; they are not the work of months, but of years. And what are the means by which this great reform is to be effected? It has been said, that vice is the offspring of ignorance. But we do not attribute the vices of our country so much to ignorance as wrong instruction. If this is true, which we think no one will doubt, the system of education essential to accomplish this end, must embrace, not the cultivation of the *mental* man alone, but the *moral*. In the elucidation of this proposition, we have chosen for our theme *Northern Education*, as being the embodiment of these two great qualities.

Man has a threefold nature—physical, intellectual, and moral. The moral, which is far superior in its tenuous structure, and which demands our strictest attention, is often neglected in the cultivation of the others. For this reason avaricious men have blighted all moral aspirations, all feelings of sacredness, by overwhelming our country with vice, in order to satiate their voracious passions. The neglect of any one of these fundamental qualities of man, will destroy the beauty and power of the whole. The cultivation of the moral alone, leads to superstition and bigotry; and no class of individuals are so much used against the cause of religion. Yet without moral instruction the highest intellectual attainments become finally allied to infidelity and skepticism, and are only weapons placed in the hands of wild maniacs, who, in their raging madness, pierce their own hearts, and diffuse their poisonous blood through peaceful communities, to pollute all whom it may touch.

Many who have written and spoken on education in its general acceptation, have limited it simply to mental discipline. This, evidently, is not a true education; for, pluck the flower from the violet, and you destroy its beauty; so, likewise, deprive man of his moral principles, and you not only destroy his beauty, but true greatness; and he who relies wholly upon his intellectual powers, will soon be absorbed in the misty doctrines of Atheism; and far better is it to grovel in ignorance, than to grow in immorality equally with knowledge. Hence, any system of education which does not assist in developing the whole nature of man, is, in a certain sense, false; and no system will supply the demands of a true education, unless it contains the elements of freedom, morality, and truth. This we claim for *northern education*; and to those doubting it, we only have to refer to its influence upon northern citizens. For where is there a higher cast of intelligence, of morality, and where are the principles of freedom better understood, and more extensively practiced? But the great and destructive evil of our nation first originated from a misconstruction of Divine revelation, and as the people have become enlightened in the correct and just views of truth, much of this evil, and others of a similar character, have been eradicated. The North, by a superior discernment, discovered one of the grand and principal means of extirpating vice, and therefore established free institutions, and now she proposes to infuse into her citizens the accurate conceptions of morality and truth, and teach them their obligations to God and man. Until this is done, every effort will fail successfully to extirpate error. In the hoary-headed despotisms of the past, the minds and souls of men grow only as the oak would in the rocky depths of the Mammoth cave, deprived of the balmy breezes and refreshing showers so essential to its vitality; and thus it always has been, and always will be, in despotic governments; but free education, unmonopolized by a few, has been the fairest and foremost victim of despotism—the very life-sustainer of our republican principles. For if we were to attempt to adopt the system that has been practiced through all time, and by nearly all nations, our Republic would fly like ashes to the four winds. The strongest ligament that holds her together amid her political broils and feuds, is the morally educated few, who are devoting their whole energies in perpetuating the great democratic principle, "The greatest good to all."

In looking again at this system, we find it not only adapted to the welfare and prosperity of a Republic, but to the natural wants and nature of man. Every man has an intuitive love of freedom. This, like his other powers, is susceptible of cultivation, and in our age, in our country, by the aid of education, it has unmanacled itself, and is now walking forth in new life and freshly-discovered energies. Few nations, however, have succeeded in cultivating this attribute of their nature to any great extent. Greece and Rome boasted of their freedom; Poland flourished a few days in what she called freedom; but they, like the flower crushed by the footstep of the heedless savage, soon faded and passed away. The defects were, that free education never was introduced into their governments, and they continued to obey castes, submit to the delusive doctrines of paganism, and look back with increasing wonder, magnifying through the mysty past the deeds of their ancestors, until they were hurled into the pit of despotism. Every effort at improvement, every effort to carve human equality from its rude quarry and polish it by instruction, was stigmatized by their aristocracy. But Plato has well remarked, that to have a perfect people, we must have perfect institutions; and we add, to have a *free*, energetic, and progressive people, we must have *free* institutions. All history unites in confirmation of this. But we need not refer to the past to prove it. The North, in which all nature sparkles with intelligence, in which the gentle flame of genius sheds down its light, guiding the young to virtue and wisdom, in which the wheels of progress have increased in velocity, until heated with motion; upon whose mountain-tops the banner of liberty is unfurled to the gaze of the world, displaying those significant words *E pluribus unum*,—all these prove that a nation must have free institutions to have a free and perfect people. This is not mere delusion; for who can view the acts of the North without reading her highest aspirations? The bright-eyed boy, from his first dawnings of reason until he arrives to the age of manhood, is taught the elements of freedom, benevolence, love and reciprocity. Imbued with such principles, guided by such lights, the North has never lost sight of the polar star of our forefathers. Onward and upward she has marched, until, arrived at a proud eminence, she is now becoming the university of the world, in which the rich gems of science and literature are free for all, irrespective of color, sex, or age.

Such, my friends, is your condition, such your advantages The hearts and minds that are to regulate your state, your church, and all other affairs, are powerful, being intensely stimulated and supplied with the most formidable means against vice and error. But the time is not far distant when these hoary-headed fathers, who have labored so arduously in constructing this great social and religious fabric, will pass from their stage of action; then who are to take the responsibilities of perpetuating this system of education? Fellow classmates, we are to assume this responsibility; we who have finished our course in this institution, and similar bodies, are to be the conservators of liberty and learning. Then how can we leave these walls, this altar from which a daily prayer has ascended to the high throne of Omnipotence in our behalf; how can we leave these kind teachers, whose countenances bespeak their arduous toil and anxiety for our prosperity and happiness; that one with pallid cheeks and trembling nerves, who has sacrificed himself in building up this great bulwark of our nation, and now, though tottering with disease, still whispers a silent prayer to our Father who is in heaven, that He will enable us to fill our stations nobly as citizens and immortal beings—can we, I say, leave all these without feeling our obligations to God, to man, and to ourselves—without resolving to use our first, our last, and whole energies, in perpetuating this system of education. Then, classmates, let us go and fight the great battles of freedom and progression. The East calls us; the South needs us; the West *demands* us. But as we go, let the leading motives of our actions ever be controlled by a clear appreciation and full conviction of our duty in all stations. Study profoundly and reverentially the Will of God. Let truth be our guiding star, ever remembering that evil is punished and virtue rewarded.

And now, kind teachers, we take our leave of you; but how can we express our emotions on separating? O that I could portray before your eyes our inward feelings, that when we are gone they might be a consolation to your care-worn spirits, and cheer you on in your worthy efforts. But, alas! the noblest powers can give but a faint shadow of our emotions. We now separate, perhaps never to receive another word of counsel, another word of instruction, from you. But be assured, as we go, that your teachings will be our guide to happiness and renown. Should misfortune meet us, we will refer to your examples for guidance. Should prosperity be our happy lot, and fortune smile upon us, our happiest moments of reflection will be when we recall the remembrance of your associations. And, finally, for your assistance in difficulties, for your kindness in times of need, for the patience with which you have borne our imperfections; for all these, we most heartily thank you. Then continue in your noble cause; continue to enlighten and guide the young; and when you are called from this earthly pilgrimage, may you meet with your reward, by receiving a crown of eternal glory. Farewell!

For the Sabbath Recorder.

EVIDENCES OF PERSONAL RELIGION.

"Man, know thyself; all knowledge centers here," is one of the most important pieces of advice ever presented to an eternity-bound creature. To know ourselves is a difficult acquirement, from the fact of there being an unwillingness to look deep enough into our own hearts. The investigation of our real character must be attended with some painful sensations, if that investigation be faithful. Man would fain throw a cover over his moral deformities, even to his own sight. The best of men see enough in themselves to loathe and abhor, and prostrate their souls in the very dust; and the more their minds are enlightened by the Spirit of God, the more they discover the abomination of their depraved nature. Persons of holy living and lovely demeanor are disgusted with the praises of others who can only look at the outer man. These very persons know experimentally the dreadful struggle within, between the two great principles of good and evil. They know the crowds of evil thoughts, desires, and purposes, which rise up in fearful array in the soul, and threaten their downfall and ruin.

After all, however, there is a way of ascertaining what we are in the sight of God. We may fairly recognize the *opposition* to that mass of corruption and abomination rising up in the soul, as one evidence of a divine change. How comes it to pass that there is opposition? Human nature cannot be opposed to itself, any more than the devil can be his own antagonist. The moment we take up arms against the wickedness within, we have an evidence of a principle the very reverse. It may be true, that an individual may refrain externally from those vices to which his vile inclinations would induce him from selfish ends, but a consciousness of inward hatred and opposition to sin, is a far different thing. It is a grief to the renewed soul, that there should be such a vile principle within; hence we find *sorrow* for sin a prominent feature in the Christian character; not the kind of sorrow experienced by the culprit, because his crimes have brought him to justice, and exposed him to a fearful condemnation; but because sin is an evil in itself, being at war with God and his holy government. Why, the revelation of the Spirit to the soul in reference to the supreme and perfect beauties, the Divine glories, the spotless purity of God, must awaken the deepest sensations of grief on account of such an antagonistic principle in existence within. As sure, therefore, as this kind of sorrow is experienced, is the evidence of such a Divine revelation to the soul. As the Christian advances in the Divine life, and still more light breaks in upon him, improving his perceptions of the Divine excellencies, will he see sin as exceeding sinful, and more deeply mourn on account of its indwelling. This sorrow for sin, which we have considered, is not confined to self, though it commences there; for all the manifestations of this vile principle in the world fill the soul with pain and holy indignation. The oaths, the blasphemies, and all the infernal language uttered by the wicked, are so many darts of anguish piercing the heart. A Christian's views of sin, however, are not merely apprehensive of the evil in this light, but its results as it regards the transgressor; and hence we have another evidence of personal Christianity brought before us—*compassion* for a lost and guilty world. This is the natural consequence and a veritable evidence of the possession of a Divine nature. It is the same mind as the Divine Being possesses. It is the same disposition as is beautifully described by the Incarnate Deity, "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him might not perish but have everlasting life." This love could not be the love of complacency, for there were no moral excellencies to love, but the tone of compassion and pity on account of the miserable condition of the human race. A true Christian looks upon the world of mankind, groaning under the curse attached to it, as the natural result of violated law in every shape and degree in this life, and extended on to the future life, where it will fall, with all its terrors and woes, without intermission or cessation; and his soul is moved with the tenderest compassion for his fellow man. This Divine emotion is not a dormant principle in the renewed soul, but develops itself in active efforts to save and bless. Hence, as soon as spiritual life begins in the soul, its possessor enlists his talent and time and influence, and all his energies, in the various departments of labor attached to the church of Christ.

These few remarks may suffice for the present on the subject of Christian evidences, leaving room for extension at a future time. May the Lord help us all to possess a more deep, sound, and practical Christianity.

GEORGE R. WHEELER.

Salem, N. J.

FAITH'S ANSWER.

Still, as of old, Thy precious word
Is by the nations dimly heard;
The hearts its holiness hath stirred
Are weak and few.
Wise men the secret dare not tell,
Still in thy temple slumbers well
Good Eli; O, like Samuel,
Lord, here am I!

Few years, no wisdom, no renown,
Only my life can I lay down;
Only my heart, Lord, to thy throne
I bring; and pray
That child of thine I may go forth,
And spread glad tidings through the earth,
And teach sad hearts to know thy worth.
Lord, here am I!

Thy Messenger, all-loving One!
The errands of thy truth to run,
The wisdom of thy holy Son
To teach and live!
No purse or scrip, no staff or sword;
Be pure intent my wings, O Lord!
Lord, here am I!

Young lips may teach the wise, Christ said;
Weak feet sad wanderers home have led,
Small hands have cheered the sick one's bed
With freshest flowers;
Yet teach me, Father! heed their sighs,
While many a soul in darkness lies,
And waits thy message; make me wise!
Lord, here am I!

And make me strong; that, staff and stay
And guide and guardian of the way,
To thee-ward I may bear, each day,
Some precious soul.
"Speak, for I hear!" make "pure in heart"
Thy face to see Thy truth impart
In hut and hall, in church and mart.
Lord, here am I!

I ask no heaven till earth be thine,
Nor glory-crown while work of mine
Remaineth here; when earth shall shine
Among the stars,
Her sins wiped out, her captives free,
Her voice a music unto thee,
For crown, new work give thou to me;
Lord, here am I! [Religious Mag.

PRESIDENT DAVIES IN LONDON.

In the year 1753, Rev. Gilbert Tennent, of Philadelphia, and Rev. Samuel Davies, then of Hanover, Virginia, afterwards President of Princeton College, visited England to solicit aid for the then new collegiate institution in New Jersey—a mission in which they met with much success. From a manuscript volume containing the diary of Mr. Davies, Dr. Belcher, of Philadelphia, has copied for the *Christian Watchman and Reflector* some passages to show the kind feeling of the Baptists of London towards the College. We reprint the article for the additional purpose of showing the standing at that time of the Stennetts and Robert Cornthwaite, all of whom were Seventh-day Baptists.

Sunday, Dec. 30, 1753.—In the afternoon I preached for one Mr. Dews, who was indisposed, in a Baptist congregation, with some freedom, on Jeremiah 31 : 18—20. It is grievous to see how small the congregations are in this vast city. Spent the evening at one Mr. Edwards', a Turkish merchant, who treated me very kindly. He is a member of the committee for managing the civil affairs of the Dissenters. I find Mr. Stennett, a Baptist minister, has most influence at court of any of the Dissenting ministers. I find it is the custom here for the clerk to choose the psalms.

Dec. 31.—There are so many parties here, that it is very perplexing to us, how to behave so as to avoid offense, and not injure the business of our embassy. The Independents (Congregationalists) and Baptists are more generally Calvinists than the Presbyterians; though I fear some of them are tainted with Antinomianism.

Tuesday, Jan. 1, 1754.—Went to the Amsterdam coffee house, where the Congregational and Baptist ministers meet on Tuesdays.

Tuesday, Jan. 8.—Dined at Mr. Eleazer Edwards', a Turkish merchant, in Devonshire Square, of the Baptist persuasion. There we enjoyed Mr. Stennett's company, and his son's. He is a judicious, prudent, and candid gentleman, and has more influence at Court than any [other] Dissenting minister in London. Mr. Tennent having visited Mr. Partridge, the agent of Pennsylvania, was advised to apply to some of the Court, particularly to the Lord Chancellor, Lord Halifax, and Mr. Pelham, and he seemed inclined to do it; but to me it appeared very doubtful. I was afraid that in case the college should be discountenanced by them, they would find some flaw in the charter, and so overset it; and that a refusal at Court would have a bad influence on those that might otherwise contribute to it. We consulted Mr. Stennett, and he was fully of my mind. He gave us an account of the affair of the Glebe in New England, in which the Episcopal party was cast, after a trial of some hours in the privy council. He also related a conference he had with the Duke of Newcastle, and [the] Archbishop of York, about the Mission of Bishops into America, which was very entertaining, but I have no time to relate such things.

Sunday, Jan. 13.—Mr. Tennent preached for Mr. Gibbons, A. M., and for Mr. Stennett, P. M. I find a good number of people are displeased with his using notes.

Wednesday, Jan. 30.—We waited upon Dr. Gill, the celebrated Baptist minister. He is a serious, grave little man, and looks young and hearty, though I suppose near sixty. He signed our petition, [appeal in behalf of the college,] though he modestly pleaded that his name would be of little service, and that the Baptists in general were unhappily ignorant of the importance of learning.

Wednesday, Feb. 6.—Went to Mr. Stennett's, who went with us to introduce us to the Duke of Argyle, to deliver Governor Belcher's letter. We found eight or ten gentlemen and noblemen waiting in his Grace's levee. His Grace took us into his library, a spacious, elegant room, about forty feet long, and twenty broad, furnished all round with books, philosophical instruments, curiosities, etc. His Grace told us, after reading the letter, that as the College related to the Plantations, we ought first to apply to the Lords of Trade and Plantations; and if they approved of it, he would willingly countenance it, both here and in Scotland. He advised us to apply to Lord Halifax, or Lord Duplin; and Mr. Stennett accordingly went to the latter, while we stayed at a coffee house, and showed him our instructions from the Trustees, and the petition we had drawn up. Mr. Stennett told him that he applied to his lordship in *confidence*; and his lordship assured him that he would do nothing to injure us. He thereupon told him we had our charter only from a Governor, and asked him whether he thought it would be deemed valid in Court. His Lordship replied, that he doubted it; but he would soon satisfy himself, by inquiring into the extent of the Governor's commission; and in case it appeared valid, he would advise us to lay the matter before the Archbishop of Canterbury, and he himself would go with Mr. Stennett to Mr. Pelham in our favor, and so introduce the matter in Court. For my part, I am afraid of all applications to that quarter, lest we should lose our charter, and stir up an opposition; and it is against my mind that the matter has been carried so far. Dined at Mr. Stennett's, who gave us five guineas for the College.

Sunday, Feb. 10.—Preached in a vacant Baptist congregation, who formerly had one Mr. Bently for their minister. They have generally, as I am informed, imbibed some antinomian notions; particularly that no offers of grace should be made to the unconverted, because they are dead in sin, and incapable to receive them. I preached before and after noon on Isa. 45 : 22, with some freedom; but as my sermon was full of exhortation to sinners to look to Christ, I suppose it did not well suit the taste of the people. Dined with good Mr. Savage, who used a very inoffensive freedom in making remarks upon my sermon, which he seemed to think was not sufficiently evangelical.

Thursday, Feb. 14.—Waited on Mr. Stennett to hear Lord Duplin's opinion of the validity of our charter; but he was indisposed, and had not waited on his Lordship. Visited Mr. Brine, a Baptist minister, who is reputed a speculative Antimonian, though a good man. Spent the evening with Mr. Thompson, Jr., [of Clapham] an ingenious young Baptist minister, who, though educated a strict Calvinist, has imbibed the modern latitudinarian principles. I had an amicable dispute with him about the lawfulness and expediency of subscribing tests of orthodoxy besides the Scriptures.

Saturday, Feb 23.—Spent last Wednesday night very agreeably with Mr. Stennett, Jr., an affectionate Baptist minister. Dined last Thursday at Mr. Brine's, a Baptist minister, and a warm advocate for the doctrines of Calvinism, with something of an Antinomian tincture.

Saturday, March 16.—Last Sunday I preached A. M. for Mr. Gibbons, on the words, "So then neither is he that planteth anything," etc., and as I was deeply sensible of the withdrawing of Divine influences, and the inefficaciousness of the means of grace without them, my tender passions were greatly moved throughout the sermon, and in the conclusion burst out into a flood of tears. Sundry of the hearers were tenderly affected, particularly Mr. Cromwell, great-grand-son of the famous Oliver; who gave Mr. Gibbons three guineas for the college after sermon, and thanked me for my discourse with tears in his eyes. He afterwards conducted me to Dr. Stennett's, and talked freely and warmly of experimental religion Dined at Mr. Samuel Stennett's in company with his brother, who is also a minister. Preached P. M. for Dr. Stennett, and my spirits were so exhausted with my forenoon discourse, that I had not much tender solemnity. Spent the evening with Mr. Stennett, Jr., who seems a pious, ingenious youth.

As Dr. Stennett has a great deal of influence in Court, I gave him last night a particular account of the rise and progress of the Dissenting interest in Virginia, and the restraints and embarrassments the people labored under from the government. He was very much moved with the account, and promised me his utmost influence in their favor. He had been yesterday waiting upon the Duke of Newcastle to condole the death of his brother, and told me that it was the most tragical scene he ever witnessed.

Dined to-day at Mr. William Stead's, in company with Cornthwaite, his minister, a Seventh-day Baptist Socinian *minister*.

Tuesday, March 19.—Went to the Amsterdam coffee house among the Baptist and Independent ministers, where I enjoy most satisfaction. Received the thanks of the Governors of the Charity school in Bartholomew Close for my sermon there, which were presented to me in a very respectful manner by Dr. Guyse as their deputy. Though it be hard to repress the workings of vanity, even in a creature so unworthy as I, under so much applause; yet I think my heart rises in sincere gratitude to God for advancing me from a mean family and utter obscurity, into some importance in the world, and giving me so many advantages of public usefulness. Indeed, I hardly think there is a greater instance of this in the present age. Alas, that I do not better improve my opportunities.

Sunday, March 24.—Preached yesterday P. M., for Dr. Stennett, in a small congregation of Seven Day Baptists, who seem very serious people.

[After an absence of several months, traveling in the Provinces, where he generally met with kindness, the worthy man returned to London, and writes:]

Oct. 20.—Since I have been in London, I have moved in the same circle [as before] and nothing new has occurred, but that I find by conversation with Dr. Stennett, there is a prospect of obtaining licenses in the Bishop of London's Court for meeting-houses in Virginia.

Monday, Nov. 18.—We came yesterday to Gravesend. [On his return to this country.] * * * Since Oct. 27th, I have preached for Mr. Hall, Mr. Winter, Dr. Stennett, Mr. Lawson, Dr. Gifford, etc. I cannot but observe, that I found unexpected freedom and solemnity in preaching a neglected old sermon that I thought not worthy of hearing, from Heb. 11 : 1. I have met with so many solicitations, both in conversation and by letters, to publish some of my sermons, that I continue my purpose of finishing some of them for that purpose.

Now, when I have parted with London forever, I cannot but think with affection upon the many friends I have left behind me; who are entitled to my warmest gratitude. I have preached in many of the pulpits of the three denominations, and from the warm approbation of a number, I cannot but hope I have been of some service in that way; though alas, nothing to what might be expected or wished.

The Petition from Virginia [for the increase of their religious freedom,] being returned, I waited with it on Dr. Avery, Mr. Manduit, etc., and communicated it also to Dr. Stennett, and begged he would act in concert with the Committee, which he cheerfully promised. And indeed, I expect more from his influence and zeal than from the Committee, that seem very slow and dilatory in their motions. As the majority of them are of the new scheme, they cannot look upon the Dissenting interest in Virginia as a religious interest, because founded upon principles which they disapprove; and therefore they can only espouse it as the cause of liberty. But a zeal for it in this view, is not so vigorous a principle as in the other. The courtiers are so regardless of religion abstracted from politics, that it will be difficult to carry such a point with them; especially as the whole weight of the government in Virginia will lie on the other side. However, I am in hopes the alternative of taking out licenses in the Bishop's Court, or of presenting the petition, will succeed; and I have begged the Committee and Dr. Stennett to take one or the other method, as they think most expedient.

A PERSONAL SERMON.

Mr. Jay had become aware of a growing evil among his brethren, arising from a cause with which, being familiar, he determined upon rebuking and denouncing. When in the midst of an ordination discourse he said:

My young brother, it is to be regretted that many enter the ministry after they have been educated, to whose services the church has a claim: they look around and select a lady for their wife, but they are careful she possesses a fortune. After a time they begin to get weary in well doing. They take cold, it results in a cough, they are so weak that they cannot attend to the duties of their office. They resign, and live upon their wife's fortune. I know five cases of this kind—may it never be your lot."

During the delivery of this keen rebuke, there was a young minister, or rather an ex-minister, who did not seem very comfortable. After the service was closed, the merits of the discourse were canvassed, and the general opinion was, that it was only such a one as could be delivered by Mr. Jay. Said one to the ex-pastor:

"How did you like Mr. Jay? it was fine, quite a treat, wasn't it?"

"Well, I liked him very well, but I think he was rather personal."

"Personal, eh? how so?"

"Why, you must have noticed his reference to ministers out of health resigning."

"Yes, yes, he was a little close there, I must admit."

"I shall speak to him about it," said the delicate, fastidious ex-minister.

He sought the vestry, and found Mr. Jay there. He congratulated him on his health and discourse, but hinted that he was personal in his remarks, and would like to know if he referred to him.

"Personal?" said the patriarch; "personal, eh! in what part of the discourse?"

"When you were speaking about ministers resigning."

"Oh," said Mr. Jay, "I see; yes, have you resigned?"

"Yes, sir."

"Did you marry a rich wife?"

"Yes, sir."

"Did you have a cough and become disabled for service?"

"Yes, sir."

"Ah! my friend, yours is the sixth case, then!"

This young man reaped the reward of his *folly*, and retired, confused and abashed, from the presence of Mr. Jay.

HOW TO BE HAPPIER.

Said a venerable farmer, some eighty years of age, to a relative who lately visited him: "I have lived on this farm for over half a century. I have no desire to change my residence as long as I live on earth. I have no desire to be any richer than I now am. I have worshiped the God of my fathers with the same people for more than forty years. During that period I have rarely been absent from the sanctuary on the Sabbath, and have lost but one communion season. I have never been confined to my bed by sickness a single day. The blessings of God have been richly spread around me, and I made up my mind long ago, that if I wished to be any happier, I must have more religion."

CHRIST IS ALL.—The following lines were taken from a very old grave-stone in Devonshire, England:

"Christ is the Way, the Truth, the Life Divine;
Seek thou on earth to take the Christ as thine;
For he that lives in Christ, in Christ shall die,
And dwell with Christ in heaven eternally."

To talk well is a gift, just as much as a taste for music is. But fine talkers are seldom good thinkers. They like to float on the surface—not dive into the depths of the sea of existence.

With love, the heart becomes a fair and fertile garden, glowing with sunshine and warm hues, and exhaling sweet odors, but without it, it is a bleak desert, parched and fruitless.

The Sabbath Recorder.

New York, August 2, 1855.

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"THE WORLD OWES ME A LIVING."

And how came the world to be so much in debt to you? What did you ever do for it? What mighty favor have you conferred upon it, that it should be obliged to provide for you, the rest of your life? The first man was directed to replenish the earth, and subdue it; and he was promised his living, on that condition. But as for you, it would seem that you consider yourself placed upon a different footing. We never heard of your lifting a finger towards subduing the earth, or improving its condition. You never took a spade in your hand; you never turned up a furrow; you never chopped down a tree; you never dug minerals out of the ground, nor forged them into any useful shape after they were dug; you never instructed the ignorant; and for all we have been able to learn, the world is not one whit the better for your having lived in it. How, then, came the world to be so much in your debt? By what rule do you make out that it "owes you a living?"

We think it altogether likely, that the balance is on the other side. You have drawn your living from the world, thus far, and have done nothing in return. You are the debtor, not the world. Unless you show a better spirit about it, and do a little in the way of discharging the obligation, we venture to say that a very unpleasant reckoning will be had with you, after a while. An idler may pass along smoothly for a season, but at length the world's patience becomes exhausted, and gives him many hard knocks. You will, perhaps, look upon the rough usage which you will finally receive as persecution, and cry out, 'Injustice.' But, depend on it, it will be nothing but the world's way of taking revenge for the useless life you have led. Did you ever know an idler who enjoyed a pleasant, serene old age? 'Kick him out of the way; he has never done anything to entitle him to sympathy, or protection,—is the language of almost every body.

If the world owes you a living, how much does it owe those who are always toiling in works of usefulness? Employ yourself on this question for a while; see if you can work out the answer. Then inquire whether the world, after paying its debts to those who have toiled for its good, will have anything left to provide the living which, you say, it owes you. We think you hazard a great deal; for the world will certainly make its first payments to those who have labored for its benefit.

The truth is, the world has nothing to bestow upon those who will not labor. If you get a living without work, you get it dishonestly. You get it by robbing those whose hard industry has procured for them a surplus above the bare necessaries of life. If you do not rob them, in the sense of downright stealing, you do, nevertheless, what amounts to the same thing. You overreach them by your cunning, or perhaps, by what is commonly called '*sponging*,' you procure your bread here and there. It makes no difference, however, what the process is; you do not earn what you get; somebody else has toiled for it, and you receive it. We call it robbery; you may call it what you like.

We sometimes find fault with those who toil for the things of this world as if their salvation depended on it. They rise up early, and sit up late, and eat the bread of sorrows, that they may amass property. But after all, it takes their surplus earnings to feed and clothe the lazy drones who never contribute anything to the good of society. If every body was engaged in some useful employment, probably two or three hours a day, devoted to labor by each one, would suffice to keep the business of the world moving as actively as it now does. But such is the number of idlers—gamblers, pleasure-seekers, sportsmen, loafers, and the like—that the utmost exertions of those who are willing to work are required to meet the wants of the world. Thus, some are *worn* out by excessive drudgery, while the rest are *rusted* out, and *eaten* up, by their own laziness.

No doubt, you have often uttered this maxim of the idolent man, in a jocular way, without meaning to intimate your belief of it. But experience shows, that exceptionable expressions, often indulged in, come at last to make more or less of an impression on the mind. Many of our young men, who are naturally fond of their ease, accustom themselves to fend off reproof by the use of this maxim, and so continue to indulge their idolent spirit, till it seems as if they really thought the word did owe them a living. Let them remember, that the world merely owes them a chance to live. T. B. B.

SCOTTISH MUNIFICENCE.—We observe, from the proceedings in the Free Church General Assembly, that Dr. Wm. Clark, of Wester Moffat, has placed at the disposal of the church the munificent sum of $100,000 for the erection and endowment of a Free Theological College in Glasgow, provided other parties in Glasgow should provide a similar sum, so that $200,000 should be immediately available for the purpose in view. The subscriptions in Glasgow towards this second sum already amount to $70,000, and the major sum of $200,000 may thus be considered as secure. But Dr. Clark's liberality does not stop here. He offers to pay down or secure an additional sum of $50,000 for the same object, provided a like sum of $50,000 additional should be guaranteed by responsible parties within the next twelve months.

EDUCATION—DISCIPLINARY.

When the young spirit has awaked to the realities of self—its power, its relations, and its destiny—when it begins to turn the reflecting eye within, and perceives its latent powers—when it looks out upon the world as its field of activity—when it begins to look forward to eternity as the play-ground of its deathless power—then it is there is prone to come over the young spirit wild dreamings, vague longings, fitful, wayward activities. The untrained appetites and passions sing their siren song—the sensibilities are keen, propensities strong, reason is weak, experience wanting—and the untried soul is prone to submit passively to the guidance of dream and passion and circumstance.

A spirit thus conditioned, is like a ship in a night of storm—its compass unboxed—its rudder gone—its lights extinguished. It is drifting amid the fitful glare of the moon, the shriek of winds, and the howl of waves, drifting hard upon destruction. All is lost unless the circumstances are speedily changed, new power granted, the light of a new and serene day ushered in. So likewise some celestial fire must be dropt into the wayward soul—some latent power awakened—or all is lost; a new and higher life enkindled, earnest longings after right and truth and wisdom, ceaseless strivings after perfection, implanted.

No one is safe, has started on the sure and right course, until, from strong promptings within, he has firmly, solemnly resolved to improve—*to make the best of the powers God has given him.* With such a resolution, as the energizing, self-impelling principle of our nature—as the bright polar star of our efforts and aspirations—we shall stand up in our manhood, and seek its appropriate culture—we shall have insatiable promptings to improve our nature, our whole being. The primal education of such an one, in order to satisfy the cravings of his being, must not be partial or superficial, or merely professional; but it must be general, thorough, genial and comprehensive. It must be an education that will give health, growth, habitudes—the whole tending to a character, full truthful, symmetrical, individual, and perfect.

Youthful education should be disciplinary, preparatory, restraining, and developing. It should lay broad foundations. It should give a quick and comprehensive grasp. It should be many-sided, versatile. It should develop the full manhood of man. It should prepare a man, not so much to be a successful farmer, or mechanic, or tradesman, or a professional man, as to be a successful *man*—a man developed and perfected—prepared for immortal progress and pleasure. This is the generic idea of education—all others are specific, partial, one-sided. This education must develop the individual, in body and intellect and affections and will, in harmonious and full proportions, giving the candidate a character meet for a higher sphere of activities.

Education, at this period, needs the experience and guidance of able instructors, the genial culture and enthusiasm of schools. It needs theory and practice, precept and example. There must be abundant and self-denying effort on the part of parents, patrons, and teachers, for the advancement, the elevation of educational systems, and the proper instruction of the young. Notwithstanding what has already been done for the elevation of our educational interests, giving them power and importance, yet the great work of educational reform and progress, has but just commenced, and that it may be carried forward in a manner correspondent to its importance, there must be greater exertions than heretofore on the part of its supporters. The friends of education must use their best endeavors to sustain and advance its interests. This advancement can take place, not by partial views and efforts, but it must be the result of a broad and comprehensive system, adapted to the training, the discipline, the education of the whole man, not for any particular time or relations, but for all relations and positions, and for eternity.

CHINESE REVOLUTION.

The following is an extract of a letter written by O. E. Roberts, Esq., of Canton, China, dated March 30th, to a friend in Boston, and kindly furnished for the columns of the *Christian Watchman and Reflector*:—

"Political matters are now quiet, and the people in and around Canton feel very comfortable and safe, which is doubtless a great luxury to them after ten months' of harrassing anxiety and fear of being sacked and murdered. The Mandarins, about three weeks ago, obtained a victory over a large rebel force about twelve miles from here, which had long threatened to attack Canton but failed for want of courage. The prisoners were all beheaded. At the execution yard, a mile from us down the river, seventeen hundred men were beheaded within the past month. Sometimes one hundred, sometimes two hundred in a day, were decapitated. Foreigners can go to see if they choose; I have not chosen yet. A military gentleman stopping with us went down and saw one hundred executed. The poor wretches are carried to the place in baskets, tipped out very unceremoniously, and made to kneel in rows, and the executioners with short swords make quick work of it. None of the people here sympathize with these rebels, for though the authorities are a hard-hearted set, and tyrannical enough, yet these rebels have committed greater atrocities. Murders, conflagrations, and all manner of distress, have been produced by their proceedings; no principle seems to have governed them but the hope of plunder.

The rebels here and at Shanghae have nothing to do with the rebel forces now at Nankin or marching towards Pekin. Those who held possession of Shanghae for eighteen months, were full of all wickedness. They lately evacuated the place, being hard-pressed by famine, and being scattered in small parties, were mostly caught and beheaded. In fact, at Canton and Shanghae there have been no rebellions, but a sort of rising of bad charters for the sake plunder doubtless stimulated thereto by the success of the Nankin rebels, which showed the people the weakness of the goverment. It is still very doubtful how much true religion is mingled in the Nankin rebel movement. I give it that name, because their head quarters are at Nankin, but the vast districts over which they passed are said to have quietly returned to their old allegiance, excepting certain predatory bands, which are plentiful in China at all times. I shall not be surprised if in a few years the whole thing dies away and the country resumes its original state.

"Yet amid all these confusions, a revival, as it may be called, commenced at Amoy, a city on the coast, and some two hundred converts sat down to a communion table not long ago, as a person told me who had just come from there. Yet that city not many months before had been captured and recaptured by the rebels and Mandarins, and men had been slaughtered before the missionaries' houses. When I was there last October, I was shown piles of balls and grape shot that had gone through their houses. The missionaries were obliged to go into the cellars or get behind bales of cotton which the merchants had stored in their houses. This is a vast country, full of sin, ignorance and misery, and when it is ever to be improved, is more than man can tell."

THE PALESTINE MISSION.

Extracts from a letter of Eld. Wm. Jones to the Corresponding Secretary of the Seventh-day Baptist Missionary Society, dated Jaffa, Syria, April 30, 1855.

In regard to the purchase of land. I know nothing only report of any mortgage of Palestine to the Rothschilds. If true, it is not yet believed in this country. I have taken some pains, by request of Mrs. Minor, who has bought, and of Mr. Dickson, who wishes to buy, to inform myself as thoroughly as possible concerning a good title to land. I have spent some hours with Consuls Murad and Kyatt, American and English for Jaffa; both are natives, and are doubtless well posted on this subject. 1st. No foreigner can hold real estate in his own name. 2d. It is said that a firman has been granted by the Turkish government, giving this privilege to foreigners, but for reasons best known to itself, has not become a law. 3d. Foreigners buy land by means of the required sum, the land being given as a pledge—to be redeemed within one, two, or three or four months or more, but which is not expected; still, the deed must be made out in the name of the native. 4th. Land is also bought in the name of the wife; her name being written in the deed as a subject of the government. Sister Minor's is bought in this way. Bro. Dickson hesitates, and is inclined to wait. He is a man of good judgment—an excellent farmer and mechanic—withal pious and intelligent, and has an interesting family. Several foreigners, who are in this indirect way owners of land, inform me that they feel perfectly safe, and consider their title good. All foreigners say the good time coming is not far off, when the government will grant us all the privileges we want.

As to "the ownership of the profits or income from the labor of our missionaries," I would say, if they have fixed salaries, the profits or income belong to the society—that is just and equal.

In regard to the ownership of outfit and salary. I believe both belong to the missionary, though the Secretary has expressed himself otherwise in regard to the outfit, in the *Recorder* of Dec. 14, 1854. See 1st. article, "all property," &c. You say, "Any views you have upon this question we should be glad to learn." But you have already published your views in the *Recorder*, and the terms are there laid down as though there could be no appeal from them. Some of our friends here think our hands are completely tied. I must confess my surprise on reading that Circular. To me it is a new and hard thing, to be told that books, furniture, and property designed for personal use, bought by the Society's money, belong to the Board, and not to the missionary. The Free Mission Society never intimated such a thing to me. Pastors are not so treated by their churches, and I have yet to learn why a Board should exercise more control in this case than a church, or why the right of property is granted to the pastor. but denied to the missionary. If, however, such terms are to obtain as Seventh-day Baptist law, I shall then inquire whether the Board intend to remunerate me for my household goods and library on hand when I entered their service, as also the loss of my life policy; and further, what provision they expect to make for orphans, widows, and superannuated missionaries. I think the just view of the case is this: The outfit and salary of the missionary are his—as also such donations as from time to time may be sent him for his personal comfort—a report of which he should make to the Board. Further, if ever it is his duty to return home, the Board are bound to pay his expenses home, as they paid them in going out. As to taking care of the superannuated, the widow and the orphan, it is a subject in which every minister, at home and abroad, feels deeply interested, but which, however much desired, is not likely to be very soon realized. It has always been my practice to give to the poor; I find this very necessary in this land. All that I receive I wish to use for the glory of the Lord our Redeemer. The foregoing views are expressive of my past action in relation to outfit, donations and salary, and I intend them as a guide for my course in the future.

My expenses thus far have been managed in the most economical manner possible—even in several instances to the injury of my health, especially in my late tour to Jerusalem. Rather than go to a hotel, I took a room where I was obliged to sleep on the cold cement floor, and suffer horribly from bed-bugs. Fortunately, after three nights spent in this way, I succeeded in renting a more comfortable room, furnished with bed and bedstead. Our living for ten days consisted of bread, a very little milk, occasionally a little butter, an orange, or a few dried dates, and sometimes a little broiled meat. I do not state the above by way of complaint. For the time being I never had more blessed seasons of spiritual enjoyment. I could truly say, my meat was to do the will of my Heavenly Father. The experience of the past has taught me something of the sweetness of the expression of David, "The Lord is my Shepherd, I shall not want."

When I forwarded my bills of purchases to the Treasurer, I was not aware that a published account of them was to appear in the *Recorder*. Had I been apprized of it, I should have prepared a statement showing at one view the amount I had spent for myself. In the report of those expenses in the *Recorder*, No. 15, Sept. 21, 1854, I find the following *inaccuracies*, which I have carefully corrected from duplicate copies of the bills, which [the corrected account] I wish the Board to publish in the *Recorder*. "Wardrobe of Bro. Jones and family $191 47;" corrected $178 35. "Passport," supposed to be mine, $5 25; corrected, $4 25. "Boxing goods," $27 59; corrected, $38 71. This includes trunks, repairing do., repairing and making boxes, and furnishing them with hinges and locks, and making them of small size for greater convenience at custom houses, carrying on animals, and domestic use where houses are very destitute of closets and clothes-rooms. It may be interesting to the Board to state, that under the article of "provisions" marked $92 02, my portion was $36 89; that of "household goods," $73 27, my portion was $66 94; that of "books and stationary" $100 97, my part was $61 80.

The cost of food of all kinds has been gradually increasing for some months past. My house rent remains the same as at the first, £25, or 3000 piastres, per annum. But if I occupy this house another winter, I shall have extra expense in repairs necessary for health and comfort. The selection I made in taking this house has proved to be the best I could do for the present. Rents are considered high in Jaffa and vicinity.

My labors and studies do not vary much from those last reported, save that I have less manual labor, and much more to do in the way of conversational preaching in English, French, Italian, and Arabic, and sometimes in German, through an interpreter. I have just returned from an interesting visit to Jerusalem. I left home on the 10th, and returned the 26th instant. While there I conversed with several Jews about the Saviour, the Sabbath, &c., and was listened to with respect. The Sabbath was discussed with three ministers and several other persons, and several tracts distributed. Had a brief interview with Lord Napier, Secretary to the British ambassador at Constantinople, sent him a note and several tracts, and received a polite answer, promising "to read them with all the attention they deserve." May the Holy Spirit accompany the word to his heart.

You will see by my published letters, that the Sabbath is frequently up for private discussion here at Jaffa. I should not be surprised to have an opportunity for its public discussion, or to give a lecture at Jerusalem. Tracts have been sent to different parts in the Mediterranean. A German Jew at J. informed me that some thirty years ago there existed thousands of Sabbath-keeping Christians in Russia, that they had been suppressed, and that six or seven had come to the Holy City, that part had become Jews, and part Episcopalians. I found two Sabbath-keeping Christians—Mr. Kraus and Mr. Johnston—who informed me that there were some in the city inquiring on the subject of the Sabbath. These things are deeply interesting to me, and I doubt not they will be to you. Several appear quite anxious for me to locate in Jerusalem. Although hitherto disinclined to the place as a place for me, I must confess there are many things favorable to such a step. To appearances, there is more of an open door there than I expected to find, and for this I do most devoutly thank God, and pray that I may know what is my duty in the case. I shall be able to write more satisfactorily upon this point after another visit to Jerusalem.

Since I commenced the study of the Arabic, I have labored to great disadvantage for want of a competent teacher. For three months I was destitute of suitable books, but am now supplid. Joseph, the Jew, continues with us as our help for the market, the kitchen, and assistant teacher, chiefly for the pronunciation. From August to November, inclusive, I hired a more competent teacher than Joseph, for one hour per day, five days per week, at one hundred piastres per month. This spring I had three-quarters of a month's teaching from a Mahommedan priest, at the rate of one hundred piastres per month, one-hour per day, five days per week. My text books are a large Arabic Latin dictionary, an Italian and Arabic grammar (of the vulgar language,) and I have the loan of DeSacy's large grammar, in two volumes, in French and Arabic, which I use the most; also a French Arabic grammar, vulgar language. Rev. Mr. Kruse, Church Missionary at Jaffa, and thirty years in the East, lent me these books, and has occasionally given me many valuable suggestions on the language. I could have a competent teacher by going to Beirut, but my salary is not sufficient to incur the expense and carry out other necessary plans for the prosperity of the mission. By dint of personal effort I am acquiring a critical knowledge of the language, and hope ere long to speak it fluently. Having been obliged to pay some attention to the study of Latin, or to revive a former acquaintance with it, I have given but little attention to Hebrew, but to which I now feel it necessary to devote a few months; and to do so more effectually, have concluded to go to Jerusalem for three months, and take lessons of Bro. Kraus, who is reputed to be an excellent teacher. He speaks Hebrew quite fluently, is teacher to Bishop Gobat's son, an Oxford graduate. I am strongly impressed that I shall find an open door for the gospel in that interesting city. Three months' residence there will show more certainly what can be done, and my absence from Jaffa will not materially affect the state of things with our Sabbatarian friends at this post. I take my family with me. As heretofore, so in future, I devote the forenoon of the day to study, and the afternoon to missionary labor. In all my plans, labors and expenses, I endeavor to unite all the experience, wisdom and prudence possible, in order that in all that is done souls may be saved, and God glorified. May the presence of the Lord of missions be with you in your labors of love, uniting and strengthening your hearts and hands to give the bread of life to the nations.

Affectionately and truly,
Your brother in Christ.
WM. M. JONES.

THE WEST.

DOUGLASS, IOWA, July 1, 1855.

To the Editors of the Sabbath Recorder:—

In the *Recorder* of June 21st, I noticed an extract from the letters of F. MOULTON, containing some remarks which I apprehend have a tendency to mislead those wishing to settle in "the great West."

The first questionable statement that I noticed, was that the land was mostly taken in the region of any near settlements. I concluded from this extract, that the writer was traveling through Minnesota, for the purpose of viewing the natural advantages of the country, landing perhaps at St. Paul's, or some landing below on the Mississippi. From this point he goes into the interior as far as he can find staging (or perhaps teamsters) to carry him, stopping at little villages on the route for an hour or two, or perhaps less. Of course his information must be obtained from "mine host," who perhaps is as unqualified to give correct information on this subject as any one in town. If not of the landlord, perhaps he inquires of the driver, who, from the nature of his business, is quite as incompetent; still, all tell him that the land is all taken, perhaps they tell him the truth. But how is it claimed? By the father's claiming a half section (when the law allows him only a quarter) for himself, and marking a quarter section for each son, if he has half a score, and perhaps only two or three of them are of age. But each must have a quarter, and if they do not run to suit his idea of convenience, he takes another "forty." This is the way numbers of worthy men from the East have been "bluffed off," to use a very common but expressive phrase, and have gone back to their homes perfectly satisfied with the adventages of the country, but "the land is all claimed." This is so common an expression, that it has become almost a by-word. The way to find locations is to have a conveyance of our own, and take our own time for it. Foot it through the country, if no other chance offers, which (by-the-by) will give you more advantages in regard to correct information than any other way you can travel. By traveling on foot you will come in contact with those who are better acquainted with the situation of the country, understanding the geographical advantages of different locations, the various streams, and the water privileges found upon them. The residents freely impart their information, being anxious to get in settlers. You will find a majority of "speculators and rogues" locating themselves in or near the villages, ready to pounce upon the stranger, judging sometimes quite accurately, from his general appearance, whether he has or has not been initiated into the mysteries of the West. If they find him "green," they will "sell" him to the extent of their ability. But there is no more need of being swindled by those mock plats of the West, than by the mock auctions of the East.

In regard to disputes about claims, there is no danger of a man's losing his claim, provided he contents himself with the quarter section guranteed to him by law, stays upon it, and improves it. But if he intends to get his living by speculating on claims, he must of course risk his claim.

As to the matter of waiting a year or two in hope that the land will fall below government price, it is in my opinion improbable; claims may be a shade lower. But my advice is not to buy claims, but come and make them yourselves, as there are plenty and good. Yours, E. S. DUNN.

Thirty-six persons joined the Congregational church in Burlington, Vt., on the 1st July. Eleven of them were students in the University. Two were recent converts from Romanism. These are a portion of the fruits of the **recent revival.**

THE NEWSPAPER BUSINESS.

Joseph Medill, Esq., has sold out the Cleveland *Leader*, and has bought an interest in the Chicago *Tribune*. In taking leave of the readers of the *Leader*, Mr. Medill makes the following most truthful remarks on the business of publishing newspapers:—

"It is said that he that putteth on his armor should not boast, but he that taketh it off. In laying down the editorial armor, I will not make it the occasion of boasting; but I may be pardoned for offering a few remarks in relation to the business in which I have been engaged for the past six years. During this time I profess to have acquired a pretty thorough insight into the newspaper business and the state of the craft, and to know something of its difficulties, its labors, and its recompense. The result of my observations enables me to state, as a fact, that publishers of newspapers are more poorly rewarded than any other class of men in the United States who invest an equal amount of labor, capital, and thought. They are expected to do more service for less pay—to stand more sponging and 'dead-heading'—to puff and defend more people, without fee or hope of reward, than any other class. They credit wider and longer; get oftener cheated; suffer more pecuniary loss; and are oftener the victims of misplaced confidence, than any other calling in the community. People pay a printer's bill more reluctantly than any other. It goes harder with them to spend a dollar on a valuable newspaper than ten on a useless gew-gaw; yet everybody avails himself of the services of the editor and printer's ink. How many professional and political reputations and fortunes have been created and sustained by the friendly, though unrequited, pen of the editor? How many embryo towns and cities have been brought into notice, and puffed into prosperity, by the press? How many railroads, now in successful operation, would have foundered but for the assistance of the lever that moves the world? In short, what branch of American industry or activity, has not been promoted, stimulated and defended by the press? And who has tendered it more than a miserable pittance for its mighty services? The bazaars of fashion and folly, the haunts of appetite and dissipation, are thronged with an eager crowd bearing gold in their palms, and the commodities there vended are sold at enormous profits, though intrinsically worthless, and paid for with scrupulous punctuality; whilst the counting room of the newspaper is the seat of Jewing, cheapening, trade-orders and pennies. It is made a point of honor to liquidate a grog bill, but not of dishonor to repudiate a printer's bill."

GERMINATING OF LONG-BURIED SEED.—The New York *Chronicle* states that Rev. A. D. Gillette lately baptized, in the Calvary church, of which he is pastor, two persons, one of whom, a venerable merchant of New York, was a member of Dr. Stillman's congregation, in Boston, ten years, he being at the time a clerk in that city. He refers to words he heard that distinguished man utter in private and in the pulpit, as having deeply impressed his mind with the importance of religion—convictions which he has carried with him to the present time. He says that, in a sermon which Dr. S. preached to the young, at the close he looked over the assembly, and said, "My dear young friends, if you do not early give your hearts to the love and service of Jesus Christ, I shall be obliged to bear witness in the judgment, that you were warned and entreated so to do." Thus the promise has in this case been remarkably realized, "Cast thy bread upon the waters, for thou shalt find it after many days."

THE ACADEMY AT ALBION, WIS.—We have received a twenty-four page "Catalogue of the Officers and Students of Albion Academy and Teacher's Seminary, for the year ending July 4, 1855," from which it appears that the whole number of students in the preparatory course is 45, and in the academic course 100, making a total of 145. T. R. Williams is Principal of the Institution; D. L. Hicok, B. P., Associate Principal; John F. Pease, Teacher of Music; Mrs. Sarah Williams, Preceptress; Miss Eliza O. Merrill, Teacher of French, &c. The course of study set forth in the catalogue is thorough for an institution of the kind. The accommodations in the institution are stated to be ample for 100 students, while an indefinite number can be accommodated in private families.

"**THE MASSACHUSETTS GUARDIAN**" is the title of an industriously-edited and neatly-printed temperance paper just started at Worcester, Mass. Rev. P. Crandall is its editor; H. J. Howland & Co, Publishers. In addition to its own list of subscribers, it proposes to supply the subscribers of the *Independent Journal*, which was suspended a short time ago.

THE MINUTES OF THE WESTERN ASSOCIATION have been delayed in consequence of the copy having been lost or stolen from the pocket of the messenger by whom it was sent. They are now ready, however, and will be sent to the several churches by the first opportunity.

THE THIRD BROOKFIELD CHURCH AND SOCIETY have recently paid to the Treasurer of the Seventh-day Baptist Missionary Society $62 65, being the avails of selling their old meeting-house—a better way of disposing of the money than to put it at interest, or invest it in a new house at the expense of dissatisfaction.

To the Editors of the Sabbath Recorder:

Is the law that was given to the children of Israel, as recorded in the eleventh chapter of Leviticus, binding on us? Would it not be well to discuss this subject in the columns of the *Recorder*? I would be pleased to see a few pieces on the subject.

ONE WHO WISHES TO LEARN.

Alexander Campbell, the founder of the denomination of Christians known as "Disciples," died at New Orleans, June 27th, of a disease of the heart.

RELIGIOUS INTELLIGENCE.

A clergyman in Texas says of that country: We have here an immense field, and we have every thing to begin. Our population is a mixed multitude, from almost every part of the world, and of every variety of character. And they are pouring in with a rapidity unprecedented. We want men and also means. If our friends at the North were sufficiently informed of the real state of things here, they would certainly feel and act differently. They withhold from us the bread of life because we are guilty of living in a slave State! And yet not one in twenty of us owns a slave. A very large portion of Texas is now, and ever must be, almost as free from slavery as Connecticut.

Speaking of Rev. Dr. Babcock's leaving the Secretaryship of the American and Foreign Bible Society, a New York city pastor says in a letter to the *Christian Secretary*: "Dr. B. retires from that office meriting and receiving the gratitude of all true friends of the Society, for the able, efficient, and discreet manner in which he has conducted its affairs during a stormy period of controversy and strife, which has made his duties most laborious and unpleasant often, and secured to himself a large amount of personal odium from the opposers of the Society, which he has not deserved, but which any faithful officer in his position must necessarily have borne."

A correspondent of the *Presbyterian* states that the influence of the King of Prussia is imperative on "the highest authorities under his crown," in the matter of religious persecutions and intolerance. The police are let loose on colporteurs and others, and Christians are doomed to fines and imprisonments for no other reason than because they are more zealous in the service of Christ than their church and State neighbors.

The Methodists of Canada West, at their late meeting, made two important changes in their church policy. They have consented to extend the period of a minister's residence on a circuit from two to five years, in any case where a request to that effect emanates from a quarterly meeting of the circuit. They have also consented to admit an equal representation of clerical and lay members at the annual district meeting of the convention.

The Texas *Baptist* states that Gen. Sam. Houston has deposited as a donation in the Treasury of Baylor University in that State, between $450 and $500 as the avails in part of the lectures delivered by him last winter, while visiting the Northern cities. The remaining proceeds of the lectures when received will probably make the whole amount about $700.

The editors of the New York *Evangelist* have bought up the Syracuse *Religious Recorder*, the Ohio *Observer*, and the Chicago *Evangelist*. Four papers are thus united in one, and the *Evangelist* expresses the hope, that other journals of the denomination will soon see their way clear to add their strength to the common enterprise.

Bishop Doane, of New Jersey, has confirmed more than 600 persons during the last ecclesiastical year, an increase of 40 per cent. over any previous year. Bishop Whittingham, of Maryland, confirmed 953 the last year, more than twice the average number of previous years. The membership of the Episcopal church in Maryland has doubled in fifteen years.

The Bishop of the Abyssinian Church has invited the return of Protestant missionaries to Abyssinia. The King of one of the districts has also written to Bishop Gobat, of Jerusalem, and to the Queen of England, inviting the resumption of missionary labor. The Jesuits have been expelled from the country.

European News.

The steamer Atlantic, with one week later news from Europe, arrived at New York July 25th.

The most important feature in the news is the imminence of another ministerial crisis in England. The difficulty, it is said, is caused by Lord John Russell's insufficient and contradictory explanation, in his speech in Parliament on the 6th July, of his conduct at the Vienna Conferences. He has been unmercifully attacked by the whole British Press, which accuses him of being actuated solely by personal ambition, while the country is in the crisis of a great war. On Monday, the 16th, Sir Edward Bulwer Lytton was to move in the House of Commons, "that the conduct of the Minister, charged with the negotiations at Vienna, and his continuance in office as a responsible adviser of the Crown, have shaken the confidence which the country should place in those to whom the administration of public affairs is entrusted." In anticipation of this debate and the censure that would be hurled at him, Lord John Russell resigned his office shortly before the steamer left Liverpool.

Latest accounts from the Crimea say that the bombardment of Sebastopol has been again commenced. The Redan had been silenced after two days' fire, and the French were about to renew the bombardment of the Malakoff. Against both these fortifications the besiegers were erecting immense works, and another assault within a brief space of time was anticipated. General Simpson, who has now been duly installed in the late Lord Raglan's place, telegraphs that the Cholera was on the decrease.

Several minor places in the Baltic have been bombarded by the British squadron.

It seems that Lord Raglan was several days laboring under a malady which nearly resembled cholera, without having all the symptoms of it; but the physicians, on the very morning of his death, had given it as their opinion, that he was better, and that his state no longer caused uneasiness. His voice had regained its strength; he had been able to eat, and during the day hopes were entertained that his indisposition would soon disappear. Lord Raglan himself said he felt nearly well, but about six in the evening he was seized with a sudden faintness, and without suffering the slightest pain, gradually sank, and in two hours expired calmly and tranquilly. His body will be removed to England in a war-steamer, in charge of his Aides-de-camp, Lord Burghersh, Col. Somerset, Major Kingscote and Lieut. Calthorpe. A mausoleum is being prepared on his family estate.

Lord Raglan's last dispatch was announcing the death of General Estercourt. A postscript by General Simpson, announced Lord Raglan's own decease.

The pensions granted for Lord Raglan's services are £1,000 sterling per annum to his widow, and £2,000 per annum to his son and son's son.

It is positively stated in the English papers, that the Emperor Alexander is in a bad state of health. Consumption is his reputed malady. The same papers used to report that the Emperor Nicholas was insane. Private letters from Russian sources in Belgium deny Alexander's ailment.

The subject of a general exchange of prisoners is in the hands of a Board of French and English officers, in session in Paris.

The Paris *Moniteur* states the total number of deaths from battle and disease in the French army since it left France, thirteen months ago, as 14,200, up to June 1, and the number of killed since then at not more than 2,300—figures manifestly much under the mark.

California News.

Two weeks later news from California, and nearly two million dollars in gold dust, were received in New York, July 25th.

The accounts from the mines continue to be of the most encouraging nature. Tunneling and quartz crushing are being prosecuted with extraordinary activity, and the interior press teems with flattering notices of the discovery of new and rich leads. Every day's experience seems to point out the fact that the placers of California are inexhaustible.

Gold has been discovered near the levee in the city of Sacramento, and many persons have staked out claims there. Eight men took out $197 in one day, and on another over $80. The gold was probably buried there by some miner in the early days of California, and never returned for, and the washing of the river eating away the banks brought it to light.

The flourishing towns of Auburn and Angel's Camp have been entirely destroyed by fire.

The land ordinance, which has been before the Common Council of San Francisco for some months, has passed both Boards, and been approved by the Mayor. The ordinance provides for the quieting of land claims in that city, the city relinquishing her title to all lands under the Pueblo claim, to the actual occupants. A vast deal of expensive litigation is hereby saved the city, and the settlers upon certain lands will live in greater security.

Several exciting meetings have been held by the settlers upon the Boulton & Barron claim in San Francisco, that claim having been confirmed by the Board of United States Land Commissioners.

From Oregon, we learn that the majority for Gen. Lane, as delegate to Congress, is 2,644. The Legislature is said to be largely Democratic. On Sunday afternoon, June 24, the splendid steamer America was totally destroyed by fire in Crescent City Bay, Oregon. Providentially no lives were lost. Capt. Wright, owner of the vessel, on which there was no insurance, has estimated his loss at $140,000. Some excitement had been created in consequence of rumors that gold in great quantities had been found up the Columbia River, in the region of Fort Coville, situated in latitude 48° 15′ north, and longitude 118° west.

Will of Mrs. DeWitt Clinton.—The late Mrs. DeWitt Clinton is said to have bequeathed half her fortune, which was considerably reduced by the great fire in New York, to Mrs. David S. Jones, Governor C.'s daughter, $5,000 to Augusta, a daughter of C. A. Clinton, and nothing to the other daughter, who married a New York gentleman without her consent. Her wardrobe and $1,000 she gave to Miss Cornelia Western, an intimate friend, and the remainder of her property went to her nephews and nieces. The superb vases of silver which were presented to DeWitt Clinton are to be sold, by the will of Mrs. Clinton, which some of her kinsfolk object to, and will prevent it if they can. The gift came from merchants of New York, and the vase was presented in their behalf by Isaac Hone.

Kansas Affairs.—The Legislature of Kansas met at Pawnee and adjourned to the Shawnee Mission. The Governor gave them notice that he should not go to the latter place, and has vetoed all the bills passed there, not because he objects to the bills, but because he considers the removal in contravention of the provisions of the Kansas-Nebraska Bill. Among the bills introduced was one "requiring citizens emigrating from Massachusetts and other States which have annulled or may nullify the laws of the United States, to take the oath of allegiance to Kansas." Another provided that no person be permitted to take a seat in the Legislature without taking an oath to support the Fugitive Slave Law, and that all persons convicted of propagating or in any way circulating contrary sentiments or opinions, be ineligible to any office of honor, trust, or profit, in the Territory. A bill was passed to prevent the sale of liquors and games of chance within one mile of the Shawnee Mission; also, a bill providing that every man who shall pay the sum of one dollar poll-tax, and produce the receipt of the same to Judges at any election, shall be a legal voter, provided he is a citizen of the United States, and has taken oath to support the Constitution of the United States, and the act organizing the Territory of Kansas.

Great Gale at Mariette, Iowa.—Mariette, the county seat of Marshall County, Iowa, was visited by a terrible storm week before last, which blew down ten or twelve dwelling-houses, shops and stores, besides doing a great amount of damage in other respects. One man, whose house caught fire during the gale, and who attempted, with a child in his arms, to reach a neighboring house, was caught by the wind and carried over a mile? His wife, with another child, was fortunate in finding a temporary shelter on the leeward side of a barn, where she stood for hours exposed to a torrent of rain, not daring to venture forth from her hiding place till the wind subsided. One store was blown to atoms, and the goods scattered over the prairie in an easterly direction, for miles. Iron pots, tin kettles, and other heavy articles, were hurled a great distance. The rain in the meantime came down in torrents, threatening in one or two instances to drown whole families, and the accompanying thunder and lightning were so terrific as to make some of the stoutest hearts quail. Our informant, a gentleman residing at Independence, and who passed through this town last week, says that many of the inhabitants came near dying from sheer fright, never having before witnessed any thing a thousandth part so terrible as this prairie gale. [Linn Register.

Committed Suicide to avoid the Pain of Death by Disease.—Mr. Seth A. Curtis, a very worthy, industrious and respected citizen of Gloucester, Rhode Island, hung himself from his bed-post by a skein of yarn, recently. From a deep cut in his neck, and from the fact that his razor lay near by, it is supposed he first attempted to put an end to his life by cutting his throat. The motive of this deed was a dread of suffering in dying. He had been confined for several weeks with a very painful and incurable disease, and during that time his sufferings were almost insupportable, so much so that he frequently requested his physicians to open the blood vessels in his arms, that he might die easy. He said he did not fear death, but dying; he was resigned, and anxious to be gone, but dreaded the agonies which he believed he should be called to endure if he died by his disease, and consequently took this singular mode of escape from them. He was formerly from New Hampshire, but had resided in that State about three years. He was nearly tree score years.

SUMMARY.

The Reciprocity Treaty has given a new field to the Lake fisheries on the Canadian side of Lake Huron. Some 200 American fishermen are now engaged within 50 miles on each side of Goderich, in the business. This has greatly stimulated the Cannucks, and it is estimated 400 of them are now engaged in the same business. About 100 miles of the Lake shore is lined with gill-nets and seines. Every boat that comes in has a large number of salmon trout, from 30 to 50 pounds weight. White fish are very large. The fish caught at Collingwood terminus of the Northern Railway, from Toronto, are packed in ice, and go to Oswego, Rome, Utica, Albany, and New York. Great quantities taken at Goderich, go in ice to Cleveland and Cincinnati.

A gentleman writing to the Cincinnati *Commercial* from Central Illinois on the 16th of July, says: "There was a suicide committed yesterday morning, near Atlanta, by the wife of Wm. Montgomery. She hung herself with a rope fastened to a peach tree. On the day previous she prepared her children's clothes, so that they might be dressed appropriately to follow her to the grave, and before hanging herself, dressed for the tomb. She leaves five small children. She was formerly from Ohio, and her maiden name was Tuttle. No cause was assigned for the self-murder."

Advices received from Santa Fé inform us that Col. Fonteleroy returned on the 28th of June from the pursuit of the Utah Indians. His force overtook a party of them on the head waters of Kansas, killed 40, took five prisoners, 30 horses, and a lot of camp equipage, etc. Major Brooks was killed in the engagement. Notwithstanding the vigilance of the troops, small parties of Indians steal into the settlement and kill and rob at pleasure. Bishop Learny had a portion of his stock run off and the herdsmen killed. A Mexican had been shot by them near Alburquerque. Other instances of the kind had occurred in the Territory.

An event occurred on Thursday, July 26, in Irvington, (late Dearman's,) Westchester County, which has cast quite a gloom over the entire neighborhood. John Thomas, Esq., a wealthy retired merchant, formerly of the firm of Thomas & Franklin, of this City, while engaged in a hay field with his son and a laborer, was struck by lightning—the electric fluid entering his forehead and coming out at the lower part of the abdomen, killing him on the spot, and setting fire to the hay. His son and the laborer were also knocked down by the lightning at the same instant.

Jaques Balmat, the celebrated guide of Chamouni, who was lost in the ascent of Mount Blanc about twenty years ago, while acting as guide to some travelers, was found a few days ago, in a state of the most perfect preservation. The body was immediately conveyed to Chaumouni, where it received every mark of honor and respect. Jaques Balmat acquired some celebrity by being one of the guides to M. Saussure, the naturalist, in the year 1786.

The editor of the Chicago *Times* has recently been shown a specimen of coal, taken from large and extensive beds of that valuable article discovered lately on the banks of the Missouri, near Bellevue. The discovery was accidental, and the mines being on the very edge of the present limits of Bellevue, the importance and value of the discovery may readily be appreciated. The coal is of the very finest bituminous quality, and has been tested in several places, proving highly valuable in mechanical and manufacturing uses.

The Waukegan (Wis.) *Gazette* chronicles a heroic act of a boy in that vicinity, who was carrying the mail. As he was driving along in the edge of the evening, a footpad dashed upon him with the design of robbing the mail. The boy drew a hammer handle which he happened to have with him, and leveling it at the robber, threatened to blow his brains out with it. The robber ran for his life.

We mentioned that the Legislature of Connecticut had passed an act authorizing the New York and New Haven Railroad to compromise the disputed cases arising out of the Schuyler frauds. It has since passed another act, permitting the issue of New Bonds to an amount not to exceed three millions of dollars, bearing 6 per cent. interest, to purchase or liquidate the fraudulent shares.

Mortality is on the increase in New York City. The City Inspector reports 669 deaths the past week—an increase of 78 over the mortality of the previous week. Nearly the whole of the increase was among juveniles, of whom 142 died of cholera infantum, 58 of convulsions, and 48 of marasmus. There were 5 deaths of cholera, 50 of diarrhœa, 25 of dysentery, 16 of inflammation of the bowels, and 43 of consumption.

A new system has been adopted in Paris for the wires of the electric telegraph. They are, in future, instead of being exposed, to be laid underground.

The sales of Public Lands for the last fiscal year were 13,825,730 93 acres, for which there was received, in cash and script, the sum of $10,570,386 86. This is exclusive of the land located with military Bounty Land Warrants in the same period. The aggregate of Public Lands, the title in which has thus been transferred from the Government to individuals, was never before so large in a single year.

A dispatch dated New Haven, Conn., Saturday, July 28, says: Two Irishmen named Blackeslee and Sheridan were killed this afternoon by th[illegible] poisonous ga[illegible] a well in St. John's street. One of them being overcome fell into the water, and the other descended to his relief, when he also was prostrated. A third was near sharing a similar fate.

We see it stated, that Sir Moses Montefiore, who lately passed through Vienna on his way to Palestine, goes there to purchase a large district in the country, to settle upon it the Jewish paupers of Jerusalem. Eventually his purpose is to settle there also all those Jews who feel inclined to return to the country of their ancestors. This is, perhaps, the first practical effort yet made at procuring a return of that widely-scattered race.

The Banking and Express firm of Wells, Fargo & Co., at San Francisco, delivered at that city for the miners, in the month of June, the sum of $3,548,788 in gold dust, of which $845,085 was from the Southern mines, and the remainder from Sacramento and the Northern mines. About one-half the whole sum was returned by express to the owners in gold coin taken from the Branch Mint at San Francisco.

By the arrival of the ship Louis Napoleon at New York, we have the miraculous escape of two men, who had been drifting about on the ocean twelve days in a small boat. Three men started from a schooner to go fishing, and owing to the dense fog on the Banks, were lost sight of. One of them died from exposure, and the other two were taken up by the Napoleon, after suffering terribly for want of water.

On Sabbath (Saturday,) July 21st, seven persons went on a sailing excursion, from Somers Point, N. J., and when four miles up the Tuckahoe River, the boat upset, and five of the party were drowned, namely, G. Tully, Charles F. Watson, wife and child, of Camden; and L. Young, of Philadelphia. The other two men were found clinging to the bottom of the boat.

A man in Paulet, Vt., after having his corn destoroyed and his wheat field attacked by the sable depredators, and having tried every kind of scare-crow to no purpose, procured strychnine, in which he soaked some corn, and strewed it over his field. As a result of the first day's effects of his preventive, he found the carcasses of 200 crows in and about the field.

A colored man in Indiana lately brought suit before a magistrate, against the Jeffersonville Railroad Company, because they refused to admit him to the cars as a passenger, until he produced evidence of his freedom. The Justice awarded him twenty dollars damages, but the Company appealed to the circuit court of Clark county, and a few days ago the decision was reversed.

A most distressing accident occurred at a daguerreotype saloon, in Washington-street, Boston, the other day. A lady, named Russell, had just had the daguerreotype of her little daughter, three years old, taken, and was waiting to have it completed, when the child, who was upon a settee, pitched over the back and through a window into Washington-street, a distance of forty feet. The child was killed almost instantaneously.

The Peach crop in New Jersey, says the Newark *Mercury*, it is expected, will be heavy in proportion to the number of trees; the trees are, in fact, too full. Many trees, it is said, were killed last Winter, and there are not, probably, one half the peach trees in the State there were four or five years ago.

It is said that a party of Hollanders, who bring with them from their fatherland great experience in dyking and draining, have set about reclaiming the body of salt marsh lying between Newark and Jersey City, N. J., and devoting its thousands of acres to the cultivation of vegetables and fruits.

In North China, the people smoke arsenic mixed in small quantities with their tobacco; these people are said to be strong, healthy and ruddy. Dr. Londe, of Paris, an accomplished physician, asserts that the use of arsenic in this manner—smoking—is a remedy for tubercular consumption.

It is stated that the Directors of the East India Company have made an offer of a large force of irregular cavalry for service in the Crimea. The movement is consequent upon several troops of that splendid service having voluntarily tendered their service to aid the forces in the Crimea. The men are principally from the Northern Provinces of India.

A man at Cleves, Ohio, was lately stung by a locust. The effects are similar to those produced by a bite of a mad dog; the man has fits so violent that it takes five or six men to hold him in bed, and he has bitten his tongue into strings.

A dispatch dated Syracuse, Wednesday, July 25, says: W. K. Strong, Esq., of New York, had his pocket picked of $1,000 in the cars arriving at this place to-day. The bills were all on the North Ad[illegible] Bank of Massachusetts. A reward of $250 is offered for the recovery of the money and conviction of the thief.

By telegraphic accounts, it appears that Yellow Fever prevails in the sea ports of Virginia, and also that Asiatic Cholera has made its appearance in Portland and in Middletown, on the opposite side of the Connecticut River.

A new diamond, found by a negress in Brazil, and called the "Star of the South," has reached England, and is producing a sensation. It weighs 254½ carats, and will probably lose half its weight in cutting. The Koh-i-noor, now it is finally cut, weighs 122 carats.

The British Government are stated to have resolved upon appointing a commission to inquire into the subject of decimal coinage, to be composed of Lord Monteagle, Mr. Hubbard, and Mr. Norman.

S. M. Booth, who played so prominent a part in the rescue of the slave Glover, announces himself a candidate for the Governorship of Wisconsin.

On Wednesday afternoon, July 25th, while a company from Williamsburg were bathing at Coney Island, four persons were taken out to sea by the under-tow. Two of them were recovered by the aid of planks, but the other two—Rev. John H. Elliott and his daughter—were drowned.

A. H. Reeder, Governor of Kansas, has been removed by the President, and John L. Dawson, of Pennsylvania, app[illegible]ted in his place. Mr. Dawson was a member of the last Congress and voted for the Nebraska-Kansas bill.

The ship Sea Witch, from New York to China, put into Rio, June 16th, in consequence of the Captain having been murdered in his berth. Suspicion rested on the mate, who was arrested, and made an unsuccessful attempt to commit suicide.

New York Markets—July 30, 1855.

Ashes—$6 50 for Pots and Pearls.

Flour and Meal—Flour, 7 62 a 7 75 for ordinary State, 8 00 a 8 25 for mixed Western, 10 50 a 12 25 for extra Genesee. Rye Flour 6 50 a 8 00. Jersey Meal 4 50.

Grain—Wheat is easier; 1 70 a 1 80 for common to prime red Southern. Rye 1 15. Oats, 57 a 61c. for State and Western. Corn, 90 a 91c. for Western mixed.

Provisions—Pork, 16 75 for new prime, 19 68 for new mess. Beef, 9 75 a 10 00 for prime, 11 00 a 13 00 for country mess. Lard, 10¾ a 11c. Butter, 13 a 16c. for Ohio, 16 a 19c. for ordinary to good State, 19 a 22c. for choice. Cheese 4 a 9c.

Hay—1 25 a 1 37 per 100 lbs.

Tallow—11¾ a 12c.

DIED,

In G[illegible]e, N. Y., on the 15th ult., Ezekiel Crandall, ag[illegible] about 72 years. Bro. C. had been afflicted with a cancer on his face for some years, and was a very great sufferer. But throughout his sufferings, he conducted himself with the most exemplary patience, never murmuring, but justifying the way of God towards him. By his death, the 1st Church of Genesee has been bereaved of one of its most valued members, and the community of one of its brightest ornaments. He has entered into peace.

In Lima, Rock Co., Wis., July 18, 1855, of consumption, William Hall, in the 35th year of his age. He has left a wife and one child, with numerous family connections, to wait a little longer in this vale of mourning, to be a little more refined from dross and tin, that they may be a little better prepared to join him in the songs of the redeemed before the throne of God. The deceased professed religion in early life, but when he found there was no longer respite from death, he regretted much that he had not been more devoted to the service of his Master. He laid aside all worldly interests, and devoted all his thoughts to prepare for the change awaiting him; and left an evidence, satisfactory to the family, that he was going to be with Jesus; and exhorted them, especially his wife, to prepare to meet him in glory. S. C.

LETTERS.

W P Langworthy, John Whitford, Jepthah F Randolph, C M Lewis, A R Cornwall, Datus E Lewis (probably in Sept.) W C Kenyon, Joseph Goodrich, A Stillman, Thomas P Lanphear, R S Burdick, L P Babcock (have written to F & P G.) E S Dunn, H J Mulford, E T Burdick, R S Geer, H P Burdick, N V Hull, H Ross, Andrew Babcock, Obed Snowberger, George S Crandall, A Whitford.

RECEIPTS.

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Thomas Rogers "	1 00
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FOR THE [illegible]:

Wm Dunn, Plainfield, N J	$6 80

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The General Conference.

The Seventh-day Baptist General Conference will hold its triennial session with the first church in Brookfield, Madison Co., N. Y., commencing on the fourth day of the week before the 2d Sabbath in September next. (5th of the month,) at 10 o'clock, A. M. Introductory discourse by Lucius Crandall; T. E. Babcock, alternate. H. H. Baker, Secretary.

Our Anniversaries.

The Seventh-day Baptist Missionary Society will hold its 13th Annual Meeting with the 1st. Seventh-day Baptist Church in Brookfield, Madison Co., N. Y., on Fifth-day, Sept. 6, 1855, commencing at 10 o'clock A. M. Opening discourse by Thomas E. Babcock.

The American Sabbath Tract Society will hold its 13th Annual Meeting at the same place in the forenoon of Sixth-day, Sept. 7th, commencing at 9 o'clock.

The Seventh-day Baptist Publishing Society will hold its 6th Annual Meeting at the same place in the afternoon of Sixth-day, Sept. 7th, commencing at 1 o'clock. Geo. B. Utter, Secretary.

Milton Academy.

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Mrs. S. M. Spicer, Preceptress, and teacher of Modern Languages, Painting and Penciling.

(Other teachers will be engaged as occasion may require.)

Calendar for 1855–6.

First term opens Wednesday, August 29th; closes Wednesday, December 5th.

Second term opens Wednesday, December 12th; closes Wednesday, March 19th, 1856.

Third term opens Wednesday, March 26th; closes Wednesday, July 2d, 1856.

(The school will open, this year, in the New and Spacious Hall just erected.)

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In the account given of the denominations, he is fair, and generally allows them to speak for themselves, as to their history and institutions.—*New York Christian Advocate and Journal.*

It contains a mass of interesting facts and statistics.—*Norton's Literary Gazette.*

Judging from the work, it would be difficult to say what are the religious views of the Editor, so fairly, so dispassionately, so charitably, has he treated each and every sect.—*Philadelphia City Item.*

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NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somerville (way) at 6 A. M.

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Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.

Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.

Buffalo Express at 6 A. M. for Buffalo.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Accommodation at 12¼ P. M. for Port Jervis and intermediate stations.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

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☞ The following figures from the time-table will be useful to our readers in Allegany County.

Through Passenger Trains moving Westward.

STATIONS.	Express. A M	Mail. A. M.	Express. P. M.	Emg't. P. M.
Leave New York	6 00	8 15	5 30	8 00
	P M	P. M.	A. M.	P. M.
" Hornellsville	6 20	12 30	6 52	9 30
" Almond		12 45		
" Alfred		12 56		
" Andover		1 17		
" Genesee	7 17	1 42	7 50	11 22
" Scio	7 30	1 55	8 02	
" Belvidere	7 27	2 22	8 20	12 10
" Friendship		2 35		12 26
" Cuba		3 00	8 56	1 05
" Olean	8 48	3 40	9 22	2 00

Through Passenger Trains moving Eastward.

STATIONS.	Express. A M	Mail. A. M.	Express. P. M.	Express. P. M.
Leave Dunkirk	5 30	10 00	3 30	9 00
		P. M.		
" Olean	8 25	1 15	6 15	11 22
" Cuba		1 47	6 41	
" Friendship		2 10		
" Belvidere	9 23	2 22	7 11	12 10
" Scio	9 15	2 47	7 30	
" Genesee	9 55	3 00	7 38	12 36
" Andover		3 23		
" Alfred		3 45		
" Almond		3 57		
" Hornellsville	11 00	4 18	8 40	123

Miscellaneous.

From "The Crayon."

Wanderings in the Southwest—No. 2.

(Concluded.)

It is said that a bad wife makes a man an early riser, and I am sure that such an infliction would not be necessary, were we always to make our bed upon the ground, with a saddle for a pillow, and a single blanket to lie upon. I rose with the first dawn, much refreshed, and my horse was surfeited with the rich muskeet grass, which I saw now for the first time. A ride of two miles brought me to a small stream of clear water, where I drew out of my saddle-bags the last two biscuit placed there by a friend at Lavacca, to meet emergencies. Soaking them in the water, I breakfasted, and drank the brook water from my hand. I found the house I was in search of the night before, but the men had gone a-fishing. The country over which I rode this morning was less picturesque; the swells, to use a nautical term, were longer, trees fewer or degenerated into clumps of muskeet bushes not sufficient for shade, but the soil is rich and covered with a good growth of grass. At eleven o'clock, I reached a valley with a dry creek and live oaks. Here I rested an hour, to favor the horse, and climbed one of the oaks with my note-book, to enjoy the shade and breeze. During the afternoon the scenery was much the same, rich soil, good grass, little timber, no water. The sun was low, when the sight of a corn-field indicated the habitation of a white man. There was a duck pond from which my horse drank heartily; the ground was miry about it, and grass, the yellow pond lily (nuphar) and sagittaria were growing in it. I went to the house, and found there only a woman and her two children; her husband was out hunting cattle. I represented to her that I was very hungry and thirsty; but she kept on sewing, and all appeals to her humanity were ineffectual. Her husband was not at home, and that was sufficient for her. At last I requested her little daughter to bring me a glass of water, which she did—and, though I knew it came from the mud-hole from which my horse just drank, I swallowed it, and traveled six miles further to the Clito Creek.

This is a pretty stream with wooded bottoms, and a log cabin stood on its further bank, at which I applied for admission. The man who lived in it was not the owner, but was cultivating a corn-field on shares; he was poor, and owned but twenty cows. A thunder-shower was approaching, and I waited till it should pass; in the meantime, a meal was prepared, which quite reconciled me to my situation. When the rain had passed, it was quite night, and the road so wet that I determined to stay here for the night, though I had it in my programm to stop at a new town called Helena. The rain-water was many degrees cooler than any water I have drank in the country. I caught a pitcher full, as it ran in generous streams from the roof of the cabin, and drank enough; and, when I remembered the burning thirst with which I had ridden all day, and the duck pond, I drank more, and filled the pitcher to place where I could get it in the night. A low thicket grew on the creek in the rear of the house, whence wolves and other wild animals make forage upon the young stock. The pigs had all been destroyed this year, and a panther was seen but the day before. An excellent bed was furnished me, and my apartment, which was half of the house, was dry. There was no window, but a short log had been left out where one was required, and everywhere from roof to floor were chinks open, revealing the lightning. I put my pitcher of pure, heaven-descended water in a raw-hide bottomed chair, and went to sleep, with a deep bass music of the bull-frogs rejoicing in the rain.

In the night I was awakened by the most infernal noises. The hogs had resorted to the space under the floor, just where my bed stood, in violation of the laws of the place, and were engaged in a free fight; the dogs soon joined in; this called out my host, and a long contest resulted in dislodging the hogs and restoring quiet. In the morning the rain still continued, or was renewed, and the air was cool. Mr. Reisinger moved from Louisiana, where he lived four years, and was compelled to leave in consequence of the continued illness of his family from intermittents, and has never had sickness in his family since his residence in Texas, now two years. From this place I rode four miles over a table-land of rich, dark loam, covered with muskeet trees and grass; the road was strewn with the broken trees from the gale of two nights before, which seemed to have passed over this flat. In wet weather, long continued, the roads must become almost impassable from mud; the alluvium is so fine and tenacious as to clog the wheels of carriages, and cause animals to slip at every step. Where oaks are found, the soil is more sandy. At Helena, which had been said to resemble a settlement of disbanded rangers, I stopped a short time. A group of young men of American parentage were lounging about with revolvers at their belts; some were playing at billiards, others were drinking at a bar, but I saw no garden or enclosure about the town, and I felt to congratulate myself that I did not reach this place so as to spend a night there. Seeing a well recently dug on the high ground west of Helena, I had the curiosity to dismount and inspect the formation of the soil. The black loam was about eight feet deep, then pebbles, mostly of flint, and a cretaceous mud, with a tinge of iron rust, containing nodules of chalk, down to the depth of forty feet. I reached the Civolo about noon: there is much beautiful land in this vicinity, very productive and well-watered; there are many settlements on the stream, and some have left it, because it was too crowded. The Civolo, like all the streams I have crossed, runs through a deep valley, but at this season of the year, it is but a brook, with clear good water. The view is very picturesque at the ford, and I spent three hours there. Pecans are the most numerous trees, and their fine foliage keeps the water, for the most part, in shadow. I found here some very large unios, the shells of which will weigh at least a pound. They lie imbedded in mud, with the mouth of the shell pointing down steam, and a little open, so that their food shall glide over the shell with the current, and, in dropping down the margin, they are caught within the two valves. There is a fine fish of the perch family found in all the streams that unite with the San Antonio and Guadaloupe—it is improperly called here trout; it sometimes attains the size of five or six pounds. There is, also, another of the same family very similar to the little pumpkin-seed or sun-fish, so common in the ponds of the North. I walked a little way down the margin of the stream, when a moccasin snake, partly concealed by a log, raised its flattened head, and opened its jaws so wide, as to put them almost in the same plane. I carried my foot close to it, and it struck its fangs into my boot. It is a very repulsive reptile, about eighteen inches long, and clumsy; it makes no attempt to escape, and is harmless to those who have boots, but it is very dangerous to those who are bare-footed, and women are sometimes bitten in the hand while getting water; it is widely diffused in the South, and is found only on the margin of water-courses. I have seen three varieties of it in Texas. On the opposite bank of the Civolo is an old Mexican ranch, the owners of which had just killed a calf, which was hanging to a tree; and, as I had not yet seen any meat of the kind in an American house, I was disposed to stop for the night, but could not speak their language. I stopped at a house on the Marcelina—not a running stream there, but whose quicksands nearly proved the grave of my horse. The house was built of poles standing on end, after the Mexican style, but was occupied by a Missourian. I dined on the usual fare of bacon, corn bread, and fried eggs, and slept in a room with a curtain pinned up for a door. When I looked about me in the morning, the room was occupied, beside myself, with two dogs, a family of chickens, two hand-saws, a deer-skin, an auger, and a spare-bed. I was informed here of the settlement of Mr. Tentant, of Louisiana, about six miles out of my way on the San Antonio; and, being anxious to find an intelligent settler, who, from experience, could tell me something of the results of the agricultural experiments of the country, I started at seven o'clock, after paying the customary fee of one dollar for the hospitality I had enjoyed, directing my course for some conspicuous trees that I saw on the hill in the direction indicated; it led for a time down the Marcelina, in the standing water-holes of which were Mallard ducks and Mergansers, and great numbers of turtle. Several times I saw deer, found a wagon trail, but could not find the trees that were to be my landmark—followed the wagon trail till I was sure it was leading me astray—rode to the top of a high hill, and rode down again no wiser—traveled four hours—came to the San Antonio River, but no ranch—went down stream for a mile, and became tangled in a thicket of bushes and giant weeds—saw a file of wild turkeys crossing my path, was very glad to see them, and sorry I could not make a more intimate acquaintance. I then ascended the river, which was nowhere accessible, eor even visible, from the dense vegetation on its banks. There were some fine specimens of the Turks-head cactus (Echinocactus) here, and the small variety of the Yucca (Yucca fillimentora.) I resolved that I was lost, and abandoning all hope of finding Mr. T.'s ranch, I struck a course due west for about six miles over deep valleys, and hills commanding a wide view of the surrounding country, when I saw a field that appeared of a fresher green than the adjacent country. By the aid of my glass I distinguished the corn, and made for it with more satisfaction than I could tell you, for I had now no reserve biscuit in my saddle-bags, and I had given up any hope of seeing a settlement that day. My surprise was great, when I found that I was at Mr. T.'s place, which I supposed I had left somewhere twelve miles behind me. Mr. T. lives in a style baronial; he had a young priest at his house, and a large number of blacks; deer skins were stretched to the trees, and horns were nailed up in several places. The room into which I was introduced, was decorated with guns, books, pictures, and pistols, and while we were talking, some fresh venison was being prepared for our dinner. The family had dined, and the priest and myself partook of a dinner together. Mr. T. had had his servants bitten with rattle-snakes, and to guard against them wore leather leggings. Mr. T. had not been long enough in the country to make any experiments; his attention was occupied in the cultivation of corn and other necessaries of life. He tills about 3,000 acres. He accompanied me on my way for two miles, and directed me to go to Mr. Flores' ranch, where fruit had been cultivated for a long time. This I succeeded in reaching just at night-fall.

J. D. B. S.

Bread Making.

We shall not presume to instruct our fair readers in the art of bread making. The process, however, involves some scientific principles, which we propose to explain. Wheat flour contains two principal ingredients, gluten and starch, besides a small per cent. (4-100 to 8-100) of sugar. The outside of the kernel of wheat contains a larger proportion of gluten than the finer flour. These two parts of the flour may be separated easily by enclosing a little flour made into a stiff paste, in a linen bag, and kneading it in a basin of water, until the water that comes through is no longer white. The starch by this process escapes from the bag, and the gluten, a tough, adhering mass, remains within. Many ladies have noticed the different kinds of flour, in the ease with which it is kneaded. The tougher kinds contain the most gluten. The bakers prefer the latter sort, because it admits of more raising.

If flour were simply mixed up with water, and baked without raising, it would make a very close, indigestible, and unpalatable bread, hardly worthy of the name. To become soft, light and palatable, the dough must be raised. This is effected, ordinarily, by one of two common processes. In making what is generally known as raised bread—improperly so distinguished, because all bread is raised either before baking or in the process—the dough is made up with water only, it may be, and a small portion of yeast, which is to act as ferment. In the making of cream-of-tartar or sour-milk bread, the means of raising it are different and act in a very different way, chemically. In the first, the ferment of the yeast or leaven is extended to the mass of fresh dough. The decomposing gluten acts upon the sugar and dissolves it into alcohol and carbonic acid gas. This gas, in the form of little air bubbles, is disseminated through the loaf, and expands or raises it, being prevented from escaping by the glutinous nature of the dough. The alcohol formed by the fermentation is expelled from the dough by the heat of the oven. It has been collected sometimes in large bakeries, but hardly pays for the trouble. The dough sometimes becomes sour before baking, in consequence of a second fermentation—the acetous by which the alcohol is converted into vinegar, on the absorption of oxygen from the air. It then becomes necessary to introduce into the dough some alkaline substance, as soda, or saleratus, which unites with and neutralizes the acid, and makes the dough sweet again.

In the second kind of bread named above, the carbonic acid to raise it is obtained from the carbonate of soda, potassa, (saleratus)—by mixing with it in the flour some acid, as sour-milk, cream-of-tartar, cider, vinegar, or hydrochloric acid—either of which, by its stronger affinity for the alkaline base—the soda or potassa—unites with it and liberates the carbonic acid. We see that by this mode of raising the bread, the sugar of wheat is retained in it; whereas by the other process it is converted into alcohol and carbonic acid. We see also, that the use of soda or saleratus is very different in the two kinds of bread making. In the first, the alkaline is required to neutralize the acetic acid—in the second, the carbonic acid is needed to raise the bread. In each case a neutral substance is left in the bread; in the first, an acetate of soda—in the second, a base of soda or potassa, united with whatever acid is used.

Bread when baked is neither starch nor gluten. The globules of starch which remain unbroken in the flour, swell and burst under the influence of the moisture and heat, and with the gluten unite chemically with the water of the dough and form bread. No separation of the starch and gluten can be effected after baking. Even a portion of water chemically united with the bread cannot be separated from it by evaporation. The hardest and driest bread has water combined with the flour.

Gluten is the most nutritious part of the flour. The bran, therefore, should not be excluded from the bread, if we have regard to its highest nutritive qualities.

The crust of bread, when moistened and returned to the oven, becomes smooth and shining. A portion of the starch, in the process of baking, is converted into gum. This gum on being moistened spreads over the surface of the bread, producing the smooth surface, and also giving the crust a taste which the bread does not have. Corn bread has a peculiar aromatic flavor, owing to an oil which is disseminated through the meal. The inferiority of meal long ground, to that which is fresh, is due to the change which exposure to the air has made in these oily particles.

[Portland Eclectic.

A Learned Shoemaker.

A correspondent of the "Country Journal" furnishes that paper with the following account of the studies and attainments of Mr. C. C. Frost, a shoemaker living in Brattleboro', Vt.

Mr. Frost is about forty-nine years of age. When a boy he learned the trade of a shoemaker, which trade he has always followed. He received his early instructions at a common school of his native village, and has never enjoyed the advantages of the higher seminaries of learning. Being fond of mathematics, he early excelled in that department of study, and was a fair, though not though not remarkable scholar in other branches. When he left school however he did not lay aside his books. Some Mathematical works falling into his hands when a youth, he studied them faithfully and became master of their contents. And having studied Mathematics for several years with little or no assistance except from books, he finally made himself familiar with the most important works on Algebra, Geometry, Trigonometry, the Calculus, &c. He turned his attention also to Astronomy, Geology, Minerology, Meterology and Botany; in all of which branches of science he made great proficiency, especially in Botany, to which he has for the last few years more particularly devoted himself. He researches into that department of Botany relating to Lichens are especially worthy of notice, and are surpassed only by those of a few living Botanists. He was for a time connected with the Smithsonian Institute as a Reporter on Storms, and discharged his duties most acceptably; and in consequence of the knowledge which he acquired in that department of meteorology he became for his neighbors the prophet of the weather. He has moreover so far mastered the Latin and French languages as to read works written in those languages on his favorite subjects of study. In the mean time he has kept himself "posted up" on the great moral and political reforms of the age, with most of which he has strong and active sympathies.

Mr. Frost has made collections more or less extensive of Minerals, Shells, Grasses, Mosses, Ferns, Lichens, and plants generally, and arranged them neatly and in a scientific manner. Most of these he has collected with his own hands: not a few of them in early morning before the usual hours of business: some on excursions made for the purpose: and others whenever business called him abroad, never omitting any opportunity to bring home any rare specimen which his quick and practised eye might discover.

The Black Knot on the Plum.

BY WM. MERVINE, UTICA.

Many causes have been assigned for the disease in question, none of which, so far as my information extends, are satisfactory. Some have supposed it to be occasioned by diseased sap, or vegetable ulcers; some, that it is the work of the curculio; others, with more plausibility, that it is the result of poison infused by the minute sting of an insect. But none of those entertaining the latter opinion have described the kind of insect, or its characteristics; and it is therefore fair to assume, that their belief rests upon conjecture alone. The latter opinion, however, with the exception of the minuteness of the sting, is correct. It will be allowed me to say, that I believe myself to be the first in determining the fact, and in ascertaining certainly the habits and character of the insect. I will, therefore, proceed, as briefly as may be, and without regard to possible charges of egotism, for asserting, in opposition to many scientific men on the subject, what I know beyond a doubt to be the origin of the excrescence, or tumor, and to describe the insect which causes it, its habits, and the best method of guarding against its attacks and increase.

The insect here referred to belongs, I believe, to the Hymenoptera class, and is about an inch in length; color pale yellow; has four wings, and hind legs resembling those of the grasshopper, which seem designed for a similar use; and although furnished with wings, it uses them only, so far as I have discovered, for calling its mates. This it effects by shrill notes through the medium of vibrations, created by rapid motion of them, and which affords the means of tracing it. The abdomen of the female is much larger than that of the male, in the extremity of which is concealed a sting of about a quarter of an inch in length, with which it pierces any shrub or limb selected as a receptacle for its eggs, often numbering a dozen or more, which are deposited with some acid poison in separate cells, longitudinally. From these eggs the larvæ are hatched, changed to the pupæ, or chrysalis state, and emerge during the ensuing June.

The excrescence does not appear until after the escape of the insects, the swelling of which is caused by the circulation of the sap being arrested in its natural course by the poison infused, which flows around the punctured parts, extravasates, and gradually forms the tumors; a grub may sometimes be found, but it does not form the excresence. Any one may satisfy himself of the truth of the foregoing remark by observing the appearance of the insect during the months of August and September, especially the latter, that being the season of cotton, when it may be found making its deposits; these, on being completed, are varnished over with a water-proof substance, presenting a dark glazed appearance, by which it may be known, and on carefully splitting a stung limb in the direction of the perforations early in June, the insect may be found in the larvæ state.

I have carried on for two years past a war against this insect, and never suffer one to escape when it can be traced; which, together with a judicious application of the knife in cutting off, and out, all the affected parts, and burning them, I managed to preserve my trees clear of the unsightly tumors. If all those who are interested in the growth and preservation of these trees would adopt the course pursued by me, this destructive insect might in time be exterminated, or its effects at least very much lessened. Indeed, unless something be done to arrest its progress, many years, in my opinion, will not elapse ere the cultivation of the plum and cherry will have to be abandoned. [Horticulturist.

Harvesting Potatoes.

The idea has generally prevailed that potatoes, especially those grown in low and moist lands, are essentially benefited by exposure to the sun and air before removing them to the bins. This, however, experience has long since demonstrated to be a fallacy. The sooner potatoes are in the cellar, protected from the sun's rays, after they are removed from the hills, the better, the operation of the solar rays having a powerful tendency not only to deteriorate greatly their eating qualities, but also to render them far less likely to keep well through the subsequent spring.

Another very popular error, and one no less productive of bad consequences, is the supposition that the tubers should be scrupulously and thoroughly cleansed from dirt, the presence of which, in ever so small a quantity, is considered by many to be the radical cause of their becoming watery and unfit for food. Any one, however, who will take the trouble of experimenting, may easily satisfy himself that this is not the case; and that potatoes which have been thoroughly cleansed by washing or drying, or indeed by any process which effectually rids them of soil, will exhibit symptoms of decay, and become unfit for culinary purposes, much sooner than those which have not.

In many sections it is a common practice with farmers to select a portion of their best almost perfectly matured and developed tubers, and pack them carefully and compactly in barrels, filling the space between the roots with soil, cool and moist. The barrels thus filled, are placed in some dark corner of the cellar, where they remain undisturbed till the contents are demanded for the market, late in the season, or for domestic use.

Secured in this manner, and deposited beyond the reach of light or heat, or where they will be as little exposed as possible to these powerful agents, potatoes will keep perfectly sound and retain their eating properties unimpaired until late the following year.

Every observing farmer must have noticed that the potatoes "crowded out" from the hills, or which are found so near the surface as to be frequently exposed to heavy rains washing away the soil, always turn green, and, when cooked, have a sweet coppery taste, which is extremely nauseating and unpleasant. This is always the result of exposure to solar action; it concentrates a principle which the potato contains in conjunction with many others of a nutritious nature, into an active poison, and hastens greatly the decay and decomposition of the roots. As soon as they are taken from the soil, they should be placed in the bins.

[Republican Journal.

Renovation of Peach Trees.

In this climate the peach is a fruit subject to many diseases. When the trees are observed to sicken, no time should be lost in carefully displacing the soil from the roots, and supplying its place with a mixture of charcoal, wood ashes, and old chip manure. A friend informs us that during the past season, a very healthy peach tree in his garden suddenly sickened, and commended casting its leaves. He removed the soil and applied the above mixture and was happily surprised by its sudden and entire restoration. The peach, though a tender tree, comparatively, should never be set in a warm location. When so placed, it becomes stimulated too early in the season, and generally blooms before the end of frosty weather; whereas, when placed in a northern exposure, or on the north side of buildings or high walls, which protect it from the vernal rays, it is retarded in its inflorescence, and this retardation ensures, in nine cases in ten, a crop of excellent and well-developed fruit. There are few reasons, we apprehend, why the peach should not be enrolled in the list of our standard fruits. The tree is a vigorous grower, easily propagated on any light, dry soil that is suitable for Indian corn, and has this important advantage over most fruits, that it bears in four, and often in three, years from the seed. [Kennebec Journal.

Green Beans or Snaps.

Green beans, or snaps, green peas, and roasting ears, may be had every day in winter at a very trifling amount of trouble. They are all preserved by being packed away in salt. The salt is removed before cooking, by steeping in warm water. We had on the table a fine dish of snaps on Christmas day, and have been using them since as often as desired.

To preserve beans, take a tight vessel, jar or barrel, and put down a layer of beans and then cover lightly with salt; another layer of beans, then salt, and so on until the vessel is full.

Green peas are preserved in the same manner.

To preserve corn, first shave it from the cob with a sharp knife, and then pack in a close vessel corn and salt, in alternate layers, until the vessel is full. Soak the corn well before cooking, and it is jnst as good as it was in the summer. Try it, all you that are fond of good eating. [Tippecanoe Farmer.

The Culture of Strawberries.

The New York Horticultural Society, at a recent conversational meeting, arrived at the following conclusions in regard to the best method of cultivating strawberries:—

"The best soil for the strawberry was stated to be a gravelly loam. The land should be well drained, and to every acre applied twenty bushels of unleached ashes, ten bushels of lime, and two or three pounds of salt. The ground should be well broken up; animal manures should be eschewed; leaf is the best, and this should be carefully spaded in. About the first of July is the best time to set out the plants. In doing this, pains should be taken to have them firmly rooted. The roots should be eighteen inches apart, and the plants a foot apart.

Sometimes it will be well to allow greater intervals, in which case the interstices can be filled up from the growth of the runners. After setting out the plants, throw on a covering of tan bark an inch or an inch and a half in depth, then water them plentifully, and the moisture will be retained a long time. After cold weather comes on, cover the strawberry beds and the walks with clean straw, throwing over a little brush, or something to keep the straw in its place. In the Spring remove the straw and make use of some fertilizing agent to give the plant vigor, as sulphate of soda, sulphate of ammonia, or nitrate of potash. Keep the roots out, see that the plants are bountifully watered, and let nothing intervene to disturb or retard their growth till you gather the fruit. The beds should be made over as often as every three years."

Maxims for Farmers.

Do not sow your grain or cultivate your crop in any particular manner because your father did so. He may have followed in the footsteps of your grandfather, and agriculture was not as well understood then as now. 'Prove all things and hold fast to that which is good.' If not reject it and try another plan. Nothing of importance was ever yet gained without some risk. Experiment is the mother of science.

One acre well cultivated will produce more than two only scratched at and with far less trouble. What is worth doing at all, is worth doing well.

Do not have superabundance of farming implements; but let what you have be of the best kind, and keep them well sharpened. A sharp tool will cut twice as much as a dull one, and do it so much the better.

Never plow in wet weather, if you can avoid it. Besides doing injury to the crop, it impoverishes the soil. It will not rain always. [West Jersey Pioneer.

DESTROYING THE WEEVIL.—The following information from the Akron (O.) *Beacon*, in regard to the destruction of weevil, is worth the attention of farmers:—

We are informed by Mr. Chamberlin, of the City Mill, that the farmers of Vermont are in the habit of heading the movements of the weevil by a very simple process. The next season after it makes its appearance, they go through their wheat fields, about the time the wheat is heading, immediately after a shower, or while the dew is on it, and scatter newly slacked lime broadcast, so that it will adhere to the head and stems of the grain. They use about a bushel to the acre. Good lime should be secured, and slacked by sprinkling a little water over it, so as to retain all its strength. A paddle may be used in scattering it. The remedy has, it is said, been so effectually tried, as to leave no doubt of the result. Strips in large wheat fields left untouched by the lime, for experiment, have been entirely destroyed by the weevil, while the grain on each side was all saved. Since this intelligence was received, Mr. Jesse Allen, of the Center Mill, has received corroborating information from a Muskingum County farmer, who has seen the same practice and the same results there.

THE DEVIL RIGHT FOR ONCE.—The New York correspondent of the *Congregationalist* writes: Dr. H., who is a pastor of an Orthodox church, had been for some time annoyed by the forwardness of a lay brother to "speak" whenever an opportunity was offered, to the frequent exclusion of those whose remarks had a greater tendency to edification. This had been carried so far that the pastor, whenever he stated that "an opportunity would now be afforded for any brother to offer an exhortation," had always a secret dread of the loquacious member. On one special occasion, the latter prefaced a prosy, incoherent harangue, with an account of a previous controversy he had been carrying on with the great adversary. "My friends," said he, "the devil and I have been fighting for more than twenty minutes; he told me not to speak to-night, but I determined I would; he said some of the rest could speak better than I, but still I felt that I could not keep silence; he even whispered that I spoke too often, and that nobody wanted to hear me; but I was not to be put down that way, and now that I have gained the victory, I must tell you all that is in my heart." Then followed the tedious harangue aforesaid. As they were coming out of the session room, the good pastor inclined his head so that his mouth approached the ear of the militant member, and whispered—"Brother, *I think the devil was right!*"

HOW IT WAS DONE.—It has been ascertained that the beloved and respected Amos Lawrence gave away for charitable purposes during his life-time *seven hundred thousand dollars*. He came to Boston in 1807 with $20 in his pocket. In his diary it is said, "I have never smoked a cigar, never chewed but one quid of tobacco, and that before I was fifteen, and never took an ounce of snuff." During the first seven years of his mercantile life, he never allowed a bill to stand unsettled over the Sabbath. He kept an accurate account of the merchandize bought and sold each day, avoided excessive credits, and practiced the most rigid economy, never, as he says, "allowing himself to spend a fourpence for unnecessary objects till he had acquired it." Hence his success.

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These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

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The Sabbath Recorder.

For the Sabbath Recorder.

CHRISTIAN SOLDIERS.

Among the many evidences that modern Christianity has become corrupted, there are none more fearful than its resort to carnal weapons for self-defense. Paul, one of the most bold and successful Christian warriors, and who had some degree of inspiration to guide him, expressly declared, that the weapons of his warfare were not carnal. And in giving the Ephesian soldiers orders how to equip themselves for review and action, he definitely specified the various parts of the Christian armor: The *girdle* of *truth*, the *breast-plate* of *righteousness*, the *sandals* of *peace*, the *helmet* of *salvation*, the *sword* of the *Spirit*. See Eph. 6: 14—17. In verse 11th he commanded these soldiers to put on the *whole armor* of God, and in verse 12th he mentions the character and strength of the enemy. Did Paul forget to recommend *carnal* weapons, or did he mean to prohibit them? From verse 13th we learn, that these soldiers, thus equipped, were to constitute a standing army, ready to invade foreign countries, and to act in self-defense.

What a contrast between that army and the Christian soldiers of modern times; for not only privates, but commissioned officers, now go armed with revolvers and bowie-knives. At a late quarterly meeting of the Methodists, held in Platte County, Missouri, the preachers were all armed with revolvers, and when assaulted by one Dr. Walker, the Rev. Mr. Morris drew his revolver, cocked it, and aimed it at the head of his assailant. When Paul was mobbed at Ephesus, Athens, and other places, he neither defended himself with Damascene blades, pistols, revolvers, nor bowie-knives, but drew the long sword of the Word of God, and gave several thrusts to his assailants under the fifth rib, which seemed to answer a very good purpose.

But these Methodists are not exceptions, I fear, to the general opinion and practice of Christians and ministers. I suppose our denomination, too, are equally concerned in sustaining war and resort to carnal weapons for self-defense, both individually and nationally. But I do as certainly believe, that Christianity forbids its subjects from aiding, upholding, or countenancing the use of carnal or deadly weapons for even self-defense, either nationally or individually, as it forbids rum-selling,* or slavery. And, in fact, the teachings of Christ are far more explicit as discountenancing war, than slavery or rum-selling. And those who denounce slavery and the rum traffic, as anti-Christian, and yet openly or secretly connive at war, seem to me to be straining out gnats, while they are swallowing camels, hunch and all. For war I consider more barbarous, more anti-Christian, than either of the others; and I doubt whether there be a greater hindering cause to the triumph of the Christian religion than war. I am, therefore, equally an anti-war man as an anti-slavery or temperance man. And if the communion is considered as such a test of fellowship, as that those who eat the Lord's Supper together are considered as sanctioning each other's views and practices, I shall be under the necessity of withholding myself from communing, or withdrawing from all such relations as will relieve me from such embarrassment. Thus far I have supposed that the public declaration of my open communion sentiments might be taken as exonerating me from any participancy in the faith and practice of others, when celebrating the Supper. Therefore, as a believer in the Christian doctrine of peace and non-resistance, I wish it to be understood, that I do not sanction the rightfulness of war, or resort to injurious brute force, or the views or practices of others upon that subject, in the communion. A sense of duty compels me to be thus explicit.

I also feel it my duty to call attention to this subject. Why so much excitement on slavery and rum-selling, and so little on war? Nay, why do Christians ever sanction and sanctify war itself? Just before the terrible battles of Inkermann and Balaklava, even bishops in their sacred robes of office harangued the troops, to rouse a more ferocious courage, promising, in the name of the Czar, large plunder to survivors, and in the name of God, a sure passport to heaven for any that might be killed. The Protestant Bishop of London sends forth a form of prayer for Christian soldiers, who make human butchery their business. When the Light Division was on their march to the Alma river, they requested the chaplain to say prayers; so they halted while he prayed; and it is said there were evident tokens of the Spirit. Very conscientious, when entering on their murderous work! An American, who had been in the Crimea, said in a public meeting of Christians in England, "*There is no need whatever for a man to lose his Christianity because he is on the field of battle, and that prominent members of the British army have been enabled in the present siege to keep up a most consistent and active Christian life.*" The above extract I take from the *Advocate of Peace*, July number. In the same number is a letter from Rev. Titus Coan, pastor of the Mission church at Hilo, Hawaii, one of the Sandwich Islands, forwarding fifty dollars to publish a work on Peace. That heathen, Christian church is one of peace as opposed to war. It holds all war to be forbidden by Christ. What a spectacle! A heathen church sending missionary money to convert us here from killing each other. I wish the editors would publish the letter of Mr. Coan in the *Recorder*; I think it would do good. [Send it along—Ed.] Let the Christianity of America receive the rebuke of these heathen Christians, and profit by their example.

Excuse the length of this article. The vast importance of the subject is my only apology. Praying that God would arouse the Christians of this country, and particularly our denomination, to the guilt of either directly or indirectly countenancing war. I subscribe myself a professed disciple of the Prince of Peace. S. S. GRISWOLD.

For the Sabbath Recorder.

REPLY TO ELI S. BAILEY.

It affords me great pleasure to reply to any inquiries which my much-esteemed correspondent may propound over the signature of his own name, and to offer further explanation of my positions, which he criticises with so much fairness and good feeling. I deem it a favor to discuss this question with one who so well understands the courtesies of debate, and the principles of scriptural and scientific investigation; and hope that I may not be wanting in consideration due to his age and position. There are but few men living, for whose opinions I entertain a higher regard, or to whom I am more indebted for early religious instructions. It is not at all strange, however, that persons educated at periods so wide apart, should arrive at very different conclusions on subjects which lie within the province of scientific investigation. This difference of opinion, however, is no evidence of disrespect. Every public disputant must stand on the merits of his own cause, and claim no superiority, except such as his own ability shall guarantee him. In this spirit I have thus far submitted my views to the public, and in this spirit shall continue to submit them, so long as my correspondent may deem it proper to call me out.

I shall reply to the strictures of my friend in his last communication, in the order of his paragraphs, beginning with the third, and omitting such as do not seem to demand a reply. The reader will please refer to those paragraphs, and save the trouble of quoting them.

3d. This paragraph represents me as claiming the characteristics of demonstration for all the views I have put forth, and holds me responsible to demonstrate all I have said. This view greatly misrepresents my positions. In proof of the great age of the earth, I have offered both *facts* and *theory*, and one instance of what I have said "had all the certainty of *mathematieal* demonstration."

The first *fact* which I stated was, that the *stratified* rock extended to the depth of about ten miles, and that to the depth of about seven miles this rock contained vast quantities of animal and vegetable remains; and I inferred from this fact the vast age of the world, an inference which seems inevitable, if the fact be admitted. But the fact is doubted, and proof demanded, because "my views, without such demonstrations, were calculated to shake the faith of weak believers in the divinity of the scriptures." If my *mere statement* of the fact shakes the faith of "weak believers," *proof* of this fact would shake it still worse. My view is, that this fact can only shake the faith of the weak believer in a *false* interpretation of the scriptures, while it will strengthen his faith in a *true* interpretation; and hence I urge it upon the attention of all who would learn the true import of God's Word. I shall never comply with the demand to demonstrate this *fact*, and simply because it is not a thing to be demonstrated by pen and ink, by any process of reasoning. It is a fact ascertained by actual observation, and if "weak believers" cannot believe those who have observed this fact, their only alternative is to remain in unbelief, or else go and observe for themselves. The scientific world believes this fact, bebause it has *seen it*, and it most earnestly implores the unscientific world to "come and see" also.

If I were to write a treatise on the science of human anatomy, and should affirm that the heart has four distinct compartments through which the blood passes in its course of circulation, and should predicate some conclusion on this *fact*, I should hardly have patience with an objector and critic who should continually ask, "How do you know the heart is thus constructed," and persist in demanding "demonstration." It would be sufficient to reply, that it was a fact arrived at by actual observation. Thousands of scientific men have dissected the heart, and have seen its structure. If this is not sufficient ground of belief to the objector, he has only to dissect a heart himself, or remain in unbelief.

The case under consideration is exactly parallel. Thousands of scientific men, for the last twenty years, have been measuring the thickness of the different strata, as they present accessible points in different localities, and the aggregate thickness is found to be about ten miles. Now, if unscientific men disbelieve the fact thus arrived at, let them go and measure it themselves, or remain in unbelief. They ought at least to be cautious how they impute Infidelity and Atheism to those who have got a little ahead of them in the discovery of truth.

When it is insisted, that I shall demonstrate "to the illiterate Christian," that Herschel's telescope reveals stars at such a distance that their light must have been millions of years in reaching the earth, I again reply, that it is a fact arrived at by actual measurement, under the care of men eminently qualified for the task, by the aid of instruments of great complexity, and formula constructed on principles developed only in the higher mathematics. It would be no "kindness to the illiterate Christian" to fill a newspaper article with drawings of these instruments, and samples of these formula. He could not understand them, and if he cannot believe that others more favored than he can use them in determining the distance of stars, he has only to remain in ignorance.

What I affirmed concerning the former fluidity and present internal heat of the earth, I did not affirm as fact, but as theory, and most cheerfully gave the demonstration which seemed satisfactory to my own mind, and which is also satisfactory to thousands best qualified to appreciate the evidence given. I stated six facts, out of the many which lead to the conclusion in question. I deem these facts conclusive evidence of the truth of the hypothesis, because I deem them unexplainable on *any* other hypothesis. If my interrogator will take the trouble to explain all these facts on *any other* hypothesis, I may then consider the propriety of abandoning the one I have put forth. Until he does this, these facts seem to me to give the doctrine of internal heat all the force of demonstrated truth. If this hypothesis be true, I see not how we can avoid the conclusion, that the earth is hoary with age. But if this be *not* true, the phenomena of the *stratified* rock is equally significant of the world's age.

My position in relation to *facts* arrived at by actual observation, and *theories* to be demonstrated, I hope is understood. Whatever *facts* I state on the authority of *observatiou*, I shall not attempt to demonstrate; but whatever hypotheses I propose, I will endeavor to prove. This I believe to be the true attitude of a disputant; and while I shall occupy it myself, I most cheerfully award the right to others.

6th. I do not claim that the "common version of the Mosaic record is a perversion of the Hebrew text," but that the version that I have given it, on the authority of the best Hebrew scholars in the world, is a *better* rendering of the text, and that the *facts* of science demand such rendering. No violence whatever is done the text to explain it in accordance with scientific developments, and hence we are bound thus to explain it, or deny that God's *works* can at all illustrate his *Word*.

7th. This paragraph overlooks the fact that I referred to the opinions of learned divines corroborative of the view which I have taken, who wrote long prior to the date of geological science, and, consequently, "had *no* theory to defend," but predicated their opinion on the obvious meaning of the text itself.

8th. It is stated, that there is a granite rock in Rhode Island, having certain impressions resembling the track of a man and of an ox, and I am asked, "If your theory of the formation of the earth be correct, how came those impressions there?" Now, if I were disposed to do as I am done by, I should simply deny the existence of any such tracks, and pertinaciously demand "demonstration, not hypothesis." I should have no reason to complain if my opponent should reply, that it was not an hypothesis to be demonstrated, but a fact to be believed. So I consider it and shall treat it accordingly. I have no doubt but that said rock, with said impressions, exists, just as my friend has stated. I have visited several of such rocks in Rhode Island, and have this day visited one in Connecticut of the same sort, called "Devil's Rock," because it has an impression which "they say" resembles the devil's foot. Never having seen the pedal extremity of *his majesty*, I could not certify to the identity. There are also other impressions, which resemble the human foot, of various sizes; while others resemble other things; one, in particular, bearing a striking resemblance to the profile of a dog. The explanation of such phenomena is very obvious, at first sight, to any one who knows the structure of granite rock, whether he has ever heard of a geological *theory* or not. These impressions have no sort of connection with my theory, or any other, concerning the formation of the earth. They are simply the result of accident, such as gives real and fanciful resemblances through the vegetable and mineral kingdom. The septaria or turtle stone is an illustration. Granite rock is composed of quartz, feldspar, and mica, mixed in different proportions in different rocks, and in all degrees of comminution. In a large bed of granite, but a few rods from where I now sit, those three ingredients often exist in separate veins, of considerable extent, while a little further on they are reduced to great fineness and thoroughly blended, so as to form the valuable granite so extensively used in the arts. Mica is the softest of these three ingredients, and when it is finely pulverized and mixed with but little or none of the other ingredients of the rock, is easily worn out by the action of winds and rains, leaving impressions corresponding to the action of the denudating cause, and the amount and form of the soft substance to be washed out. This is the explanation of these impressions. The mica of the rock, which existed nearly alone in these places, has been worn out, and left impressions of various and fanciful forms. This explanation will commend itself to any man who will stop a moment and examine them, having no theory to sustain. But it should be remembered, that such isolated phenomena as these afford no ground for a theory concerning the whole earth, and cannot for a moment balance against phenomena of universal occurrence throughout the crust of the earth. I have spent the last three months in the midst of granite rocks, often projecting for miles along the coast. The more I visit these "foundations of the earth," the more I am convinced that they were once in a melted state. The evidence of fire is upon them, obvious at the first glance. The refuse of the smith's forge bears no stronger evidence of fire, than do these rocks. But all the *unstratified* rocks bear the same evidence, and even the lower layers of the *stratified* rock have been subjected to great heat, as they most clearly evince in their own appearance. This is as might be expected, since they were laid down while the crust of unstratified rock was yet comparatively hot.

I hope my friend may throw some new light on the scenery of Niagara Falls, and when he has sufficiently criticised *my* views, I hope he will give his *own* views, and install me in the critic's chair, as it is often pleasant to change works. D. E. MAXSON.

Waterford, Ct., July 22, 1855.

WHY IS NOT MY ARTICLE PUBLISHED?

Happy is the editor, who has not often had this question grate sharply on his ear. An offended correspondent invades his sanctum, exclaiming, "Where is my article? I sent it weeks ago, and have looked and looked for it ever since. Do you mean never to print it?" We have not yet become quite hardened to this experience, and at this heavy burst of indignation, we are apt to feel like the poor debtor, when one took him by the throat, saying, Pay me what thou owest! But if we can stay judgment a little, perhaps we can muster an apology. Hearken, good friend, and be assured that we do thee no wrong.

In the first place, the article which you were so kind as to send us, was unconscionably long, and such are not exactly in our line. We do not print whole sermons, nor even didactic essays. We like short pieces and pithy paragraphs. But yours was "a linked sweetness very long drawn out." Page after page the manuscript ran on, until we saw that it must overreach one column, and perhaps stretch to two. At this we sighed that mankind should be deprived of such a monument of patience and wisdom, and reluctantly laid it on the shelf. Besides, we may whisper in your private ear, our readers are difficult to please, and do not appreciate the merit of such learned productions. Indeed, we are almost convinced that metaphysics and long discussions are thrown away upon them. We assure you, therefore, that your great talents are entirely lost in such small business as writing for newspapers. Productions so elaborate demand a more stately and dignified organ. You had better take this masterly performance, and have it published in a book, or at least in a Quarterly Review. Such a treasure of thought ought not to be embarked on a boat so light and [illegible] a common journal. Here it would stand no [illegible]. But printed on a more enduring page, and bound in calf, and shelved in a library, it may go down to the latest posterity.

Again, communications often come to us, which are rather goodish, but which are so loosely put together, and written in such a careless and slovenly style, that it takes more time to revise them, and put them into shape, than they are worth. Often have we spent hours in mending bad grammar, in striking out repetitious sentences, and reducing an article of unwieldy bulk to a portable size. Of course, this remark is not intended for that respected correspondent with whom we are now holding conversation. We would not intimate such a fault in his priceless manuscript. But we may perhaps suggest, without offense to his literary reputation, that it was not very legibly written. In this he only resembles many other great men. Geniuses have often a defective chirography. Byron's page was covered with blots and erasures. A sprawling hand may therefore be considered as a sign of strong internal agitation, and one of the marks of an eccentric and original intellect. Indeed, we have known many writers, whose ragged sentences were the most decisive proof of genius which their compositions afforded. Still it must be confessed, that these little peculiarities are somewhat troublesome to the printer. We can stand a good deal in this way. Our printer has an eye like a microscope, and is a very Champollion in deciphering hireoglyphics. But we hardly think it fair to try his skill too often in unraveling a gnarled and tangled web.

Therefore be so good, beloved correspondent, as to bear in mind these slight hints in your future communications. Not that we presume to impose a restraint upon any American who takes pen in hand. This is a free country. Our friends may write as long or as short as they please, being governed therein by the nature of the subject. We would not have every piece cut to the same exact length. But we give all fair warning, that essays, badly constructed or illegibly written, are likely to be tossed without ceremony into the box of waste paper; and that, other things being equal, *a short piece is twice as likely to be inserted as a long article.* Let them keep this in mind, and make their pieces brief, clear, and sparkling with thought, and they will not often have occasion to ask twice, *Why are they not published?*

[N. Y. Evangelist.

DR. SPENCER AS A PASTOR.

The late Dr. Spencer, of Brooklyn, has often been spoken of as a model pastor—with how much propriety, the following extracts from a sketch of his life will show:

"He always carried with him a book, containing a full directory of his congregation; and in it the date of each visit was registered opposite the name. It was his *rule* to call on each family who attended on his ministry, once every year, and as much oftener as circumstances seemed to render it desirable. None were passed by in making these visits. The poor, the obscure, the lonely widow, were as sure to receive the pastor's call as the rich and the distinguished. We never heard it said of him, as it is sometimes said of good ministers, 'My pastor never calls to see me.' * * * Through the lanes and alleys of the city he often went, exploring the neglected fields of misery and moral degradation; an interesting memorial of his kindness and care might be gathered hence. The sun never beat too fiercely, the storm never raged too severely. Seldom was he away during the hot and sickly months of summer, preferring to wait until his brethren had returned from their annual recreation; keeping his church open, and ready for any service which might be demanded of him. He had, too, a wonderful faculty of *knowing* people; a person could not attend his church many Sabbaths and fail to make his acquaintance; he would inquire him out; find where he lived; know something of his history, and interest himself in him * * * In the *young* of his charge he took a deep interest. He had a remarkable faculty for adapting himself to their feelings and states of mind. Familiar and affectionate, like a father, he very generally secured their confidence; and by the tender interest he felt in them, and the power of his persuasions, won many of them to the Saviour. Seldom was one of his years more tenderly loved by the younger portion of his flock; and yet he never sacrificed in the least the dignity or proprieties of the sacred profession. He did not forget even those who were temporarily away from his ministry, but followed them with his counsels and entreaties. Many scores of letters has he written to such while at school, or on visits from home, full of ministerial love and solicitude, pleading with them for Christ and heaven."

GOD HEARS PRAYER.

In 1805 there was a very distressing drought through most parts of New England; and in none was it more sensibly felt than in the central part of Massachusetts. It threatened the almost entire failure of the potato crop, which at that day was the chief dependence of poor people for subsistence. Berries dried upon the bushes, grass crumbled under the feet of travelers, fields of corn were shriveled and dying, cattle lowed in the fields for fodder, the dew no less than the rain was withheld, wells and streams were in a great measure dry, and those who had no heart to look to Heaven for relief, knew not where to look.

Under these circumstances, the minister and people in a certain town, where the means of living were in less abundance than in many other places, set apart the 31st day of July for fasting and prayer. The day was, in appearance, like most others that had preceded it, clear and warm till towards night, furnishing no indications of a change. The writer of this attended the religious service of the occasion. In the afternoon the minister of the place led in prayer, with deep religious feeling and earnest importunity. After stating the distresses of the people, with humble confession, amongst other petitions he presented the following, "O Lord God, we beseech thee, let it be known *this very day* that there is a God in Israel who heareth prayer; and let showers of rain descend to refresh the scorched earth. Deny not our request, for the honor of Thy great name."

After taking a little refreshment, I mounted my horse to return home, six or eight miles. Before I had proceeded one hundred rods, the heavens dropped rain; and within one-half mile I had to turn in to save myself from a thorough drenching. After tarrying till the rain abated, I passed on, and found the road filled with puddles of water; and this I expected to find even to my own door. But no; when I left the town for which prayer had been offered, I found no signs of rain, except a few drops, insufficient to lay the dust. Through all the following night repeated and plentiful showers fell upon that favored town; and to that place they were almost entirely confined. In all the neighboring towns the "fleece was dry." As I reached home, and especially when I heard the circumstances above related, the truth was impressed upon my own mind, that the Christian's God was the hearer of prayer. [Puritan Recorder.

A "STRANGE" PREACHER.

His name was Strange. Many will think his conduct was strange also. He was a zealous preacher, and a sweet singer. Nothing gave him so much pleasure as to go about the country preaching and singing. A benevolent gentleman, well off in worldly gear, desiring to make him and his family comfortable in their declining years, generously presented him a title-deed for three hundred and twenty acres of land. Strange accepted the donation with thankfulness, and went his way, preaching and singing as he went. But after a few months he returned, and requested his generous friend to take back the tittle-deed. Surprised at the request, the gentleman inquired:

"Is there any flaw in it?"

"Not the slightest."

"Is not the land good?"

"First-rate."

"Isn't it healthy?"

"None more so."

"Why then do you wish me to take it back? It will be a comfortable home for you when you grow old, and something for your wife and children if you should be taken away."

"Why, I'll tell you. Ever since I've had that deed, I have lost my enjoyment in singing. I can't sing my favorite hymn with a good conscience any longer."

"What is that?"

"This:"

"No foot of land do I possess,
No cottage in the wilderness,
A poor wayfaring man.

"I dwell awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.

"Yonder's my house and portion fair,
My treasure and my heart are there,
And my abiding home."

"There!" said Strange, "I'd rather sing that hymn than own America. I'll trust the Lord to take care of my wife and children."

He continued singing and preaching, and preaching and singing, and the Lord, said the lecturer, did take care of him and his children after him.

AN OLD POEM.

The annexed stirring old poem has the ring of the true metal, and is as applicable now as when it was written, for its philosophy is sound, and therefore universal.

Who shall judge a man from manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less.
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thoughts and feelings—
Satin vests could do no more.
There are springs of crystal nectar
Hidden, crushed, and overgrown.
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values throne the highest
But as pebbles in the sea.

Man, upraised above his fellows,
Oft forgets his fellows then;
Masters—rulers—lords, remember
That your meanest hinds are men!
Men by labor, men by feeling,
Men by thought, and men by fame,
Claiming equal rights to sunshine
In a man's ennobling name.
There are foam-embroidered oceans,
There are little reed-clad rills,
There are feeble inch-high saplings,
There are cedars on the hills;
God, who counts by souls, not stations,
Loves and prospers you and me;
For to Him all vain distinctions
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth or fame;
Titled laziness is pensioned,
Fed and fattened on the same,
By the sweat of others' foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifted up its voice.
Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right;
God, whose world-heard voice is singing
Boundless love to you and me,
Sinks oppression with its titles,
As the pebbles in the sea.

MASSILLON.

Massillon, in the first sermon he ever delivered, found, upon his getting into the pulpit, the whole audience in a disposition no way favorable to his intentions; their nods, whispers, or drowsy behavior, showed him that there was no great profit to be expected form his sowing in a soil so barren; however, he soon changed the disposition of the audience by his manner of beginning. "If," said he, "a cause the most important that could be conceived, were to be tried at the bar before qualified judges; if this cause interested ourselves in particular; if the eyes of the whole kingdom were fixed upon the event; if the most eminent counsel were employed on both sides; and if we had heard from our infancy of this undetermined trial, would you not listen with due attention and warm expectation to the pleadings on both sides? Would not all your hopes and fears be suspended upon the final decision? And yet, let me tell you, you have this moment a cause of much greater importance before you; a cause where not one nation, but all the world, are spectators; tried, not before a fallible tribunal, but the awful throne of Heaven, where not your temporal and transitory interests are the subject of debate, but your eternal happiness or misery; where the cause is still undetermined; but, perhaps, the moment I am speaking may fix the irrevocable decree that shall last forever. And yet, notwithstanding all this, you can hardly sit with patience to hear the tidings of salvation. I plead the cause of Heaven, and yet I am scarcely attended to."

PARTICULAR PROVIDENCE.—There perhaps never was a time in which the doctrine of a particular Providence was more questioned and doubted than in the present; and yet the scepticism which obtains regarding it seems to be very much a scepticism of effort, conjured up by toiling intellects, in a quiet age, and among the easy classes; while the belief which, partially and for the time, it overshadows, lies safely entrenched all the while amid the fastnesses of the unalterable nature of man. When danger comes to touch it, it will spring up in its old proportions; nay, so indigenous is it to the human heart, that if it will not take its cultivated form as a belief in Providence, it will to a certainty take to it its wild form as a belief in Fate or Destiny. Of a doctrine so fundamentally important that there can be no religion without it, God himself seems to have taken care when he moulded the human heart. [Hugh Miller.

HAVE SOMETHING TO DO, AND DO IT.—The secret of all success in life, of all greatness, nay, of all happiness, *is to live for a purpose.* There are many persons always busy, who yet have no great purpose in view. They fritter away their energies on a hundred things, never accomplishing any thing, because never giving their undivided attention to any one thing. They are like butterflies, that flit from spot to spot, never gaining wealth; while the ant, who strictly keeps to a certain circuit around her hole, gradually lays up stores for winter comfort. Such persons are doomed to be dissatisfied in the end, if they are not sooner; for they will find in the race of life, they have been passed by all who had a purpose. It is not only the positive drones, therefore, but the *busy idle*, that make a blunder of life for want of a purpose.

Make the *most* of yourself, your talents and opportunities, wasting no idle breath or empty sighs on what you might have been under kinder auspices. If your Maker had thought any other talents or opportunities better for you, he would have given them to you.

Every vice and folly has a train of secret and necessary punishment. If we are lazy, we must expect to be poor; if intemperate to be diseased; if luxurious, to die prematurely.

A fool in a high station is like a man on the top of a monument—everything appears small to him, and he appears small to everybody.

The Sabbath Recorder.

New York, August 9, 1855.

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J M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent- JAMES A. BEGG.

A WORD TO BRO. GRISWOLD.

The "perplexity" under which S. S. Griswold professes to labor, "as to what Bro. B.'s theory of the resurrection is, as well as of the soul in its intermediate state," cannot, we apprehend, be very embarrassing. He has occupied about eight columns of the *Recorder* in attempting to controvert our position, as though he understood it perfectly. After all this, a demand for further information strikes us as singularly out of place. Has he but just entered the portals of the discussion? Are his eight columns merely introductory to the mighty mass that is forthcoming? If you are really in doubt about our views, Bro. G., why did you not say so at first, and thus save labor for others as well as for yourself? To announce, after six somewhat lengthy communications, that you have discovered that you do not understand what our views are, when all along you have written as though you did, does not display very good tact, to say the least.

Go on with your argument. If we, and our brethren generally, are laboring under great error in regard to the resurrection and the future life, it is time we were relieved. If you have struck the path of truth, show it to us also, that we may walk therein. Speak out plainly what you wish to say, and in as few words as justice to the subject will admit. Experience, it seems, has taught you, "that to search for truth as for hid treasure will subject one to the charge of fanatic, or changeling, and to embrace one's honest sentiment, obtained by diligent research and prayerful study, may farther subject him to the charges of scepticism and infidelity." But if this is the way in which you have obtained clear light on this important question, do not be afraid to let it shine. Remember, "he who, through fear of popular opinion, or ease-loving indulgence, is deterred therefrom, must be a wicked and slothful servant."

You have given some pledges, in regard to this discussion, which are not yet fulfilled. In your article of May 24th, you promised to discuss the question, whether revealed religion does so modify the divine government as to require recompense additional to the course of nature. Have you distinctly met this question?

In your article of June 21st, you say, "I apprehend there is nothing in the nature of the resurrection which will ever counteract, repair, or restore natural death." What you mean, exactly, by this language, does not [illegible] elucidation of this I now reserve for future consideration." Has it been "elucidated?"

June 28th, you say, "If I can enlist the patience of my readers, I intend to give what seems to me the theory of the subjects under consideration." How much "patience" your readers will exercise, we cannot tell, but we have no doubt that many of them are desirous of getting at the truth. If the "true theory" is with you, let us have it.

You then add, "I shall now proceed to examine Bro. B.'s theory of Natural and Revealed Religion, and the state of the Dead as affected thereby." And we expected that, in the next number, it would be forthcoming. Instead of such examination, however, you occupied your whole communication with animadversions upon what you chose to designate the Calvinistic doctrine of the Atonement, and left your readers to infer, that the vicarious nature of the Atonement was, with you, a doctrine quite out of date. The diversity of opinion which had obtained on this point, had led to something more than a suspicion, with you, that the believers of the doctrine "could not explain the plan of salvation consistent either with scripture or reason," and had compelled you "to seek a different explanation, which would be given in its proper place."

Supposing these animadversions to be but incidental, and introductory, to what you had promised, we awaited "Number Six," expecting to find the subject fairly grappled with. Yet, after talking a while *about* the matter, you close by expressing your "perplexity" as to our views, and your disposition to wait till we have delivered ourselves more fully! And all this after having yourself, in your first article, made out a synopsis of our views, in *fourteen* distinct particulars, which led us, and (we imagine) everybody else, to suppose that you considered yourself in possession of all that was needed as the groundwork of your proposed review!

Upon your denial of the vicarious nature of the Atonement—a doctrine most fondly cherished by all true Christians—and your passing remark, that "the sufferings of Christ were rather incidental than penal or inflictive," we have nothing to offer at present. But your disclosure of such a view, as well as the insinuation that you have carried, all along, that the commonly received faith of Christians respecting the resurrection is not founded in truth, has placed you in a position which gives your brethren a right to know how you stand in these respects, and whither you intend leading the lambs of the flock that may be committed to your care.

In conclusion, we would say that, since you evince some skill in tearing down the tabernacles of others, it behooves you to see to it that they have something more substantial in which to take refuge. Strip off our clothing, if it is not suitable for us, but do not leave us naked. If you have any thing better for us than what we have, all along, cherished as valuable, give it to us, but do not confine your labor to the mere work of undermining one's creed. T. B. B.

LETTERS FROM PALESTINE—NO. 13.

Notes of a Journey from Jaffa to Jerusalem, Bethlehem, and Artas. [Concluded.

April 13, 1855.

My last letter closed with an account of our first walk outside the wall, from St. Stephen's gate on the east, to Zion's gate near the south-west corner of the city. We entered Zion gate just after sunset. Before us, at the right, was a row of low stone houses, inhabited by lepers. Poor, miserable creatures! One shudders at the sight of them. Turning to the left, we went into the Armenian quarter. The Patriarch's house and the convent are fine buildings. Through a half-open gate we had a peep at a very fine garden. This is the cleanest part of the city. Hence we pursued our way to our lodgings. Jerusalem looks cleaner, and has more business going on within its walls, than we expected.

Did not feel in a very spirited mood for a walk to-day, for the reason I have had scarcely any sleep for three nights past. Last night in particular, I was annoyed and made exceedingly nervous by an attack of a legion of *punaises de bois.* An hour after retiring, was forced to get up and strike a light. Then came the battle. First a shake and a brush, then a killing, but the odor was too much. The white covered divan where I had lain, was fairly black with them. I retreated, exclaiming, "There are more than two hundred." The company laughed. They thought there *might be a hundred or more!* Picked a dozen from the children, who were sleeping soundly, and left them to be attacked again. Made a bed on the floor, but the pests soon routed me again, when, after another thorough riddance, I tried to get some rest, but in vain, till about daylight.

In the afternoon, walked through a part of the street called Via Doloroso, or the Sorrowful Way, along which Jesus was led to be crucified. Passed the Ecce Homo, a room on an arch over the street, whence, as Jesus passed, the people said, "Behold the man!" A little further on is the building called Pilate's Judgment Hall, now occupied by the Pasha. Still nearer St. Stephen's gate, and just north of the present area of the Mosque of Omar, is the so-called Pool of Bethesda, but which is doubtless a part of the ancient fosse which ran along the north side of the fortress Antonia, which defended the temple. The location of these places is the work of Catholic tradition. Passing out of St. Stephen's gate, we turned to the left, and went north and north-west to the tombs of the [illegible], or, as some suppose, of the Empress Helena and her family. The valley of Jehoshaphat lay at our right. Our path led through fields of wheat and barley, planted also with olive trees, some of which look very ancient. The ground here looks like rubbish from the foundations of buildings. On our way back, in a southerly direction, so as to encompass the ancient site of the city, we passed mounds and ruins of ancient walls, showing thereby that the city of old extended nearly a mile north of its present limits. We entered Damascus gate. On a hill opposite is Jeremiah's cave and a Mohammedan cemetery. We arrived at our room just as the Sabbath drew on.

14th, Sabbath.—A happy day to my soul. We held a prayer-meeting, in which we tried to remember the interest of the Sabbath in all parts of the world. Received calls from brother Roberts, a lay missionary, and Rev. Mr. Lowndes, agent of the British and Foreign Bible Society.

15th. Last evening discussed the Sabbath question with two ministers of the gospel. Had evidence that the bulwarks of a false education are very strong; nothing short of the Word and Spirit can pull them down. At 8 A. M., attended Arabic service in the Episcopal school-room. Rev. Mr. Bowen, of Nablous, read the prayers; a layman read portions of scripture; Rev. Mr. Bistany, of Beirut, preached on the subject of prayer. At 10 A. M., attended English service in the Episcopal church. Bishop Gobat preached a sermon full of very good sentiments on faith in Christ. In the afternoon went out to the Mount of Olives. From the Mohammedan minaret, situated on the highest point, we had a view of the Dead Sea, the valley of the Jordan, and mountains of Moab, on the east, while at our feet on the west lay Jerusalem. The scene around us awakened recollections of the past, and not the least from among them was impressed upon our mind the lamentation of Jeremiah: "How doth the city sit solitary that was full of people! how is she become as a widow!" Chap. 1: 1. "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger." Chap. 2: 1. Leaving the minaret, we descended to a point or brow of Olivet, overlooking Bethany and within its district, which is said to be about a Sabbath-day's journey from Jerusalem. It may not be without reason that some have supposed this the place whence our Saviour ascended to heaven. The southern part of the city or Zion is visible from this point. Seating ourselves here upon some rocks in the midst of a field of barley, we sung a portion of the Psalms, read the account of the ascension, and prayed. To our mind, we thought it quite an appropriate place for prayer in behalf of missions. We poured out our supplications in behalf of all missionaries, of slaves, of the Sabbath, of peace, and for due preparation for His coming in that day when His feet shall again stand upon the Mount of Olives, which is before Jerusalem on the east. Zech. 14: 4. We all felt that it was good to be there.

16th. Visited a garden belonging to a Jew within the walls, on Mount Zion; also the American cemetery, English cemetery, garden and large new building for a boarding-school; thence across Hinnom to the tombs cut in the rocks, and Aceldema; thence into Jehoshaphat below Hinnom to Nehemiah's well, or En-Rogel of scripture. Returning along Jehoshaphat, we visited the upper and lower pools of Siloam, and thence up the Tyropocon to the city wall, a little way south-west from the site of the temple, whence, turning to the left, we entered the city at Zion gate.

18th. Went to Bethlehem and Artas. Visited Rachel's tomb "in the way to Ephrath, which is Bethlehem." Gen. 35: 19, 20. Visited at Bethlehem the convent, and were shown the places, in under-ground rooms, where they pretend Christ was born, where he was cradled, and the seat where the magi sat when they came to worship him. We know that Jesus was born in Bethlehem, but these pretended localities, dressed as they are, appeared to us idolatrous and abominable. The Jews who accompanied us remained at the door of the convent. While we were absent within, about a hundred boys collected and began to stone them. At length they *were* permitted to enter the first room till our return. We remonstrated in vain. The men about the convent said, "The Jews are wicked; they crucified Christ, and ought to be stoned." Went in search of the governor, but he was not to be found. The boys stoned us as we left; the Jews were quite lame from their wounds. We were glad to get away from the place. Had we taken a cavasse with us, all would have been right. Bethlehem is said to be inhabited by *Christians.* Such samples of Christians are to be found almost everywhere in the East, and from them the Jews have formed *their* idea of Christianity. It is not any wonder they are unbelievers. Half an hour brought us to the deep valley or gully of Artas. The bottom of the valley is a narrow strip of land, perhaps two hundred feet wide, enclosed by high mountains, the upper part of which is laid out in fine gardens. The town part of these gardens was occupied some years since by sister Minor, in company with others. A living fountain, issuing from the rocky mountain side, is used for irrigation. Half an hour more brought us to Solomon's pools. There are three of them, one above the other. They are old enough to have been built by Solomon. About fifteen minutes from the pools, on our way to Jerusalem, we were overtaken and stopped by an officer, who claimed a cloak found on the donkey of our Jewish landlord. We had given the donkeys to the drivers while we strolled on foot about the pools. Some one had picked up the cloak, supposing it belonged to one of the party, or else to play a trick upon us, and thereby obtain a bucksheesh. At first we were ordered to return to the pools, and give an account of ourselves to the commander, but a present of two and a half piastres, ten cents, persuaded the officer to take the cloak and return without us. We thought of Joseph's cup in Benjamin's sack. Gen. 4: 4.

19th. In company with the American Consul and others, visited Gethsemane. It is opposite St. Stephen's gate, on the east of Jerusalem, and at the foot of Olivet, just across the Kidron, close by and at the right of the road or path leading up the mountain. Doubtless the place of the garden was somewhere in this valley, probably higher up, especially if it was a place of retirement. The present location must always have been too public for private devotion. But Catholics love to pray to be seen of men. The keeper, an old monk, talked very piously about the garden, and showed us where (outside the wall) Judas betrayed his master with a kiss, also where the apostles Peter, James and John fell asleep during the prayer and agony of our Lord. The latter is upon some rocks close under the mountain, and entirely without the garden.

20th. Brother Kraus introduced me to Mr. John Bowes Johnston, a Sabbatarian, who lives a pious, secluded life, waiting, as he says, the coming of the Lord, which he expects very soon. He once belonged to a Baptist church in London, came to Jerusalem seventeen years ago, and about that time commenced keeping the Sabbath; since then he has not spent a single night without the city wall. He seldom visits any one, spends his Sabbaths fasting, and appears to commune much with the Lord through His Word and prayer. He is supported by a life annuity, which he provided for himself previous to leaving England. He appeared very humble, and his conversation showed that he was a diligent student of the Bible. His room, and everything about him, looked very neat and comfortable.

21st. Another blessed Sabbath in Jerusalem; yet how unlike the Sabbath of old. The time is coming, when the nations who come up here will truly delight in the Sabbath of Jehovah. Last Sabbath visited the Spanish Jews' synagogue. This morning went to the Polish or German Jews' synagogue. Had a precious meeting at our room in the afternoon. Half a dozen were present.

22d Last week had a conversation with Lord N——, on the Sabbath. Afterwards sent him a note and some tracts. Have now received a note in reply to mine, stating that he will read the tracts with all the attention they deserve. If he does that, according to my opinion of the *merits* of the tracts, he will be sure to become a Sabbatarian. I hope he is a Christian, and therefore pray with more assurance that this portion of God's truth may find a lodgment in his heart. I am informed that several Sabbatarian Christians from Russia came here years ago; that part have become Jews, and part Episcopalians. There are others who are said to be inquiring on the subject. Am thankful to God for the frequent opportunities the past few days of presenting this question to Jews and Gentiles, as also, in the same private way, of preaching Christ. My daily prayer is, that I may find a wide door, open and "effectual," in this city, and everywhere I go, for rousing the attention of the people to seriously consider the claims of the *true weekly rest* of the Lord our God.

26th, at Jaffa. Left Jerusalem yesterday, and came to Ramlah last evening. Arrived home about noon to-day, truly thankful to our Heavenly Father for his tender mercies to us on our journey. The tour has been undertaken under much pecuniary embarrassment, and on this account frequently obliged to sleep on damp floors, and without suitable food, thus proving quite detrimental to my health. I took a violent cold; was laid by two days, and am not yet recovered from it. I do not believe it is my duty to do so again, yet I know, in attending to the interests of the mission, I suffer myself to go forward under pecuniary circumstances that are very trying. Thus far no appropriation has been made to me for traveling expenses. The interests of the mission seem to demand that I should visit some parts of the land, but how to do it is a question. I make this statement, believing the friends of the mission will do all that is necessary to render my situation as comfortable as it can be in a land so barren or destitute as this is of home comforts. At the same time, I would advise the friends that we feel the daily need of being upheld and protected and blessed by the Lord of Missions. Again would I beg an interest in their prayers at the throne of grace. • WM. M. JONES.

YEARLY MEETING.

The Yearly Meeting of the Seventh-day Baptist churches in Rhode Island and Connecticut will convene with the Pawcatuck church, commencing with a sermon by Eld. C. Chester, on Sixth-day evening August 24th, 1855.

Circular.

To the Seventh-day Baptist Churches in Rhode Island and Connecticut:—

DEAR BRETHREN AND SISTERS IN CHRIST—By your appointment, at our last Yearly Meeting, it devolves on me to give public notice of our next annual gathering, which is to convene on the evening of the 24th of August, with the Pawcatuck church.

I take the liberty, in connection with this notice, to present to you a few thoughts relating to this contemplated meeting, towards which I trust many others with myself are looking forward with pleasing expectation, as a time of profit to those who may enjoy it. That it may prove such is our earnest prayer, and the sole object of this circular.

We believe that these annual meetings, composed of the churches located in this portion of the denomination, most of which are so circumstanced that they can with but little inconvenience assemble yearly in some central locality, have been, and will continue to be, by the blessing of God, a lasting good to our beloved Zion. At our two last meetings, which were held with the first church in Hopkinton, it will be remembered, that many of the sermons were mainly occupied with the lamentable backslidings and delinquencies of the churches, and urging the duty, and pointing out the way, of a hearty and speedy return to God and duty. It will be recollected also, that most of the prayers, which were offered with marked fervency, were characterized with the same general sentiments and aspirations. There were many who then felt a confident assurance that these sanctified efforts would meet the Divine favor, and result in good to these languishing yet precious vines of God's own planting and care, and that these earnest and faithful appeals from the sacred desk, and heart-broken intercessions, offered by brethren and sisters, that God would again revive his people and convert souls, would not fail of their effect on the unconverted. Nor have we failed to realize, in some good degree, these anticipations. Since that time a number of these churches have been blessed with spiritual refreshings, and to some of them souls have been added, which we trust will be saved. Perhaps at no time during the last fifteen years, have these bodies, as a whole, exhibited more visible marks of union and prosperity than at present. That these gratifying indications are owing *solely* to the influence of these annual devotional gatherings, we by no means claim, but that they have *contributed largely* to impress the churches with the criminality of backsliding and religious inactivity, and to refresh the minds of both ministers and people with the importance of putting away their spiritual drowsiness, and laboring more earnestly for the salvation of souls, we think no one will question.

In these meetings the ministers are permitted to enjoy a rare luxury. An opportunity is generally afforded for most or all of the active ministerial gifts to be exercised. Thus each one is permitted a privilege but seldom enjoyed by pastors, and one which is of no small advantage to them, to hear the gospel dispensed by their co-laborers in the field, and also to become better acquainted with their views of the immediate claims of God on the church and the world, and with their modes and manner of presenting and urging them—favors which they know well how to appreciate, and which we trust they are not slow to turn to good account in their labors with their respective charges and congregations.

These annual gatherings present an opportunity to brethren and sisters, not only to hear the Word of Life, and pray and praise together, but to form, renew, and strengthen that social and fraternal bond, the existence of which is so highly important in churches of the same faith and practice, and especially where their fields of labor, as is the case with most of these churches, lie contiguous to each other.

Dear brethren, may we not regard this free and voluntary annual assemblage, which is happily disencumbered by the usual appendages of formal, deliberative organizations, as possessing such claims on us for its continuation and usefulness as shall secure for it a long and pleasing future history? May we not hope, that the one next approaching will be fully attended, and that, by the blessing of God, its influence may be more signally beneficial than any yet enjoyed?

A. B. B.

OUR COLLEGE AND THEOLOGICAL SEMINARY.

I am glad to see the subject again before the denominatien, and trust the effort will meet with a cordial response in all parts of the denomination. I believe the time has now come when we can safely enlist in the enterprise, not only without detriment to our academies, but, if wisely and harmoniously conducted, will contribute to their elevation and stability. I am not sure, however, that it will be best to fix the final location at the coming anniversary or session of the General Conference. I could wish that the whole endowment could be raised irrespective of the question of location, or any other side issues. I believe it would be better for the school, and the future good of the denomination, if all could so see it, and move right up to the work as God prospers us. My reasons I cannot now give in detail; but from careful inquiry and reflection, these views are becoming more and more the convictions of my judgment. It seems to me that the effect on the minds of the donors will be far better to consecrate what they devote to this object, without any reference to local or temporary interests. Their future coöperation will (for the same reasons) be more safely relied on. The school will be less likely to come in collision with the interests of any of our existing academies.

Again, the mutations of our denomination are not only developing wonderfully, under the influence of migrations, but other changes are being developed by the laws of progress, dashing on in the march of our country, and by the spread of truth among the people. These mutations must be understood, and ought to have weight in determining the question of location.

Institutions of learning, to be permanent and prosperous, must be the outgrowth of providential necessity, and not the creation of fancy and ephemeral interest. They must be so located as to meet the wants of those for whom they are built; and not only the present but future generations must be consulted, and their convenience and interest regarded.

In view of all these, and other considerations, I am unprepared to give an enlightened verdict in regard to the final location.

J. R. IRISH.

ALBION ACADEMY AND TEACHERS' SEMINARY.

The first anniversary of this institution occurred on the 4th of July. The exercises were held in a beautiful patch of native forest left near Albion Center, and consisted of orations, essays, vocal and instrumental music, closing with an address by Mr. Baker, editor of the *Janesville Free Press.*

Very few of the students who took part in the exercises had ever enjoyed advantages for intellectual training beyond those furnished in the common-school, previous to their connection with the school here during the past year, yet, in the taste, clearness and vigor of thought which characterized their productions, they did honor to themselves and their instructors. Though the anniversary coincided with that of the Declaration of American Independence, it was deemed appropriate to adjust the exercises to the tastes of literature. The occasion had no predecessors with which to be compared, but it was felt to be the index of an encouraging remove from the crude condition of pioneer life common to the settlement of a new country.

The next term opens on the 12th of September, and with the completion of the new hall, now in progress, and the enlargement of the Board of Instruction, the Trustees hope to be able to meet the increasing demand for a thorough academic course of study.

As the name of the institution implies, it is intended to bestow special attention upon the qualification of teachers. T. E. B.

THE PRISTINE FAITH OF THE REPUBLIC.—The Congress of Sept. 5, 1774, in which were Washington, and Roger Sherman, and John Jay, and Patrick Henry, and their kindred spirits, resolved that "*We will neither import, nor purchase any Slave imported, after the first of December next; after which time we will wholly discontinue the Slave trade, and neither be concerned in it ourselves, nor will we hire our vessels,* OR SELL OUR COMMODITIES OR MANUFACTURES, *to those who may be concerned in it.*"

REPEAL OF THE SUNDAY LAWS.—The New York *Courier* says that in all countries which have a national religion—a religion which the King, Emperor, or Czar swears, when he accepts the sceptre of authority, to uphold and preserve—laws for the religious observance of Sunday are well enough, and in perfect consistency with the genius of the people and the principles of the government. But, in this country, where no religion is recognized by law, and all sects and religionists are allowed to believe what they please, and the chief magistrate need not have any religious belief at all, Sunday laws are at once absurd, unconstitutional, and oppressive. They are oppressive to the whole body of the people, with the exception of a few uneducated bigots, and absolutely cruel in their effect upon the laboring classes. If it were put to vote whether the Sunday laws should be preserved or abolished, we believe there would be a tremendous majority for their total repeal, leaving every individual to keep any day holy that might suit his convenience or religious convictions.

THE NEW SECRETARY OF LEGATION TO CHINA.—The Providence *Journal,* speaking of Mr. S. Wells Williams, the recently appointed Secretary of Legation to China, says that he is the best living scholar of the Chinese language out of China. Attorney-General Cushing found him of great service at the time of his mission to China. Mr. Williams has besides been very useful to all our ministers in that country, from his thorough understanding of the language and character of the people. But Mr. Williams has a claim beyond that of being a Chinese scholar. Some ten or twelve years since he accompanied some Japanese seamen picked up at sea, and sent by Messrs. Oliphant & Co., in one of their ships, to Japan. They were not permitted to land, or even to put the Japanese on shore, but were fired into and driven off. Returning to Canton, Mr. Wiliams kept the Japanese with him, taught them English, and learned through them the language of Japan. When Commodore Perry sailed on his late mission from Canton, he took Mr. Williams with him as his interpreter, and fulfilled his mission with great usefulness and credit.

MAINE LAW INTELLIGENCE.—The Executive Committee of the American Temperance Union, impressed with the importance of a wide diffusion of reliable information relative to the progress and results of Prohibitory Laws in several States, have made it a special object to embody a large amount of such information in their Nineteenth Annual Report just published. To the Report are appended the New York law and the opinions of Judges Edmunds, Savage, and Conklin, making a document of 88 pages. They would gladly put in circulation 10,000, believing that such circulation, at the present time, among the reading and reflecting community, would be attended with the usual important results. They solicit donations for this object, and invite the co-operation of the friends of temperance and prohibitory law. Gentlemen or societies forwarding ten dollars, with the names and post-office address of 50 individuals in their county, may be assured of their supply with the Report, post paid. Address, A. T. U., 149 Nassau-st. W. E. DODGE, Chairman.

RELIGIOUS INTELLIGENCE.

Rev. S. D. Baldwin, of Murfreesboro, Tenn., and author of a recent book entitled "Armageddon; or the United States in Prophecy," in the Nashville *Advocate* of April 26th, publishes this card: "In obedience to the call of many, and with no selfish motives I have determined to bring it before the public orally. In connection with Rev. F. E. Pitts, I will devote my time, from July to October, in speaking upon the subject publicly. I propose to show, from a discovery of a new principle of explaining prophecy, that the United States is clearly laid down in the great prophetic map of Scripture, and that it will be ere long invaded by allied Europe."

The Rev. Mr. Smith, Independent minister at Kingstown, states that when on the Continent recently, he had an interview with Francesco Madiai and his pious and heroic wife. Rosa was very ill, and had to support herself with a stick in walking. Mr. Smith learned from friends, "that her health continued so shattered from her incarceration in the horrid dungeons at Volterra, that, humanly speaking, nothing but a removal to another climate—say the south of England—could possibly prolong her life, and that this the poor uncomplaining creatures had not the means of accomplishing."

The Secretaries of the New England Association of clergymen have issued a second circular, exhibiting the most encouraging success towards the object contemplated. The purpose of the Association is to embrace the three thousand clergymen of New England, as life members of the Kansas Emigrant Aid Society, on paying twenty dollars, making a general fund of $60,000—this sum to be expended in settling Kansas with Christian men and women from New England.

An important political movement has been set on foot among the Irish Presbyterians, who took advantage of the recent General Assembly held there, to hold a meeting of ministers, elders, and laymen, for the purpose of forming an association, to be called "The Presbyterian Representation Society," having for its object to secure the election of members of the Presbyterian body as parliamentary representatives.

A correspondent of the *Christian Mirror,* after speaking of the revivals of religion in Boston and in Massachusetts, says: "Among the converts and inquirers there are an unusual number of young men. So far as I have been able to learn, there has been a large class of young men among the converts in the numerous revivals throughout the State."

Among all the many great fields open to the missionary exertion of the Christian Church, perhaps there is none more promising, certainly none more extensive, than Thibet, which forms the center of that Lamaism or Buddhism now swaying four hundred millions, or nearly half, of the whole human race.

The ship John Williams, belonging to the London Missionary Society, has again, on the 10th June, safely arrived in the Thames, after a prosperous voyage of one hundred days from the Society Islands. She brought home two missionaries, and twenty-four children of missionary brethren to be educated in England.

IMPERFECT IN ORIGINAL

General Intelligence.

European News.

One week later news from Europe, being to July 21st, was received in New York on the 2d inst.

The general prospects of the war, at home and abroad, were not very encouraging. Partial successes before Sebastopol have, however, revived the drooping spirits of the army, although the small reported losses of the Allies show that the successes were not of importance.

Pelissier, whose character suffered much after the repulse of the 18th of June, was regaining confidence, and from the strength of the French works now close advanced towards the Malakoff, there is a probability of its early capture.

A dispatch from Gen. Simpson is published, giving an account of the embarkation of the body of Lord Raglan, for England. Pelissier placed a garland of immortelles on the coffin, and the French troops formed an avenue of men 6 miles long, from the camp to the sea.

A letter from the Baltic fleet announces the intelligence that on the night of the 23d and 24th June, H. M. ship Harriet, whilst lying off Siple Wahas, destroyed by her boats 47 Russian ships, averaging from 700 to 200 tons each, which comprises the whole of the Nysted shipping, probably amounting to upwards of 20,000 tons.

Mr. Roebuck's motion for a vote of censure on the Government, after being debated at great length, was thrown out in the House of Commons by a majority of 107; the numbers being—for the motion 182, against it 289.

The sum set apart for the expense of the Fete Napoleon on the 18th of August is to be distributed to the widows and orphans of the war. Five hundred Russians, now at Toulon, are to be exchanged at Odessa for French prisoners of June 18.

From Spain we have the following items:

A telegraph message from Madrid says the rupture with Rome is complete, the Roman Chargé having demanded his passport on the 16th, on account of the passage of the Church Property bill.

The Black Warrior dispute with the United States is definitely settled, by the indemnity of a million reals.

The French mail had been again stopped by the insurgents, near Busgos. Ten Carlists were shot, on the 10th, at Gironne. Some skirmishes occurred at Burgos, in which the loss on either side was trifling. Among the killed, however, was General Arnaos, brother-in law of Cabreras.

* * *

CALIFORNIA NEWS.—Two weeks later news from California was received in New York last Sunday. It came by way of San Juan, and was only nineteen days and twenty hours from San Francisco—the shortest time ever made.

It is said that the mines in California are yielding better than for several years past. Gold in large quantities has been discovered near Puget Sound.

The crops have been somewhat damaged by the insect, but the breadth of land put in cultivation is so much greater than in former seasons, that the yield of grain will be much beyond the domestic wants of the State.

The recent heavy failures in California figure largely in the papers. It seems that the resident partner of one of the broken houses charges down upon the partner and assignee of another exploded concern, with a grave affidavit, to the effect that for the last four or five years, the latter has been selling the former spurious gold dust, to the damage of the house of *four hundred thousand dollars!*

* * *

POWDER MILL EXPLOSION.—A dispatch dated Wilmington, Friday, Aug. 3, says: The drying-house of Gabeche's powder works, at Eden Park, which exploded this morning, contained about one and a half tons of powder, and the force of the explosion was tremendous. The house had been in operation for forty years without accident, and was considered the safest house in the works. All the men connected with its operations were killed at once, being blown to atoms and found at various distances from 50 to 200 yards from the scene of the disaster. Three of the killed were Frenchmen, named Eugene Perene, Joseph Deo Peane, and Francis Fisher. A boy named John Pugh was also among the killed. The explosion of the drying-house caused a mill, situated about 300 yards distant, also to explode. In this mill, six men were dangerously hurt. One of them, Peter McGinley, was thrown a distance of 40 feet, and it is feared will not recover, while Patrick Burk, who was running from the mill, had his skull fractured by a piece of lightning-rod, and his recovery is also doubtful. Thomas Mullen had his collar-bone broken. Mr. Mitchell, the engineer, escaped with some slight bruises.

There were about fourteen hundred pounds of powder in the mill, which was less than usual. The trees around the drying-house were torn up by the roots, and one or two horses were killed. One other man is said to have been killed, but this case seems doubtful. Mr. Gareche says the explosion must have been caused by one of the Frenchmen, who was addicted to smoking his pipe, although he had been forbidden to do so.

* * *

A PECULIAR CASE.—A finder of money or other valuable property should always take prompt measures, by advertising or otherwise, to make restoration to the owner. In Rochester, N. Y., a few days since, a man by the name of Thomas Hall, who neglected this duty, was convicted of grand larceny, and sentenced to two years hard labor in the State Prison. He had found a package of $1,600, and carried it to his boarding-house. During his temporary absence, a woman discovered the package, and took from it a small portion of the money. Hall subsequently carried the remainder to his brother, and asked him what it would be best for him to do in relation to it. His brother counseled the honest course, but before Hall could adopt it he was arrested, and held to answer for larceny. Upon the trial it was not shown that he had appropriated a dollar of the amount to his own use, but as he had neglected to take the proper steps to find an owner, he was obliged to suffer the consequences.

SUMMARY.

The utility of shade trees, says the Manchester *Mirror*, was manifested at the time of the recent fire in this city, to such a degree, that people who never saw their use before were compelled to see it then. The heat in the vicinity of Hill & Cheney's stable and house, was very great, and at times threatened to ignite those buildings, but the thick green foliage of the thrifty trees which adorn the street afforded a strong barrier, and rendered them safe. We remember a similar instance at the time of the burning of the steam mill on Manchester street a few years ago. If there is no other utility in the growing of vigorous shade trees than this, it is worth attention for this alone.

A correspondent of the St. Louis *Democrat* expresses the belief, formed after careful inquiry, that the opponents of Slavery in Kansas are one-quarter more numerous than its advocates. He represents the state of feeling as one of intense excitement—the Missouri Pro-Slavery men being determined to keep possession of the Territory at all hazards, and the Free-Soil men being equally resolute in resisting them. He says the latter are organizing military companies for self-defence, and anticipates bloodshed as the result of these collisions.

The Pottsville *Journal* of Saturday, July 28, says: A frightful accident occurred on Tuesday morning at Mr. Agard's Belmont Colliery, in this county. Four persons, two men and two boys, have been taken out of the slope, dead and dreadfully mangled—one more is not likely to live, and six others are seriously injured. It has been and may be denominated, an explosion of gas; but more properly it was a powder explosion; for the latter did the most injury, though the "fire damp," as it is generally called, exploded first and ignited the powder.

Four only of the Presbyterian pastors in New York—Rev. Drs. Phillips, Spring, McElroy and Krebs—have retained their pastoral charge for a period of twenty years, and not one in the Presbyteries of New York Third, New York Fourth, Brooklyn and Newark. Of the 27 Presbyterian churches in the City twenty years ago, only 5—the Brick, the Canal street, the Carmine street, the Allen street, and the Seventh—are now worshiping in the houses which they then occupied.

One of the trains from Rochester for Buffalo, on Saturday, 28th ult., ran over a man near the Chili Station, killing him almost instantly. He was walking along the track on a curve, and was not seen until the engine was near him. After the man was struck and thrown from the track, the train was stopped and backed down to where the mangled body lay. Both legs and one arm were broken, and his body was literally stripped by the engine.

A dispatch dated Cincinnati, Tuesday, July 31, says: The steamer Kentucky, bound from Pittsburg to Louisville, came in collision last night with steamer Telegraph No. 3, bound from Louisville to Cincinnati. The former sank almost immediately, in twenty feet of water, and four of her crew were drowned. The boat will probably prove a total loss. She is reported to have been insured in Pittsburgh for twelve thousand dollars.

Professor Richardson, Principal of the Female Seminary at Freeport, N. J., while superintending some arrangements for giving an exhibition last week, stooped down over a place where a carpenter was boring a hole for the purpose of suspending a chandelier, and that instant the auger came up through the floor, and took out his eye. Mr. Richardson had previously lost the use of the other eye, so that now he is blind.

The excavations going on at Ostra are continually bringing to light most interesting remains of ancient splendor. One of the last prizes is a mosaic pavement, 18 feet long and 7 broad, representing Neptune drawn by four sea horses. Fine fragments of statues and bassi rilievi, silver and bronze medals, leaden conduits, and stucco ornaments, as well as some inscriptions of historical interest, have also rewarded the labor of the excavators.

The Liquor Dealers' Societies have not relaxed in their vigilance or in their measures to thwart the Prohibitory Law. They meet regularly, and are actively engaged in collecting the needful wherewith to establish Capt. French's proposed Anti-Maine Law journal. They are yet, we understand, a long way off from $100,000, but seem to be sanguine of raising that amount.

A recent census shows that New York and its suburbs, consisting of Brooklyn, Williamsburg, etc., contains at the present moment 1,000,000 souls. New York proper alone, has 750,000, while Brooklyn, including Williamsburg, has 200,000.

In view of the numerous and well considered vetoes of the present efficient Mayor of New-York, a journal of that city suggests the propriety of altering his name from "Fernando Wood" to "Fernando Wouldn't."

The amount of money sent from America in 1854, by Irish emigrants, for the payment of passages and the general relief of relatives in Ireland, is said to have been over eight million of dollars.

The steamers Kentucky Home and Telegraph came in collision, near Warsaw, Ky., July 23d, destroying the former boat, and causing the loss of two lives.

Later advices from Rio Grande have been received by telegraph from New Orleans. The revolution in Northern Mexico continued without check. Gen. Wolf had fallen back upon Matamoras, but the revolutionists were concentrating their forces upon that point, and the capture of the city was considered as certain.

The Pennsylvania papers are filled with accounts of terrific rain storms, floods, dams carried away, barns struck by lightning, horses and cattle killed, &c. In one township four barns, one grist mill, and a dwelling house, were either injured or totally destroyed by lightning, on Tuesday, July 31st.

Five hundred acres of rye are ready for the sickle on the pine plains east of the Merrimac at Concord, N. H., two miles from the State House—ten or fifteen thousand bushels. In sooth, it is a goodly sight.

A dispatch dated New Orleans, Saturday July 28, says: The deaths by yellow fever in the Charity Hospital during the past week were 101. The fever has also broken out at Baton Rouge.

Another decision was given last week in one of the New York Courts, which still further limits and restricts the operation of the Prohibitory law. One of the many persons recently arrested for being drunk, and committed in default of money to pay his fine, was taken out on *habeas corpus*, and discharged by Judges Oakley and Duer, on the ground that his commitment did not state where the offender was found intoxicated. By the terms of the law it must be in some "store, grocery, lane, or street, or public place." We understand that nearly all the recent commitments have been made out in a form similar to this, so that the decision will effect a very general jail-delivery.

Another hero of the Revolution passed away a few days ago, at Fort Plain, Montgomery County, in this State, in the death of Gen. Geo. H. Nellis, who was a fifer in one of the Revolutionary Regiments. During the term of his service he fought in several engagements with the Indians; in the war of 1812 he served two years as Colonel and Commandant of the Regiment sent to garrison and defend Sacketts Harbor. He was afterwards, for several years, Judge of the Court of Common Pleas in Montgomery Co. For more than 30 years he was a Justice of the Peace.

By consent of the Post Office Department, the dates of sailing of the Pacific Mail Steamship Company, have been changed from the first and fifteenth to the fifth and twentieth of each month. This, by dividing the intervals of sailing on this side between New York and Aspinwall, will give the steamers an opportunity to coal at the latter place, and insure more regularity in the home trip. When either of the last named days fall on Sunday, the steamer will leave on Monday.

The New Zealand *Spectator* has an article, in which it is gravely argued that the recent earthquake has materially improved the harbor and its vicinity. Not only is the shore of the port elevated a couple of feet, but "it is a matter of congratulation, that they have gained or can redeem a large tract of building-ground," in consequence of the elevation of the "flat extending round Lambton harbor."

The amount of government claims to come before the Court at Washington is over $300,000,000, prominent among which are remnants of the old Continental Money and the Provincial Scrip, issued to support the country through the Revolutionary struggle; private advances to the government during the war, afterwards repudiated.

The Philadelphia papers announce that the Trustees of the Bank of the United States will make their final dividend on the 20th September, when the concern will cease in any shape to exist. It has taken fourteen years to wind up the concern, and at the end the stockholders lose all, and the other creditors get little.

"Riches take wings and fly away." The truth of this axiom was fully exemplified yesterday by the perusal of a private schedule of railroad stock and bonds belonging to an individual, and valued eighteen months ago at a little over $374,000, the market value of which to-day is only about $113,000, showing a depreciation of $261,000 in one year and a half, besides the loss of interest.

The Bishop of Exeter has recently refused to license two evangelical clergymen, because they would not subscribe to the dogma of baptismal regeneration. The Rev. James Turner, curate of St. Andrew's, Plymouth, and the Rev. G. C. Layard, chaplain of the Trinity Alms-houses, London, are the clergymen who have been refused ordination.

Within the last few years at least ten Bohemian priests have fled to Prussia and renounced the errors of Rome. Many others would follow their example if they could find means to escape. Three weeks ago one found means to get to Switzerland, having been two years ago seized as he was near the frontiers of Prussia. He has just sailed from Havre to America.

It having been made known that the fiftieth anniversary of the settlement of Rev. John Angell James, in Birmingham, England, is to be celebrated by a Jubilee, it has been determined by the Presbyterian connection in Philadelphia and vicinity, that a letter of congratulation and sympathy shall be prepared by Rev. Mr. Barnes, signed by the ministers, and forwarded for the occasion.

Bishop Doane, of New Jersey, has confirmed more than 600 persons during the last ecclesiastical year—an increase of 40 per cent. over any previous year. Bishop Whittingham, of Maryland, confirmed 953 the last year—more than twice the average number of previous years.

The *Journal* says the entire property of the Vermont Central Railroad Company, which has cost about nine million of dollars, is now selling in the market, according to the prices of First and Second Mortgage Bonds and stock, at less than one million of dollars.

The Rev. O. S. Powell, a graduate of the University of Vermont, and for a year past minister of the Presbyterian Church at Fort Atkinson, Wisconsin, was drowned in Rock River, at that place, on the 2d ult, while attempting to wash his buggy in the swollen stream.

At the adjourned meeting of the stockholders of the Eastern Railroad, the report of the Special Committee was read, warmly debated, and finally adopted. The defalcation of Tuckerman, the late Treasurer of the Company, is found to amount to $245,300.

A mountain of wood—a single tree taller by a hundred feet than the Bunker Hill Monument, and about as thick at the base, now occupies the New York Crystal Palace. It is from California, and is called the Washington Gigantea.

The Madison County Bank, Cazenovia, has declared a dividend of five per cent., payable on the first of August. This is the 6th surplus dividend of five per cent. paid during the last seven years, and with their usual semi-annual five per cent. dividends, makes an aggregate return to the stockholders of 100 during that time.

In the Superior Court at Buffalo, Mr. Hezekiah G. Winslow has recovered a verdict for $1250 damages against the New York Central Railroad Company, for injuries sustained by the cars running off the track.

The Illinois Central Railroad Company sold the other day a piece of land fronting on the line of their railroad, near the foot of Lake-street, Chicago, for $600 per foot front, or $24,000 for forty feet.

The Turkish Government have granted an exclusive concession for a submarine telegraph from the Dardanelles to Alexandria. The cost will be £120,000, and the line could be completed in twelve months. At the same time, proposals are on foot to carry the project to India. The total length from the Dardanelles to Kurachee is about 4,000 miles, and the sum required for the whole (including the submarine to Alexandria) would be about £850,000. The entire line to India may, it is estimated, be completed in two years.

Since the war with Russia, a new kind of domestic fowl has been introduced into England from the Black Sea, and is likely to prove a formidable rival to the Shanghae and Cochin China. It is quite as large as the barn door fowl, is crested, has feathered legs. Its color is generally all white or black; when the latter, of a raven hue, and glossy. This bird is pugnacious, and its movements are very lively. The tail-feathers do not project as in other birds, but drop down close to the body.

The census which is now being taken in several of the Eastern and Middle States, indicates that the emigration to the West and California, has checked the great increase of population heretofore apparent in the Atlantic portion of the Confederacy. In New York State, especially in the agricultural counties, at many points there is an actual decrease; in others but a slight increase.

The Berkshire Agricultural Society proposes to purchase thirty acres of land, about a mile north of Pittsfield, Mass., at an expense of $2,250, and erect thereon a large and substantial, though cheap, building, suited to the purposes of the Society, and prepare a course for testing the strength of oxen, and the speed of horses. The building and fixtures will cost $3,000.

The Rochester *Democrat* publishes a list of persons, numbering 32, who have received licenses from the County Judge to sell liquors. Nine of the whole number are keepers of drug stores; two are wholesale dealers in liquors; one or two brewers, and several keepers of groggeries. One of them, it is alledged, has four times been fined for violating the old Excise laws.

It is stated that several gentlemen of capital and influence in London have formed a "National Newspaper League Company" to raise half a million or a million in one pound shares, and start a first-class daily paper, to be devoted to the liberal cause. It is proposed to call the new paper *The Dial.*

A bear weighing 376 pounds was shot at Colebrook, the 21st ult. He was discovered near the roadside, within half a mile of the village. He fled to a neighboring swamp. A dog was put upon his track, when he soon emerged from his retreat, and was brought down by a dozen or more shots. Three other bears were seen in the vicinity the same evening.

Arrivals from Council Bluff, with dates to the 26th ult., report the existence of great excitement at Ohama City, on account of the murder of the Omaha Chief Logan, while out on a buffalo hunt, by a band of the Sioux Indians. It is stated that the Omahas are about to join the Pawnees to make war upon the Sioux.

Telegraphic communication between New York and Newfoundland will soon be completed. The iron cable—74 miles long, and weighing 400 tons—to cross the strait between Newfoundland and Cape Breton, has arrived from England, and will in a few days be let down to the bottom of the ocean.

A Vein of Cannel Coal of good quality has been opened lately at La Salle, Ill., and it is said that both Peru and La Salle are built upon extensive and valuable beds of this mineral. Some specimens of the La Salle Coal have been inspected by a practical miner, who speaks very highly of them.

A weekly journal, to be called the *Council City Banner*, will be commenced about the 1st of September next, at Council City, Kansas Territory, by P. O. Conver & Co. Its prospectus says, "The *Banner* will be the organ of no clique or faction, either in politics or religion."

Three sailors were murdered on board the ship Colchis, of Philadelphia, whilst on their way from New Orleans to the Balize. The authorities had refused to allow the vessel to go to sea, and an examination into the affair was in progress.

Kansas is likely to make rapid progress towards liberalizing the criminal law. A bill has been recommended by the Council, providing that enticing a slave from his master shall be grand larceny, and punished by *death.*

Henrietta Robinson, commonly known as the "veiled murderess," who has been waiting at Troy, N. Y., the time of her execution, has had her punishment commuted by Governor Clarke to imprisonment for life. She is already in Sing Sing State Prison.

A large ship was recently launched from the yard of Donald McKay, near Boston, called the *Defender*, in honor of Daniel Webster. Hon. Edward Everett delivered an address on the occasion.

The St. Johns *New Brunswicker* of the 19th says: We learn from different sections of the Province, that the crops look very luxuriant, more so indeed than for a number of years past. The same is reported of the crops in the neighboring Colonies.

Capt. Low, formerly of the bark Kelby, (who rescued some of the passengers from the steamer San Francisco,) arrived at New York the other day, from Baltimore, in a very handsome new clipper bark of 511 tons, named the Helen Mar.

Joseph Diffenderffer, another of the well-tried heroes who fought so bravely and nobly for the liberty of America, has been gathered to his fathers in the ninety-eighth year of his age. He resided in Lancaster Co., Pa.

In New York, one day last week, two men were fatally injured by the falling of a portion of building which they were taking down.

Potato rot has made its appearance near Sherbrooke, Canada, and the hot weather is thought favorable to the development of the disease.

In New Haven, Ct., on Sabbath (Saturday) afternoon, July 28th, two men lost their lives by going into a well filled with "damp."

Two male and two female missionaries sailed from New York on the 6th inst., for the Marquesas Islands—Rev. Mr. Seymour and wife, and Mr. and Mrs. Dr. Coxie.

A fire broke out in a store in Chatham street, New York, on Sunday night last, which occasioned the loss of two lives, and serious injury to several others. The owner of the store, named Jacobs, has been arrested on suspicion of setting the premises on fire.

The census of 1855 of the State of Wisconsin, will probably show 600,000 population, against 305,000 in 1850. The cities and towns already heard from contain 230,000, against 135,000 five years ago, and these not from the newest settlements. The increase in Milwaukee City is from 20,061 to 30,448, and in Janesville from 3,457 to 7,788.

A case in law was tried in Stockbridge a few days since, in which five lawyers were engaged, for the purpose of testing a claim to ownership in an *old pine stump.* The case stands appealed to the Court of Common Pleas, to be holden in Worcester in September next.

On the evening of August 4th, the steamer Gen. McDonald, while on an excursion from Philadelphia to Cape May, was run into by a schooner, and much damaged. It is supposed that ten or twelve lives were lost.

While Edmund Burke was declaiming with great animation, in his famous speech against Warren Hastings, he was interrupted by little Major Scott. It is said he indignantly exclaimed, "Am I to be teased by the barking of this jackall, while I am attacking the royal tiger of Bengal?"

'Tis the fancy, not the reason of things, that makes us so uneasy. It is not the place, nor the condition, but the mind alone, that can make any body happy or miserable.

New York Markets—August 6, 1855.

Ashes—$6 37 a 6 50 for Pots and Pearls.

Flour and Meal—Flour, 7 75 a 8 25 for State, 8 12 a 8 31 for mixed Western, 10 50 a 12 50 for extra Genesee. Rye Flour 7 00 a 8 75. Jersey Meal 4 62

Grain—Wheat. 1 82 a 1 90 for Southern Red, 2 00 for white. Rye 1 22. Oats, 85c. for Western. Corn, 86 a 88c. for Western mixed.

Provisions—Pork, 16 62 for new prime, 19 75 for new mess. Beef, 9 75 a 10 25 for prime, 11 00 a 13 00 for country mess. Butter, 15 a 18c. for Ohio, 16 a 20c. for ordinary State, 20 a 23c. for choice. Cheese 5 a 9½c.

Hay—1 37 a 1 50 per 100 lbs.

Tallow—11¾c. for prime.

MARRIED,

In Leonardsville, N. Y., July 26th, by Elder W. B. Maxson, Mr. LEWIS CHASE to Miss MARY MILLER, both of Sangerfield, N. Y.

By the same, in Leonardsville, August 1st, Mr. DAN KINNEY to Miss ELIZABETH ST. JOHN, both of Leonardsville.

In Darien, Genesee Co., N. Y., on the 2d inst., by Rev. L. S. Stowell, Eld. ROWSE BABCOCK, of Clarence, to Mrs. MARY E. COON, of Darien.

DIED.

At DeRuyter, N. Y, July 17th, Mrs. LYDIA CHAMPLIN, widow of the late George Champlin, aged 86 years.

In Milton, Wis., July 26th, WILLIAM KENYON, son of J. M and A. A. Allen, of Alfred, N. Y., aged two years and two months.

In Lincklaen N. Y., July 29th, after a long and painful decline, THOMAS STILLMAN, aged 74 years. The deceased was an humble, devoted Christian, and long a member of the Seventh-day Baptist Church of Lincklaen.

LETTERS.

W B Maxson, A W Coon, P C Burdick, T R Williams, L S Stowell, H J Garthwaite, O D Langworthy, J R Irish (tracts right—missions will inquire.) J R Butts, H W Babcock, Hamilton Clarke, H W Coon, Stillman Coon, Samuel Cookman, P F Potter.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

H F Randolph, Plainfield, N J	$2 00	to vol. 12	No. 52
G M Randolph, Edgarton, Wis	2 00	13	7
H J Garthwaite, Milton, Wis	2 00	—	—
Foster Reynolds, Hebron, Pa	2 00	11	52
Barton Hall, Pittstown	2 00	12	52
Wm Briggs, Troy	2 00	13	7
Nathan Rogers, Williamsburg	4 00	12	52
Nicholas Rogers	4 00	12	52
H W Coon, Cazenovia	2 00	12	42
Perry F Potter, Alfred Center	2 00	12	52
Leroy R Burdick, Alfred	2 00	12	52
J R Babcock, Scott	2 00	11	52
Mrs. E. Smith, Kelloggsville	1 00	12	52

FOR THE CAROL:

J R Irish, De Ruyter	$3 50
Thomas R Williams, Albion, Wis	2 00

WILLIAM M. ROGERS, Treasurer.

The General Conference.

The Seventh-day Baptist General Conference will hold its triennial session with the first church in Brookfield, Madison Co., N. Y., commencing on the fourth day of the week before the 2d Sabbath in September next, (5th of the month,) at 10 o'clock, A. M. Introductory discourse by Lucius Crandall; T. E. Babcock, alternate. H. H. BAKER, Secretary.

Our Anniversaries.

The Seventh-day Baptist Missionary Society will hold its 13th Annual Meeting with the 1st. Seventh-day Baptist Church in Brookfield, Madison Co., N. Y., on Fifth-day, Sept. 6, 1855, commencing at 10 o'clock A. M. Opening discourse by Thomas E. Babcock.

The American Sabbath Tract Society will hold its 13th Annual Meeting at the same place in the forenoon of Sixth-day, Sept. 7th, commencing at 9 o'clock.

The Seventh-day Baptist Publishing Society will hold its 6th Annual Meeting at the same place in the afternoon of Sixth-day, Sept. 7th, commencing at 1 o'clock.

GEO. B. UTTER, Secretary.

Farm for Sale.

THE House and Farm lately owned and occupied by James Hubbard, in Scott, Cortland Co., N. Y., are now offered for sale, on reasonable terms. The House is a large two-story house, nearly new, and well arranged to accommodate a large family. The Farm consists of about thirty-six acres of good land, most of which is under good cultivation and is well watered. There are about fifty trees of choice grafted fruit in good bearing condition. It is situated in an industrious and moral community, enjoying all the advantages of schools, meetings, and markets, necessary to make it a pleasant home.

Apply to A. D. C. Barber, or J. N. Pratt. 4t-9.

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J. F. PEASE, Professor of Instrumental and Vocal Music.

J. F. WOOD, Teacher of Penmanship and Book-keeping.

Mrs. S. M. SPICER, Preceptress, and teacher of Modern Languages, Painting and Penciling.

(Other teachers will be engaged as occasion may require.)

Calendar for 1855-6.

First term opens Wednesday, August 29th; closes Wednesday, December 5th.

Second term opens Wednesday, December 12th; closes Wednesday, March 19th, 1856.

Third term opens Wednesday, March 26th; closes Wednesday, July 2d, 1856.

(The school will open this year, in the New and Spacious Hall just erected.)

Tuition per term of 14 weeks, from $4 00 to $6 00. Music, Painting, and Penciling, extra. Board at the least possible price, not exceeding $2 00. Refer to the principal; Hon. J. Goodrich, President of Trustees; to M. T. Walker, Esq., or to J. C. Culver, Esq., MILTON, Rock Co., Wis.

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FIFTY ENERGETIC BUSINESS MEN are wanted immediately to circulate the "Diadem" throughout the Eastern and Western States. To such as can send good references the very best inducements will be given. Address Z. P. HATCH, Publisher, 9 Spruce street, New York. May 24—3m.

The very Book that every body has been Wanting.

The Book for the Parlor, the Book for the Fire-side, the Book for the Professor, and the Book for the Non-Professor.

THE RELIGIOUS DENOMINATIONS OF THE UNITED STATES: Their History, Doctrine, Government, and Statistics; with a Preliminary Sketch of Judaism, Paganism, and Mohammedanism. By Rev. JOSEPH BELCHER, D. D., Honorary Member of the Historical Societies of Pennsylvania and Wisconsin, author of "William Carey, a Biography," etc., etc., and "Editor of the Complete Works of Andrew Fuller," "Works of Robert Hall," etc, etc. Large octavo, 1024 pages, handsomely embellished by nearly two hundred engravings.

This invaluable work is rapidly finding its way among all classes of the American people. The clear, comprehensive, and impartial manner in which the learned author treats each and every denomination, is winning for him golden opinions from the highest authorities in the land. The innumerable lively tales and anecdotes of ministers, churches, and laymen, which he introduces with the articles of faith and all important statistical information, give to the work a life, vigor, and spirit truly delightful. One cannot sit down to it without being convinced that his subject is in the hands of a master, nor rise but with kindlier and more liberal feelings towards the great brotherhood of Christians, under whatever name they bear. Ours is a great, growing, and glorious country, and every family, and every young man, throughout its length and breadth, should have a copy as a text book of all its denominations. Wherever known, it is read, and wherever read, admired. Look at the following from among the very many notices received:

It embodies a vast amount of information relative to the origin, history, and missionary operations of the different religious denominations in this country, presented in a remarkably interesting and attractive manner.—*Rev. John Dowling, D. D., Author of "The History of Romanism," "Judson Offering," etc.*

This is a large and beautiful volume, and will find a cordial welcome in every family.—*Philadelphia Christian Chronicle.*

So far as concerns independence of vision, there can be no question, as Dr. Belcher surveys each sect with the same dispassionate impartiality.—*Epis. Recorder.*

This massive volume embraces a vast fund of information.—*Presbyterian.*

The work is sold by agents, and will furnish a large amount of interesting and valuable information to the families into which it may be received.—*New York Recorder and Register.*

In the account given of the denominations, he is fair, and generally allows them to speak for themselves, as to their history and institutions.—*New York Christian Advocate and Journal.*

It contains a mass of interesting facts and statistics.—*Norton's Literary Gazette.*

Judging from the work, it would be difficult to say what are the religious views of the Editor, so fairly, so dispassionately, so charitably, has he treated each and every sect.—*Philadelphia City Item.*

We presume it will be a standard work in thousands of libraries.—*Littell's Living Age.*

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TRAVELERS for Chicago, St. Louis, Kansas, and all points West and Southwest, can obtain through tickets, and all information concerning routes, fare, &c., either by the New York and Erie Railroad, or the New York Central Railroad, by application at the Company's Office, No. 192 Broadway, corner Dey-st., to

JOHN F. PORTER, General Agent.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2. North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somervill (way) at 6 A. M.

New York and Elizabethport.

Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.

Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.

Buffalo Express at 6 A. M. for Buffalo.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Accommodation at 12½ P. M. for Port Jervis and intermediate stations.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5½ P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

D. C. McCALLUM, General Sup't.

☞ The following figures from the time-table will be useful to our readers in Allegany County.

Through Passenger Trains moving Westward.

STATIONS.	Express.	Mail.	Express.	Emg't.
	A. M.	A. M.	P. M.	P. M.
Leave New York	6 00	8 15	5 30	8 00
	P. M.	P. M.	A. M.	A. M.
" Hornellsville	6 20	12 30	6 52	9 30
" Almond		12 45		
" Alfred		12 56		
" Andover		1 17		
" Genesee	7 17	1 42	7 50	11 22
" Scio	7 30	1 55	8 02	
" Belvidere	7 27	2 22	8 20	12 10
" Friendship		2 35		12 26
" Cuba		3 00	8 56	1 05
" Olean	8 48	3 40	9 22	2 00

Through Passenger Trains moving Eastward.

STATIONS.	Express.	Mail.	Express.	Express
	A. M.	A. M.	P. M.	P. M
Leave Dunkirk	5 30	10 00	3 30	9 00
		P. M.		
" Olean	8 25	1 15	6 15	11 22
" Cuba		1 47	6 41	
" Friendship		2 10		
" Belvidere	9 23	2 22	7 11	12 10
" Scio	9 45	2 47	7 30	
" Genesee	9 55	3 00	7 38	12 36
" Andover		3 23		
" Alfred		3 45		
" Almond		3 57		
" Hornellsville	11 00	4 18	8 40	3 12

Miscellaneous.

From "The Crayon."

Wanderings in the Southwest—No. 3.

From Mr. Barker, son-in-law to Flores, I received hospitality such as we might expect from old Texans. His garden is on a high bank of the San Antonio. Here were peach trees, large and very thrifty. Fig trees were killed by the unusually severe frost of the last winter. Sugar cane thrives well here. Before I slept, I brought the horse in from the grass, for fear of having him stolen by the vagrants that hang around old settlements, and an unsuccessful attempt was made to seduce him into eating corn. From this place, the old road up the river affords much picturesque scenery. Old Mexican ranches are frequent, the country is well wooded, and the trees often of large size; the pecan trees, especially, fill all the ravines where their roots can have access to water, and the mustang grape vine loads down their tops. In some places the country is very sandy, and there the oaks thrive well. The trees along the river are still draped with Spanish moss, but those away from it have another parasite with linear leaves, growing in clusters, enveloping the branches. Occasionally the road leads along the crest of a ridge, looking over deep ravines on either hand, with the pecan trees growing in them, to the hills beyond, covered with oaks, so as almost to conceal the deeper green of the grass that covers the ground. I descended to the river for water, where the San Antonio tumbles over a ledge of limestone rocks. I passed several hawks, known here as Mexican buzzards. They have long bare legs, the feathers about the neck white, with a black crest like a cap projecting over their eyes; they are quite tame, and seem to be hunting about on the ground for reptiles. Another hawk, nearly white, with a long forked-tail, passed over me. Scarabeus beetles are very numerous, rolling little balls of their favorite composite in the road. One species is extremely beautiful, with colors of green and gold. A ride of twenty-one miles brought me to Mr. Buquer's, whom I sought as an old resident of Texas, for such information as his experience could furnish. He has a pleasant cottage, and his place evinces industry and taste. His peach trees were yellow, and his garden was nearly a failure, from the want of rain. Though this disaster was unusual, still he said it had occurred several times since his residence of seventeen years in the country. He had made few experiments with fruit trees.

A tedious ride of nine miles over a plain of muskeet, brought me to the Silado creek, but it was so dark that I could scarcely find my way across it, and when I emerged from the shadow of the pecans, and ascended the high ground of the opposite bank, I could not distinguish one object from another. I expected to find the house of Gideon Lee, of New York, and looked for a light to guide me to it, but I only saw the low growth of bushes along the road, and the innumerable fire-flies shooting athwart the gloom. There was distant thunder and lightning, and a little rain had fallen, which served to draw out these most interesting of all the numerous insects that swarm in hot climates. They were of several species of Eleteridae, and were so brilliant, that if they would but have kept over the road, I could not desire a better light. A single one would render everything visible for a rod about, but leave it darker than before. I caught one to force it into my service, but its light went out, it folded its legs up, and feigned death. In the distance they would shine so steadily for a time, as quite to deceive me with the idea that it was light in a human dwelling. I did see a light at length, at some distance on the right of the road, and directed my course towards it, but as the way led down hill, and the chance was, that it was on the opposite side of the creek, I retraced my steps, and dismounted, the more readily to find the road I had left, but all my efforts were in vain, and I was compelled again to tie my horse to a tree and lie down at the foot of it, which I did with a feeling of greater security, now that I was but six miles from San Antonio. I slept well, and rose early; found that it had rained during the night; saddled my horse, and having no toilet to make, was soon on my way. The country in the vicinity of San Antonio has not been burned over for some years, and the muskeet bushes have grown up every where, and if not cleared off, will soon be out of danger of fire. The soil is of a dark loam, with flint pebbles.

From the brow of a hill, I saw at length the white houses of San Antonio scattered through the green, three miles distant, and a quarry close at hand, from which a building material is taken. It is chalk, but so friable as scarcely to admit of handling, yet is used much from its being cheaper than the better qualities of stone. I soon passed through a double row of mud cabins, thatched with grass, and came upon the river—clear, swift, and sparkling. It flowed through no deep channel, but river and channel just fitted each other. I wanted to water the horse, but felt some degree of delicacy about it, and paused for a moment upon the bridge. A copper-colored man, with broad brimmed, steeple-crowned straw hat, small moustache, shirt and pants, and a red sash, came down leading a horse to water; this removed all scruples, and I urged my pony to drink; but the sight was so new to him, that it was with difficulty that I could induce him to approach the margin. His thirst being satisfied, I rode along a narrow street, with low one-story houses built close upon it, interspersed with some new stores in more modern style, and some delightful residences standing back from the street.

I stopped at a hotel kept by Mr. Reade, just in time for breakfast, after a journey of eight days from the coast, although the distance was less than two hundred miles. I shall write an account of this city when I come to speak of the topography of the country, and to give the general results of my journey. My trunks had not arrived, and therefore my letters were unavailable. I however called on Dr. Douai of the *Zeitung*, who had been informed by Mr. Olmstead of my intended visit to this place, and at his office I also saw Mr. Riott. Both are men of high attainments, and with an undying love for that cause for which they are exiles. After two days' rest, I set out in company with Dr. Douai to visit Castroville, a settlement of Alcestians formed nine years since. The distance was twenty-eight miles, and the road presented but little of special interest. The grass was very good, and corn looked well. The settlements along this road are frequent. We cross several streams before we reach the Medina. This s a fine stream, and a dam of superior contruction has been thrown across it at Castroville. A good hotel is kept there by Mr. Tardé, a Frenchman. The place has about 3,000 inhabitants, and is so remarkably healthy, that, as I was informed by the two physicians of the place, there had been but three deaths there in a year. The population is very industrious and orderly, though far below the Germans in intelligence and enterprise.

Owing to the careless manner in which I saddled my horse, and fast riding, I injured him so badly that I did not deem it prudent to use him at once, and led him a few miles down the river where was good grass, and amused myself on the bank of the river. Large cypresses grew along the bank of this river, close to the water's edge, and grape vines whose trunks measured six or eight inches in diameter, loaded them down with their huge folds, the small light green leaves of the cypress contrasting finely with the large leaves and dark masses of the grape. After taking a bath, I seated myself in the shade of a pecan, on a shelving bank, where a willow, inclined almost horizontally, trailed its branches in the water. The *Smilax*, a bright-leaved, thorny vine, common about New York, a dwarf black walnut, and many stranger shrubs, surrounded me. The river at this place is deep, and thirty yards wide, and flows sluggishly, but below me I heard the murmur of a rapid sometimes blended with the sough of the wind amongst the trees, but never with the complaint of a mosquito. A mocking-bird alighted in a tree close over my head, to answer the song of his lady-love on the other side of the stream. A limb had concealed me from him for a while, but suddenly he stopped, with the notes of one of his sweetest impromptus in his throat, at the sight of a man in blouse taking notes; he stretched his neck to the utmost over the limb, first in one direction, then in another; he seemed to say, "Oh, my eyes!" and hopping from one limb to another very quickly, he took wing. The water has a greenish transparency, and I see a perch gliding along as straight as if he were going to the post-office for a letter from home, yet stopping at the margin of a leaf of the pond weed to snap at a fly. A soft-shell turtle crawls timidly up the bank directly opposite me into a sunny spot, and begins to excavate a hole in the ground to deposit her eggs, by throwing the dirt out with her hind feet, using them alternately, and at each flirt throwing it some yards into the river, all the time looking very carefully about her, to be sure that no one shall be aware what she is about. She has chosen a place where cattle come down to drink, and a young steer appears through the bushes. The turtle makes a quick evolution, and plunges into the water. The steer, startled in his turn, looks with wonder and fear at the spot where he heard the plunge, and sees the water circling, looks back, and waits for reinforcements. Two, then three juvenile cattle put their heads together to solve the mystery, and finally seem to settle the matter, that there is no reasonable ground of apprehension, and go down to drink. I sat in the midst of this interesting society until the setting sun began to open fire upon my retreat.

Of the state of the settlements I shall be able to give a better account when I revisit the country west of San Antonio, which I shall do as soon as I am posted in my correspondence. I hope to go as far as Mexico, unless I am interrupted by new misfortunes. Returning, we started late to avoid the heat of the sun, and camped about ten miles from Castroville, in preference to sleeping in a house. My baggage not having yet arrived, and my horse being too sore to ride, I camped for three days about four miles down the river, on lands owned by Mr. Riott, enjoying myself much with my gun. Quails, rabbits, and grey squirrels are plenty, and milk and eggs were obtained at a house in the vicinity, and when night came, I followed the instinct of my horse, and went up on the high prairie, in the muskeet grass, to sleep. J. D. B. S.

Remainder of No. 3 next week.

When should Crops be Gathered.

The prevailing opinion is, that grass, and especially grain crops, should not be cut till ripe; or, whatever may be the opinion, such is the general practice. This is an error, and one of no little consequence; and we offer some considerations, which, if understood, will, we trust, set this matter in a clearer light. Let us first look at one or two lessons plainly told us by chemistry.

Wood, starch, sugar, and gum, are almost exactly alike in their composition. The same elements that put together in one form produce sugar, if arranged differently would make wood, and if arranged in still other methods, they produce starch or gum. To illustrate; suppose four men should each have 100,000 bricks, 1,000 bushels of sand, 600 bushels of lime, 20,000 feet of lumber, including beams, boards, shingles, &c., three hundred pounds of nails, and 100 lbs. of unmixed paints of two or three different colors. Now suppose these four men, having precisely the same amounts of the different materials or elements, set about putting up four structures, each having a different object in view. One might construct an elegant cottage dwelling, the second a church, the third a barn, and the fourth a prison; and by mixing and applying the paints differently, each of these structures would differ from the others so much in form and color, that one might be supposed to be built of stone, another of brick, a third of iron, a fourth of wood, and they would be as unlike in form, color, and outward appearance, as starch, gum, sugar, and wood. Either of these buildings might be taken down, and by simply re-arranging the material, be changed to the form, shape, and color of one of the other buildings, and be made like it in every particular. Just so can a pound of wood be changed to a pound of sugar. We have taken a board weighing a pound, and by a chemical process re-arranged the elements, and changed the same board to a pound of sugar. Just so a pound of starch, gum, or sugar, can be changed to a pound of wood. By artificial means this change is somewhat expensive, but in the natural laboratory of the cells and tubes of a plant, it is daily going on upon a large scale, although the elements are in themselves so small that the change is not perceptible to the human vision.

We are not stating theories, but absolute facts. While a stalk of grain is unripe it contains but little woody fiber, and its pores or cells are filled with sugar, starch, or gum. The presence of sugar is readily perceived by the sweet taste of soft kernels of corn and other grains, it is also found abundantly in the sap of the stalks. The starch and gum are not so readily perceived by the taste, though they are easily shown to be present. Now as the grain and stalks ripen, a large portion of the starch, gum, and sugar, is changed into woody fiber. If the natural growth of the plant be arrested by cutting it, this change is stopped, and it dries up, with its pores filled with starch, gum and sugar, while there is comparatively little hard woody matter.

But we all know that the three substances first named are digestible, nourishing articles of food, while the fourth—woody fiber—is comparatively indigestible, and is on this account little nourishing. Here, then, is a plain reason why all such grasses and grains as are designed for food for animals, should be gathered before they are fully ripe—that is, while they contain a large amount of digestible matter. Wheat, for example, if cut eight or ten days before fully ripe, contains a large proportion of starch, with a thin skin, and will yield a large amount of flour; but when it is fully ripe it is covered with a thick, hard, woody skin, or bran, which has been formed out of a part of its starch, and it will yield a much smaller proportion of flour. The same may be said of its sugar and gum. This reasoning applies equally to other grains, as well as to straw, cornstalks, grasses, &c.

Those portions of the grain which are to be used solely for reproducing the plant—and this is the natural design of all seeds—may be left to ripen naturally. The woody coating is designed as a protecting covering.

Having thus endeavored to state very briefly some of the reasons for cutting grain early—and it must be interesting to every one to understand these reasons—we will close this article with two or three rules, which are not only sustained by theory, but have been fully proved by careful practice and experiment.

1st. All grasses should be cut as soon as possible after flowering. Much more than is gained in weight after this, is lost by the conversion of the nourishing substances into hard woody matter.

2d. Corn, wheat, and all other grains designed for food, should be gathered eight to twelve days before fully ripe. A simple method of determining this, is to try the kernels with the thumb nail. Let the gathering commence immediately after "milk" begins to harden, but while the kernel still yields to a gentle pressure of the nail.

An acre of wheat, that if cut when fully ripe would yield 800 lbs. of fine flour, will, if cut ten days earlier, yield from 850 to 1,000 lbs. of flour of a better quality, while the straw will be much more valuable for feeding.

An acre of grass, which when cut fully ripe would yield 1,000 lbs. of nourishing digestible materials, and 2,000 lbs. of woody matter, will, if cut 12 days earlier, yield from 1,500 to 1,800 lbs. of nourishing matter, and only 1,200 to 1,500 lbs. of woody materials.

[American Agriculturist.

The Fruit Trade.

Some thirty vessels are engaged in the fruit trade between New York and the West Indies. A much larger trade in fruits is carried on with ports in the Mediterranean, which supply annually something like seventy or eighty cargoes—principally oranges.—The West Indian importations of last year are estimated as follows:—75,000 bunches of bananas from Baracoa, sold here at from $1 25 to $1 50 per bunch—$93,750 to $112,500; 2,000,000 Baracoa cocoanuts, sold at from $25 to $30 per 1000—$500,000 to $600,000; twenty cargoes of pine apples, from Matanzas and Havana, averaging 80,000 dozen per cargo, and sold at from $8 to $12 per 100—$128,000 to $192,000; 20,000 dozen St. Barts pines, sold at from $7 50 to $8 per 100—$18,000 to $19,200; 200,000 dozen from the Bahama Islands—$15,000 to $16,000; ten cargoes of Havana oranges, averaging 350,000 at 3 cents each—$10,500; have been received, thus far, the present season, the crop being more abundant than at any time during the last fifteen years. West Indian oranges arrive in October, and are most abundant in January and February. Bananas and pine apples begin to arrive about the first of April, and are most plentiful during the succeeding three months. Cocoa-nuts arrive all the year round. Mediterranean oranges, which come in boxes, and are most extensively shipped to different parts of the United States, begin to be received in January, but not extensively until April or May.

The above list comprises but few of the foreign fruits imported—and these only from the West Indies. A few minutes' calculation will show that the sum paid for the articles enumerated in the list amounts to not less than $850,000. The total amount paid for foreign fruit last year was not less than twenty millions of dollars.

Our exports are comparatively trifling. With the very best soil and climate in the world for growing fruit, embracing twenty-three degrees of latitude, we pay out annually, to foreign countries, cash enough to stock a Territory with the choicest varieties of fruit trees.

Besides, fruit grown in our own soil and climate is better adapted to our people, and far more healthful, than that which is imported from other climates.

Let us grow our own fruits, and thus save the millions paid to foreign countries, now almost lost to our nation.

Apple Tree Worms.

Since calling attention to the ravages of the borer in the maple, the oak, apple tree, &c., in our last, we have had some gratifying evidences that our remarks were not wholly lost. Some persons, we know, have been led to examine their trees, and have found the work of destruction progressing rapidly. In some cases, trees that have been set within two years, have been bored to such an extent as to entirely kill them. Some have bored more thoroughly in the trunk, two, three, or more feet from the ground, than at the crown of the root; others at the root.

We suspect they are doing more mischief to the apple tree than usual. The remedy is, kill them, any way you can, but do it. Some take a wire and probe the hole, and pierce the scoundrel; others take a knife and cut him out. But the easiest remedy is prevention. Wash the trees in strong whale oil soap, or in lye strong enough to make soap, about the first of June, and again about the first of July, and you will be pretty sure to kill any deposits of eggs. Other means are suggested, consisting mostly in applying substances around the roots of the trees, as ashes, tobacco leaves, (any borer must be no small fool to eat through tobacco to get to the tree,) woolen cloths, &c., &c. Constant care and vigilance is the lowest price at which good fruit or beautiful shade can be secured.

[Cultivator and Gazette.

Hints for Summer.

We give the following condensation of an interesting article in Buchanan's "Journal of Man:"—

The Hygiene of summer differs materially from that of winter. In winter the waste of material is great, and nourishing food necessary; in summer stimulus is less needed, but larger quantities of fluid are required. Cold exerts an antiseptic influence, while warmth promotes putrefaction. Care should be taken, in summer, to remove decaying vegetable and animal matter. Iron gutters should be provided, into which the filth might run, and from which every shower would thoroughly remove it. As means of putrefication, to guard against the feverish attacks of summer, lime is not to be relied on, having little more antiseptic power than common clay. Chloride of lime has some value, but is too expensive. The best absorbent of noxious gases is charcoal, fresh from the kiln. The carcases of domestic animals will not contaminate the atmosphere, if covered with a layer of charcoal. To purify air in unwholesome apartments, burn grains of coffee in a red hot shovel, and allow the fumes to disseminate the apartments. If the door or windows can be opened, always do so; if not, ventilation may be caused by kindling a blaze in the fireplace or flue, thus creating an ascending current. A slow ventilation may be produced by placing a lighted lamp or candle in the fire-place. The consumption of animal food in summer should be diminished, and ripe fruits liberally partaken of Salt, vinegar, and pepper, which make our best antiseptics for the preservation of oysters, beef, ham, &c., are equally applicable to animal food when taken into our bodies. * * * * In malarious districts, salt meat and coffee are considered more wholesome than fresh meat and milk. The proper use of salt, vinegar, and pepper would entirely prevent or cure the majority of the attacks of diarrhœa and cholera. A teaspoonful of salt, another of black pepper, with a tablespoonful of vinegar, diluted to suit the taste, is an almost infallible remedy in cases of deranged or inactive digestive organs. The compositions of the Neutralizing Cordial, so often prescribed by eclectic physicians for irritations and disorders of the bowels, is as follows: Equal parts of rhubarb, saleratus, and pepermint plant pulverized together with the addition of loaf sugar and brandy. Dose, from one-sixteenth to one-eighth of an ounce, repeated, if necessary, two or three times a day.

Hot seasons are especially apt to produce disorders of the liver. These arise from two causes—either too high living, producing congestion or fulness of the liver; or too great abstemiousness, producing a contracted and inactive condition. In the former case, alcoholic drinks must be rigorously forbidden; animal food laid aside, fruits and vegetables freely used, and habits of activity adopted. In the latter, the appetite should be cultivated, and rest and quietness sought. If we cannot escape the malarious atmosphere of a fever district, and have reason to believe an attack probable, a moderate use of the tonic bitters, such as hydrastis, columbo and quassia; will do much to fortify the constitution.

"The true hygienic principle is, that we should never be cured of diseases, but should meet them by prevention instead of cure." "The time may come," says the author, in conclusion, "when a well educated man may be ashamed to acknowledge that he was ever sick."

The Zulu Women.

An African correspondent to the *Puritan Recorder* says:—

"The labor of digging, planting, harvesting, getting fire-wood, drawing water, grinding, cooking, taking care of the children, indeed, all the hardest of the work among the Zulus, is performed by the women. The men build the huts and fences, milk and take care of the cows, watch the gardens, and drive away the birds and wild pigs, hunt, lounge, and drink beer, and this is pretty much the extent of their employment; but the degraded women work from morning till night; and if one of them shows any symptoms of laziness, she is sure of a beating from her unmerciful husband, who gives as a reason for his conduct, 'I paid too many cows for you to let you remain idle; you shall work and pay me by your labor all which I paid for you.' I have often seen a native woman digging without cessation from morning till night, with her heavy pick (native hoe,) in the hard hillside, having an infant suspended in a leathern sack on her back; and after her day's work, she would return home with a large bundle of fire-wood on her head, the pick on her shoulder, and the child on her back. It is no uncommon sight to see a company of native women going into Pietermaritzburg, or D'Urhan, from their Kraals in the country, distant thirty miles, each carrying on her head a basket of Indian corn holding little less than a bushel. A man, usually the husband, leads this company, gives orders when to rest and when to march, carrying himself only his shield and spears; and when they reach the market he greedily takes the money, with which he pays the government tax, or buys cows, and with them augments the number of his wives. The Zulu women are sometimes so severely beaten for laziness and unfaithfulness to their husbands that they run away and attach themselves to other men at a great distance. But if they are found, they are most cruelly treated.

"There are those in Christian lands who would have the heathen left to themselves, saying, 'They are happier than they would be if they were civilized.' But no one who has beheld for a day the deep wretchedness of a Zulu Kraal can adhere to such an opinion."

Decision of an Ante-Nuptial Agreement.—The Supreme Court of Pennsylvania, at Harrisburgh, recently gave a decision which may or may not, as the case may be, be of vast importance to men marrying wives encumbered with real estate or personal property. In the case in question, by ante nuptial agreement the husband covenanted that the wife should have her property to her own use as long as she lived, and dispose of it by her will to whom she pleased; and further covenanted with the wife, her executors and administrators, that he would not sell or otherwise convert to his own use any part of her property. There was also another provision, that he should be indemnified out of her estate for any debts he might have to pay for her. Upon her death the next of kin brought suit to recover the property, and the Delaware County Court decided in their favor. The husband, however, carried the case up to the Supreme Court, when Judge Black, on behalf of his associates, held "that upon the death of his wife, intestate and possessed of personal property, the husband was entitled to take it under the intestate act, there being nothing in the ante-nuptial agreement to prevent its operation." He therefore reversed the decision of the Delaware Court, and gave judgment for defendant.

Young England against Old England.—Mr. Layard, in his late speech on administrative reform, contrasted the ages of the English generals in the Peninsular war and in the present war, with great effect. He said:—

"The Duke of Wellington was a major-General at 33; the Marquis of Anglesey, 34; the Earl of Dalhousie, 38; the Earl of Stratford, 36; Lord Hill, 33; Lord Beresford, 39; Sir George Murray, 40; Lord Cumbermore, 31; Lord Londonderry, 32.

"By way of contrast, I have here a list of the ages of the general officers in the Crimea:

"Lord Raglan, 67; Sir J. Burgoyne, 73; General Brown, 65; Duke of Cambridge, 36; Sir D. L. Evens, 68; Sir R. England, 62; Sir G. Cathcart, 61; Lord Lucas, 55; General Tylden, entered service in 1806, 66; General Cator, entered service in 1803, 69; General Strangways, entered service in 1806, 66; Commissary General Filder, 64; Admiral Dundas, entered service in 1799, 67; Lord Rokeby, 57."

Death of a Convict.—A man seventy-three years of age, died a short time since, in the Indiana Penitentiary at Jeffersonville, of an affection of the heart—having performed on the day previous to his death his allotted task in apparent good health. He leaves a property valued at $100,000, and was incarcerated for the period of two years for the crime of forgery to the amount of $25! The old chap was miserly in the extreme, denying to himself the smallest luxury beyond the prison fare of bread and water, and beef's-head broth. Many anecdotes are related of him, which go to mark him as one of the oddities of his species. At the time of his arrest for the alledged forgery, he was tendered counsel, who pledged themselves to clear him of the charge for a fee of $500. To this the old man replied, that "if convicted, the sentence would only be for two years, and he didn't think he could make his expenses and $250 a year out of the penitentiary, and it would cost him nothing to live there, and he would save that much any how!"

Something like a Lawsuit.—According to the *Sentinelle* of Namur, a very curious affair is about to occupy public attention in Belgium. In the siege of Bouvignes, 1455, the Duke de Brabant made prisoner a nobleman named Legrain; but instead of taking his life, as he was entitled to do, the Duke consented to spare it on condition of receiving all his estates and property. Legrain made over all he possessed, but stipulated that at the end of four centuries it should be returned to his family. The Duke made no objection. The four centuries expire in July inst., and already a great many persons, representing themselves to be descendants of Legrain, are preparing to claim the property. It is foreseen that the claims will give rise to numerous lawsuits.

VARIETY.

A man in New York has invented, patented, and introduced, a paper "dickey," which he sells at three cents, and warrants to stand with the mercury at 90 degrees in the shade! He makes the article by machinery, at the rate of a thousand per hour, starches and polishes them until they are as brilliant as if made of linen! They are provided with guards against bending or breaking, and in fine, they can scarcely be distinguished from linen collars except by tearing them.

Recently a man named George Shank, who lived as hostler with Dr. Oelig, in Waynesboro', Pa, hung himself. The only cause assigned was grief for the death of a favorite horse of the Doctor's, named "Fox," during whose sickness Shank was heard to say, "When Fox dies I want to die too." After the animal's death, when removing his halter, he remarked, "This halter will do me a service some day," and verified the remark by ending his own life with it.

It is believed that the bees greatly improve the fructification of the fruit trees. Orchards in which several hives are kept always produce more fruit than those in which there are none. In the provinces on the Rhine the fruits are more abundant and finer than in any part of Germany, and there it is the custom to keep large quantities of bees. Plants, too, which bees visit, thrive better in the neighborhood of hives.

The Cincinnati *Railroad Record* says that sixty million bushels of bituminous coal are annually raised and consumed in the Ohio Valley alone. The coal fields of the Ohio Valley are estimated at nearly one hundred thousand (99,000) square miles, or over sixty-three million acres. Great Britain has only 12,000 square miles, or less than eight million acres, and yet produces nine hundred and twenty-five million bushels annually.

The sales of Public Lands for the last fiscal year were 13,825,730 93 acres, for which there was received, in cash and script, the sum of $10,570,386 86. This is exclusive of the land located with military Bounty Land Warrants in the same period. The aggregate of Public Lands, the title in which has thus been transferred from the Government to individuals, was never before so large in a single year.

Mr. Daniel Fairchild, on his farm in Lynn, has about three-quarters of an acre of horse-radish, which yields a profitable crop. He dug up a small part of it last year, and after grinding it and putting it up in small kegs, sold it for $150 at the restorateurs and hotels in Boston.

A Company of Germans, about four years since, purchased a tract of 20,000 acres on the southeastern slope of the Blue Ridge, in South Carolina, and established the town of Walhalla. They now number over a thousand inhabitants and constitute a fine and thriving town.

New SteamboatLine for Albany and Troy.
From Pier 15, foot of Liberty-st., at 6 P. M

STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and SUNDAY, at 5 P. M.

Fares: Saratoga, $1 50; Moreau, $2 15; Fort Edward, $2 15; Whitehall, $2 75; Castleton, $3 10; Rutland, $3; Burlington, $4; Rouses Point, $5 50; Montreal, $7 50.

These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and intermediate points the same day.

These Steamers are of the first class for strength and speed—well known favorities of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler.

Through tickets can be obtained on board the boat for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouse's Point and Montreal.

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The Sabbath Recorder.

GEOLOGY AND THE BIBLE.

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The Testimony of Geology and Astronomy to the Truth of Hebrew Records.

The testimony of Geology and Astronomy to the truth of the Mosaic record on two points—their chronology and their assertion of a universal deluge—will form the subject of this paper. This subject has been chosen because several learned men of recent date—we would name particularly Mr. Lyell—on the science of Geology, still endeavor to account for many of the most remarkable geological facts, not only without any reference to the agency of a general deluge, bu on an implied denial of such an event. Chronology is concerned in this discussion, inasmuch as the theories of what is called the continental geology—theories treated with too much respect by Buckland of England and Hitchcock of our country—require an age for the earth inconsistent with the Mosaic chronology.

Considering true philosophy as much disregarded in these theories as the Mosaic records, we have selected and arranged some facts which show the inconsistencies and absurdities of these theories, and throw the light and dignity of science upon the records which, independently of physical science, form the indestructible charter of man to happiness and immortality.

We are well aware that all geologists have been compelled to admit that the surface of the earth affords undeniable evidence of the universal agency of water, and that many of the facts which constitute this evidence have been long and generally known. Still it has been thought that it would be a profitable and useful employment of a short time to revive the impression they have made, and to confirm it by recapitulating some facts already known, and accumulating many others more remarkable, which more recent researches have discovered.

It will readily be perceived that, for our purpose, it will not be necessary to discuss any of the theories of geology with regard to the modes of creation or existence of our earth. In all of them that reject the Mosaic account, there is not only uncertainty, but so much positive absurdity, that they are unworthy of consideration. We are only at present concerned to show, that our earth, as it now is, affords irrefragable evidence of one of the great facts stated in the Mosaic records, a general deluge; and also that one of the most remarkable and clearly demonstrated epochs of astronomy proves the *sacred chronology of the world to be true.*

That the present dry lands of the globe were the *bed of the antediluvian ocean*, is admitted by all geologists as a fact demonstrable, whatever may be their theories respecting their original creation. This appears to be true, not only of the level surface of the globe, but of the mountains of secondary formation. We mention this supposition, because some may think that it will account for many facts we are about to state, without the agency of a general flood. Admitting that our dry lands and mountains of secondary formation have been thrown up from the bed of the primeval ocean, it will be quite probable that the fossil remains of *marine* creatures would be found imbedded in their lower strata without the agency of an incumbent deluge. But it cannot account for fossil remains of *land* animals on the tops of mountains. It can in no wise account for fossil remains on the tops of mountains of primitive formation. Still less can it account for the *remains of land animals* on the tops of the highest mountains, or animals of the tropical regions found imbedded in the banks of rivers and in the solid ice of the highest northern latitudes.

In giving a simple and sublime account of the deluge, the Hebrew writer attributes it to "the opening of the windows of heaven," and to the "breaking up of the fountains," or, as it may be translated, "the foundations of the great deep." The facts from geology which irresistibly attest not only the actual existence of this great fact, but of the *very mode of operation of the agency*, are numerous and incontestible. The illustration of that branch of the operation stated, the breaking up of the foundations of the great deep will first occupy our attention.

The first fundamental and unquestioned fact of geology is this; that the earth, what ever may have been the mode of its creation, or whatever may be its configuration, is, in its superior strata, a "mass of ruins." An interesting writer on the subject remarks: "It is not of one land or of one clime that the assertion is made, but of all lands, of all climes, of the earth universally. Wherever the steep front of mountains disclose their interior construction, wherever native caverns and fissures reveal the disposition of the component materials, wherever the operations of the miner have pierced the successive layers beneath which metal or coal is deposited, *convulsion* and *disruption* and *disarrangement* are visible." Kirwan, in his Geological Essays, speaks strongly of the disordered condition of the strata of England and Scotland. Parkinson describes the whole of Great Britain as "having, since its completion, suffered considerable disturbance from some prodigious and mysterious power. By this power all the known strata, to the greatest depths that have been explored, have been more or less broken and displaced, and in some places have been so lifted that the lowest of them have been raised to the surface, while other portions, to a very great depth and extent, have been displaced." Townsend and every subsequent writer confirm this statement. All the collieries of Great Britain attest it. Between Lansdowne and Severn the natural dip of all the strata is completely inverted. A very extraordinary derangement is found in the Isle of Wight. In one part the stratum of chalk and the superincumbent stratum of clay are turned up from their natural dip to a position nearly vertical. Similar dislocations are met with in the mines of Cornwall. Townsend remarks: "There is no mine nor colliery in the whole island but exhibits similar disruptions. Yet in all of them the correspondent portions are as regular in the succession of their dislocated strata, as the leaves and cover of a book would be if dissected and placed in different planes." The same facts are found all over the continent of Europe. So in Asia. The mountains of Dauria, in Liberia, are so dislocated that the miners are unable to calculate the direction of a vein, but are constrained to pursue their work at hazard. Some veins are horizontal, some oblique, others vertical, all much dislocated, and in many places interrupted by vast caverns. The whole Alpine region is intersected and torn by vast chasms, even in their granite chains. De Luc and Saussure have copiously described them: "They mark," say they, "convulsion, and show no sign of having been occasioned by attrition." Similar chasms, Townsend discovered throughout the Pyrenees, and Humboldt, in the Chimborazo of the Andes.* "If," says Dr. McCulloch, "the highly inclined position of strata was not itself a proof of their elevation, evidences are found of motion in a great number of phenomena. In their curvatures we find proofs of disturbance; we find even more decided evidence, to the same purpose, in their fractures. But when we see that all these fractures are accompanied by a separation of parts which were once continuous, that one portion of a stratum occupies a higher or lower place than another, and that this separation is often attended by a difference in an angle of inclination of the separate parts, we have every proof which can be desired of an alteration in the horizontal position of stratified rocks since the period when they were consolidated."†

We proceed now to the first class of facts which attest the existence and agency of a flood in every part of the globe. The first we will mention is the presence of blocks and large masses of particular species of stone in regions where no such stone exists in its mountains and strata. They also bear marks of attrition from *agitated waters.* Thus innumerable masses of granite lie detached in the country near the mouth of the Oder, and over marshes from St. Petersburg to Novogorod, at the mouth of the Elbe, in Lower Saxony. Similar phenomena are met with in Tortola, in England, Ireland, and Spain. The instances found in England are particularly striking. Between the Thames and the Tweed, pebbles and blocks of rocks are discovered, of a character that have been considered by all competent judges to have been brought from the coasts of Norway, where only similar rocks are known to exist. Mr. Phillips states, that in the diluvial accumulation, upon the coast of Yorkshire, there are found fragments of rocks, found in Norway, others in the Highlands of Scotland, and in the mountains of Cumberland, and some from the sea coast of Durham. In proportion to the distance they have been transported, is the degree of roundness they have acquired. A striking instance of proof of water in powerful motion and covering the whole surface of the earth, is the fact that large blocks of granite are found on the sides of the secondary mountains of Jura, at the height of 2,500 feet above the level of the Lake of Geneva. They are found on these mountains, directly opposite to the granite range of the Savoy Alps, clearly proving the mountain ridges from which they came. "In the whole course of my geological travels," says Prof. Buckland, "from Cornwall to Caithness, from Calais to the Carpathians, in Ireland, in Italy, I have scarcely gone a mile without finding a perpetual succession of deposits of gravel, sand, or loam, in situations which cannot be referred to the action of modern torrents, rivers, or lakes, or any other existing causes. And, with respect to the more striking diluvial phenomena of drifted masses of rock, the greater part of the northern hemisphere, from Moscow to the Mississippi, is described by geological travelers as strewed on its hills, as well as in its valleys, with blocks of granite and other rocks of enormous magnitude, which have been drifted a distance, sometimes many hundred miles, from native beds, across mountains, valleys, lakes, and seas, by a force of waters which have possessed a velocity to which nothing th t occurs in the actual strata of the globe affords the slightest parallel."

Another class of facts may be urged as proving the fact and universality of a deluge, whose currents, sweeping over every region, hurried away their ancient and vegetable productions, and deposited them in one and the same place.

In the limestone rocks of Dovedale, near the center of England, and in the calcareous region called the Peak, marine shells of every description are found imbedded. The gray marble of Derbyshire is an entire mass of marine productions. In the alluvial gravel, near Bath, tusks of the mammoth and the elephant have been discovered. At Brent ford, near London, teeth of the hippopotamus and several nautili, were dug up at the depth of thirty feet. So, near Bath, the head of the alligator, three feet long, six feet of its vertebræ, and six joints of its tail, were taken from a quarry. At Carnmouth, similar remains were found. An entire alligator was found in the black marble of Derbyshire, and another in an alum rock near Whitby. It is scarcely necessary to remark, that these animals and nautili are all natives of regions far different and distant from England. A coral bed in a stratum of limestone, between Medford and Southstoke, contains the *madrepore cinerescens* which was found recently in the Indian Seas, and no where else. One of these curious petrifactions was standing upright, more than five feet high, and expanding six feet, with a double cup. What but the rapid currents of mighty waters could have borne this zoophyte and its coral accompaniment from their native and distant spot to the place of their deposition? In every part of England, and in all its various strata, are found fossils of animals and marine shells of every quarter of the globe, including the coralines, madrepores, and lythophytes of hot climates. Nearly thirty distinct species were collected near Stapleton. Similar phenomena exist throughout Europe, Asia and America.

Nautili and shells of similar climates are found as far north as Schiverin, and madreporites in Hungary. The coral lythophytes are confined, it is agreed, to the torrid zone, and uniformly within 34 deg. of latitude; yet they are found imbedded in limestone almost as far north as the granite mountains bordering on the frozen ocean. The plain at the foot of Mt La Balca, near Verona, in Spain, is remarkable for its petrifactions, among which are enumerated more than one hundred species of fish, natives of Europe, Asia, Africa, and America, here assembled in one spot. European and American animals and vegetables are blended together at Fez, in Africa. An eminent writer observes, "that in many northern countries productions of widely different climates are promiscuously imbedded in one heap; those of cold regions are discovered in the torrid zone." In southern regions are found the teeth of the Arctic bear.

The following facts show the submersion of the highest mountains of all continents: Prodigious heaps of sea shells were discovered by Dolmein on Mt. Etna 2,000 feet above the sea, and a stratum of clay filled with sea shells at an additional height of 400 feet: marine productions are found on the mountains of Siberia and the Caucasus. Mons. Peyrouse found marine shells on the Pyrenees at the height of near 10,000 feet above the level of the sea. They have been found on the mountains of Lybia, and petrified fish on Mt. Libanus; so in Timor, by Peyrouse; so the hills of Wager Island and Cape Horn, by Byron. In Jamaica, Dr. Clark found immense collections of corallines on the Blue Mountains 3,000 feet above the sea. Marine productions are found on the calcareous Alps of Savoy and on the Hartz mountains; so on the mountains of Taglone, in Carnolia On a mountain of Peru, Ulloa found marine shells at a height of 14,420 feet. Humboldt discovered sea shells on the Huancavelica at an elevation of 14,000 feet; so Molina descovered them on the top of Descabezallo, higher than Chimborazo itself; so they have been found on the Altaic mountains of Siberia. In the great steppes between the Wolga and the Ural, the shells of fish denominated by conchologists *pelasgicæ*, inhabitants of the lowest depths of the ocean, have been found. In the Ural mountains, in their highest ridges, are found the bones of mammoths and elephants at the height of 16,000 feet above the sea. On the Himalaya mountains the bones of *horses* and deer have been discovered. They are only obtained from masses which fall with avalanches from regions of perpetual snow.

The two most impressive pheuomena proving a general flood, which we have reserved for particular remark, are the discovery of an entire rhinoceros, the skin and flesh of which were preserved in the ice, and in 1799 of a mammoth, near the mouth of the Lena, on the coast of the Arctic ocean. The latter animal was found imbedded in an immense mass of ice, in such a state of preservation that the flesh was devoured by white bears and fishermen's dogs. Thus two animals since the existence of man, inhabitants of equatorial regions only, are found entire in the highest northern latitudes. Only one theory has been devised to elude the force of these most impressive and extraordinary proofs of a sudden and general deluge. It is, that *these animals were once natives of these regions, at a period when, it is assumed, they were of a temperature congenial to their nature.* The fact that the body of the mammoth was covered with *short hair*, to fit him, as it is urged, for a climate warm, indeed, but cooler than the climate in which these animals are now found, creates no difficulty: for elephants are now known to exist near the Himalaya mountains *with hair.*

Again, it is answered, that the rhinoceros discovered in the same region and latitude with the mammoth of the Lena was without hair, precisely as we find him at this day in the equatorial latitudes. But the unanswerable reply to the theory that the regions round the pole—the Arctic regions—were once inhabited by the mammoth, elephant, and rhinoceros, is this: that no fossil remains of the vegetable kingdom, which must have existed for their support, *have ever been found.* If trees such as those on the buds and leaves of which animals now subsist in the torrid zone ever existed in the polar regions, why would they not be now found embedded in the same ice or banks where those animal remains are found? It might be added, that the fact that their flesh has remained uncorrupted, clearly evinces that the climate must have been as cold when their bodies were deposited, as it is now. Prof. Buckland, though he maintains the theory that the remains of elephants, hyenas, and other tropical animals of the present day found in England, were once inhabitants of that island, yet acknowledges it to be an insuperable difficulty to this theory, as applied to the rhinoceros, mammoth, and elephant bodies and fossils of Siberia, that there is a total absence of all fossil remains of trees or shrubs or any other vegetable existence upon which those animals subsisted, if supposed once to have lived in those frozen regions. He admits explicitly, that the existence of these phenomena "can only be explained by supposing them to be of antediluvial origin, and their carcases to have been drifted to their present places by the diluvial waters."

The only difficulty which for awhile obstructed the other rational explanation of the existence of fossils of animal and vegetable productions of *various regions* in the *same place*, by the fact of a general deluge, was that no fossil bones of *man* had been found. This difficulty no longer remains. Unquestionable, admitted human fossils have recently been discovered in great numbers, and in various parts of the world. Human fossils have been found in the island of Gaudaloupe; at Danforth, in France; in grottoes in the Carpathian mountains of Hungary; in Arragon, in Spain; and in great quantities at Kostrich, in Germany. These fossils, be it remarked, are found in the strata, are accompanied by precisely the same circumstances which have been admitted by Cuvier and all succeeding geologists to prove other fossils found with them to be of antediluvian orgin and destroyed by a flood.

We will conclude this part of the subject with the opinion of the celebrated Cuvier, the most learned and experienced fossilist and geologist who has yet appeared. He says: "I can concur in the opinion of M. de Luc and Dolmein, that if there be anything determined in geology, it is this, That the surface of our globe has been subject to a vast and sudden revolution not longer ago than five or six thousand years; that this revolution has buried and caused to disappear the countries formerly inhabited by man and the species now most known; that it has left the bottom of the former sea dry, and has formed on it the countries now inhabited; that since this revolution those few individuals whom it spared have spread over the lands newly made dry; and consequently it is only since this epoch that our societies have assumed a progressive march, have formed establishments, have raised monuments, and arranged scientific systems."

It is scarcely necessary to remark how fully this conclusion accords with the tenor of the Mosaic history. The conclusion, then, clearly and legitimately established by the facts we have been considering, is this: that the earth is not in the condition in which it came from the hands of its Creator. Every other object or region of His mighty works yet discovered by us demonstrates order, regularity, and the peaceful operations of His benevolent hand. The earth in its superior strata, to the lowest depths yet penetrated by man, evinces derangements, disorder, and mighty concussions, evidently destructive to the living creatures on its surface. No theory yet devised by those who reject the truth of the Mosaic records can account, with any degree of plausibility, for the natural or moral causes of this anomalous catastrophe.

There is another plausible, though in truth unfounded attempt to explain the phenomena of the existence of remains of animals in the highest latitudes, *which have never been found in the memory of man elsewhere than in the tropical regions*, and of remains of a rhinoceros and elephant, with the flesh yet undecayed, found in the frozen banks of the Lena, near the north pole. The theory by which these phenomena are explained by those who are too wise to believe in the Noacian flood is this: they *suppose* that at a remote period—they cannot tell how remote—the temperature of the arctic regions was as warm as the tropical regions are *now*; that hence the elephant and rhinoceros lived and died in those regions; that suddenly the temperature sunk so low as to destroy those animals, and this sinking of the temperature took place so suddenly and so rapidly as to enclose some of them in ice, and thus preserve the flesh undecayed.

Now, every reader knows that the permanent temperature of the earth and the changes of the seasons depend on the degree of the inclination of the earth's axis to the plain of its orbit. The degree of this inclination has varied so little, as astronomers show, that it *could not possibly* affect the temperature of the zones in the slightest perceptible degree. Thus these learned gentlemen, who sneer at a belief in a universal deluge, fabricate a theory which contradicts science, and is founded on mere assumptions. They *assume* that the polar regions were once as warm as the tropical, in which alone the above-mentioned animals have ever been found to exist, and can assign no means or cause of so great and *sudden* a change of temperature in the polar regions, and still less any moral reasons for a change which destroyed so vast an amount of *animal* life and enjoyment. By this same theory, with an additional supposition for which nothing in scientific truths nor in local causes furnishes the slightest pretense, they endeavor to explain the phenomena of striæ on the face of rocks, which learned men have explained as being made by large rocks carried along with great force by the diluvial torrent. They *assert* that at another remote period the polar temperature changed suddenly from cold to warm, so that the great *merde-glace* which had frozen up these animals was broken up by the rising of the temperature sufficiently to crack the ice into great icebergs, and to melt the ice into water in sufficient quantities to float off these icebergs, in which had been frozen up large rocks, and carried them along with such force as to scratch the faces of rocks as the passed along. This is the famous "*glacial aqueous*" theory. This sudden rising of the temperature of the Arctic regions is mere assumption. At one period there is a sudden falling of temperature sufficient to destroy animal life, and to preserve, in some instances, their flesh undecayed; and then a sudden rising of the temperature sufficient to break up the ice into separate masses, and melt water sufficient to float them far to the south and south-east. First, the Arctic regions are warm enough for elephants and rhinoceri to live in them in immense numbers—for the ivory of the teeth of the elephant has furnished an article for a large commerce for a century—then a sudden falling sufficient to destroy these animals and preserve their flesh, then a rising sufficient to melt large masses of ice into water sufficient to float them off with rocks frozen in them, and all these changes not only without any assignable causes, but against known scientific principles. Yet the supporters of these baseless theories are all scientific men, and those who believe in the existence of the Noacian flood are ignorant of science. We treat their sneers with contempt, or at least we are not moved by them. We have to regret, however, that Christian philosophers and geologists, of equal real learning with these theorists, have acquiesced in these baseless theories to be in learned company and share in a self-assumed reputation.

Remainder next week.

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* Every part of our continent exhibits in strata similar evidence of disruption and convulsion.

† For many interesting facts on this subject, the reader is referred to a lecture on geology by the late venerable and profoundly learned Daniel McConaughty, D. D., L.L. D., formerly President of Washington College, (Pa.,) and with whom the glory of that institution departed.

LIFE AND LIGHT IN THE BIBLE.

BY DE WETTE.

World Redeemer! Lord of glory!
As of old to zealous Paul,
Thou didst come in sudden splendor,
And from out the clouds didst call;
As to Mary in the garden
Didst thy risen form appear,
Come arrayed in heavenly beauty,
Come and speak, and I will hear.
"Hast thou not," the Master answered,
"Hast thou not my written Word?
Hast thou not to go before thee
The example of thy Lord?"
Blessed One, thy word of wisdom
Is too high for me to know,
And my feet are all too feeble
For the path where thou didst go.
Doubts torment me when I study:
All my reading and my thinking
Lead away from firm conviction,
And in mire my feet are sinking.
Then I turn to works of duty,—
Here thy law is very plain,—
But I look at thy example,
Strive to follow—strive in vain.
Let me gaze then on thy glory;
Change to flesh this heart of stone,
Let the light illume my darkness,
That around the apostle shone.
Cold belief is not conviction,
Rules are impotent to move;
Let me *see* thy heavenly beauty,
Let me learn to trust and love.
In my heart the voice made answer:
"Ask thou not a sign from heaven;
In the Gospel of thy Saviour
Life as well as *light* is given.
Ever looking unto Jesus,
All his glory thou shalt see;
From thy heart the veil be taken,
And the word made clear to thee.
"*Love* the Lord, and thou shalt see him
Do his will, and thou shalt know
How the Spirit lights the letter;
How a little child may go
Where the wise and prudent stumble;
How a heavenly glory shines
In his acts of love and mercy,
From the Gospel's simplest lines."

FAITHFUL TO HIS MASTER.

A correspondent of the *Presbyterian*, mentioning the late meetings of the London City Mission, remarks concerning its present condition, that "the best men in the community are heartily engaged in its favor, always excepting the established clergy, very few of whom deign to smile on a society which is partly governed by Dissenters. Admirable coadjutors the city missionaries often find among the gentlemen who favor their labors." The following anecdote, related at one of these meetings, is given in proof of this. It suggests a lesson which every Christian should heed:—

One of these gentlemen lately sailing down the Thames on board one of the Margate steamers, observed a party of twelve young recruits on their way to Canterbury, where they were to be trained in order to their joining the army in the Crimea. Stepping up to them he inquired whether they had need of anything to eat, and finding that they were likely to be without food for many hours, he invited them into the cabin, and procured for them an abundant supply of good things. All being seated, they were about to fall to work, when their kind entertainer stopped them till he had asked the blessing of the gracious Giver of all good. He took occasion to impress on them the duty of gratitude to God, and so well was the lesson apparently learned, that when the meal was done the men, ere they rose, requested their entertainer to lead them once more to the throne of grace in returning thanks. This being done, he conducted them to a convenient part of the deck, and delivered a most touching and appropriate address, urging them to lives of repentance and devotion. The effect was striking. Many a wet cheek attested the impression made; and so deep was that impression, that ere they parted, these twenty young soldiers had entered into a solemn compact with each other to unite themselves into a praying society, and to hold their first meeting the same night at the barracks, on their arrival at Canterbury. One of them, a young Scotchman, afterwards sought an interview with the gentleman alluded to, and confessed his deep remorse in reflecting on a life of former folly, and his resolution, by God's grace, to live better during the remainder of his career; begging his assistance to enable him to repair some of the baneful effects of his past sin, by opening for him a communication with his deserted wife and children. Such results of individual effort are by no means uncommon in our time, and in this country, giving us the hope that large blessing are yet in store for the faithful people of God."

MYSTERIES IN RELIGION.

You would have a religion that contained no mystery. Let me tell you, then it would be a religion which *you could never receive.* Could you receive a religion as coming from God, which was manifestly discordant with the works of Creation and Providence? Must you not have the God of your religion and the God of creation correspond? You allow it, and so will every man of any respectable intelligence and candor. But the works of creation and providence embody many mysterious things. Everywhere we are meeting with things we cannot unfold, depths we cannot fathom. Tell me why is that young man cut down in the vigor of life, while the aged is spared? Why is the house of the widow burnt up, while that of the strong man (able to erect another) stands safe by the side of it? Not to trouble you with examples, let me say to you, that if your religion contained nothing mysterious, you would reject it; you would say it did not agree with the aspect of providence and creation. You would say, that when God speaks to you in creation, his language brings up that which is mysterious; looking at your own frame you would exclaim, "I am fearfully and wonderfully made." You would say that when God speaks to you in providence, his language brings up that which is mysterious; looking at the bereaved, (for example,) you would exclaim, Why should the mother weep for her darling daughter, and the father live to build the sepulcher of his sons?

You would demand, therefore, that when God speaks to you in religion, his language shall sometimes bring up that which is mysterious—that it must sound like the same voice which speaks to you in nature, and have at least a general correspondence with the language of creation and providence. And if it did not so correspond, you would be obliged to reject it; you could not worship one God in nature and another in religion. For immortality, for the great and amazing matters of an eternity to come, for the unseen spirit that tabernacles within you, soon to be out on the fields of a spirit's existence, you can not only afford to have God high and mysterious, but your mind demands to have him more mysterious and high above you than he is on those fields of matter, and for the little lapse of your *three score years and ten.* Religion is a deeper system than nature, reaches further, lasts longer. You *need* to have him more grand, mysterious and amazing.

And, after all, what are these mysteries? They are not things needful for us to understand—desirable to be known—perhaps not things which, from our limited minds, we could understand if they were unfolded before us. Who can understand God to perfection?

There is nothing, then, in the darknesses of our religion which ought to trouble you; nothing that excuses you from embracing it; or proves by its difficulties that God has any *pleasure in your death.* [Dr. Spencer.

SCOLDING IN THE PULPIT.

One of the most common errors of ministers of the gospel is indulging in a fault finding, censorious style of address from the pulpit. They may find many things going wrong in their churches, their members becoming lukewarm and worldly minded, indulging in practices inconsistent with their profession, and that hinder the cause of Christ, and they rail out against them from Sabbath to Sabbath, and wonder that their tirades do not check these evils, that they continue just as bad, or become even worse than they were before. They feel that ministerial faithfulness requires that they should bear testimony against the sins of their flocks, and endeavor to induce them to forsake them; and so it does, but they mistake the best method of doing it. Churches are, in this matter, very much like families. They may be governed and molded by kindness and affection, but not by scolding and fault finding. When affection is at the helm of a family, and beams out in every look and action of its head; when sorrow rather than anger is depicted in the countenance, when any of its members do wrong, the family can be very easily corrected in [illegible] railing follow each other in quick succession, and the members come to feel that they will be scolded and harshly found fault with for every little error that they may fall into, all family government soon comes to an end. The head of the family loses all power to mould it. Just so it is with churches. They may be persuaded, encouraged, and reasoned into almost anything that is proper, but they can be scolded and driven into nothing. Said the sweet-tempered poet, Cowper, in a letter to the Rev. John Newton:

"No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear perhaps to be poked, though he will growl even under the operation; but if you touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks that he is skillfully searching the hearts of others, when he is only gratifying the malignity of his own, and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison. When he has performed this notable task, he wonders that they are not converted. 'He has given it to them soundly, and if they do not tremble and confess that God is in him in truth, he gives them up as reprobate, incorrigible, and lost forever.' But a man that loves me, if he sees me in error, will pity me, and endeavor calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily and in much heat and discomposure of spirit. It is not, therefore, easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him if he were not deluded"

These are the words of truth and soberness, and they should be deeply pondered by those who undertake great reforms of any kind. Sharp rebuke is sometimes necessary and useful, but all other means should be tried before it is resorted to. And when we, who preach the gospel, fail in our attempts to reform our hearers, we ought not, at once to set le down in a state of self satisfaction with our own efforts, and lay all the blame on the depravity of others, and not on ourselves. It is possible that we may not have approached them in a right spirit, and plied them with the proper motives; and, if so, we may be as much to blame as they are.

BEES.

A writer in the *New York Evangelist* has a very pleasant article on "The Bees of the Bible." They are very numerous, he says; they never sting; they yield a great deal of honey; their honey never cloys; and it is their nature to be found together in swarms. Here is a specimen of them:

Be ye kindly affectioned one to another.
Be sober, and watch unto prayer.
Be content with such things as ye have.
Be strong in the Lord.
Be courteous.
Be not unmindful to entertain strangers.
Be not children in understanding.
Be followers of God, as dear children.

—We really do not know that we could utter a better wish for our readers, than that each of their hearts might be made a hive for such a swarm of bees. And we are very sure that none of us could be in better business than that of retailers of the honey they would produce.

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THE STANDARD OF EXTRAVAGANCE.

To what extent may Christians indulge in luxury?—is a question more easily asked than answered. Some would say, that they ought not to indulge in it at all; understanding luxury to be what the Scriptures call "conformity to the world." They would place the Christian upon a style of living but little removed from barbarian simplicity, lest the accumulated comforts of an advanced and polished community should lead his heart away from God. They would have him wear the coarsest clothing, live in a habitation of the plainest kind, have the rudest sort of furniture, eat the coarsest kind of food, ride in a carriage of the roughest manufacture, and discard carpets, mirrors, sofas, china ware, and jewelry, as unsuitable for one claiming to be a disciple of the self-denying Jesus. Indeed, there are always, in every place, those whose mouths are filled with unceasing complaints of the *pride* (as they call it) of those Christians who think it no sin to dress well, and to avail themselves of the comforts of an advanced state of society, as far as they can honestly afford to do so.

We are sensible of the difficulty of saying any thing on this subject. An apology for those who indulge in the things which wealth procures, *might* serve to lull the consciences of some who, already, make such things the great pursuit of their lives; whereas, it would be better to talk to them in a way that would tend to rouse them from their guilty course, and make them lay to heart the injunction of Him who said, "Sell all that thou hast, and give to the poor." But we intend no justification of the principle which makes the attainment of luxuries the great end of life. To the many who say, "Who will show us any good?" meaning such things as gratify the senses, and seem to care for nothing else, we would give such counsel as would tend to make them feel, that to have the light of the Lord's countenance lifted upon them, would put more gladness in their hearts than to have their corn and their wine increased.

The object which we *wish* to accomplish, is to put some sort of restraint upon those who are everlastingly finding fault with such of their fellow Christians as move in a circle which, by reason of their own more straitened circumstances, they cannot attain themselves. In nine cases out of ten, these censures are but the manifestations of a spirit of envy. A Christian sister, to whom God has given wealth, chooses to clothe herself in silk and velvet, and perhaps to wear a few simple jewels. She appears in a cashmere shawl, or is known to wear some other costly article. Straightway, she is denounced as worldly-minded, proud, lifting herself above the humbler classes. A wealthy Christian brother wears broadcloth that cost five dollars a yard, rides in a carriage worth three hundred, lives in a house that cost several thousand, and has some very costly articles of furniture. Brussels or Axminster carpeting covers his floors, and marble vases adorn his halls, while a piano, or some other instrument equally expensive, is found in his parlor. Of course, in the estimation of the censorious, he is only a formal professor; the love of God cannot dwell in his heart.

Nay, the number of preachers of the gospel is not small, who are ever ready to raise an outcry about such things, as if they were the giant sins of the community. And other religious orders, besides the Quakers, have made the style of clothing of their members a matter of discipline. We more than suspect that the relaxation of their former rigidness, in this respect, by some of them, is a matter of profound grief with not a few; and that they lament it as one of the saddest of proofs, that the cause of vital religion is on the wane.

But who can tell where the line should be drawn between the articles proper, and those which are improper, for a Christian to possess and use? If mere *utility*, to the exclusion of everything ornamental and tasteful, is to govern us, it is not difficult to see that such a principle, rigidly carried out, would soon reduce society from a state of refinement to one of comparative barbarism.

If it is intrinsically wrong for one man to wear cloth at five dollars a yard, it is wrong for every other man to do so. That which costs but three dollars would serve to cover his nakedness, and perhaps make as durable a coat. Is it not his duty, then to eschew the five, and wear the three, dollar cloth? About three yards would make him a full suit; would it not be wrong for him to expend fifteen dollars for a suit of clothes, when nine would serve? But if it be wrong to wear such costly clothing, it must be wrong to manufacture it; and if such an idea can be made to pervade the world, the manufacture of fine cloth must cease. Who does not see, that this would be to put a check upon the spirit of improvement? And to apply the principle to all articles of costly manufacture, would be to close the shops of skillful artisans, of every class, and drive out of employment the capital invested in such business, as well as to drive multitudes of handicraftsmen into occupations for which they are totally unfitted, and therefore to impoverish them. And what would the end be, but a reduction of society to a state of savage rudeness? Does Christianity inculcate any principle which would lead to such a result?

We shall continue our remarks on this subject next week. T. B. B.

"STATE OF THE DEAD"—NO. 7.

Does Revealed Religion so modify the Divine Government as to require recompense. in a future state, additional to the course of nature?

"Christianity (says Bishop Butler) is a republication of natural religion." He also adds, that "it contains an account of a dispensation of things not discoverable by reason," among which he includes the mediatorial government of Jesus Christ. Now, while Mr. Butler admits Christianity to be a scheme beyond *our* comprehension, he says:

"Nor is there any absurdity in supposing that there may be beings in the universe. whose capacities and knowledge and views may be so extensive, as that the whole Christian dispensation may to them appear natural, i. e., analogous, or conformable to God's dealings with other parts of his creation, as natural as the visible known course of things appears to us."

If such be the case, it will follow, of course, that the awards of the future state will be limited to the course of nature; for the whole of the Christian dispensation must include the future as well as the present state of existence, as the whole must include all the parts.

Another quotation from the Bishop will show that he considered the award of the future state as proceeding according to the course of nature:—

"There is no absurdity in supposing it (future punishment) may follow in a way analogous to that in which many miseries follow such and such courses of action at present—poverty, sickness, infamy, untimely death by diseases, death from the hands of civil justice. There is no absurdity in supposing future punishment may follow wickedness of course, as we speak, or in the way of natural consequences, from God's *original constitution* of the world, from the *nature* he has given us, and from the condition in which he has placed us; or, in like manner, as a person rashly trifling upon a precipice, in the way of natural consequence, falls down, in the way of natural consequence breaks his limbs, suppose, in the way of natural consequence of this, without help perishes."

Such are the conclusions of the author of Analogy of Religion—a work which has stood the test of criticism. It would seem almost egotistical, if not superfluous, for me to add to the above, by way of intensifying it. I will, therefore, use his language further. He says:

"It must be admitted, that the future punishment of wickedness is not a matter of arbitrary appointment, but of reason, equity and justice."

"Results in eternity (says Rev. Albert Barnes) we suppose are but the transfer to another state the results which would take place here if the guilty were not removed. In hell we expect there will be the elements of universal misrule—and that all the foreign force that will be necessary to secure eternal misery will be the almighty power to preserve the terrible powers in unrestrained being. We are amazed that it should be thought that death will arrest the course of things. Guilty man carries the elements of his own perdition within him, and it matters little whether he be in society or in solitude—in this world or in the next—the inward fires will burn, and the sea, and the dry land, and the burning climes of hell, will send forth their curses to greet the wretched being."

Such is the testimony of one of the most distinguished divines of the present age; and he positively asserts, that "*revealed religion is in accordance with the course of nature.*" And I add, if it be, so must be the awards in the future state.

"Some good men (as Mr. Butler says) may perhaps be offended with hearing it spoken of as a supposable thing, that the future punishment of wickedness may be in the way of natural consequence; as if this were taking the execution of justice out of the hands of God, and giving it to nature. But they should remember, that when things come to pass according to the course of nature, this does not hinder them from being His doing, who is the God of nature; and that the Scriptures ascribe those punishments to divine justice which are known to be natural. For, as the *natural* consequences of vice, in this life, are doubtless to be considered as *judicial punishments inflicted by God*, so likewise, for aught we know, the *judicial punishment of the future state* may be in a like way, or a like sense, the *natural consequence of vice.*"

I have thus expressed my own views chiefly in the language of others, lest I might seem to be as egotistical as Bro. B.'s last article would seem to indicate I am aspiring to be. If I "evince some skill in tearing down the tabernacles of others," I am quite willing to concede to such men as Bishop Butler and Rev. Albert Barnes the honor of giving "something more substantial," on this subject.

Perhaps the above is sufficient to show that "revealed religion does not so modify the divine government as to require recompense in a future state additional to the course of nature."

I am well aware, that it is urged, that the sufferings of Christ were of such a nature as afford evidence that they were inflictive, penal. But if Revealed Religion is in accordance with the course of nature, does it not follow, that the sufferings of Christ were also? If, then, the sufferings of Christ were according to the course of nature, and if those sufferings were the proper penalty of the law of revealed religion, (as Bro. B. says they were,) will it not follow, that the punishment of the wicked in the future state will be according to the course of nature, as such punishment will be the proper penalty of the law of revealed religion? For, if Christ suffered the proper penalty of the law of revealed religion, then his sufferings, and those of the damned in hell, must be identical. Unless, therefore, Bro. B. can yet produce the evidence that revealed religion is not in accordance with the course of nature, I shall feel justified in holding that it is. For the burden of proof lies with him, inasmuch as he affirmed, that revealed religion did so modify the divine government as to require additional recompense to the course of nature in the future. This affirmation I think Bro. B. has not proved. If he has, I have overlooked the proof.

I am then of the opinion, that the subject matter of revealed religion is in accordance with a stated, fixed, and settled law of the moral universe. This the analogy of nature everywhere indicates. I trust, therefore, I need not go into an examination of the various texts of scripture, as all must admit, that isolated passages can be brought to favor both sides, so far as the letter of them is concerned. For, if Christianity be a republication of natural religion, as is admitted by many of the most learned and pious of true Christians, it must follow, that its sanctions and awards are in harmony with the sanctions and awards of natural religion. Bro. B. himself admits, that had man enjoyed natural religion only, the awards of a future state would be according to the course of nature. Such are my honest convictions at present. If Bro. B., or any one else, can convince me of error, I will cheerfully recant. I have no desire to impose my views on others, further than duty requires. I have no desire to "strip off the clothing" of my brethren, or "undermine their creeds." And I shall consider all such flings as unworthy of notice. I have a right—(so has every man)—to examine and decide; and I admit the right of my brethren to know how I stand, and whither I am leading the "lambs of the flock." Should others insinuate that Bro. B. might lead the lambs astray by his doctrines, perhaps he might feel the insinuation ungenerous. But I forbear. May we keep the unity of the spirit in the bond of peace.

S. S. G.

LETTERS FROM PALESTINE—NO. 14.

At present I am so much occupied with the duties of the mission, that I have only time to write the following extracts from my journal.

Jaffa, April 28, 1855, Sabbath. Meeting at my house. Exercises as usual; preaching and conference. Spoke from Ps. 137: 5, 6. Allusion having been made to a remark of a missionary in Palestine, to the effect that Sabbatarians were "*Judaizing teachers,*" Bro. Dickson proceeded to say, that the Sabbath was an institution wholly disconnected from Judaism. At that moment two gentlemen entered, one a traveler from New York, and the other a native preacher. The latter, after hearing some plain truth, remarked, that while the Sabbath was an important institution, it was *a* day; only *one* day in seven, but no day in particular. Still, he believed the first day of the week to be the Christian Sabbath. In making the closing prayer, Bro. D. thanked the Lord that He had not left this matter to the convenience nor whim of man, but that He had appointed *the* seventh-day for the Sabbath. I could but pray that truth might be received in meekness.

May 5th, Sabbath. A good meeting at Bro. Dickson's. Spoke from 1 John 3: 22—24. In the afternoon, some Armenians called, with one of whom I spent an hour in searching the scriptures and conversation on faith in Christ as the great essential to salvation.

8th. Received a visit in the afternoon from some English families resident in this place. Before separating, enjoyed a season of prayer.

10th. A German Jew from Jerusalem called with a letter from Bro. Kraus. The Jew and his family are in dependent circumstances. He wants work; is a baker by trade, but wishes to work at gardening. It pained me that I could not encourage him to find employment among our people. Gave him the small pittance of ten piastres, which is all that I can do for him, and at the same time not turn others empty away, which I have not a heart to do so long as I have anything myself.

11th. Last week made several calls in the city. To-day called upon Rabbi ———, and saw there two Jewish families lately arrived from Alexandria.

12th, Sabbath. Meeting at sister Minor's. Gave an exposition of the tenth chapter of Matthew. In the afternoon, according to my custom when other Sabbath duties will permit, held a family Bible-class, and at the close of the day, a family prayer-meeting.

13th. Attended Arabic service at Rev. Mr. Krusé's, Church missionary at Jaffa. Some months since I commenced attending his morning service, as often as my labors would permit. I find it a great advantage in accustoming my ear to the language.

18th. One year to-day since I came to Palestine. Though very busy all the time, how little has been accomplished for God and the salvation of souls! Truly, after all that I can do, I must confess that I am an unprofitable servant. All my labor will be in vain unless attended with the blessing of the Holy Spirit.

19th. Enjoyed a precious Sabbath. Meeting at Bro. Saunders'. Subject of discourse the twelfth of Matthew, after which was held an interesting conference.

20th. Hard at work in my studies. The morning of each day is devoted to them, and sometimes all day, though giving and receiving calls seems to occupy one-third of my time. I endeavor to give these visits a religious turn as much as possible. Last week had a conversation for half an hour on the Sabbath question, with some Christian Arabs. A converted Jew present told them that Christ had not changed the Sabbath. As usual, there was a good deal of twisting and turning to make out a theory and evade the plain teaching of the Word of God. Within a few months past have conversed with several Jews, who say that Jesus of Nazareth never changed nor abolished the Sabbath. So it seems they are, in reading the New Testament, convinced that the gospel does not abolish the fourth commandment.

22d Was quite unwell yesterday, but am better to-day, so that I am engaged in my usual labors. Expected letters from the States, but was disappointed. The almost total absence of letters from brethren and friends, is a great trial. True, hard times may prevent many from paying postage. Still, if the loved ones at home could realize how much their epistles would comfort us, I think they *would write.*

23d. Accepted an invitation to accompany three Armenians to visit some gardens a mile distant. Spent two-thirds of the forenoon very pleasantly, for the benefit of my health and the advantage of a talk in Arabic.

24th. Birthday of Queen Victoria. A national salute was fired from the fort. It is a new thing for the government to celebrate the national festivals of the "Infidels;" and this may be regarded as one of the evidences that Moslem prejudices are giving way. May they fall soon. Made several calls in the morning. In the evening, by invitation, self and family visited the English missionary. The time was occupied with religious conversation, mostly on missions.

26th. Another hallowed season of rest to bless the world; but how few wish to know it. Meeting and communion season at my house. Preached from Matt. 26: 42. "O, my Father, if this cup may not pass away from me, except I drink it, thy will be done."

27th. Four Jews called, with one of whom I conversed about the Saviour. Tried to show him the *character* of the Messiah who should come into the world, and then, that Jesus is this Messiah. At length he said, "We are waiting." Yes, said I, you are waiting, and we are working, and expect to occupy till He comes the second time, without sin unto salvation.

31st. Have been very busy this week, getting ready for a second visit to Jerusalem, the object of which is, *first,* to enjoy some advantages in the study of Hebrew, which my limited means will not secure to me at Jaffa; *secondly,* to spend a portion of my time *there* in missionary labor; and, *thirdly,* to study the topography of Jerusalem with my Bible in hand. According to present arrangements, I expect to remain there about three months. I have rented two rooms, not very pleasantly situated, in the Jews' quarter, with some furniture included, for one hundred and eighty piastres per month. We board ourselves. One room serves us for bed-room, sitting, dining, study and meeting-room; the other for kitchen and cook. Our baggage, amounting to five trunks and boxes and a bundle of bedding, were loaded upon a camel, and sent forward yesterday afternoon. I pay forty piastres and *bucksheesh* of one piastre for the camel, which is equal, not reckoning discount, to one dollar and sixty-four cents. The driver agreed to deliver the goods in Jerusalem to-morrow noon. This afternoon, at three o'clock, self and family set off, accompanied by Joseph, who has served us the past year. Half an hour upon the road, we began to be much oppressed by a hot wind or sirocco. Had it been much hotter, we must have fallen to the earth. Arrived at Ramlah before sunset; took lodgings at the house of the American consul.

June 1st. The heat continuing, we thought it best to make most of the night, and so we started at 11 P. M, taking with us, at the request of our host, a captain of the guard, as far as to Bab el Wad, or gate of the mountain I felt that our protection must come from a higher power. At half past three A. M., arrived where some travelers had halted, under a tree, for refreshment. A servant came to us, saying that his lord invited us to alight, and take a cup of coffee with him. We accepted the invitation. We soon found that it was the secretary to the Pasha of Jerusalem, who, with an escort of half a dozen, were returning from a visit to Jaffa. He had taken a letter of introduction to me, but time failing him, he had sent it to me, with his apology. I found him and his aid both Frenchmen. We had a very sociable time for about twenty minutes, and really romantic too, with the silver beams of the moon shining upon us, the mountains close at hand, and the undulating rising plain around, which seemed to make us forget for the moment the heat and fatigue of the way.

Our guard left us near Bab el Wad, evidently satisfied with a bucksheesh of ten piastres, which was rather unusual, as the Arabs generally, with the first offer, clamor for more. At seven A. M. we stopped for lunch under an olive tree, close by the village of Kirjath-jearim of Scripture, where the ark of God once remained for twenty years. 1 Sam. 7: 2. It is now called Abu-Shosh, after the name of its chief, who rules over a large tribe inhabiting these mountains. By virtue of a treaty made long since with the Pasha of Jerusalem. Abu-shash is security for the safety of travelers to and fro from Jerusalem to Bab el Wad, or the foot of the mountains. This accounts for the absence of our guard. It is only on the plain that travelers fear molestation, and that mostly in the night. The few houses of the village are built of stone, and from their size may contain a population of some three hundred souls. There is an old church, a large building, and apparently unoccupied, just by the road side, in front of the village, where the traveler ascends the mountain. For the rest of the way, the heat seemed intolerable. We became weak and drowsy. Miriam fell from her donkey among the rocks, but was taken up unhurt. Frequently I found myself making low salaams to my donkey, and then being brought up with a suddenness that roused me to the consciousness of a most ungraceful *nod,* but thankful indeed that I had escaped a fall and consequent bruises among rocks and thorns. The slow pace of the animals did not bring us to Jerusalem till five minutes after the gates were shut, at 12 M., for the hour of prayer on the Mohammedan Sabbath. It was greatly to our discomfort that we had to remain outside the city wall an hour and three-quarters and mostly in the burning sun and suffocating wind. We afterwards learned that the thermometer at Jaffa stood at this hour at 136 deg. F. The heat must have been full as great at Jerusalem. While waiting without, our camel arrived; a fortunate instance of promptness on the part of the Arab, which saved us all anxiety about our baggage. Glad indeed were we when, at 2 P. M., we arrived at our lodgings.

2d, Sabbath. The heat continued. We were so fatigued that we did not attempt holding a meeting.

5th. The hot weather which commenced on the 31st ult. continued till last evening, when there was a slight change, by a breeze from the west. Up to this time I have not been able to study or go out. It is now a little more comfortable. Brother Kraus, a Sabbatarian, commenced giving me lessons this morning.

9th, Sabbath. Prayer-meeting in the afternoon. Present Bro. K. and Bro. S. and family; the latter arrived during the week, on a visit to Jerusalem.

10th. Attended Arabic service in the morning, in the Episcopal school-room. Gave some Sabbath tracts for distribution in the family of a Jewish proselyte, who keeps first-day. Last week had a long talk with a Hebrew on Christianity. Ah! "what will a man give in exchange for his soul?" Fear that the word has fallen upon rock, but God knows, and may care for it.

12th. Three missionaries to the Jews called. Had an interesting interview with them.

13th. Made several calls. A Rabbi called and left a French magazine, the *l' Univers* for May, a Jewish paper, published in Paris, in which there is an article on a sect in Russia called Schobatniks, i. e. Sabbatarians. They were formerly quite numerous. In A. D. 1800 some of them became Jews, a part of whom on this account were burned, and the rest sent to exile. However, since 1814, the exiles have been recalled and the sect has enjoyed freedom of worship. The editor of the *l' Univers* thinks that they have descended from the early Christians.

14th. Gave and received several calls. A Christian gentleman, who called to-day, says that half a dozen families of Russian Sabbatarians came to Jerusalem some years since, some of whom are now members of the English church, and some are Jews. He gave it as his opinion, that this people *still* existed in Russia, were Christians, and not Jews in disguise, as some have represented them. Bro. K., a Jewish physician, and a Prussian Jew, lately at Jaffa, all testify that such a people exist in Russia. Bro. K. speaks of a company of Sabbatarians, about thirty in number, at or near Wittemberg, Germany, who withdrew from the Lutheran church some years since, having, through the sole means of searching the scriptures, adopted the Bible Sabbath. They were spoken of by the pastor of the church, as having *erred* still farther, by renouncing infant baptism, and believing in immersion upon a profession of faith in Christ. Distributed tracts, and conversed on the Sabbath question with one who had formerly observed it, but who now rests on the no-Sabbath doctrine. Whether or not success attend these humble labors for Christ's sake, there is but one course to be pursued, keep doing; sow beside all waters, and occupy till the Lord shall call his servant home.

W. M. JONES.

THE CASE OF PARDON DAVIS.

The Committee appointed by the Eastern Association to ascertain what can be done for the relief of Pardon Davis, and inform the Corresponding Secretary, have forwarded to me the following "Petition," for circulation and signature. In order that it may be immediately attended to, I have thought best that the "Petition" be published in the *Recorder;* and I would respectfully request each minister to give the same an immediate circulation through his society, and then forward the petition and the signatures attached to me, that I may return them all to the Committee. Direct to Mystic Bridge, New London Co., Conn. S. S. GRISWOLD, Cor. Sec.

Petition.

To his Excellency the Governor of Louisiana:—

The undersigned petitioners respectfully represent, that Mr. Pardon Davis, now confined in the Penitentiary of Louisiana, having been convicted of offenses against the laws of that State, is a member in good standing in the Seventh-day Baptist Church of Berlin, Wisconsin, and that, with the members of that church, he most conscientiously believes that the Seventh Day is the Sabbath, by the appointment of God, and that in it he ought not to do any work. Therefore, we do most earnestly petition, that you will grant him exemption from labor on the seventh day of each week, during the time of his imprisonment, as you will thereby not only confer a great favor on Mr. Davis and his friends, but will also do honor to that beneficent provision of our Constitution, which guarantees the free exercise of religion to all American citizens.

Sixteen years ago a few packages of Bibles and tracts were introduced into Piedmont by a few pious citizens of Genoa, and distributed among the young soldiers of the Waldensian vallies; and not one of these years has passed without bringing to Genoa Italians who had been converted by means of Bibles and tracts, sometimes without other instrumentality. The people are said to hunger and thirst for the truth, and to receive it with more simplicity than any other nation.

CHRISTIAN COURTESY IN DISCUSSION.

There is perhaps nothing more evident to reflecting minds, than that persons engaged in honorable disputations gain nothing substantially to their respective views or positions by dealing in personal abuse, or in efforts to silence each other by resorting to sarcastic and satirical retorts. On the other hand, the effort, by any discourteous or unkind means, to disparage either the wisdom or honesty of an opponent, in the estimation of others, whether hearers or readers, is generally, and we think justly, regarded as good evidence of the existence, on the part of the assailant, of one, at least, and perhaps *all* of the three things following, viz: the conviction that his cause is a bad one, and incapable of being sustained by fair and honorable dealing; or that he is in some degree wanting in what is usually termed *good manners;* or, what would be most lamentable, and the last that should be believed, in possession of an unsubdued heart.

In the minds of the masses of the low and vulgar, this mode of dealing in discussions may no doubt find some, perhaps many, admirers, and gain for its employer an apparent but certainly inglorious victory. But for those professing to be disciples of Jesus Christ to resort to such tactics in conducting discussions, either oral or written, is not only to perpetrate great abuse on the intelligence and refinement of their hearers or readers, but subjecting themselves to serious depreciation in the estimation of all lovers of right.

The position of a disputant assumes a most unfavorable aspect in the view of disinterested lookers-on, when it happens that the assailed is charged by him with, perhaps, ignorance, misconception, shallow-mindedness, inability, and even dishonesty, when, in all these respects, in the opinion of all excepting the parties themselves, the assailed is happily in the advantage of his assailant. It is not very agreeable, to say the least, to those whom duty compels to have a place in deliberative assemblies, to be compelled to see their time, hour by hour, worse than thrown away, and the important business committed to them embarrassed, by these personal encounters between those who should be better employed, and who should seek a fitter opportunity to gratify their ambition in this way, or be obliged to forego the gratification which they seem to derive therefrom. Nor is it less embarrassing to the friends and patrons of a religious journal, who are in the habit of reading all of its principal articles, and especially the discussions conducted in its columns, and who feel a lively interest in its popularity and usefulness, as well as its pecuniary thrift, to be compelled to read from time to time columns of abuse instead of argument, and personal crimination and recrimination instead of candid Christian disputations.

An unkind and uncourteous manner of dealing in discussion, is not only unfortunate for the writer, and unpalatable to his readers, but serves to keep from the arena of public controversy many whose labors would be always both welcome and instructive, but whose disinclination to being roughly handled before the eyes of the thousands who have no other means of knowing their merits or demerits, induces them to either remain silent, or appear *incognito,* rather than subject their real name to all the taunts and jeers which this class of disputants might heap upon it. A veteran in the ranks of Sabbath-keepers and gospel ministers, not long since, gave as one reason for employing a fictitious signature instead of his real name, in his communications for the press, that he had known some old men to be treated with rather more severity than he coveted.

In presenting these thoughts, it is no part of our design to condemn, or in the least disparage honorable discussion; far from it. On the other hand, we would by all means encourage untrammeled investigation relating to all those great and interesting subjects that justly claim the attention of the lovers and disseminators of truth. Our object is to kindly suggest to all who write for the religious press, and especially to those who write for the *Recorder,* that they will be likely to accomplish more for the cause of truth, the interest, we doubt not, first in importance with them, and better represent the *meekness* and *patience,* as well as the firmness, of the gospel, by bearing in mind, in all their preparations for the public eye and ear, the apostolic injunction to be "*courteous,* esteeming others better than themselves." A. B. B.

A NATION OF METHODISTS.—The mission to the Friendly Islands has been so successful, that the nation is a nation of Methodists; and the whole population, from the king (who, by the way, is a "local preacher,") down to his meanest subject, attend the Wesleyan ministry. These Islands sometimes go by the name of Tonga. They consist of upwards of one hundred and fifty, and lie in the Pacific Ocean, between latitude 13° and 25° south, and longitude 172° west and 177° east. They were discovered by the navigator Tasman in 1643, but received their collective name of Friendly Islands from Captain James Cook.

REASONS FOR NOT PAYING FOR A NEWSPAPER.—The Richmond *Christian Advocate* publishes the following extract from a letter:

"Please say to the editor of the Richmond *Christian Advocate,* that it would doubtless be well to erase the name of C—— C—— from his books, and give up as lost that $7,60. He says, in the first place, he never ordered the paper, and if he did, he never got it, and if he did, 'twas as an agent; and besides, he thinks he paid for it long ago, and if he didn't, he's got nothing to pay, and if he had, he could plead the act of limitation."

RELIGIOUS LIBERTY IN ENGLAND.

The New York *Journal of Commerce* says, a great grievance to the large and respectable portion of the English people who dissent from the established church, has been the levying or the church rates, by which they are compelled to contribute to the ministration of worship in which they do not partake, and to the maintenance of fabrics which they did not use. In some portions of the kingdom, the law has become a dead letter. It cannot be executed in the large towns, because the vestries and church-wardens refuse to take the preliminary action which the law requires to assess the tax. A bill introduced into the House of Commons, on the 16th ult, by Sir W. Clay, proposes to abolish the system altogether, and to substitute for it the system of voluntary contributions, allowing the parishes, however, at their discretion, to allot pews and seats, and to apply the rents to the purpose for which church rates are now levied. The second reading of the bill was strenuously opposed by the church party, on the ground that the measure, by taking away one of the props of the established church, would undermine and destroy it, and Lord Palmerston, though admitting that it was desirable to settle the question, refused to give the bill the support of the government, because he did not think the voluntary system would suffice for the maintenance of large churches in poor parishes, and he believed that it was impossible to carry the measure through the House of Lords. Nevertheless, it passed to a second reading in the Commons, by a majority of 28, in a house of more than four hundred members, and if it should finally fail, the countenance which the present measure has received, will stimulate its supporters to such exertions as cannot fail to secure an eventual triumph of their cause.

Warning against Emigration.—An Irish paper, said to be published in the Archbishop of Tuam's neighborhood, is uttering doleful warnings to the Irish against migrating to this country. Better far, it thinks, to die "in the old land of the saints," than to come under the dominion of the Know-Nothings in the United States. This is its language:

"While the Irish Catholic race was treated with kindness in America, we never uttered a word of remonstrance or warning; but now that all parties agree in complaining of the dreadful persecutions which await them from all the powers of Know-Nothingism in the hitherto boasted land of liberty, we feel it our imperative duty to raise our voice in protest and reclamation. Bad as home is, and cold as is the prospect that awaits our people under a system of laws that obstinately refuse security for tenant industry, it is better to remain and battle with the ills they know, than fly to others of a more revolting kind. A quiet death in the old land of the saints, with the aid of religious consolation in that awful hour, is better than contact with the awful demoralization and almost total absence of religious comforts which await the emigrant beyond the Atlantic."

Resignation of President Wayland.—The Providence *Journal* understands that Dr. Wayland has resigned the Presidency of Brown University, and that his resignation will take effect immediately after the ensuing Commencement. He will preside on that occasion, and then terminate his connection with the University. Dr. Wayland was appointed soon after the resignation of President Messer, in 1826, and entered upon his office, we believe, in January, 1827; the graduating class of the present year will therefore be the twenty ninth that has gone forth from the University during the period of his Presidency. His term of office, as head of the Institution, has been longer than that of either of his predecessors; that of President Manning having continued for twenty-six years, that of President Maxcy for ten years, and that of President Messer for twenty-four years.

Jerusalem Rising.—While other cities in the Turkish Empire are falling to ruin and decay, being depopulated and barbarized, Jerusalem is rapidly springing up into new life. European manners and European wants are bringing in civilization and enterprising industry. Good hotels are found to accommodate most travelers better than the Casa Nuova, so long the only shelter for the Frank pilgrim of whatever nation or religion. There are shops where all kinds of European goods find a ready sale; carpenters, watchmakers, glaziers, tinmen, dyers, laundresses, shoemakers, &c., exercise their various callings. There are three flourishing European tailors. The daily markets are supplied abundantly with good mutton; and poultry and eggs are cheap. Many hundred goats are kept for the sole purpose of supplying the city with milk; and of late cow's milk was to be had. Fruit and vegetables are abundant; and good bread is made by several bakers.

Nursery of Ministers.—At a Sunday-School Convention recently held in the town of Lynchburgh, Va., (says the *Examiner*,) the Rev. J. B. Corron, agent for Southwestern Virginia, of the Domestic Board of Missions, auxiliary to the Baptist General Association of Virginia, stated that he knew of *twenty-one ministers of the Gospel*, including himself, who had been connected with a Sunday-School in the town of Lewisburg, established on Union principles, many years ago, by Father Spotts, a Presbyterian Elder, in which Baptists, Methodists, and Presbyterians, were united as teachers. Among these he mentioned the Rev. Dr. Plumer, now Professor in the Presbyterian Theological Seminary at Pittsburg, and the Rev. Mr. Shuck, late missionary to China, who he said was brought in there a wild boy, and was there instructed and converted.

Catholicism in the United States.—The Boston *Transcript* says that Maryland, the first State where the Roman Catholic Church gained a footing, now contains eight hundred and seven Protestant Churches, and only sixty-five Catholic congregations. In Florida the Catholics early made settlements. Now there are one hundred and seventy Protestant and only five Catholic Churches. Louisiana was settled by the Catholics, who have now fifty-five churches in the State, while the Protestants have two hundred and forty-seven congregations. In Texas, the Catholics were the first sect in point of time; they now have thirteen churches, but the Protestants report three hundred and seven societies in the State. The number of Episcopal, Lutheran and Roman Catholic Churches are nearly the same throughout the country, but each of the three denominations have about one-eleventh of the number of the Methodists, scarcely one-eighth that of the Baptists, and not one-fourth that of the Presbyterians. The entire Protestant population of the country, compared with that of the Catholic, is about as twelve to one.

Free and Easy Religion.—Dr. Thompson, in one of his letters to the *Western Christian Advocate*, written in France, presents the following illustration of Romanism and French self-complacency and good nature:—

"Now," said a Frenchman, as we sat down together in his carriage, "I must confess to you that I am a Catholic. I cross myself, I say my prayers, I go to mass and to confession, I teach my children to do so too. I do all this because my father did, and it does me no harm—it does me good; when I am well it makes me better, when I am afflicted it makes me less afflicted. You are a Protestant; you say I am wrong—the bread is not flesh, and the wine is not blood, but God can do all things. Will he make such a transformation? What says his word? I do not know; the priest does; and he says the Bible teaches this doctrine. It is not my business to examine it, it is his; I pay him for it; it is enough for me to take care of my family, and support the Church and the State. God knows I have no time to spend in theological controversy. Now, my dear friend, do not argue with me; I cannot argue with you; I refer you to my priest."

RELIGIOUS INTELLIGENCE.

The Antioch (Ohio) College, of which Hon. Horace Mann is President, is, it appears, $95,000 in debt. Efforts have recently been made to relieve the institution of its load, and assist to pay the salaries of professors, tutors, &c. This institution charges but $24 a year for tuition fee, and students are boarded at $1 25 a week.

At the last communion season of the First church in Milford, Conn., (Rev. Mr. Brace's,) fifty-two persons were received to the church; forty-eight of them on profession of faith; part of the fruits of the precious revival with which that people have been recently blessed.

Rev. C. T. Mills, a returned missionary from Ceylon, said in a recent speech, that with all that has been done for the evangelization of India, there are only three missionaries to a million of people, and that the money given is not two-thirds of a cent to an immortal soul.

Besides the two General Assemblies, there will be held in New York next May the General Synod of the Associate Reformed Presbyterian church. The General Synod of the Reformed Dutch church will meet in Utica, N. Y., at the same time.

The Annual Meeting of the A.B.C.F.M. is to be held at Utica, N. Y., commencing on Tuesday, Sept. 11, 4 P. M. The hospitalities of the city will be cordially extended to clergymen, honorary members, and as far as possible to other friends of the Board.

Rev. Mr. Loguen, now a respectable colored clergyman in Syracuse, but formerly a slave, has received information from a friend in Tennessee that an effort is about to be made to reclaim him as a slave. The friend advises him to escape to Canada, but he says he will not budge an inch.

Letters from Africa, of the 18th of June, mention the death of the Rev. Mr. Smith, a missionary of the Protestant Episcopal Church at Cape Palmas. Mr. Smith left this City last Fall in company with the Rev. Mr. Pinney and others.

European News.

By the U. S. M Steamer Baltic, European news to July 28th was received in New York on the 8th inst.

On her outward passage, when off Holyhead, at 10 1-2 o'clock on the night of Saturday, 21st ult., during a thick fog, the Baltic ran down the Sarah Ann, schooner, 100 tons, taking slates from Bangor to Bristol. All on board, including a little girl, the master's daughter, were picked up by the Baltic, and the schooner was supposed to have sunk, but was afterwards found afloat and taken into port as a derelect.

There is a total absence of any news of importance from the seat of war. It was currently reported that Gen. Simpson had given in his resignation, and only retained command until the appointment of a successor. The French steadily push forward their approaches towards the Malakoff, which the Russians are fortifying. The Turkish, Sardinian, French, English and Russian forces in the field remain as at last advices. Preparations continue for a campaign on the Danube, and for a maritime expedition—destination secret. Operations in the Sea of Azoff and in the Baltic have been unimportant. The Russians in Asia are encamped near Kars, but have not yet invested the city. An insurrection of Arabs in Tripoli has overpowered the forces of the Bey, and threatens trouble to the Porte. The Bashi-Bazouks at Constantinople have had an outbreak of rapine and murder.

A Touch of Tyranny.—Judge Kane, of his own will and motion, committed Passmore Williamson to jail in Philadelphia, a few days since, for *contempt* of court, in not obeying its order to produce Col. Wheeler's slaves. Application was made to Chief Justice Lewis for a writ of *habeas corpus*, that the validity and legality of this commitment might be tested. The Chief Justice *refused the writ*, on the ground that one court cannot interfere with the action of another in cases of contempt. "Even granting," says Judge Lewis, "that the District Judge made an improper use of the writ, that he erred in deciding that the prisoner refused to answer it, that he also erred in the construction of the answer that was given, and that he otherwise *violated the rights* of the prisoner, *it is not in my power to reverse his decision.* * * * * The respect which we claim for our own adjudications, we cheerfully extend to those of other courts, within their respective jurisdictions." It seems, therefore, that court etiquette, sustained by law, forbids one judge from interfering with the action of another in cases of contempt.

Riot in Louisville, Ky.

Louisville, Kentucky, was the scene of terrible rioting on the 6th and 7th insts. Some twenty lives were lost, and a large number of persons were wounded. The difficulty originated in the hostile feeling which exists between foreigners and natives; but it is not certain whether the outrages had been premeditated, as it is charged, or resulted from the success of the Know-Nothings in the election which was going forward. The following is the most connected and consistent account we have seen of the origin of the matter:—

In the First ward, as two gentlemen were riding in a carriage, they were fired at from a house containing Germans or Irish. One gentleman was wounded, and the firing was repeated, when Edward Williams, watchman of the Second ward, Joseph Selvage and John Latta, Americans, went to the scene of the trouble, and they also were fired at. Latta had his leg shattered by a musket ball, and Selvage and Williams were also wounded. Exaggerated reports then spread to the lower parts of the city in regard to the affair, causing a large crowd to assemble, thirsting for revenge. They gathered around the house where the firing had commenced, took two Germans from it, and beat them so badly that their recovery is considered very doubtful. The house was then completely sacked.

The crowd then proceeded to the houses on the corner of Shelby and Madison streets, from whence Germans had been seen firing, riddled two groceries, a beer house, and two houses, all owned and occupied by Germans, and injured severely several of their inmates. They then went to Jefferson street, where a party of gentlemen coming into the city had been fired upon from a large brewery, sacked the houses around it, burned the brewery, and beat a number of Germans whom they captured, terribly, and also shot an Irishman, who died. In the street below, an American was slightly injured by a shot, when the Irishman who fired it was captured, beaten and shot.

Shots had been fired from all the houses which were attacked.

The crowd now talked of sacking the Catholic church, where it was rumored fire-arms had been secreted, but Mayor Barbee and others pleaded with them not to do so, and prevailed upon them to leave it alone.

The disturbance was now supposed to be over, as the crowd had marched to an engine house in the Fifth ward with their cannon, and were beginning to disperse; but after a while it was learned that while the troubles had been going on in the upper part of the city, several persons had been fired on in the lower part of Main street, and that at about five o'clock in the afternoon, two Americans had been shot at from an Irish house on the corner of Main and Chapel streets, and this without the slightest provocation being given on their part, as far as could be learned; and this started the disturbance afresh. The Irishman who shot Rhodes was then taken, and immediately hung, but was cut down before life became extinct.

Thirty or more shots were fired from the Irish house on the corner of Main and Chapel streets, and it is impossible to ascertain the number that were wounded.

The inmates of a row of Irish houses, owned by a man named Quinn, fired on a party who were passing by, when they turned upon their assailants, burned their houses, and killed several, all of whom were Irishmen. Some of the Irishmen in their houses were burned to death. A woman and Quinn are among those who were killed. Eight to ten houses were destroyed, and the number burned to death and killed is said to be from fifteen to twenty.

The Harvest in Europe.

That the harvest of 1855 will be at least an average one throughout Europe, is no longer questionable. The crops of France, Spain, Germany, Switzerland, Italy, are already in good part beyond the reach of disaster, and are good. Hay is secured; wheat, oats and other small grains, either have been harvested, or soon must be; yet little complaint is made of either quantity or quality. Of Indian corn—which is grown extensively in Southern Europe—little is said; but the prospect is not unfavorable, though the plant is backward. The grape alone is said to look badly, and its failure, though unfortunate for the growers, would but slightly affect the abundance or scarcity of food.

In Great Britain everything is late, but little is unpromising. Hay is rather short, owing to the cold and dry weather in April and May, and a good deal was yet uncut, or at least uncured, and suffering from daily rain, when the Baltic sailed. That day, however, was bright, so was the next; and the entire of last week may have been favorable; if so, the hay crop will have been secured.

Wheat is backward, but luxuriant. A good deal has been beaten down by the recent rains, some of which will stay down. So, in lesser measure, with oats and barley, which are very heavy. On the whole, should present prospects be justified by the result, the grain crop of Great Britain will be a fair average, but not equal to the extraordinary yield of last year.

Potatoes never looked more vigorous and thrifty, yet we hear that some of those tubers dug prematurely for present use decayed, if kept above ground a few days.

Were there no war raging, it is probable that Europe would take very little of our present harvest; but, in view of the immense armaments now on foot, and the virtual closing of the Baltic and Black Seas against exportation, it is likely that Great Britain will require at least as much during the coming as during the last year. France, too, may take a limited quantity, if the price falls considerable on this side, as it now seems likely to do.

[N. Y. Tribune.

The San Antonio *Ledger* gives an account of the organization of a military force in Texas to aid the Mexican revolutionists. The first part of the expedition arrived at Leona River on the 15th of July, and additional men were hourly arriving. Great numbers were expected to cross over on the 24th. Capt. Henry, commander of the Texan Volunteers, issued addresses to the people of Texas and Mexico—to the former he says it is their intention to aid in the establishment of a more Republican Government and finally bring it under the protection of the American Eagle.

Steamboat Casualties.—The Inspectors' Reports for the last six months show that the whole number of steamboats on the Western and South-Western rivers, viz: the Mississippi and Ohio and other tributaries, on the 1st of January, 1855, was about six hundred.

Of these, during the six months ending on the 1st of June, 1855, 83 encountered casualties more or less serious.

Twelve were destroyed by fire. The damage from this cause to merchandise was $630,000; to the boats, $198,000. Total, $838,000. In these casualties eighteen lives were lost.

Seven were damage by ice. The damage to merchandise $30,000, and to boats $16,000. Total, $46,000. No lives lost.

Fifty two were sunk or damaged by snags. Merchandise was injured to the amount of $558,000, and the boats to the amount of $343,000. Total, $902,000.

Five were destroyed by explosions, $13,000 of property were lost, and thirteen lives from this cause.

Seven were damaged by collisions; $9,300 were lost in this way.

Of the above, 30 were totally lost. The entire loss of property was $1 803,500, and the entire number of lives lost, 31.

Settling Disputes.—At the opening of the recent session of the Kansas Legislature, a Committee was appointed on Contested Elections. The second day after their appointment the committee reported, that they had received a large bundle of papers from the Governor in regard to the elections in several districts, but *they had not opened it.* "They had also concluded not to examine the persons elected at the May election, and holding seats by authority of the Governor's certificates, *as they had determined before they came here how to dispose of this matter* They would therefore recommend, that all persons elected at the first election of March 31, in Kansas, whether in the opinion of the Governor they were elected legally or illegally, should be *entitled to their seats*, and that all those elected at the second election should *retire*. This report was adopted; and the members holding Free-State principles were expelled, without trial or examination."

SUMMARY.

A dispatch dated Milwaukee, Wednesday, August 8, says Judge Larabee held a special term of his Court yesterday at West Bend, Washington County, for the trial of Debar, the murderer of the Meyer family. The jury brought in a verdict of murder in the first degree, when the prisoner was remanded to jail to await sentence. The sheriff started for the jail with the prisoner, surrounded by military. A rush however was made by a mob, and the military gave way. Debar was struck to the ground by a stone, when the mob fell upon him and mangled him in a dreadful manner. They then tied a rope to his heels and dragged him through the streets a distance of half a mile and hung him by his heels to a tree.

A dispatch dated Saratoga, Monday, Aug. 6, says the room of Robert Halsey, Esq., of Ithaca, Congress Hall, in this place, was entered yesterday morning, and nine Williamsport and Elmira Railroad Bonds, one thousand dollars each, numbered between fifty and seventy, and five thousand dollars worth of diamond jewelry, besides five thousand dollars in cash and other property, taken. Three burglars have been arrested, all found with burglars' tools for opening doors, but none of the property has been recovered.

An awful catastrophe occurred at Rouse's Point on Saturday evening, the 28th ult., between 8 and 9 o'clock, involving the death of three persons. It seems that a Mrs. Mary Kannally had procured a barrel of whiskey, which by some means caught fire, and the flames spread so suddenly that two of the children of Mrs. Kannally, and a man by the name of Patrick McGrath, were burned to death. Mrs. Kannslly herself was also severely burnt, and was not, at last accounts, expected to live.

A dispatch dated Cincinnati, Tuesday, Aug. 7, says the cornice of the new buildings in process of erection for the Ohio Life and Trust Company, fell at 2 o'clock this afternoon, crushing to death six persons and injuring others, two so seriously that their recovery is despaired of. Robert Cameron, master builder, W. B. Curtis, superintendent of the building, who were sitting beneath at the time, and John S. Chambers and B. Waldron passing by, all well known, are among the killed.

A dispatch dated Philadelphia, Wednesday, Aug. 8, 1855, says: There was a meeting of conference held here to day to consider the propriety of some public expression of disapprobation of the outrage committed by Judge Kane in the person of Passmore Williamson. There were present about one hundred of the most substantial of our citizens, including merchants, professional men and others; all agreed that a gross outrage upon law and justice had been committed, and that some appropriate manifestation of public displeasure was called for.

A dispatch dated St. Louis, Wednesday, Aug. 8, 1855, says: The Kansas correspondent of the *Democrat* says there is great excitement there in regard to the new Governor. The Legislature was dissatisfied and doubted Mr. Dawson's soundness on the Slavery question. Anticipating his non-acceptance, a petition was being signed by members of both Houses, asking the President to appoint Mr. Woodson, the present Acting-Secretary, if Mr. Dawson refuses to accept.

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It is estimated that there are from 1500 to 1800 sewing machines running at the present time in Boston. They are mostly worked by girls, some of whom earn as high as $14 per week. It is said that the average wages of sewing machine girls is about six dollars, being a fraction more than shoemakers average.

The Nicaragua Company's steamer Sierra Nevada, from San Juan, arrived at San Francisco on the 15th ult., and reported thirty-seven deaths by cholera on the passage up.

The London Temperance League announces that the visit of Mr. Gough to England will terminate on Saturday, August 4, on which day he will sail from Liverpool for America.

At Fort Leavenworth and Fort Riley the cholera is raging. At the former forty-six persons have died. Major Ogden and Major Woods, his wife and four children, have died of the same disease, at Fort Riley.

New York Markets—August 13, 1855.

Ashes—Pots $6 12 a 6 25; Pearls 6 25 a 6 31.

Flour and Meal—Flour, 8 00 a 8 31 for State, 8 50 a 9 12 for mixed Western, 11 00 a 12 50 for extra Genesee. Rye Flour 6 50 a 8 50. Corn Meal, 4 50 a 4 62 for Jersey.

Grain—Wheat, 1 75 a 1 90 for Southern Red, 1 90 a 2 00 for Western mixed. 2 15 a 2 20 for white Ohio, 2 36 a 2 45 for white Genesee. Rye 1 20 a 1 25. Barley 1 00 a 1 10. Corn 86c. for Western mixed, 93 a 94c. for round yellow. Oats 50 a 56c. for Western, 47 a 50c. for Jersey.

Provisions—Pork, 16 75 for new prime, 19 62 for new mess. Beef, 9 75 a 10 25 for country prime, 11 00 a 13 00 for mess. Lard 10½ a 11¼c. Butter, 14 a 18c. for Ohio, 16 a 21c. for State. Cheese 6 a 9½c.

Hay—87c. a 1 25.

Lumber—12 00 a 13 00.

Potatoes—48 a 56c. for Long Island and Jersey.

Seeds—Clover 11c. for Ohio. Timothy, 3 75 for mowed, 4 00 for reaped. Rough Flaxseed 1 90 for 56 lbs.

Tallow—11½c. for Butcher's Association.

Wool—26 a 28c. for native and quarter, 37 a 39c. for full-blood Merino, 42 and 44c. for American Saxony Fleece.

DIED.

In Mystic, 1st inst, Annie D., daughter of Benjamin F. and Mary S. Collins, aged 5 years.

LETTERS.

B G Stillman, John Whitford, S S Griswold, Alexander Campbell, Sanford P Stillman, W M Truman, J H Titsworth, N V Hull, W B Maxson, G B Clarke.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

D Stillman, Jr, Westerly, R I	$2 00	to vol. 11	No. 52
John Hiscox "	2 00	12	52
Sophia Maxson "	2 00	12	52
O S Randolph, New Market, N J	1 00	12	26
Jer Dunn "	2 00	12	52
John Smalley "	2 00	12	52
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E G Fisk, Alfred	50	12	13
Joel Maxson, Little Genesee	2 00	12	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Sophia Maxson, Westerly, R I	1 00
Alex Campbell, Adams Center	1 00

FOR THE CAROL:

N V Hull, Alfred Center	50

WILLIAM M. ROGERS, Treasurer.

Board Meetings.

The Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will meet at Plainfield, N. J., on First-day, Sept. 2d, commencing with the Board of the Missionary Society at 9 o'clock A. M.

The General Conference.

The Seventh-day Baptist General Conference will hold its triennial session with the first church in Brookfield, Madison Co., N. Y., commencing on the fourth day of the week before the 2d Sabbath in September next. (5th of the month,) at 10 o'clock, A. M. Introductory discourse by Lucius Crandall; T. E. Babcock, alternate. H. H. Baker, Secretary.

Our Anniversaries.

The Seventh-day Baptist Missionary Society will hold its 13th Annual Meeting with the 1st. Seventh-day Baptist Church in Brookfield, Madison Co., N. Y., on Fifth-day, Sept. 6, 1855, commencing at 10 o'clock A. M. Opening discourse by Thomas E. Babcock.

The American Sabbath Tract Society will hold its 13th Annual Meeting at the same place in the forenoon of Sixth-day, Sept 7th, commencing at 9 o'clock.

The Seventh-day Baptist Publishing Society will hold its 6th Annual Meeting at the same place in the afternoon of Sixth-day, Sept. 7th, commencing at 1 o'clock.
Geo. B. Utter, Secretary.

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(Other teachers will be engaged as occasion may require.)

Calendar for 1855–6.

First term opens Wednesday, August 29th; closes Wednesday, December 5th.

Second term opens Wednesday, December 12th; closes Wednesday, March 19th, 1856.

Third term opens Wednesday, March 26th; closes Wednesday, July 2d, 1856.

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It embodies a vast amount of information relative to the origin, history, and missionary operations of the different religious denominations in this country, presented in a remarkably interesting and attractive manner.—*Rev. John Dowling, D. D., Author of "The History of Romanism," "Judson Offering," etc.*

This is a large and beautiful volume, and will find a cordial welcome in every family.—*Philadelphia Christian Chronicle.*

So far as concerns independence of vision, there can be no question, as Dr. Belcher surveys each sect with the same dispassionate impartiality.—*Epis. Recorder.*

This massive volume embraces a vast fund of information.—*Presbyterian.*

The work is sold by agents, and will furnish a large amount of interesting and valuable information to the families into which it may be received.—*New York Recorder and Register.*

In the account given of the denominations, he is fair, and generally allows them to speak for themselves, as to their history and institutions.—*New York Christian Advocate and Journal.*

It contains a mass of interesting facts and statistics.—*Norton's Literary Gazette.*

Judging from the work, it would be difficult to say what are the religious views of the Editor, so fairly, so dispassionately, so charitably, has he treated each and every sect.—*Philadelphia City Item.*

We presume it will be a standard work in thousands of libraries.—*Littell's Living Age.*

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NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way.) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somervill (way) at 6 A. M.

New York and Elizabethport.

Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.
Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.
Buffalo Express at 6 A. M. for Buffalo.
Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.
Accommodation at 12¼ P. M. for Port Jervis and intermediate stations.
Rockland Passenger at 3 P. M. (from foot o Chambers-st.) via Piermont, for Suffern and intermediate stations.
Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.
Night Express at 5½ P. M. for Dunkirk and Buffalo.
Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.
On Sundays only one express train, at 5½ P. M.

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D. C. McCALLUM, General Sup't.

☞ The following figures from the time-table will be useful to our readers in Allegany County.

Through Passenger Trains moving Westward.

STATIONS.	Express. A. M.	Mail. A. M.	Express. P. M.	Emg't. P. M.
Leave New York	6 00	8 15	5 30	8 00
	P. M.	P. M.	A. M.	P. M.
" Hornellsville	6 20	12 30	6 52	9 30
" Almond		12 45		
" Alfred		12 56		
" Andover		1 17		
" Genesee	7 17	1 42	7 50	11 22
" Scio	7 30	1 55	8 02	
" Belvidere	7 27	2 22	8 20	12 10
" Friendship		2 35		12 26
" Cuba		3 00	8 56	1 05
" Olean	8 48	3 40	9 22	2 00

Through Passenger Trains moving Eastward.

STATIONS.	Express. A. M.	Mail. A. M.	Express. P. M.	Express P. M
Leave Dunkirk	5 30	10 00	3 30	9 00
		P. M.		
" Olean	8 25	1 15	6 15	11 22
" Cuba		1 47	6 41	
" Friendship		2 10		
" Belvidere	9 23	2 22	7 11	12 10
" Scio	9 45	2 47	7 30	
" Genesee	9 55	3 00	7 38	12 36
" Andover		3 23		
" Alfred		3 45		
" Almond		3 57		
" Hornellsville	11 00	4 18	8 40	3 12

Miscellaneous.

From "The Crayon."

Wanderings in the Southwest—No. 3.

(Concluded.)

On the 21st of May, I left San Antonio for the settlements north of this place. The country drained by the rivers Llano and San Seba had been represented to me as one of great interest, presenting a variety of formation from primary to tertiary, and abounding in valleys of great fertility and beauty. I left town in the evening, and camped near San Pedro Springs, where there was good grass. I made my bed in the usual manner, by spreading a blanket on the ground, and using my saddle for a pillow. I woke in the night, and rose to tie the horse in better grass. The moon had gone down, and clouds shut out the stars. For more than an hour I searched for my bed; I thought I had not left it a rod, but I could not find it, and was forced to pull off my coat for a pillow, and renew my sleep on the grass. From the Springs northward the country becomes hilly, and the muskeet grass and trees, which are almost invariably found together, give place to the coarser grass of the coast country. At this season of the year this grass is of a bright green, and gives a charm to the landscape. Later in the season, it becomes brown and is burned over. The muskeet, on the contrary, is greenest in the winter, and is much relished by animals, even in its dry state. I thought I should have no difficulty in finding a settlement at which to breakfast before I had traveled far, but after leaving the Springs, one mile from town, I saw no dwelling place of man until eleven o'clock. I was on the road to Fredericksburgh, and had ridden over a country which, could one be placed at once in it without having seen any intermediate places, would call out the most extravagant admiration. There was every variety of surface that was possible, without the turf being broken. In the deepest valley I did see the turf broken, and white chalk showing where the torrent had been most violent. But now there was no water for twelve miles, and then only at a well. I rode up to a cabin where a young man was skinning a deer, and proceeded without ceremony or invitation to unsaddle. A piece of that venison I meant to have. He referred me to the old man in the house, who, when I told him I had not yet breakfasted, asked me whether I would have breakfast or dinner! I told him I did not care by what name he called it, if there was only some venison in it. He was a middle-aged man, from Arkansas, and employed his time while talking with me, in striking at the chickens, dogs, and black children, who came unbidden into his presence. Just as dinner was announced, Mr. Tyson, a German settler on the Upper Guadaloupe, rode up and joined us. There were about us five flaxen-haired children, and one sleeping in the cradle, five dogs, and three woolly heads, besides one of doubtful complexion. The charge of twenty-five cents for our meal we considered very moderate. Just as we left, we were reinforced by Judge Behr, of Sisterdale, and felt ourselves strong, though we were all unarmed. I have noticed that the German settlers generally go unarmed about the frontiers, while Americans uniformly carry revolvers, many even carry them wherever they go, just as a gentleman carries his watch, and they seem to think it as indispensable. I saw recently the impropriety of carrying pistols to evening parties, urged by a Texas paper. Soon after leaving this house, we entered the dry valley of the Leon. Along the bed of the Leon is much limestone, and cliffs sometimes rise perpendicularly. The valley is narrow, bounded by hills rising several hundred feet, and many of them attaining to the dignity of mountains. They are mostly bare, or presenting here and there patches of small bushes, with horizontal ledges of limestone cropping out where some strata have been less easily broken down than the others, so as to give the appearance of terraces. Six miles brought us to the Leon Spring, the first good water we had found in eighteen miles, and this is but a small spring, whose supply is drank up by the thirsty earth in a short time. A German has opened a house of entertainment at this place, and supplies his table by his gun. Occasionally the valley spreads out into charming fields, with groves of post oak. This hilly region abounds everywhere with the white bundles of the flowers of the *Yucca fillamentosa*.

Leaving the valley of the Leon, we crossed several small streams of good water, and rode over hills covered with live and post oak, to the Civolo, a large and beautiful stream, which, a short distance below the crossing, tumbles down a chasm in the rocks, and does not appear again in forty miles. Of this curious phenomenon I shall have more to say when I speak of the general features of this region. There is a German settlement at this place; and, as it was dark on our arrival, we passed the night here, stabling the horses for fear of Indians. The following morning I left the Fredericksburg road, to accompany my friends to their settlement on the Guadaloupe. The country, for the most part, was rough, and the soil thin, although there were some pretty valleys with brooks of clear water. We made our way through thickets of shrubbery, and grape vines of a species that I had seen in the low country, but here in the mountains they are numerous, though vines and grapes are small.

Mr. Tyson, with a generosity as gratifying as unexpected, insisted upon my spending some weeks at his house, in which he appropriated the best room to my use. His farm is located on a bend of the river, so that he requires but one fence. He has a large cornfield under cultivation, and he has an abundance of timber of oak and cypress. The Guadaloupe here runs in a deep narrow channel cut in the limestone, and the cypress trees grow in the bed of the channel, just at the water's edge, their tops reaching above the bank. Some of these attain the size of five feet in diameter, and they form a row on each side of the water, that gives a very unique appearance to the river. There are no parasitic plants growing on the trees here. The water flows over a pebbly bed, and is so transparent, that you might find a needle on the bottom. We went down to the river to bathe, soon after our arrival, and a greater luxury could not be furnished in the mountains. We drank while we swam, for we knew that the water came to us pure. How many thousands of beings, human and other, does it supply, as it flows on for three hundred miles below, with the only drink they know during many months. It is curious to see the effect light has on the colors of fish. The same species of fish found below are here much more finely colored—and even the Cat-fish, of which I caught two, were covered with small, black spots.

With the exception of one settlement twelve miles higher up, Mr. Tyson's is the last last on the Gaudaloupe; though, for thirty miles, the character of the country continues much the same. The elevation cannot exceed seven or eight hundred feet above the sea, but the air is decidedly cooler than fifty miles below. The best lands are held at $2 per acre. The land on the hills is valuable as a sheep range, and the bottoms and the flat lands are equal to any in the State. I was at a loss to account for the cordiality with which I had been treated by the Germans with whom I had become acquainted, until I found it to be a general thing among all the better class of them, and there are many such here and all through western Texas. I could not speak their language; I had not even seen the land of the Rhine, but, if I had been familiar with both, they could not have treated me with more cordiality; and yet they are regarded by the greater part of our countrymen, with a conceit only surpassed by their ignorance and ill manners, as though they were little better than negroes. What a bitter disappointment it is to the cultivated German, who lands upon our shores, expecting to find here the fruit of four score years of freedom maturing into justice, truth and generosity, and to find just the opposite! I have been in company with a room full of Germans, and there was not one of them who could not expound our Constitution and history better than I could. Yet to the mass of Americans whom I meet, they are d——d Dutch. Even their industry is made an object of jealousy. Two Americans were riding along the fence which encloses garden upon garden, and corn-field after corn-field, for nearly seven miles west of New Braunsfels, when one said to the other, "Bill, look what a fence these fellows have made—these G—d d——d Dutchmen." But, I am digressing. On the third day we took our horses to ride down to see Mr. Behr, who has a place three miles below, on the same river. He had gone to Sisterdale, a charming little valley where several distinguished German families have found an asylum. Two brooks, called the Sisters, unite their waters, and empty into the Guadaloupe on the north. First we passed the house of Mr. Dequer, once Secretary of the Interior of the German Republic. We saw his lady, who seemed to regret that she could not talk English, as much as I that I could not talk German. His house is large, and built in a substantial manner. The males of the society, it seemed, were assembled at Mr. Dresler's, three miles up the dale. It would be tedious to attempt to convey an idea of every pretty landscape that one meets with in a country where there is so much that is so beautiful. Yet there were two views that I had that day seen that will remain well defined when all other impressions shall become confused and indistinct. Those were the crossing of the Gaudaloupe, looking up stream, where there is a long reach of still water, with the two banks of the river walled in by those great cypress trees stretching their branches across, as if they would unite; the other was a landscape, with a wall of dark blue limestone rising fifteen or twenty feet on the right, capped with shrubbery and with the softer strata washed out, leaving the rock very much in relief, with trees growing up at intervals to relieve, but not to conceal, the rock; from this, a flat stretching to the the left, a noisy brook, and a lawn terminating in a thicket, and in front a bold, rocky promontory, with the house of Professor Kapp half concealed in the trees; and it was all just as it came from the hand of Nature. There was to be a musical festival at New Braunsfels, fifty miles distant, and preparations were making to attend it. It was decided that I should accompany the party—my horse was to be left to recover more perfectly from his injury, and I should ride one of theirs. Mr. Tyson and myself were to pass the night at Dresler's. This people lost their entire crops last year from drouth; and, having their means invested in lands, they have experienced a hard year, and enjoy but few of the luxuries of the table; they have but little time for hunting, and their horses are frequently stolen by the Indians; but they bear all their privations with a cheerfulness that is truly exemplary, and social life is kept up in a manner such as is seen in few better favored American communities. After our repast of corn-bread and milk, the evening was spent in the narration of incidents of life on the frontiers. It was but natural that they whose ears had been deafened by the roar of revolutionary cannon, could fearlessly brave the dangers of the wilderness. I was told that, but a short time before, a panther had been very troublesome to the farm of Mr. Dequer, and had, in spite of all their efforts, destroyed much of their stock; one night, in the absence of Mr. D, his dogs treed him, and two boys of about fourteen and sixteen, sons of Mr. D, accompanied by their mother, who held a light, shot him dead. It measured nine feet in length.

It was midnight when we retired to the second floor to sleep. I looked out of a little port-hole in the wall, just large enough to receive my head. The moon was shining full from a cloudless sky. My horse, which was staked out, contrary to our usual practice, was just discernable, and I heard him neigh from loneliness; felt some misgivings, and felt half resolved to take a blanket and go stay by him. I listened to what further might be in the wind, but heard nothing else, save the chuck-wills-widow from a neighboring tree, and laid down and slept till late. I looked out in the morning to see how fared "Pelicano," but he was not there. I hurried down to learn what it meant, and found that all the horses on the place were gone. This was a catastrophe to me so great that I could not contemplate it. I tried to find the trail by which they had left, but on the dry ground, to my unpracticed eye, there was no trail. I went down to Mr. Dequer's, three miles distant. His dogs engaged the Indians in his yard, and he hastened out in his night dress, gun in hand—but they were too quick for him, though they did not succeed in getting any of his horses. The trail was found the next morning, and recognized as that of a Waco who had visited them before. And there remained no doubt that my pet horse was in the hands of the savages, and I should never look upon his white face, and he should never neigh for me again. One can hardly realize, who has not journeyed, as I had done, for weeks in a strange, wild land, with no other companion than his horse, with whom he had traveled by day and slept at night, how strong the attachment will become. He was as gentle and playful as a dog, and would follow me wherever he had an opportunity; when in lonely wild places he seemed to share my fears, and his instincts have often determined me. I had now brought him into the hands of those who would never respect his virtues or have compassion on him, but ride him without mercy on their marauding expeditions until he can go no longer, or until he is eaten. I felt it more keenly even than my own forsaken condition; and I was here with my journey half completed, without the ability to provide another horse, nor had we the means of pursuit, and perhaps it was as well that we had not, for there was, no doubt, a large party of them. The same day, about ten miles further down, a white man was killed and his horses taken—a negro accompanying him escaped. A consultation of war was held, when it was concluded that as we had neither the horses, nor one sufficiently skilled in trailing, we would go to the *song-verein*. A wagon, with the balance of the animals left in the settlement, was soon in readiness, and my character as a gay cavalier was resigned for a seat in the bottom of the wagon. We were a company of eight, including Mrs. Dequer; and, while they were singing the songs of their Fatherland, full of glee at the anticipated anniversary, I was sad at the vicissitudes of fortune, and full of speculations as to my future course. Truly yours,

J. D. B. S.

Charcoal Dust.

A correspondent of the *New England Farmer*, who subscribes "A. B.", from Lowell, Mass., gives the result of his experience in the use of charcoal dust, mixed with loam and home manures on dry lands, as a defence against the effects of drought. The second experiment described below is particularly worthy of attention.

In the winter of 1852, the writer says, I carted off the top of a high knoll or ridge, that extended through a piece of land I had recently purchased. My object was to bring the land into a better shape and to put this heretofore barren spot into a state of cultivation. The cutting was from two to six feet deep, leaving a level plain of about half an acre, which was still elevated above the adjacent lands. The bed of this plat was coarse sand and full of "cobbles." Having on hand a lot of meadow muck, that had been decomposed with shell lime and salt brine, I took of this 40 cart loads, 10 loads sandy loam, 2 1-2 cords of charcoal dust, and threw into a heap. Into this I put 15 barrels of liquid from gas works, working over the mass and mixing thoroughly. After standing four weeks, I distributed the heap evenly as possible over my piece. Then plowed and cross plowed, to the depth of ten inches, and harrowed until the whole was well mixed with the sand bed, and sowed to oats, with timothy and clover, first week in June. The oats came up finely, grew stout, but were injured by rust. The grass was a poor catch and I again sowed and raked in seed in the fall. The following season, where the seed took from the first sowing, I cut a heavy crop of grass.

Last spring the grass started early, and was marked by its dark green and fresh appearance all through the dry season. I took off two crops of grass, both averaging four tons to the acre. During all the dry weather this spot did not seem to suffer in the least by drought, notwithstanding its high altitude, and while on low grounds in the vicinity vegetation was completely dried up. This good result I attributed mainly to the coal dust, for wherever I turned up the earth, on this piece, and found the greatest mass of coal, there I found the most moisture, and the grass roots seemed to possess a particular fondness to twine among it.

My faith in the utility of coal dust, for dry lands, has been strengthened also, by using it in setting trees. I have an elevated and sandy place, where I am desirous to grow a "belt" of evergreens, and for two successive years, after my utmost skill in setting, the trees would die out wholly or in part, seemingly from the effects of the hot, dry seasons. Last spring I again set out 50 Norway spruce, fir balsam, white pine, &c., dug large holes, and in part mixed in with the loam two bushels charcoal, bringing a portion of the coal near the roots of the trees. I used equal care in setting, but in the fall almost every tree, where no coal was put, was dead or nearly so, dried up. While every tree to which I applied the dust was alive and vigorous. I have also used charcoal in setting fruit trees, hedges, &c., in dry places, and am satisfied with the result. I am sorry that a more free use of charcoal dust recently, in this vicinity, has advanced the price of the article. Our colliers now charge $5 per cord, but I think it will pay even at that price.

Haying.

Two days are enough to make hay dry enough for the mow. If the weather is not perfectly good, and the hay on the second day is not quite as dry as you would like, a little salt on it will aid much to keep it sweet. One peck on a ton may be occasionally used, though half a peck on each and every ton in the barn will be as much as will be relished by the cattle.

By using as much salt in this way as cattle need through the winter, much labor is saved in securing the harvest; for we often gain a whole day and save the labor of spreading out again on the third day after cutting, as well as the risk of the weather.

Another mode of saving hay when there is some doubt whether it is dry enough to be packed close is to throw the hay off the cart and let it lie without pressing it down. This may be often done where there is sufficient barn room, and after the hay has lain a very few days it may be overhauled and saved from moulding. It may be salted when it is first thrown from the cart.

We say two days are enough to dry hay—but when it is so thick as to cover the ground—say two tons to the acre, it must be frequently stirred and exposed to the air. The more stirring and exposure the better. It is good policy to spend much time in spreading where the grass is thick. By frequent stirring in a good day, the hay is rendered much lighter, and a hand rake or a horse rake moves much more easily than hay that is not half dried, and has not been thrown up to the air. Thus we may save labor as well as the risk of three days exposure instead of two.

We think it safest and best to throw hay into heaps on the first day, instead of letting it lie in winrow. The sweating while it is cocked up is useful, and if the weather is bad there will be but a trifling loss even if the hay stands out for three days. Some labor is saved by leaving it in winrow, but the hay is not quite as good, and there is always some risk in the morrow's weather. [Ploughman.

The Ways of a Bombshell.

From a letter in the London Times we select the following:

A column of white smoke rushing up into the air expands into concentric rings; then follows the heavy, dull report like the beat of some giant drum; and then comes the shrill scream of the shell as it describes its fatal curve, and descends with prodigious velocity, increasing rapidly every moment till it explodes with the peculiar noise of a 'blast' just as it reaches the ground. At least, it ought to do so; but to-day I watched the shells one after another, and only two or three burst properly, though the range and flight were beautifully accurate. The Russian fusees are bad, but their artillerymen are not to be excelled when their practice is undisturbed. It was interesting—just as the man of pleasure in Lucretius liked to see the sea rage when he was not on board ship—to look at the shell dropping, and to see our active little allies scampering away to their cover, and adjusting themselves to the closest possible connection with mother earth, till the hurling masses had gone by them. Any man, with moderate confidence and experience, may despise round shot at long ranges if he only sees the guns from which they come discharged Well, we won't say despise exactly, but at all events 'evade.' But a shell is a diabolical invention, which no one can regard as it approaches, without a certain degree of misgiving that a triangular piece of jagged iron may be whizzing through his internal economy at the shortest possible notice afterward.

If it is sent from a gun it fizzes and roars through the air, and sends its fragments before it, the cone of dispersion, which is the neat phrase used by the learned militant to imply the direction of the bits of shell—or its contents, when it is filled with bullets, etc.—being in the direction the shell has taken from the gun, and the fragments being propelled with a portion of the velocity of the shell at the moment of explosion. If it be discharged from a mortar it whistles gently and delicately, giving a squeak and a roar now and then, as it rises to its greatest elevation, and then, rushing downward with a shriller whistle towards the point, its fragments are projected all around radially, and are propelled merely by the force of the bursting charge. A man behind a bomb or at the side of it, is just as likely to be hit as a man before it when it bursts in that way; whereas the pieces from a shell from a gun in nearly every instance fly forward, so that a person behind it, or outside of the limits of the cone of dispersion is safe. Unless the shell or bomb bursts in front of a body of men in the air, a very considerable degree of safety may be attained by the men throwing themselves flat on the ground, inasmuch as the pieces of a shell which bursts on the earth fly upward from the point where they encounter the maximum resistance. Of course, if a bomb bursts over a man on the ground, or if a shell explodes in the air in front of a man, there is no great safety gained by his throwing himself down beyond the consequent reduction of the amount of vertical exposure.

This little digression is all *apropos* of the conduct of our allies which I have just mentioned, and is made in order to explain the *rationale* of their proceedings. It is rather an unpleasant reflection whenever one is discussing the range of a missile, and is perhaps exclaiming, 'There is a splendid shot,' that it may have carried misery and sorrow into some happy household. The smoke clears away, the men get up, they gather around one that moves not, or who is racked with mortal agony; they bear him away, a mere black speck, and a few shovelfuls of mud mark for a little time the resting-place of the poor soldier, whose wife, or mother, or children, or sisters, are left destitute of all solace, save memory and the sympathy of their country. One such little speck I watched to-day, and saw quietly deposited on the ground inside a trench. Who will let the inmates of that desolate cottage in Picardy, or Gascony, or Anjou know of their berevement? However, there goes another shell, and it does nothing but knock up a cloud of dirt and dust.

Influence of Inventions.

Discovery has been the great means of improvement. The mariner's compass led to many blessings, including the addition of this continent to the known world. Steam yielded its countless benefits. It has brought our States in close association and sympathy. Printing, "the greatest of the arts," gave society voice and tongue. It spread knowledge far and wide. The people are heard in the best of histories—the hourly record of all that is done, felt or thought, throughout the globe. The newspaper is the history of the poorest. But invention has cheapened and multiplied books, so that the labors of the greatest minds are accessable to the millions. Thus the Scriptures reach all mankind.

The genius of mechanics has supplied the greatest wants of both rich and poor. The ancients were not acquainted with the sweet associations of the fireside, for their houses had no chimneys. The companionship of the clock cheers and guides the humblest, not as in the year 807, when the King of Persia presented one moved by water to Charlemagne, or Pope Paul sent one to King Pepin, of France, in 756. The invention of clocks belongs to the Saracens, but they are now what was said of the instrument made by Richard de Wallingford, in the fourteenth century—miracles, "not only of genius, but of excelling knowledge." All Europe responds to the tick of Yankee manufacture. The daily laborer has a more comfortable home than sovereigns could boast of old. Beckett's splendid style of living, A. D. 1160, was described in this, that his sumptuous apartments were every day in the winter strewn with clean straw and hay.

WATER POWER ENGINE.—A hydraulic power engine, which works by the pressure of a column of water, simplified and originated by Mr. James Sinclair, engineer, Stirling, appears to be making its way successfully in Scotland. It has for sometime been applied in several large printing offices in Stirling, Dundee, and other towns having the advantage of a high head of water from the hills. The proprietors of the Scotsman, published in Edinburgh, have recently adopted this mode of power with (as stated by them) perfect success. The whole machine weighs no more than six hundred weight, occupies a horizontal space of only thirty-one by twenty-five inches, and but thirty-seven inches high. It consists of but two oscillating cylinders, working similar to a high pressure steam engine, the water being admitted through the axis on which they vibrate. It works smoothly, is perfectly safe, has great power for its size, and is perfectly manageable; there is no shock or recoil, and no danger of the pipes bursting. The column of water which the company allow is one hundred and fifty feet high, which gives sufficient power to work off two thousand impressions per hour. Wherever a supply of water of sufficient height can be obtained, these engines are adapted to a great variety of purposes.

Blackberries.

As this is the season for blackberries, perhaps some of our readers will thank us to copy the following suggestions as to the way of using and preserving them:—

A good syrup or cordial can be prepared in the following manner: Mash the selected ripe berries to a pomace, put them into a linen bag, and strain out the juice. Add to every quart of the juice about half a pound of loaf sugar powdered, a heaped teaspoonful of ground cinnamon, and as much of powdered cloves, and boil all together in a glazed preserving kettle. When cold, add one-fourth of its bulk of fourth-proof brandy, and bottle it for use.

To make blackberry wine, press out the juice, straining it through a linen cloth or bag; let it stand 24 or 36 hours, skim off what rises to the top, and add to each gallon a quart of water and three pounds of sugar, (brown sugar may be used, though it is not as good.) Let this stand 25 to 30 hours, then skim and strain it, and barrel it until towards spring, when it should be racked off and bottled.

We may add another recipe, which has been extensively published, and is highly commended. It is as follows:—

"To make a wine equal in value to port, take ripe blackberries, or dewberries, and press them; let the juice stand thirty-six hours to ferment; skim off whatever rises to the top; then to every gallon of the juice add a quart of water and three pounds of sugar, (brown sugar will do;) let this stand in open vessels for twenty-four hours; skim and strain it; then barrel it until March, when it should be carefully racked off and bottled. Blackberry cordial is made by adding one pound of white sugar to three pounds of ripe blackberries, allowing them to stand twelve hours; then pressing out the juice, straining it, adding one-third spirit, and putting a teaspoonful of finely powdered allspice in every quart of the cordial, it is at once fit for use. This wine and cordial are very valuable medicines in the treatment of weakness of the stomach and bowels, and are especially valuable in the summer complaints of children."

American Climate.

Dr. Holmes, in a recent letter on the Americanized European, says:—

When a British steamer unloads her living cargo at our wharves, at once is recognized the contrast between the reddened and rounded face, the plump developed limb and muscle, as compared with the American. They fill their coats fuller, they walk more briskly, they articulate more vigorously, they are warm, jolly, and athletic.

The change in complexion was attributed to difference in climate. The prevalent early decay of teeth was charged to the same cause. The numerous pale faces to be seen, and languid ailments so fashionable, he said, should not be attributed to wrong living and wrong habits, as they mainly were. There were faults in this respect, lamentable faults, but the invalid was too much scolded. The lecturer adverted to means within the reach of every American to counteract, the baneful physical phenomena to which he was subjected. The importance of air and exercise, was not, he said, sufficiently understood.

The English gentlemen hunt, shoot, ride, box, play at cricket, get up pedestrian matches, and the English ladies leap fences on their hunters, tramp about like dromedaries on foot, drive four in hand in their equipages. The reason is, they come into the world with good stout organizations. Why American ladies do not heartily join in such out-door exercises is, because they have not vigorous stamina, the overflowing red blood in their veins, the substantial muscle in their limbs, that drive to such exercises as a rational outlet for their superfluous vitality. The changeable weather here discourages such exercises. The vascillations of temperature contrasted with England were referred to as causing much of the ill health of America. The vegetable life of the American, and attendant pale complexion, narrow face, faulty teeth, spare outlines, fatigued features, were all owing to the action of the elements and the imponderable agencies with which he was surrounded. There was not, however, the lecturer stated, material difference in the longevity of the inhabitants of Old England and the denizens of New England—the American had strength of endurance—few lotus eaters or lazzaroni are among them. The body of the American is chastened and prepared for life, and made bold by the scourges of the lawless elements.

THE DARVEL CALCULATING GIRL.—The Ayr *Advertiser* has an account of a recent public examination at Beith of the little girl whose wonderful powers of calculation have attracted so much notice. The gentleman in charge of the child allowed any one present to propose questions to her. Among the queries thus submitted were: How many times does a clock strike in the month of June? 4,680 was the prompt reply; in the year 1855? 56 940; in a lifetime of 75 years? 4,270,500. She was now asked the value of 313 yards of linen at 2s. 9 3-4d. per yard, and in 35 seconds she gave the answer, £44 0s. 3 3 4d. Being requested to show the *modus operandi*, she began aloud with 313 3-4 make 959, the 4's in 959 234 times and 3 4 over, and so of all the other denominations. She was now asked to cube 795 and give the quotient of that product divided by 19. The product, 502,459,875, and the quotient, 26,445,256 11 19, were both correctly given.

A fishing boat was recently capsized off Mabray Head, North of Scotland, and 13 young men were drowned. As the village to which they belonged numbered not more than 16 or 20 scattered houses, there was scarcely a family which was not darkened by the sudden presence of death. A person who passed through the village reports that the lamentations of the stricken people could be heard on the road.

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The Sabbath Recorder.

GEOLOGY AND THE BIBLE.

Copied by request from the Southern Literary Messenger.

The Testimony of Geology and Astronomy to the Truth of Hebrew Record.

Concluded.

We pass now to the objections that have been made to the sacred chronology as deduced from the books of Moses, and to the facts supposed to show its fictitious character.

Brydone gave, some years ago, in his Silician tour, an account of the discovery of a well near Ætna, in which there were found seven beds of lava, with a thickness of soil between them, each of which, he affirmed, must have taken two thousand years to accumulate. This statement Brydone announced he had received from the Canon Recupero, a learned man who resided near Ætna. Brydone gave the Canon's authority for the computation of 2,000 years for each bed of soil, which would then have required 14,000 for their existence since their first eruption. This account and theory was taken as true, and the falsity of the Hebrew chronology was declared as established beyond dispute. Whether Brydone misunderstood Recupero, may be charitably doubted. However, the Canon Recupero, upon seeing the book of Brydone, published an indignant denial of the statement and of the opinions ascribed to him. He was too familiar with geological facts attending volcanic eruptions to have made the inference as to the age of lava beds about Ætna. Independently of the denial of the facts as stated by Brydone, we have unquestioned geological facts which prove the utter absurdity of the inference which Brydone and a number of writers of his school had drawn. Sir William Hamilton has shown that over the matter which buried Herculaneum there were six streams of lava, *with veins of good soil between them.* Herculaneum was destroyed about 1800 years ago, which conclusively proves that *seven* veins of good soil have been formed in 1800 years, instead of 14,000 years, estimated by Brydone. Again: Mr. Daubeny, an experienced observer, has visited the pit at Aci Reale, to which Brydone's theory had been applied. Of this pit Daubeny says: "At all events Brydone was grossly deceived in imagining that several beds of lava seen lying one above another near the spot have been sufficiently decomposed into vegetable mould; the substance which really intervenes between the beds being nothing more than ferruginous tuff, just similar to what would be produced by a shower of volcanic ashes, such as naturally precedes or follows an eruption of lava, mixed up with mud and consolidated by rain." With regard to the very beds of Ætna of which Brydone speaks, M. Dolmein, one of the most distinguished minerologists, says: "The Canon Recupero, to whom Brydone ascribes his account, died without any other affliction than that occasioned by the work of Brydone." This good man was far from admitting as an evidence against the book of Genesis pretended facts which were false, but from which, even if they had been true, nothing could have been concluded. Vegetable earths between the beds of lava *do not exist;* and the argillaceous earths which are sometimes found between them may have been disposed there by causes totally independent of the antiquity of Ætna.

Another attack, bearing the appearance of science, was made upon the Mosaic chronology, which for a time was declared to be an absolute demonstration against its truth. This was the discovery of some French *savans* who accompanied Napoleon's expedition to Egypt. While he was engaged in destroying the rights and liberties of independent nations, his worthy associates were endeavoring to destroy the religious faith of the civilized world. Both have met with equal and deserved defeat. The discovery we allude to was that of the famous Egyptian Zodiacs, found in the temples of Denderah, the ancient Tentyris, and of Esne, the ancient Latopolis. These Zodiacs present the same figures which are now employed to represent the constellations. These Zodiacs, it was said, represented the state of the heavens at a very remote period. Accordingly, long and abstruse calculations were made to prove what had been at first assumed, that these monuments had been constructed long before the period of Scripture chronology. These calculations were said to be founded on the sure basis of mathematics, and to be therefore conclusive. But a doubt was soon cast over their truth by their own authors. They could not agree as to the actual time when these Zodiacs were constructed. One assigned the date of the construction of the Temple of Esne as far back as 70,000 years ago; another, making his calculations from the same figures, proved that this temple was built 4,000 years before the Christian era; that is, 600 years before the creation, according to the sacred chronology; while a third, by his calculations, showed that the temples of Esne and Denderah must have been built 15,000 years ago.

But these mathematical sophisms, if I may so call them, were soon overthrown, both by scientific principles and by matter of fact. The constellation Libra is figured among the signs of these Zodiacs in the form of a balance exactly similar to the instrument now used. Now, this sign was unknown to the Egyptians before the time of the Ptolmies, in whose time astronomy as a science was cultivated. Before this period the Egyptians studied astronomy under the form of astrology. Mons. Biot, a learned astronomer, has shown that if these Zodiacs were really intended as planispheres, or, in other words, as true astronomical figures, they furnish evidence within themselves to show that the observations upon which their construction was based could not have been made further back than the year 716 before the Christian era. But a matter of fact has rendered all mathematical calculations useless on this subject. The younger Champollion, with Dr. Young, of England, discovered the principles of hieroglyphic writing, by which this mode of writing is as easily and as accurately read as any other. Upon the return of the former from Egypt, he made known the results of his examination of these very Zodiacs before they had been removed to France. He had, while in Egypt, deciphered the inscriptions not only on the Zodiacs, but on many other parts of the temples from which they had been removed. On the Zodiac of Denderah he discovered in hieroglyphics the Greek word for EMPEROR; and on several parts of the temple the name and titles of the Roman Emperors Tiberius, Claudius, Nero, and Domitian; and on the portico of Esne, whose temple was considered much older than that of Denderah, he read the names of Claudius and Antoninus Pius. Thus it was conclusively shown that these Temples and Zodiacs were constructed after the Roman conquest of Egypt, which commenced one or two centuries *after the Christian era.*

But by far the most plausible attack ever made through the medium of science upon the Mosaic chronology, and the last we shall notice, was the supposed antiquity of the astronomical tables of the Hindoos. These tables were introduced to the notice of European astronomers by Mons. Bailley, a French astronomer of great learning and eloquence. Great additional notice and importance were given to these tables by Prof. Playfair, of Edinburgh, whose reputation as a mathematician was eminent. Both these philosophers supposed they had discovered elements in the calculations of these tables which showed that they had been calculated from certain astronomical epochs *actually observed,* which carried back their antiquity far beyond the age of Moses. Indeed Playfair, it was asserted with the most triumphant confidence, had proved for them an age beyond the date of the creation according to Moses. Prof. Playfair concludes his treatise on this subject as follows:—

"The following general conclusions appear to be established:—the observations on which the astronomy of India is founded were made more than 3,000 years before the Christian era, and in particular the places of the sun and moon, in the beginning of the Calyoung, or Age of Misfortunes, as the Hindoos term it—that is, 3,102 years before the Christian era—were determined by *actual observation.* Two other elements of this astronomy—the equation of the sun's center, and the obliquity of the ecliptic—when compared with the present time, seem to point to a period of this astronomy 1,000 or 1,200 years earlier."

Thus Prof. Playfair gave his authority to the idea that the Hindoo period called Calyoung, being 3,102 years before the Christian era, was the era when these calculations were made, and that other elements of the tables point to a period one thousand or one thousand two hundred years before the Christian era; so that these astronomical calculations extended to a period nearly 200 years before the creation of the sun, moon, and stars, according to Moses. These were startling propositions, and led to several renewed and profound investigations. Mr. Marsden, of England, an accurate and learned mathematician, suggested the probability, from the nature of Hindoo astronomy, that the epochs which Playfair supposed to have been founded on *observation* were *imaginary,* assumed as facts, from which the Hindoo astronomer reasoned backward and forward in such a manner as to approximate to the present *actual condition of the heavens.* Another eminently learned man, Bentley, gave his vigorous mind to the study of these tables, and finally boldly announced that Bailley and Playfair had totally mistaken the nature and principles of the Indian astronomy, a peculiarity of which was that certain epochs were assumed as falling at a certain period, and then calculating backward. This he made quite probable, and indeed many thought that he had demonstrated this fact. But the great reputation of Bailley and Playfair made most of the learned hesitate to concur in the results announced by Bentley.

At length the great La Place, "than whom," a competent judge says, "a greater name hath not arisen since the days of Newton," after two profound investigations of the astronomical tables of the Hindoos, demonstrated the truth of the theory of Marsden and Bentley, that the epochs of the tables were imaginary, and not founded on observation, that the conjunctions of the sun, moon, and planets in the tables could not have happened together at the time assumed in them, and that several true elements belonging to the subject had been omitted. "Everything," says La Place, "leads us to conclude that these tables are not of high authority. They have two principal epochs, which go back, one to the year 3102, and the other to 1491, years before the Christian era. These are linked together by the mean movements of the sun, moon and planets, so that one of the epochs is *necessarily* fictitious. I think this common epoch has been invented to give a common origin, in the Zodiac, to the movements in the celestial bodies. If, starting from the epoch 1491, we go back by means of these tables, we find the general conjunction of the sun, moon and planets that these tables suppose; but this is a result so different from that obtained by our better tables, that we cannot believe this conjunction to have taken place, and we are led to believe that the conjunction to which it relates is not founded on observation. The whole amount, then, of these tables, and above all the *impossibility* of the conjunction they suppose to have happened at the same time, prove that they have been constructed, or at least rectified, in modern times. This conjuncture is confirmed by the mean movements which they assign to the moon as to its pedigree and its nodes, and to the sun. They are more rapid than according to Ptolemy, and evidently show that the formation of these tables is *posterior to the time of that philosopher,* for we have seen that these movements go on accelerating from age to age." Thus the greatest astronomer and mathematician of modern times has demonstrated the essential fallacy of the Indian tables, and has shown that their construction is posterior to the age of Ptolemy, who lived 161 years *after the Christian era!*

It will be perceived that hitherto we have been controverting negative objections to the truth of Mosaic chronology. The result, founded on indisputable facts and incontrovertible principles of science, leaves the Mosaic chronology on unshaken foundations. But with this result we do not rest. We have now *positive* testimony, borne by those

> Planets, stars, and adamantine spheres
> That wheel unshaken through the void immense,

to the Mosaic account of their creation. Who has not listened in imagination to the voice of their choral hymns of praise, when

> Nightly to the listening earth
> They tell the story of their birth:
> Forever singing as they shine
> The hand that made us is Divine?

They now declare to man the language of attestation to the truth of the inspired historian of their creation. Let us listen to the language which comes to us from regions of immutable truth and from spheres of imperishable glory.

Having shown the fallacies of all those who have misunderstood the language, or obscured its meaning, we will state its testimony to the truth of the inspired record.

Astronomers had always known that a certain remarkable epoch must, from the essential principles of the solar system, have happened. When that epoch actually happened they had never been able to determine. At length the great La Place, after the most profound and accurate investigation, ascertained its date. This remarkable astronomical epoch is *the coincidence of the greater axis of the earth's orbit with the line of equinoxes, when the true and mean equinox was the same.* Now, this state of the heavens could have existed only at the first moment of the creation of our solar system; for the moment the earth and the other planets began to move the causes which altered this position of the earth began to exert their irresistable power and produce the *precession of the equinoxes.* This great epoch in astronomy, or, in other words, in the history of the heavens, must have been the period of the creation of our solar system. La Place has demonstrated that this epoch happened 4,000 *years before* the Christian era—the very year in which Archbishop Usher and other eminent chronologists fix in the Hebrew Scriptures! This agreement between this astronomical demonstration produced by the unerring and irresistable processes of mathematics and the chronology of Moses, could not be a coincidence of chance; for upon the known rules for the calculation of chances the probability that it is accidental is as one to millions almost inexpressible by figures.

This then is the voice of the heavens bearing testimony to the truth of those inestimable records, in which alone is contained the promise of the advent of that Glorious Person "in whom all the nations of the earth shall be blessed;" through the moral influences of whose mediatorial kingdom not only the desert and solitary places shall be glad, but the whole earth shall rejoice and blossom as the rose.

Christianity, as developed in these records, challenges the homage of *reason,* and claims the tribute of the heart. She elicits every generous emotion, and expatiates in every sublime contemplation. She furnishes a gem for every muse, and associates with her revelations the truths of every science. With undaunted search she traces the hidden strata of the earth that geology discovers, and, pondering the condition and destiny of the beings who inhabit its surface, accumulates to herself from natural theology its most wondrous analogies; presents to the philosopher with one hand the granite of the Alps, fit emblem of her own duration, and with the other the "wonders of ocean's depth," borne by its penal floods to the cloud-capped summit of Chimborazo; and verifies the chronology of her periods by the epochs of astronomy, fixed by the revolution of the heavenly bodies. She never feared, and now appropriates the disclosures alike of the well of Ætna, the Suydhanta of Hindostan, and the Zodiacs of Denderah. S. A. L.

WASHINGTON, Pa.

UR OF THE CHALDEES.

Uriah, the scripturally classic "Ur of the Chaldees," the birth-place of the patriarch, stands on a gently sloping plain, in the angle formed by the meeting of two mountain ranges, and is surrounded on all sides by extensive gardens and vineyards, which in spring and summer must give to the town an appearance of beauty that owes nothing to the heaps of ruinous buildings within the walls. Behind it rises a precipitous cliff, on the summit of which stands the castle, in tolerable repair, and connected with the fortifications of the town by a turreted wall, which runs irregularly down the broken sides of the rock. As we halted here for a few hours, I spent a portion of the time in "hunting up" antiquarian remains of interest; but altered as the face of the place has been in the many vicissitudes of its history—under the Romans, the Saracens, the Crusaders, the Seljukians, and finally the Turks—very few of these are now to be seen. Ruined Saracenic buildings cover over from view nearly all earlier structures, so that a few Greek and Roman pillars and arches, with some fragments of columns, are all that remain to tell the traveler that the eagles of the Roman once floated from its walls. Of Abrahamic times, I need scarcely say, the most credulous Pickwickian could discover no memento beyond the much venerated pool of "Sneikh Ibraheem," which, with its adjoining mosque, embosomed in a thick and shady grove of cypresses, lies immediately below the citadel. This, with Bir-Ayyoab, (Job's Well,) outside the walls, and two or three old Christian churches, now either in ruins or converted into mosques, is all that remains to remind the wanderer that he stands upon ground probably once hallowed by the tread of patriarchs' and apostles' feet.

[Constantinople Cor. of Lon. Daily News.

ONE BY ONE.

One by one the sands are flowing,
  One by one the moments fall;
Some are coming, some are going;
  Do not strive to grasp them all.

One by one thy duties wait thee;
  Let thy whole strength go to each;
Let no future dreams elate thee;
  Learn thou first what those can teach.

One by one (bright gifts from heaven)
  Joys are sent thee here below;
Take them readily when given,
  Ready, too, to let them go.

One by one thy griefs shall meet thee;
  Do not fear an armed band;
One will fade as others greet thee,
  Shadows passing through the land.

Do not look at life's long sorrow;
  See how small each moment's pain;
God will help thee for to-morrow;
  Every day begin again.

Every hour that fleets so slowly
  Has its task to do or bear;
Luminous the crown, and holy,
  If thou set each gem with care.

Do not linger with regretting,
  Or for passion's hours despond;
Nor thy daily toil forgetting,
  Look too eagerly beyond.

Hours are golden links, God's token,
  Reaching heaven; but, one by one
Take them, lest the chain be broken
  Ere thy pilgrimage be done.

From the Occident, and American Jewish Advocate.

SUNDAY LAWS IN PENNSYLVANIA.

We have from time to time published various decisions respecting the enforcement of a Sabbatic rest on the first day of the week, commonly called Sunday. If one may judge, the chief legal authorities of the land seem to waver considerably in their views; and they would no doubt gladly pronounce these laws, what they actually are, an infringement of the constitutional guaranties of the various States, which declare that no religion professed by some of the respective citizens shall have any preference over that entertained by others, if these judges did not dread a sort of public opinion, the work of ignorant zealots, or of those who have a manifest interest in becoming themselves the guides of the people through these very Sunday statutes. How any man with a sound mind can be deluded into the belief that constituting the resting-day of one society as that which is to be obligatory on the others, is not giving it a decided preference as regards this particular observance at least, is more than we can understand. Suppose, for instance, that there were no compulsory Sunday law, and that every man might act regarding it as is now done respecting the *seventh* day, keep it holy or not as his conscience might dictate to him; how many do you think would keep it as sacred as it is kept now? Go to cities and countries where there is no police regulation of this kind, and though its inhabitants be Christians, not less than here, they will attend church on Sundays, still go to the stores which are open and buy what they want and sell what they can dispose of; the military, too, parade with music playing and banners flying, and have field preaching withal; the theaters, public gardens, exhibitions, and concert rooms are frequented by a larger crowd than in other week days; and in brief, the aspect of New Orleans and Berlin for instance, on Sunday, is very different from Glasgow and Boston. Jews, and other religious persons, who are thus permitted to compensate themselves with Sunday business for the loss sustained by the seventh day's rest, will not have to plead the excuse of too great a loss incurred through keeping their Sabbaths; for though the first day business be much less profitable and less in amount, it will be something; and hence the *hard* plea of necessity will not be so often urged for the neglect of our Sabbath. The consequence is, that though unfortunately many of late years have become sadly deficient in conformity to our national religion, the number in Europe is by no means in proportion to those here who throw aside the Jewish Sabbath, because they avow that they cannot afford to lose two days in the week and support their families respectably. The plea, we confess, is a worthless one in every respect; for, irrespective of its being no excuse to do what is wrong in itself, to say *that it is profitable,* it can also be shown by living examples, that those who keep the Sabbath from conviction, and Sunday from necessity, are as well off in the long run as those who, forgetful of their Jewish obligations, labor for gain on the Sabbath. Practically speaking, success in business does *not* depend on the *number of days* during which commerce is carried on, or labor performed, but in the *manner* it is done. Besides, if we, as a religious society, rely on Providence, we should not weigh any probable loss against our duties; for, as these are paramount, their fulfillment will secure us blessings not otherwise attainable. But the worldlings are not governed by any such considerations; they calculate that twice two is equal to *four,* and that five and five are equal to ten; and where their accounts do not offer the like probable result, they are very apt not to look at any other data of comparison, which are beyond their horizon; and hence they will clutch the material, and not look for any compensation in the regions beyond the tangible and evident to their senses. Let us therefore even demonstrate, by the most irrefragable arguments, that the Jewish Sabbath is the proper day to be observed, and that it is moreover the command of God that it should be kept holy, we shall be answered that if one earns ten dollars in five days, he will earn twelve in six, because 5 multiplied by 2 is less than 6 multiplied by 2.

All this will result in the Sunday enactments being a bounty in favor of the miscalled Christian Sabbath, and a direct bribe to neglect the precepts of the Jewish religion; for it is not the Sabbath alone which is thus neglected, but the practice of all other duties will naturally, more or less, fall into disuse with it, as bitter experience has fully proved. If we Jews, therefore, could make our voices heard in the legislative halls, we should be undoubtedly right to insist on the repeal of all such unconstitutional acts, which throw the ægis of a police espionage around the first day, to enforce its outward observance by all the inhabitants alike, whether they acquiesce in it as a matter of conscience, or reject it altogether, upon just as good authority. The Christian community, by the by, under present circumstances, would not have to fear their feelings outraged by an open disregard of the Sunday on the part of the seventh-day keeping traders, mechanics and farmers, if the majority around them be opposed to their mode of thinking; for their interest would soon teach them that, if they wish to succeed in their respective pursuits, they must not act in a manner offensive to their powerful neighbors, and this dread of the tyranny of *public* opinion, or the ideas of a supposed majority, is more potent than all legislation; besides which, if no one come to buy, it would not pay to keep places of business open; and their occupants would much better devote the hours thus uselessly spent in their houses in seeking out-door recreation, of which all shop keepers stand so much in need, and of which a constant attendance on business deprives them, greatly to the injury of their health and mental progress. But in the abstract, every species of coercion resorted to to make one man do an act in which his neighbor has no other concern than that it conflicts with his conscience, while he does not regard the same right in the other to impose his conscience on him, places one class of citizens on a footing of suffering conscientious coercion, and compels them to respect the religious convictions of another. We care not how little may be asked in this category; for to speak simply a word by compulsion merely to gratify our neighbor's whim or idea of duty, would be a tyranny which one would have the moral right to resist. But this is not the question; Jews are at least an order and law abiding people; if anything they are, as a class, too timid to maintain their just rights; nor, to confess the truth, do we think it looks well, as we have seen practiced in one place at least, for our people to exhibit their goods out doors on Sunday, while all others abstain from business. We only speak of the abstract right, that we should not be molested by public regulations to follow the bent of our conscience, which cannot injure our neighbors in their rights and property, especially as we take no offence if they do these things in our presence on the Sabbath, whereas we have the same constitutional claim to the protection of the laws as they have—the respecting of our prejudices, if you will call them so. For the present, it appears, however, that, instead of a more equitable and enlarged acknowledgement of this truth, the exclusive claims of the Sunday observers seem to obtain more and more sanction by legislators, though the judges do not in all cases concur with the law-makers in the spirit in which they are to be enforced. It is in the integrity at last of the judiciary that all true lovers of liberty have any hope of obtaining an immunity against the encroachments of irresponsible *supposed* majorities; and when the burden becomes too heavy, as in the course of things it will and must be, we have no doubt that the judges will step in and arrest the retrograde movement, and rebuke justly the traitors against true and unrestricted freedom of conscience. We could enlarge much more on this point; but we forbear for the present, and only lay before our readers, with these prefatory remarks, the opinion of Justice Lowrie, of the Supreme Court of Pennsylvania, the third out of five who has given publicity to his views within a year or so on the extent of the legality of the Sunday laws of this State, at least as regards their applicability in certain cases. Let our readers ponder well, and see on how weak a foundation the laws in question rest.

Murray vs. Commonwealth. Philadelphia County. Opinion of the Court. Lowrie, J.

This is a summary conviction of a lock-keeper of the Schuylkill Navigation Company, for attending to his business as such on the Lord's day, by opening the locks for the passage of boats. Is this a civil offense? We think not.

The Schuylkill river is a public highway, and as people are not forbidden by law, and therefore have a right, for some purposes, to pass along it even on the Lord's day, the Navigation Company must keep it open, and for this purpose must have lock-keepers to act for them. There may, indeed, be unlawful travel on Sunday, and for such travel there can be no right to have the locks opened; but the criminality of the lock-keeper is not proved by the criminality of the travel; because as agent of the Company he is bound to keep the navigation open for travel, and is not made the judge of its rightness.

Every man travels at his own wish on Sunday, and that wish is measured legally only by the legal penalty—tenfold more serious, perhaps—and it is not the remedy of the law. Besides this, the law would not impose upon the lock-keeper the authority to judge of the righteousness of the travel, without investing him with the exemption from liability for misjudgment that ordinarily belongs to judicial affairs, and then the traveler would be without remedy in case of his error of judgment, and would be justified in going on in case of a decision in his favor. This would make a lock-keeper, in this respect, a more important officer than a justice of the peace.

True enough, the lock-keeper was engaged in his ordinary occupation; but it has never been considered that the occupation of gate-keepers on public highways and bridges is included in the Sunday laws, and the defendant's occupation is of the same sort. The turnpike roads and bridges are not ordered to be shut on the Sabbath, and to throw them open free of toll would greatly encourage breaches of the law. But it is said, that the act of 11th April, 1845, exempts canal companies from attending their locks on the Sabbath. So it does; but this assumes that it was their duty before that to attend them; and the law designed to relieve them from one duty cannot have the effect of imposing another upon them, and especially one that may be enforced by a legal penalty. It is a permission, not a command; an exemption, not a prohibition; and no penalty can be attached to it. The matter is left to their discretion. Judgment reversed.

THE SUBSTANCE OF THE GOSPEL.

What a happy thing it is that the Gospel comes into *so little compass!* Often have I felt this when visiting the sick and the dying. When I have found the mind incapable of vigorous, expensive, or continuous thought, how thankful have I been that the Gospel is so short and so simple; that the elementary truths which give peace to the conscience and hope to the heart, can be stated in so few words! There is divine wisdom and divine kindness in this. There are short sentences which contain essentially all that a sinner needs to know, to give him a sense of pardon and confidence towards God:

"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

"This is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life."

These, and others of a like description, are precious sentences. They are what the dying "man of God," Dr. M'All, so emphatically denominated the core, the very core of the Gospel. Connected with this is the striking fact that, in the hour which is sure and common to all—the hour of nature's last conflict and most pressing exigency—the hour when the mind is shut up to one point, and that point peace with God and hope for eternity—that in that hour all minds come to be so very much on a level, in regard to what imparts their confidence. It is the same truth, in all its simplicity, that gives it to the greatest as well as to the least, and to the least as well as to the greatest. It is most instructive and interesting to see how minds of the largest grasp and mightiest power, when they come to this hour of trial and of final decision, when passing through the valley of the shadow of death, anticipating eternity, and conflicting single-handed with the last enemy, have recourse to the same simple elements of divine truth that are the springs of peace to the very weakest of the "babies in Christ." I have been struck with this in the biographies of some of the most distinguished of our modern divines. Look to the terms in which they express the ground of their everlasting hopes. Although, from previously knowing the character of their minds, you, of course, conceive thoughts of a higher order associated with those terms, and although at times there may be coruscations of brilliant sentiment emitted, that indicate the undying light within, yet substantially they are the very same in which "poor Joseph" expressed the ground of his:

"'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;' and why not Joseph?"

What dying sinner can say more? I mean not that the minds are equal—that were folly; but that, as the greatest and the least stand on the same ground of condemnation, they must stand also on the same ground of acceptance; so that he who has traversed the whole round of theological learning, has explored its depths, and scaled its heights—has argued with metaphysical acumen, and illustrated with matchless eloquence all its points; has read and has written volumes upon volumes, when he comes to the test of a dying hour, is shut up to all the simplicity of the "faithful saying." This is what he needs, equally with the least; and this is what the least, equally with him, enjoys. ~~And the~~ perfectly childlike submissiveness with which master-minds in Israel have avouched their reliance on the most radimental elements of the truth, is among the marks of its divinity. It shows that, in the one point of need, in which all are alike, and which, in all cases equally, the Gospel is intended to meet, the adaptation of means to the end, is perfect. [Dr. Wardlaw.

THE STILL SMALL VOICE.

A young man, deaf and dumb, but well educated, by a spinal affection loses the use of his lower limbs—he is angry at Providence, and wishes to die—is urged to submit to the Divine will as always right—is convinced of sin, and finds peace in believing. Moreover, a young child dies suddenly in the same house—the young mother is nearly distracted, and finds refuge only in the Saviour; the father, profane and sceptical till now, follows her to the Saviour's feet. Now, the work of grace spreads rapidly, till forty or fifty persons in the parish hope they are born of the Spirit, and some twelve or fourteen family altars arise where hitherto prayer has been unknown—heads of families are specially interested—the profane and reckless are led to find their happiness in doing the will of God, and the Universalist of thirty years comes to the knowledge of the truth and bows to Christ. Such is an outline of a recent work of grace in N. Belfast, Me., as reported by the pastor to the secretary of the Maine Missionary Society. And does it not reveal the wonder-working power of Divine Grace? O, for the speedy multiplying of such illustrations of the all-sufficiency of a prayer-hearing God, to turn men from darkness to light, and from the power of Satan unto God! [Congregationalist.

ENCOURAGING BIBLE ANECDOTE.—A Bible agent called at a house in Buffalo which he found supplied. On turning to leave, a lady followed him to the gate of the yard, and thus addressed him: "I have a word to say to you. You sometimes meet abuse in the course of your work; be not discouraged by such cases. When the agent was around some years ago I abused him to the best of my ability, yet he left me a Bible. I am now ashamed of myself for my treatment of him. The Bible which he left me has taught me to lament this and all other sin. I am thankful, that in spite of all my opposition one was left me. But for this, I should now be, in all probability, on the road to death and hell."

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British Correspondent- JAMES A. BEGG.

STANDARD OF EXTRAVAGANCE.

"But," says the objector, "if a person can clothe himself comfortably for nine or ten dollars, and yet will not, but spends five or six dollars more, is he not guilty of extravagance? Might he not spend this excess in a more useful way? Might he not contribute it to the support of missions among the heathen, or bestow it upon the suffering poor at home?" Yes, he *might*; nobody doubts that he *could* do so, if he were disposed; and if he wear coarse clothing, and live in a rude habitation, and spread a frugal table, *for the sake of* aiding these objects, we can but approve the principle most heartily, and would look upon him as one actuated by the spirit of his Divine Master. But who is so short-sighted as not to have observed, that in the great majority of cases the object of such frugality is, not to aid the cause of benevolence, but to accumulate the more for selfish purposes? We have known many persons so careful of their outlays, as to dress in the meanest style, live on the poorest food, sleep on the hardest beds, and scant themselves of the comforts of life to the last extreme; but we never knew one of them, that did so for the sake of contributing to the cause of benevolence, or that was one whit the more ready to give, of his abundance, to the support of missions, or any other good object, than those are who clothe themselves in purple and fare sumptuously. What, then, is the merit of all their prudence? In what respect do their plain clothing, and humble manner of living, give proof of their godliness? And what sincerity is there in all their noisy complaints of the extravagance of their neighbors?

The facts of the case show, that persons of all classes are disposed to avail themselves of as many of the good things of this life as they can. They dress as well as they can; they ride in as good carriages, and drive as fine horses, as they can; and if one does not go as far as another, in these respects, it is not because he considers it intrinsically wrong, but because, in view of all his circumstances, he cannot afford it. This is the general rule. Some do not follow it, it is true, although they are in the way of accumulating wealth, all the time. They keep on living as if they were the poorest of the earth. But they do so, because they have a passion for hoarding up their gains, not because they are impressed with the sin of indulging in superfluities. With most persons, however, the style of living, dress, and equipage in general, keeps pace with the increase of means. If a man, whose income is but five hundred dollars a year, thinks that a wagon without springs is good enough for him to ride in, and a twenty-cent chints a suitable dress for his wife and daughters, both he and his family usually alter their minds when his income reaches a thousand.

And is this alteration of mind wrong? There is an improvement in their circumstances; must they keep on living as if there had been no improvement? Is the man chargeable with sinful extravagance, because (when he can afford it) he mounts his wagon on springs, and his family with a vain love of the world, because there is a corresponding improvement in their dress? We admit that, when they were in straitened circumstances, it would have been wrong in them to have incurred these expenses. Then, they could not have done it, without wronging some of their creditors, and withholding from the cause of God. It was their duty, then, to be satisfied with the humble equipage which their means enabled them to procure. But now the case is different. The man buys a carriage with springs, and *pays* for it. His family put on silks and broadcloth, and nobody is made to suffer by the act. Their parlor receives a new set of furniture, and still everybody's just claim is met. What right has any one to say, that they have grown proud—that they have become "lifted up" with prosperity—that their increase of wealth has drawn away their hearts from God? If they continue to discharge every duty, as formerly, what sin can there possibly be in their gathering to themselves a new supply of this world's goods?

Some indulgence, in this respect, must be granted, unless we are prepared to say that a primitive simplicity, in the manner of living, is the only allowable standard for Christians. But no one is prepared for this. An advanced age of the world has brought forth many improvements, not only of a useful but of an ornamental kind, of which former ages were ignorant. To what extent may Christians avail themselves of these? If there is a certain determinable point to which they may go, and must there stop, it would be well to have that point determined; and when it is once determined, not only should all Christians stop there, but they should make it their aim to have everybody else stop there too. It would, therefore, be their duty to labor for the suppression of the manufacture of all those luxuries and ornamental things which lie beyond the determined point. If jewelry, alabaster vases, rosewood furniture, and tapestry, should lie beyond the point, it would be the duty of Christians to denounce their manufacture as sinful, and to wage war against them till the art of making them was lost. Does the Christian religion point in this direction?

We shall probably continue the subject.

T. B. B.

AN EDITOR'S EXPERIENCE.

The Rev. Asa Cummings, D. D., editor of the Portland *Christian Mirror*, states in his paper of July 31st, which closes its 33d volume, that he had intended at this time to retire from its editorial supervision, on account of a sciatic affection of long standing. This and other affections originated by it, might "soon render it a physical impossibility for him to sustain the care and multitudinous labors connected with the editorial and publishing departments of the paper." In addition to these labors, he mentions others in which some of his brethren know full well how to sympathize with him:—

"There is a class of cares connected with the position we have held for twenty-nine years, of which the public are not apprised. Donations to various objects often come through our hands, to be lodged in the appropriate treasuries, in this State, Massachusetts, New York, and even at a greater distance. Many thousands of dollars, in small sums, have we had to care for in this way. Numerous letters of inquiry for information in regard to various matters, or for a teacher, or for a minister, or for a parish, as the case may be, were to be answered. We have sometimes written a half dozen letters at a sitting, on subjects which had no connection with our paper or interests beyond the satisfaction one may feel in obliging a fellow-man, whom perhaps he never saw. But all such things take up time, which is a very precious talent to one who, besides editing, has the details of a newspaper office to look after. But all fell to the lot which Providence had assigned us, and we bore them cheerfully and without murmuring."

"CHRISTIAN SOLDIERS,"

A vast amount of breath and ink are spent by certain modern reformers in inveighing against the use of hostile weapons directed against the mortal bodies and lives of our fellow beings. War, capital punishment, lynching, dueling, dirking, *et omnes genus*, are set forth, bearing their own deformed and inhuman character. We also protest against encroachments upon personal liberty, and the free enjoyment of life in an unmaimed body. So much for prologue. There are other rights and interests, as dear as liberty and life. There are other weapons than sword and cannon directed against them. There are other than flesh wounds made. Spirits and characters are broken, as well as skulls and limbs. Hearts and hopes are desolated as well as homes and families. Tides of grief flow as freely as rivers of blood. An assault upon character, a misrepresentation of sentiment, a misconstruction of argument, is equally painful with blows upon the head, and cuts in the body. Social, political, and business circles abound with such. And the vanquished victims of such warfare are everywhere abundant.

From the carnage of war, and the turmoil of the envious world, we turn to the peaceful kingdom of Christ to find safety and quiet. From the doctrines therein taught, we are encouraged to believe that there is peace undisturbed by a discordant sound or act. The envyings, the strivings, the evil surmisings and speaking found there, show that "soldiers" have entered its sacred precincts; and it is found necessary by such

"To prove their doctrine orthodox
By apostolic blows and knocks."

Errors of sentiment, errors of practice, errors of the head, and errors of the heart, are excellent marks for the weapons of the Christian pugilist, who feels it his duty to demolish them. Errors entrenched in orthodox creeds must be bombarded; errors in public men must be guillotined; while errors in private ones must be haltered and gibbeted. Thus a continued warfare is waged by these guardians of truth and righteousness, more against the persons who hold the error, than against the error itself. And when conquests are made by such means, the result is an enemy slain, but no friend gained.

Valorous Christians find error all around them, in everybody but themselves, and deal right *man*fully their blows, and wonder that error does not die from the strokes they give it. As in Milton's battle of the angels, where skulls were cleft and bodies pierced only to be healed with the withdrawal of the weapon, so do these find that error still lives, despite their skill in its butchery.

The Redeemer's kingdom is not strengthened by the expurgation of error from it, when that expurgation is accompanied with the overthrow of one of its members; and truth is never advanced by force. A dictatorial and dogmatic spirit in religion, corresponds with weapons of warfare in worldly fights. And a victim of the former is as incurably and unkindly injured as one of the latter. "A wounded spirit, who can heal?" The strong proclivity to unkindness, misinterpretation, and personality, in religious discussion, ofttimes overrides the love of truth, and makes what should be an effort to elicit and embrace the truth, a personal assault, a war of words, a strife for the mastery. So accustomed have religious sectaries become to this, that almost the slightest reference to their peculiar sentiments awakens them to the contest, or shuts every avenue of the soul by which the truth might enter.

The triumphs of argument are not necessarily triumphs of right. Vanquishing an opponent is not equivalent to his conversion. A mouth shut, is not a soul converted. A shout of victory, is not evidence of success. So when all these have been accomplished, and the aggressor sees his victims all laid out before him, he sees in the scowl of each face, and hears in each murmur, evident signs of dissatisfaction and disgust, and fails to find, in all the defeated, one added to his friends or his cause. The religious combattant may by skillful management draw an opponent into ambush, and capture him. He may outwit him in argument, or discomfit him by his shrewdness in assault; but by no force, or strategy, does he win him to the love of the truth. The church and the world will be just as corrupt and wicked after all religious battles have been fought as before. And there will abound evidences of lacerated feelings, personal alienations and hostility, and a large company of crippled, and maimed and disheartened, as the fruits of religious contests. Who has ever seen truth advanced by strife? Who has seen a war of words end in a peaceful accession to the right? Partisans have been pleased; outsiders have been amused; opponents have been dissatisfied; and not one has been converted from the error of his ways. Thus wags the church, just as the world wags. Fighting destroys, but never builds up. It alienates, but never unites. It leaves numbers less, and never greater. It inflicts sorrows, and tears, and embarrassments, but never ministers joy, and peace, and enlargement. In the kingdom of peace—in the church of the living God—in the embrace of the Saviour—all should be peaceful, and follow the things that make for peace, and things whereby one may edify another.

J. B.

EVIDENCES OF PERSONAL RELIGION.

In resuming this important subject, we will notice the *Love of the Truth*, or the love of God's revealed truth as contained in the Scriptures. As there is no obscurity in the leading doctrines of Christianity, it is not the disposition of the renewed mind to mystify them, or distort them, but to receive them as they are given, and hide them in the inner man as a preservative against sin, as a means of instruction and source of comfort. The mind under the influence of the Spirit, endorses the experience of the Prophet Jeremiah: "I found thy word, and did eat it, and it was the joy and rejoicing of my heart;" and of the Psalmist—"How sweet are thy words to my taste; yea, sweeter than honey to my mouth." It is true, the doctrines of revealed religion are too divine to be fully understood by the human mind—too deep to be fathomed by human reason; yet the pious soul feels their adaptation to his case and condition, and hence, without cavil or objection, receives them. He feels they are the words of his heavenly Father; and as the richest donation of Heaven, he holds them as a precious treasure. Whilst many, in this day of apostacy among professors, who are yielding to all the wild imaginings and the infidel tendencies of the human heart, are quarreling with everybody who will not believe their tenets, and thus lose all rest and comfort, the simple and honest and genuine believer in Jesus is enjoying a feast of love in the blessed truth of revelation. It is almost useless, perhaps, to say, that the Bible is carefully and prayerfully perused—that it is read to be understood, and searched diligently to find out its precious treasures. Yet it may serve as a rebuke to many professors, who seem to know but little of the book or its doctrines, and who stand exposed to the delusions and infidelity of the day.

We turn to another evidence—*the hearty approval of God's way of saving sinners*. Perhaps we may assert, without fear of disputation, that no unrenewed mind ever did or ever will feel this—for the way of the Lord to save men is entirely opposed to human nature, nor will man ever yield to it, until subdued by divine grace. Proud man would save himself by some other arrangement, and hence the numerous devisings of mankind to lay a foundation of their own, and throw the scheme of mercy in the shade, as not consistent with reason and common sense. It is truly hard work for a sinner to consider himself as lost, hopelessly lost—to renounce all his works, and reckon himself a complete wreck, perfectly destitute of any ability to save himself by any meritorious works of his own, whether past, present, or future, and refer all his hopes of salvation to a crucified and risen Saviour. When a soul will do this, surely some other power must have been at work more than human, and such a renunciation of self, and such a submission to Christ, is what God requires, and what the renewed soul says amen to. The true Christian does not profess to understand the whys and wherefores in reference to this divine scheme—he does not profess to understand how deity and humanity can unite so as to make one God-man, and thus constitute a divine Saviour—nor does he attempt to explain how the death of one innocent person can save the guilty, by rendering a full compensation to a broken law and injured justice—or how, by a simple act of faith on the Son of God, he is introduced into a justified state, and all the blessings of the gospel are in fact made his; but he simply receives them as revealed truths, and rests upon them. Why, there is such a perfect satisfaction with the way of salvation, that all other ways are renounced and denounced—no thought of any other is harbored for a moment—it is a salvation complete in every part, and worthy of a God.

The last evidence, in the present communication, will be, *a supreme regard for the glory of God*. And whether our own salvation, or the salvation of others, the demolition of satan's empire or the extension and universal spread of the Redeemer's kingdom, engage the attention, this idea is prominent. The Christian's prayers and labors—yea, the aims of his entire life—have this object in view. It is not enough for him to know that God will be glorified by every transpiring event, from the beginning to the end of time; but this is the prime desire of his soul. Every reflection on the divine character or government, by the wicked—all the enterprises and pursuits of the world opposed to this object, and every blasphemous expression uttered, arouses holy indignation in the soul. All that is good, and tends to promote the interests of his kingdom, and carry out his purposes, and bring men to love and serve him, has his warmest approbation. Now all this is the direct opposite to the feelings and dispositions of unrenewed human nature. When man, naturally at enmity against God, and supremely selfish, becomes possessed of such a feeling as here described, we have the clearest demonstration of a divine change; but without it we may reckon ourselves in our sins.

GEO. R. WHEELER.

SALEM, N. J.

COLLEGE LOCATION.

I notice in the *Recorder* of August 9th, a communication from Bro. Irish, deprecating the course adopted "by the Conference Committee" for determining the location of the proposed Denominational Institution. The present method was, I believe, adopted *unanimously* by the above-named Committee, at its meeting last Fall. The plan was to canvass the denomination as fully as possible between then and the coming session of Conference, and secure all the subscriptions possible, irrespective of location. If the agents that were to go over certain portions of the denomination shall have accomplished their labors, nearly if not quite everything will be done that can be until the question of location is settled. The *desirableness* of raising the *whole amount* before the location is determined, no one will question. It would be a magnificent operation, if we could do it. It is most beautiful in theory. The only difficulty about it is simply this: It is *impracticable*. I have found but very few individuals that were willing to pledge the *whole* of a large subscription irrespective of location, and still fewer who would be willing to proceed to its payment, or give full security for its payment, until the Institution can have "a local habitation and a name"—until they can know something about who are to be its managers, its directors, its *financiers*. However much any of us may desire it otherwise, it appears to me to be simply a matter of fact, that if the denomination neglects or refuses to determine the question of location, there can be but little or no further progress made in the matter until such time as the denomination shall see fit to settle this question. Several churches have already voted upon this subject, and it would be extremely unfortunate if any opposing views or circumstances shall prevent the consummation of a plan undertaken with such unanimity on the part of the Committee, and attended with such encouraging success thus far. It is hoped that the churches will act with promptness and efficiency in the matter.

I would call the attention of those proposing to vote to an article on the subject in the *Recorder* of July 12th as some of the churches, in voting, have failed to state the number of votes cast. For instance, two of these churches have reported that they were unanimous for such or such a place; but did not state the number of votes cast. In all cases, we wish the number of votes.

J. M. ALLEN.

THE FUTURE OF CHINA.

The question what is to be the future of China, is beginning to awaken interest and elicit discussion. In the papers of this country, and in letters from abroad, we have seen expressed a great variety of opinions—some writers thinking that a gradual decline of the Chinese nation is to be expected, while others look for the introduction of new elements of growth and strength by the Insurgents. The question is one of deep interest, and we are glad to see that it is attracting attention. The following is an editorial from a recent number of the N. Y. *Tribune*:—

We infer from several conversations with the Rev. Dr. Parker, who arrived in the Baltic, and who is probably better versed in Chinese affairs than any other American, that he cherishes little hope of any speedy pacification of the distracted Empire. The insurgents are now masters of about half the country, but have made little progress since the repulse of their army that marched to the conquest of Pekin. Conflicts still occur at one point or another with alternate success to this side or that; but neither makes any decided progress. Meantime the continual destruction of property as well as life, with the constant diversion of hundreds of thousands from the fruitful paths of industry to the sterile efforts of the tented field, are wasting the national resources and reducing millions from comfort to wretchedness. And this is likely to go on for years longer, as it did at former periods of revolution. The fact that the two parties seem well balanced, with fortune inclining first to this scale, then to that, insures a continuance of devastation. Were it rendered highly probable that the Tartar dynasty would, or that it would not, be overthrown, millions who have hitherto remained neutral, and been plundered now by this host, then by that, would rush at once to the winning side, and make its triumph overwhelming. Until some clear indication of the result is afforded, the timid and the wealthy keep quiet where they can, and do no more for either belligerrant than they must.

The high-wrought hopes that the triumph of the insurgents would insure the conversion of China to (at least) external Christianity were long since blasted. The destruction of the idols seems to be the extent of Tae-Ping-Chang's devotion to Christian ideas. And, though each party is chary of demonstrations of hostility to foreigners, hoping to profit by their assistance, there seems little reason to expect better treatment of Europeans and Americans from this party, in case of its complete success, than from the other. Of course, the policy and duty of maintaining a circumspect and thorough neutrality in the contest are obvious.

Opium is destroying the Chinese by hundreds of thousands, and its ravages seem rather to increase than to diminish. The general anarchy is favorable to its introduction, and the British East India Company pushes its advantage to the utmost. Any termination of the civil war would be almost certain to insure a circumscription of the nefarious opium traffic.

DE RUYTER INSTITUTE.

The following is the Order of Exercises at the last Anniversary of DeRuyter Institute, June 26th, 1855:

Morning Session.

Salutatory Oration,	Miss A. A. Green.
Oratory—oration,	Mr. J. B. Whitford.
America—oration,	Mr. J. Webster.
Nature—essay,	Miss M Benedict.
Silent Teachings—poem,	Miss A. P. Crandall.
Golden threads in the web of life—essay,	Miss M. L. Weaver.
War—essay,	Miss H. E. Stillman.
Know-Nothingism—oration,	Mr. M. E. Smith.
Where can the soul find rest?—oration,	Mr. W. Wilcox.

Afternoon Session.

Once again—oration,	Mr. Clay Barnes.
Spirited Yankees—oration,	Mr. L. House.
God is everywhere—essay,	Miss A. A. Arnold.
Mission of a Dewdrop—essay,	Miss E. A. Smith.
Power of Words—essay,	Miss Julia Stillman.
Nature's Circles—poem,	Miss H. Tinslar.
Whisperings—oration,	Miss E. M. Burdick.
The Maine Law—oration,	Mr. A. A. Crandall.
Dignity of Virtue—oration,	Mr. G. L. Thompson.
ADDRESS by Prof. James Johonnet, of Syracuse.	
Dignity of character, a demand of our times—oration,	Mr. J. H. Babcock.
Our Maine Law again—oration,	Mr. B. Scott.
Nothing so sweet or sublime in life as its mysteries—essay,	Miss L. H. Sutton.
We are all dreamers, from the cradle to the grave—essay,	Miss S. M. Sears.
The bliss of the spirit is action—oration,	Miss M. N. Sears.
Science—poem,	Miss M. A. Fisher.
The Study of History—oration,	Mr. E. M. Swetland.
Valedictory Oration,	Miss Jane C. Burdick.
ADDRESS to Graduating Class,	Prof. A. R. Cornwall.

CONVEYANCE TO THE ANNIVERSARIES.—To such as propose visiting Brookfield, N. Y., to attend the approaching Anniversaries and General Conference, by public conveyance, I wish to say, that as our friends cannot approach us by railroad nearer than Utica, other conveyances must be employed to come from that city to Leonardsville, a distance of twenty-two miles. A daily stage leaves Utica at 8 o'clock A. M., arriving at Leonardsville about 1 o'clock P. M., and another at 2 o'clock P. M., arriving about 7 o'clock P. M. But these stages will not probably afford accommodations for all whom we hope to see on this occasion. It is therefore requested, that some person in each church in the connection from which any of the friends propose to meet with us, would ascertain the number of persons who may need conveyance from Utica, and communicate, as soon as practicable, the result to A. B. Spaulding, Leonardsville, N. Y., that provision may be made for them accordingly.

W. B. M.

THE LIQUOR DEALERS.—A Convention of Liquor Dealers was recently held at Syracuse, N. Y., to consult upon the best means to secure a repeal of the Prohibitory Liquor Law. The discussions throughout were of a very desultory character. Not a member, so far as we have noticed in reading the proceedings, ventured upon any discussion of the morality of the liquor traffic, of its relation to individual happiness and public good, or of any of the great objects sought to be accomplished by its prohibition. Upon all these points the debates of the Convention, as well as the Constitution which it adopted, were profoundly silent. The Convention, and the class which was there represented, demand the repeal of the Prohibitory Law, not because that repeal is required by the public good, not because the law is detrimental to the public welfare, or injurious to any of the great interests of society, but solely because *it interferes with their profits*. It was determined to cast the whole weight of liquor-dealing influence in favor of that political party, or that class of candidates, which will go for the repeal of the law. To do this most effectually, provision was made for an organization of liquor-dealers by counties throughout the State.

INDEPENDENT MISSIONS.—Rev. J. M. Pease, formerly a missionary of the M. E. Church in Rio Janeiro, and subsequently an agent of the American Colonization Society in the south-western States, having, by untiring industry and self-denial, redeemed the Mobly family, has had it in his heart to explore the interior regions adjacent to the settlements of Liberia, in the hope to gain a better acquaintance with interior Africa, and thus excite a livelier interest in favor of Colonization, by demonstrating the healthfulness of the interior. The danger, risk, and entire expense, he assumes himself, relying upon the voluntary aid which he may obtain from his Christian brethren.

PERSECUTION IN PORTUGAL.—The Rev. Dr. Gomez, formerly a Spanish priest, but now a recognized clergyman of the Church of England, has been for many years engaged as a Protestant minister at Lisbon. Having lately announced a discourse in his own house on the doctrines of Protestantism, he was publicly accused in the Senate by the Marquis of Vallada. The Prime Minister of Portugal replied, that every means should be taken to prevent or punish the offense. Dr. Gomez applied to the British Embassy for protection, but was informed by the Chargé d'Affaires that nothing could be done for him, as he was not a British subject.

MISSIONARIES FOR THE MARQUESAS ISLANDS.—A farewell meeting was held in the Plymouth Church, in Brooklyn, on occasion of the departure of Rev. Mr. Seymour and lady as missionaries of the American Association to the Marquesas Islands. An address was made by Mr. Mills, of considerable length and great interest. At the close, the marriage of Dr. Coxehead with Miss Platt, who also go out as missionaries, was celebrated. They sailed on Tuesday, Aug. 7th.

RELIGIOUS PAPERS.—There is one cause, and only one, for the struggles, trials, and pinching economy to which all our religious papers are subjected. The members of our several churches do not realize the value of these papers to the cause of Christ—they do not estimate as they should, the importance of the press in the great work of sanctifying men. A religious journal with a direct, earnest, and prayerful endeavor to do good, is to them nothing but a newspaper, after all; and a political newspaper—a "Dollar Weekly," full of sickening details of crime—will be preferred to it.

Every day deepens our conviction of two things: that to try to make a paper to please even Christians of one denomination is about the most arduous and thanklesss effort to which a minister can be called; and, second, that a paper circulated generally in the families attached to a particular denomination—a paper adapted to all the members of the family, and endeavoring to benefit each, is one of the cheapest and one of the most hopeful means of doing good that God has ever put into the hearts of his people to employ—that is worth in each church half as much as the labors of an additional pastor, and that he who feels no interest in the success of such papers is sadly indifferent to the cause of Christ, or strangely blind to the teachings of Providence and the signs of the times. [Cin. Christian Her.

BURMAN MISSIONS.—The *Christian Watchman* says that every fresh arrival from Burmah gives intelligence of cheering conquests to the dominion of Christ. In the province of Pegu, recently added to the territory of the East Indian Company, *twenty five hundred* Karens have during the year past been added to the churches. The good work goes on increasing in every direction. The native preachers are beginning to multiply and labor with greater efficiency than ever before. One of these, according to the *Macedonian*, has lately baptized five hundred converts. Thus is God setting his own seal to the labor for the conversion of the heathen.

PROSPECTS IN CHINA.—Rev. Dr. Parker, who has been a missionary in China, and also an agent of our Government, returned to this country a few days ago. The editor of the N. Y. *Tribune*, who came passenger with him from Liverpool, says:—

"We infer from several conversations with the Rev. Dr. Parker, who is probably better versed in Chinese affairs than any other American, that he cherishes little hope of any speedy pacification of the distracted empire. The insurgents are now masters of about half the country, but have made little progress since the repulse of their army that marched to the conquest of Pekin. Conflicts still occur at one point or another, with alternate success to this side and to that; but neither makes any decided progress."

A MISSIONARY SEA CAPTAIN.—The New Haven *Register* says: "We have the case of a gentleman who has acquired a collegiate and theological education, with the view to qualify himself for the post of a missionary sea captain. Mr. C. Barrett, a graduate of the class of '51 in Yale College, has just completed his course of study in theology; and is now about to take command of one of our finest vessels. Having for several years followed the occupation of a sailor, he is therefore well qualified for the post of a sea captain—and he hopes in this capacity to effect an equal amount of good among our seamen, as if he had gone as a missionary to foreign lands."

RELIGIOUS INTELLIGENCE.

We regret to state (says the *Christian Times*, July 20,) that the Rev. Eustace Carey, while sitting at his table yesterday morning over a sermon, was seized with paralysis, and, after remaining in the state of partial consciousness for two hours, expired at two o'clock. Mr. Carey was the son of the Rev. William Carey, the founder of the English Baptist Missions in India, and was himself for many years a devoted missionary.

John P. Jewett & Co., Boston, are about to issue a work on *Spiritualism*, so called, from the pen of President Mahan, which will awaken no small interest. Some who have examined it hope much good from its publication, and think it will help to bring to a perpetual end the dreamy skepticism which has been engendered in the community by the pretended revelations of fools and cunning self-seeking men.

Within a few weeks past no less than three weekly newspapers, published in Chicago, have been discontinued. The *Tablet*, of the Roman Catholic denomination, and the *Evangelist*, the organ of the New School Presbyterians, have stopped for want of support. The *Free West*, the Freesoil paper, has been merged into the Chicago *Daily* and *Weekly Tribune*, which is henceforth to supply its place.

A correspondent of the *Religious Telescope*, who is on his way to Kansas, writes as follows to that paper: "If the Lord is willing I will preach an uncompromising Gospel, with the sin of slavery, in Missouri and Kansas, every chance I get, if I wear a coat of tar and feathers as long as I live."

Rev. Samuel H. Willey, of San Francisco, has come on with his wife and three children to visit his native home and friends in New Hampshire. Mr. Willey has been in California about seven years, and purposes to return to his field of labor in the autumn.

The pulpit of the South Church, Salem, Mass., was recently occupied, forenoon and afternoon, by two brothers, Rev. Brown Emerson, senior pastor of the Church, and Rev. Reuben Emerson, of South Reading. The former is in his 78th year, and the latter in his 84th, and both have been pastors of churches more than half a century each.

Rev. Dr. Cone, of the First Baptist Church New York, was prostrated by a paralytic stroke on Friday morning, Aug. 10. His medical advisers do not deem his life in danger, though the attack precludes him from seeing any but his family. The least intellectual exertion on his part, is absolutely forbidden by the attending physicians.

The English Primitive Methodist Connexion reports a decrease of 2,155 members during the past year.

General Intelligence.

European News.

European dates to Aug, 4th, one week later, have been received.

From tha seat of war, we have the announcement that the French works are so close to the abattis of the Malakoff, that a man may throw a stone into it. The abattis is described as truly formidable; it is formed of the trunks of oak and beech, from the woods of the Crimea, and is more than six feet high. Before making a fresh assault, attempts will be made to destroy it. The Russians are still at work on the position, and are also repairing the Redan. The exchange of shot and shell is almost incessant.

A French dispatch dated July 20, says: Our approaches on the side of the Malakoff, advance considerably. We now touch the place. Every thing is prepared for a general action in about fifteen days.

It was reported in Paris, on the 3d inst. that the French Government had official notification that the bombardment of the Malakoff and Redan had been resumed preparatory to another assault.

Advices from the Crimea to the 29th, announce continued preparations for a grand expedition. All the lighter vessels of the fleet were assembled at Kamiesch.

The French Government has chartered 97 small steamers for river navigation, each to convey 500 men. The boats belong to companies on the Rhone and Saone.

Letters from the Sea of Azoff are to the 16th July. Magazines along the coast were being destroyed, as found, and small steamers were engaged in surveying. The Allied fortifications were progressing.

The Inquiry of the British Parliament into the recent Hyde Park riots is terminated, and the Commissioners have requested time to consider their report.

The Correctional Tribunal, Paris, is occupied in the trial of fifty-five prisoners of the secret society called "Mariannia."

An earthquake has destroyed the village of Viege, Switzerland.

At Genoa, on the 24th of July, the authorities took possession of the female convents, and on the next day were to expropriate the Monks.

There is no material improvement in the advices from China. The reverses of the insurgents were considered but temporary.

Latest from China.

The latest date from Shanghae is June 4th, and from Canton June 8th.

The *Overland Friend of China* regards the recent reverses of the rebels as only temporary and local to the country adjacent to Canton. The Pekin *Gazette* of April 20th supports this view, admitting that Woochang, the capital of Hoopih, has been taken by the rebels, and Hank'how has again fallen into their hands. The Lieutenant Governor of Hoo-kwang and the Prefect of the provincial city both died in the struggle. The North China *Herald* states that the rebels have taken the city of Kwang-sin, in the northeast part of Keang-se, and that Lew, of Shanghae notoriety, and Seaou-kin-tsze, are said to have raised their standard at Tung pa, situate about sixty miles to the northwest of Soo-chow.

The Canton Government, according to the last mentioned authority, is straining every nerve to carry forward its plan of ruling the country by sanguinary force. In pursuance of this, a reward of fifty dollars per head was given to the leading men of villages for every man as "a disaffected."

The distress among the poorer classes at Canton has been relieved by considerable importations of rice.

Her Majesty's ship Rattler has been busy among the pirates. On the 28th of May a second pirate fleet of six boats was destroyed, five captured vessels released, about thirty pirates killed, and four made prisoners by the boats. It was said that the head man on the shore had caused five of the pirates to be seized. They were offered to be given up on payment of a reward. Next week, however, a colonial lorcha, with seventy chests of opium on board, was captured by a fleet of pirates at St. John's, on the west coast.

Treatment of the Yellow Fever.—Capt. Jonas P. Levy, late of the U. S. Transport ship American, who has had hundreds of cases of yellow fever under treatment, says he never knew of a case terminating fatally after observing the following directions: Dissolve in a wine glass of water, a tablespoonful of common salt, and pour the same into a tumbler, adding the juice of a whole lemon, and two wine glasses of castor oil. The whole to be taken at one dose, (by an adult.) Then a hot mustard foot-bath, with a handful of salt in the water—the patient to be well wrapped in blankets, until perspiration takes place freely. On removal to bed, the feet of the patient to be wrapped in the blanket. Afterwards, apply mustard plasters to the abdomen, legs and soles of the feet. If the headache is very acute, apply mustard plasters to be head and temples. After the fever has been broken, take forty grains of quinine and forty drops of elixir of vitriol to a quart of water. Dose—wine glass full three times a day. Barley water, lemonade and ice water, may be used in moderation.

The Price of Wheat.—Hunt's *Merchant's Magazine* publishes a table of the price of wheat at Albany, on the first day of January for sixty-one years. It is from the minutes kept at the office of the Van Rensselaer Manor, at Albany, where large amounts of rent are payable in wheat, or a cash equivalent, on the first of January each year; and as two parties are deeply interested in the price, it is probably the most reliably correct of any record that can be obtained. The list commences in 1793, when the price was seventy-five cents a bushel—only five times in the sixty-one years wheat has been $2 or upward, per bushel, while it was seventeen times at $1 or under—twice at 75 cents. Only once in thirty-seven years, that is since 1817, to wit in 1837, has it reached $2. The average price for the whole period is $1 37. For the last 30 years it is $1 25.

Gavazzi, it is stated, will make a very short stay in the United States. He will come in September and leave probably in November. He declares his determination of renouncing all demonstrations, public or private, by any party, or society, or personal friends.

A New Party.—The following Declaration and Platform embody the elements necessary to a strong and growing political party, from the success of which our country would have much to hope. They were telegraphed to the New York papers under date of Washington, Aug 16, 1855:—

Whereas, by the repeal of the eighth section of the act for the admission of Missouri into the Union, the territories of Kansas and Nebraska have been opened to the introduction of Slavery, and all the compromises, real or imaginary, upon that subject, are thus violated and annulled, and deep dishonor inflicted upon the age in which we live.

Now, therefore, in co-operation with all those throughout the land who oppose this and other similar measures, which we deem to be contrary to the spirit of the Constitution, and which are designed to extend and perpetuate Slavery, we do associate ourselves together, under the name and title of the Republican Association of Washington, D. C.

And we adopt the following as our political platform, to wit:—

First, That Congress possesses no power over the institution of Slavery in the several States; but that, outside of State jurisdiction, the constitutional powers of the Federal Government should be exerted to secure life, liberty and happiness to all men; and therefore,

Second, There should be neither Slavery nor involuntary servitude, except for the punishment of crime, in any of the territories of the United States.

Third, The people are the rightful source of all political power; and all officers should, as far as practicable, be chosen by a direct vote of the people.

Fourth, Candidates for political offices should be men of undoubted integrity and sobriety, and pledged to support the principles of this platform by all lawful and constitutional means.

SUMMARY.

Solomon Rothschild, the Paris Jew banker, was buried Aug. 1st, with a certain degree of financial pomp. The hearse was followed by a large number of artistic and literary celebrites, by the old men supported at the hospital endowed by the deceased, and by 1,200 children educated at his school. Then, in the procession, was the Grand Rabbin, and the Israelite Consistory. The body was buried in the tomb of the Rothschild family, which is in the Jews' corner of Pere La Chaise.

Counterfeit five dollar notes of the Ocean Bank of this City, extremely well calculated to deceive, are in circulation. They may be detected by noticing the figure "5" on the left hand upper end. In the genuine notes there are three faint lines drawn around the shading of the figure. On the spurious only one. The scroll work at the extreme of the end piece strikes the border of the counterfeit, while there is some space between them in the genuine.

The Norwich and Willamantic (Ct.) operatives and their employers are still at issue and the mills are idle. A ten-hour law was recently adopted in that State, by which ten hours make a day's work, unless otherwise agreed. At Willamantic the operatives very moderately ask for eleven hours labor on five days of the week, and nine hours on Saturday; the employers insist on twelve hours for the five days and nine on Saturday. At North Windham a compromise has been proposed of eleven hours for each day.

In determining newspaper postages, the distances are to be computed from the office of publication, and by the route over which the mail is carried, and not from the county line of the county in which the paper is published. This postage is chargeable by the newspaper, not by the sheet; and if two or more newspapers are printed on one sheet, full postage must be charged on each.

Mrs. Becker, who recently saved the lives of a boat's crew, off Long Point, Lake Erie, has received a purse of $600, raised by private subscription in Canada. Mrs. Becker is a large, masculine woman, about six feet high, weighs two hundred pounds, was born in Canada, and is thirty years old. She lives on the island of Long Point with her husband, and they gain their subsistence by fishing.

A dispatch dated Saratoga, Thursday, Aug. 16, says: The room of W. E. McMasters, who is in lodgings from the Union Hotel, was robbed last night of notes against private individuals to the extent of $1,200, a certificate of deposit in the Crouse Bank of $400; do. in the Bank of Auburn of $320. Bills on the Atalanta Bank, Georgia, for $70, and a diamond ring.

A correspondent of the Alexandria Sentinel says, he understands that the large estate of Mrs. Fitzhugh, on the Potomac river, called Arkendale and Richland, which together contains about 3,500 acres, has been recently sold to a company of New Jersey farmers for the sum of $67,000.

John Gilman, a citizen of Dexter, Jefferson County, N. Y., who had been one of the unfortunate "sympathizers" in the Canadian revolt in 1838, taken prisoner and sent to a British penal colony, returned to his family on the 26th ult., after an absence of seventeen years.

A New Haven paper, describing the localities of three prominent institutions of that city, says: "The Medical College is on the road to the cemetery; the Divinity College on the road to the poor-house, and the Law School on the road to the jail!"

The medical profession of New Orleans, after having been discussing for several years the origin of the yellw fever, which has desolated that city, is now of the opinion that it is not imported. On this question the faculty stands in the proportion of eight to two. The disease is, therefore, of local origin.

One of the Missionaries to the Jews in London has received during the last year 1,149 visits from Jews and Jewesses, who are seeking instruction in Christianity.

It is stated that Santa Anna has made an investment in New York City, by purchasing elegant houses and other real estate up town.

According to Agassiz, no fossils of the rose have ever been discovered by geologists. He thinks the creation of the plant is coeval with that of man.

The merchants of Northfield, Mass., have formed a league and put themselves under bonds, each in one hundred dollars, not to sell goods on trust any longer.

Great sympathy has been manifested in England for the widow of Lord Raglan. When the news of his death was received, a nobleman was specially commissioned to convey to her the sad intelligence. Prince Albert called on her soon after, bearing an autograph letter of condolence from the Queen, and called again in the evening. The Queen sent to make inquiries on the two succeeding days, and a London paper states, "The list of visitors has embraced the whole of the nobility and gentry now in town."

New York has perhaps never seen a summer during which the times were as hard as the present. There are said to be more mechanics and working people out of employ now than during last winter; and beggary is more common, than during the severity of the cold season. The coming winter must witness suffering, we fear, beyond any precedent. Two things are favorable; more of the destitute will leave the city before winter comes on, than usual, and food and fuel will be cheaper than a year ago.

As soon as haying is over, fruit trees of all kinds may be trimmed. Now is the time to expect the wounds to heal rapidly, as the trees make wood fast at this season. Never cut off large limbs from fruit trees unless you choose to induce premature decay. You cannot do worse than to cut off large limbs. If there are too many of them, let them remain, while you thin out the twigs that are not large enough to bear fruit.

A band of English Gipsies, they say, are encamped in the woods north of Hoboken, near the main road. The company consists of three families, numbering twenty-seven persons, almost destitute of money. They will probably wander away south before the approach of cold weather. Several companies of these people are now traveling in various parts of the country, going north in the summer season, and turning to a warmer latitude in the fall.

As the express train on the Boston Railroad was passing the depot at Chatham, Aug. 13, a Mr. D. Tafft, of Charleston, S. C., and a person named Brecker, of Albany, were sitting with their arms out of the car window, and the current of air raised by the passage of the train, blew open the side door of a freight car standing at the depot, breaking the arm of Mr. Brecker and cutting the left arm of Mr. Tafft clean off between the shoulder and elbow, the part cut off falling on the track.

The St. Louis *News* says: We learn from Sullivan, Ill., that the town is deserted, there being but one family in the place which has not got the cholera, and that there will not be persons enough (unless the doctors do it) to bury the dead, as there are a number expected to die. About all who are able to leave, having become alarmed at the ravages committed by this scourge in their midst, have fled from the town.

According to the official statement of the City Inspector 592 deaths occurred in New York the last week—an increase of 13 on the mortality of the previous week. As usual, about four-fifths of the deaths were among children. Two cases of cholera are reported, 46 of diarrhœa, 36 of dysentery, 56 of consumption, 5 of small-pox, 14 of debility, 24 of dropsy in the head, 8 of measles, 20 of hooping cough, and 114 of cholera infantum.

The cholera has appeared among the Irish laborers at the western terminus of the Blue Ridge Tunnel. The Charlottesville (Va.) *Advocate* reports two cases on Thursday last—a mother and her child. The child died and was buried, and the mother, who was supposed to be dead, was shrouded, and a coffin ordered, when she was fortunately restored to consciousness.

A dispatch dated Buffalo, Monday, Aug. 13, says: At Niagara Falls, yesterday, five men got into a skiff near the Suspension Bridge; unfortunately, one of their oars broke and they could not then manage the boat, and were carried down the stream into the whirlpool, where the boat upset and was broken to pieces. All the men were drowned.

A young girl in Pawtucket was lately found inhaling the odor of a bottle of chloroform liniment, which had been left within her reach. It was taken from her, but some of its contents were spilled, and she lay down with her face upon the saturated bed-clothes, and was found half an hour afterwards dead.

Rev. D. A. Hearn, Catholic Priest of Taunton, a man weighing about three hundred pounds, fell on Saturday a distance of nearly fifty feet from the tower of the new Catholic Church to the floor. The shock was of course severe, but not a bone was broken, and he was able, with but little assistance, to walk to his house, and is now apparently doing well.

As a party of four persons belonging to Mauch Chunk were bathing in the surf at Atlantic city, on Sunday morning, Aug. 12, they were carried out beyond their depth, and two of them, a lady named Andrews, and a Mr. Boyd accompanying her, were drowned. The other two were rescued.

Seventy slaves and free colored men were arrested while at worship on the first Sunday evening of July in New Orleans and sent to jail for making a noise. At the same time theatrical exhibitions and cock-fightings were allowed to go on unmolested.

The sword manufactured on behalf of the German citizens of Charleston, S. C., for presentation to Commander Ingraham, as a testimonial of their admiration of his conduct in the Kosza affair, was presented to that gallant officer at the Military Hall in that city on Thursday evening, August 2.

A new diamond, found by a negress in Brazil, and called the "Star of the South," has reached England, and is producing a sensation. It weighs 254½ carats, and will probably lose half its weight in cutting. The Koh-i-noor, now it is finally cut, weighs 122 carats.

The Irish remittances from America the last year, amount to £1,730,000 more than they were the year previous, yet the number of emigrants was considerably less than the year before.

A dispatch from Washington says that Dr. Peter Parker, long a missionary at Canton and late Secretary of Legation, accepts the appointment as Commissioner to China, and will soon return thither.

The deaths from yellow fever at Portsmouth, Va., now average eight a day, in a population of 2,000 persons.

The Trustees of the Ohio Emigration Association have decided on a location in the State of Iowa. The point which to them seems most favorable is about 130 miles wes of Danbuque. The lands in this vicinity are remarkably fertile, the prairie high and rolling, well-watered, and convenient to large groves of timber. There is an abundance of coal, limestone and iron in that part of the State.

A Rochester paper states that Mr. Ely S. Parker, a civil engineer of some note, recently employed upon the canals of this State, and who has been called to Norfolk, Va., on professional duties, is the chief of all that remains of one of the tribes of Indians who formed the six nations—the Senecas. He is said to be a man of great natural ability, and much learning.

In the course of three months after the opening of the "People's Washing and Bathing Establishment," in Mott street, New York, there were 38,000 bathers. Many more than this might be accommodated. There is a place where youth may learn to swim, thereby serving to prolong their natural lives, and guard against an unnatural death.

The reports from Portsmouth and Norfolk, of the ravages of yellow fever there, are of the most alarming character. Notwithstanding a vast majority of the population of both cities has fled, it is still increasing. A number of cases have occurred in the Navy Yard and on board the ship Pennsylvania, at the latter city.

The official account of Gov. Reeder's ejection from office confirms, to the fullest extent, the belief that he was not removed on account of his alledged illegal speculation in Indian lands—not for any of the reasons specified in the memorial of the Kansas Legislature—but because he would not coöperate with the propagandists in forcing slavery upon the people of the new territory.

Two or three days since, says a Louisiana paper, a gentleman of this parish, in hunting runaway negroes, came upon a camp of them in the swamp on Cat Island. He succeeded in arresting two of them, but the third made fight, and upon being shot in the shoulders, fled to a sluice, where the dogs succeeded in drowning him before assistance could arrive.

There has been a defalcation in the office of Major Belger, Quartermaster of the United States Army, at San Antonio, Texas, committed by John S. Shehan, to the amount, as is now known, of some $15,000 to $18,000, and it is supposed to exceed that amount considerably.

George W. Payne, of Farmington, Ct., has a lot of Minnesota rice growing upon his farm "full eight feet high, and promising an abundant yield." He thinks it fully equal to Southern rice, and is confident that it can be profitably raised in that meridian. It is sown on swampy land unfit for other cultivation.

The Elkton, (Md.) *Whig* mentions the fearful ravages made by the cholera at Perryville in the family of Joseph Raisin, stating that the family consisted of husband, wife and six children. In a week's time all of them died except a small lad, who has recovered.

Capt. Titus, an old Lake commander, was drowned at Sandusky, Sunday, Aug. 12. He was Captain of the steamer Erie, and saved from that vessel when she was burned several years ago. He was also saved from the steamer Alabama, when she sunk last year.

The Louisville *Journal* contains many affidavits as to the cause of the commencment of the riots in the Eighth Ward—some of them by Irish Catholics in the vicinity. They tend ty show that they, the Irish, were armed several days previous to the election.

Mr. Dawson having declined the appointment of President Pierce, Wilson Shannon, ex Governor of Ohio a member of Congress from that State, and a supporter of the Kansas Nebraska bill, has been appointed Governor of Kansas.

Mr. Godey, of New York, stopping at the United States Hotel, Cape May, had his trunk rifled of two checks of $3,000 each, four $50 bills of the Bank of New York, a diamond pin, a valuable bracelet, and other articles.

By the official report of the Board of Health, it appears that for the week ending Aug. 7 the deaths by cholera at Cincinnati were eighty. The greatest number of deaths in any one day was Aug. 4, being twenty-two.

Hon. Abbott Lawrence of Boston, the successful merchant and munificent founder of the Lawrence Scientific School in Harvard College, died at Boston on the 18th inst., in the 64th year of his age.

The prevalence of Yellow Fever in several places in Virginia has again appealed to the liberality of New York, and considerable sums of money are being forwarded for the relief of the sufferers.

Eld. O P. Hull, of Walworth, Winconsin, says:—"The crops have come in quite well in this State, and are mostly secured in good order. The rain has not affected the crops here as in the Eastern and Middle States."

Richard P. Robinson, the supposed murderer of Helen Jewett, died at the Galt House, Louisville, Ky., on the 8th inst. For several years past he was known as Richard Parmelly.

The Utica *Observer* says Rev. J. S. Davenport, formerly Rector of Christ Church, Oswego, having joined the Irvingites, has been deposed from the ministry of the Episcopal Church by Bishop Delancy.

A dispatch dated Chicago, Monday, Aug. 13, says: Judge Drummond, in the United States District Court, this morning, sentenced Dennison, the mail robber, to ten years' imprisonment in the County Jail.

The bark L. M. Hubby, of Cleveland, capsized off Point Betsey on the 8th inst. The crew, twelve in number, were all lost. Cotterell, the mate, alone was saved.

Mr. John Hecker, the proprietor of the *Churchman*, intends to commence in a week or ten days the publication of a new daily newspaper, from whose columns the *Churchman* will be made up.

A dispatch dated New Orleans, Monday, Aug. 6, says: The total number of deaths in this city during the past week was 300, of which 222 were from yellow fever.

Our news from Mexico is of a most interesting kind. It would seem that the revolution has now gained sufficient importance to indicate early changes of a serious character.

Dispatches relative to the prevalence of the yellow fever at Portsmouth and Norfolk, Va, are saddening.

Cholera prevails to a very considerable extent in Iowa City, Iowa. Rev. Mr. Belden is among the victims.

New York Markets—August 20, 1855.

Ashes—Pots $6 50; Pearls 6 37.

Flour and Meal—Flour, 8 00 a 9 25 for various grades of State. Michigan, Indiana, and Ohio, 11 00 a 12 50 for extra Genesee. Rye Flour 7 00 a 9 00. Corn Meal, 4 62 for Jersey.

Grain—Wheat. 1 95 for handsome red Long Island, 2 15 a 2 23 for white Southern. Rye 1 25 a 1 30 Barley 1 05 for good four-rowed. Oats, 48 a 51c. for new Southern and Jersey, 52 a 58c. for State and Western. Corn, 88 a 89c. for Western mixed.

Provisions—Pork, 17 50 for new prime, 20 00 for new mess. Beef, 11 00 for country prime, 11 50 a 13 00 for country mess. Lard 11 a 12½c. Butter, 14 a 18c. for Ohio, 18 a 22c. for State, 20 a 24c. for Orange County. Cheese 8 a 9½c.

Hay—75 a 81c. per 100 lbs.

Tallow—12c. for prime.

LETTERS.

O P Hull, Eli Forsythe, E S Dunn, I T Lewis, L P Babcock, S B, Jonathan Maxson, J F Randolph, A W Coon, C B Cottrell, E S Burdick, P L Berry, Charles Potter, John E Potter, Charles M Lewis, Booth Bond.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

S B, Brand's Iron Works, R I	$2 00	to vol. 13	No. 9
Sam'l F Babcock, Woodville R I	2 00	12	52
Geo A Babcock, Ashaway, R I	2 00	12	52
Clarke Wells, Potter Hill, R I	2 00	12	52
E Stillman "	2 00	12	52
C B Cottrell, Westerly, R I	2 00	12	52
Nathan Babcock "	2 00	12	52
C S Rogers, New London, Ct	2 00	12	52
J K Rogers "	2 00	12	52
E Crandall "	2 00	12	52
Mrs H Lester "	1 00	12	52
Daniel B Rogers, Plainfield, N J	2 00	12	52
J F Randolph, New Milton, Va	1 00	13	26
Wm Jeffrey "	2 00	13	52
Neeley D Jeffrey "	2 00	12	52
Zadock Randel, Millerton, O	2 00	12	39
SarahA Miner, RichlandCenter, Wis	2 00	13	10
Edwin S Dunn Douglas, Iowa	2 00	13	10
R P Babcock, Scott	4 00	10	52
J Barber, 1st "	2 00	12	35
Israel T Lewis, Ceres	2 00	13	7
Ethan Clarke, Leonardsville	2 00	12	52
E Stillman, Unadilla Forks	2 00	12	52
Jared Clarke "	4 00	12	52
E S Burdick, New York Mills	2 00	12	52
Ransom Coon, Adams Center	2 00	12	52

FOR THE SABBATH-SCHOOL VISITOR:

Charles Potter, Adams Center $13 00

WILLIAM M ROGERS, Treasurer.

Yearly Meeting.

The Yearly Meeting of the Seventh-day Baptist churches in Rhode Island and Connecticut will convene with the Pawcatuck church, commencing with a sermon by Eld. C. Chester, on Sixth-day evening, August 24th, 1855.

Eastern Association—Executive Committee.

The Executive Committee of the Eastern Association will hold a session on First-day, Aug. 26th, at 8 o'clock, A. M., in the vestry of the meeting-house at Pawcatuck, R. I. S. S. Griswold, Sec.

The Virginia Association.

The Seventh-day Baptist Virginia Association will hold its next annual meeting with the Seventh-day Baptist Church at Lost Creek, Harrison Co., Va., commencing on the fifth day of the week before the fourth Sabbath in September, 1855, at 10 o'clock, A. M. Opening discourse by E. Bee; A. Bee, alternate.

J. F. Randolph, Secretary.

Farm for Sale.

THE House and Farm lately owned and occupied by James Hubbard, in Scott, Cortland Co. N Y., are now offered for sale, on reasonable terms. The House is a large two-story house nearly new, and well arranged to accommodate a large family. The Farm consists of about thirty-six acres of good land, most of which is under good cultivation and is well watered. There are about fifty trees of choice grafted fruit in good bearing condition. It is situated in an industrious and moral community, enjoying all the advantages of schools meetings, and markets, necessary to make it a pleasant home.

Apply to A. D. C. Barber, or J. N. Pratt. 4t–9.

Farm for Sale,

CONTAINING about 100 acres with a fair proportion of woodland, a small orchard of grafted fruit, and a comfortable dwelling and outhouses. It is situated about four miles north of Westerly, R. I., and within a mile of each of the flourishing manufacturing villages of Potter Hill and Ashaway. There are several other manufacturing establishments near, affording a ready market, in the immediate vicinity, for every species of produce. It is convenient to the first Hopkinton Church, as well as to the very excellent male district school.

It will be sold with or without the stock and farming implements, and possession given the ensuing winter or spring, if desired. To those wishing to secure a quiet home in an enterprising neighborhood, and surrounded by such comforts as can only be found in an old settled and thickly populated country, this affords an opportunity seldom offered. For terms and other particulars apply to the subscriber on the premises, or address John E Potter, No. 15 Sansom-st, Philadelphia Pa. Benjamin Potter, Ashaway, R. I.

11tf.

DeRuyter Institute.

This Institution is located in a pleasant and healthy section of country, and in a community comparatively moral and intelligent. It is easy of access from Syracuse, Chettenango, and Homer. Our motto is, *Teach the young to govern themselves—to educate themselves.* Grateful for past liberal patronage, we assure the public we have ample accommodations for more.

Expenses:

Tuition,	from $4 00 to $6 00
Board in families,	from 1 25 to 2 00
" in clubs	from 0 60 to 1 00
Room rent, per term,	from 1 25 to 2 62

Books and Stationery furnished at very low prices.

All bills settled invariably in advance. No bills for less than half a term. No deductions made except in case of sickness.

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HENRY L. JONES A. M., Principal.
AMOS R. CORNWALL, A. B., Prof Mathematics.
Miss JOSEPHINE WILCOX, Preceptress.
Mrs. SARAH E. JONES, Mrs. BARBARA A. CORNWALL, Miss SARAH E. SHIPPEY, Miss JANE C. BURDICK, Assistants in Female Department.

For further particulars, address, Henry L. Jones, Principal; W. D. Wilcox, President; J. B. Wells, Secretary; or C. H. Maxson, Treasurer, De Ruyter, Madison Co., N. Y.

Milton Academy.

Male and Female Teacher's Seminary.

A. C. Spicer, A. M., Principal, and Professor of Mathematics, Natural, Intellectual, and Moral Sciences.

A. Whitford, Professor of Greek and Latin Languages, and Rhetoric.

J. F. Pease, Professor of Instrumental and Vocal Music.

J. F. Wood, Teacher of Penmanship and Book-keeping.

Mrs. S. M. Spicer, Preceptress, and teacher of Modern Languages, Painting and Penciling.

(Other teachers will be engaged as occasion may require.)

Calendar for 1855–6.

First term opens Wednesday, August 29th; closes Wednesday, December 5th.

Second term opens Wednesday, December 12th; closes Wednesday, March 19th, 1856.

Third term opens Wednesday, March 26th; closes Wednesday, July 2d, 1856.

(The school will open, this year, in the New and Spacious Hall just erected.)

Tuition per term of 14 weeks, from $4 00 to $6 00. Music, Painting, and Penciling, extra. Board at the least possible price, not exceeding $2 00. Refer to the principal; Hon. J. Goodrich, President of Trustees; to M F. Walker, Esq., or to J. C. Culver, Esq., Milton, Rock Co., Wis.

Board Meetings.

The Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies will meet at Plainfield, N J., on First-day, Sept 2d, commencing with the Board of the Missionary Society at 9 o'clock A. M.

The General Conference.

The Seventh-day Baptist General Conference will hold its triennial session with the first church in Brookfield, Madison Co., N. Y., commencing on the fourth day of the week before the 2d Sabbath in September next (5th of the month,) at 10 o'clock, A. M. Introductory discourse by Lucius Crandall; T E. Babcock, alternate. H. H. Baker, Secretary.

Our Anniversaries.

The Seventh-day Baptist Missionary Society will hold its 13th Annual Meeting with the 1st Seventh-day Baptist Church in Brookfield, Madison Co., N. Y., on Fifth-day, Sept. 6, 1855, commencing at 10 o'clock A. M. Opening discourse by Thomas E. Babcock.

The American Sabbath Tract Society will hold its 13th Annual Meeting at the same place in the forenoon of Sixth-day, Sept 7th, commencing at 9 o'clock.

The Seventh-day Baptist Publishing Society will hold its 6th Annual Meeting at the same place in the afternoon of Sixth-day, Sept 7th, commencing at 1 o'clock.

Geo. B. Utter, Secretary.

Savery's Temperance Hotel
AND
TELEGRAPH DINING SALOON,

No. 14 Beekman Street, N. Y.

KEPT ON THE EUROPEAN PLAN.

MEALS AT ALL HOURS OF THE DAY.

LODGING ROOMS,

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Miscellaneous.

From "The Crayon."

Wanderings in the Southwest—No. 4.

San Antonio de Bexar, June 9th, 1855.

From Sisterdale to near Braunsfels, a distance of fifty-two miles, the road leads over a hilly country. Within the first few hours we passed two pretty streams, with grassy valleys, in one of which was a cabin. As we passed, the company struck up a German song, when out rushed an occupant, in a degree of excitement, that told well how strong is the bond which holds them in sympathy in exile. I did not understand the words of the song, but I knew its meaning by its effect—it was a rallying call. He would have joined us, bare-headed as he was, but he had no money; one of the party arranged the matter by engaging a bundle of shingles, and paying in advance. He hastened to drive a calf into a pen near the house, to make it safe from the wolves, and on we drove. That night we camped in a valley without water, and as I laid my head upon the saddle, it pressed unusually heavy, and ached with the excitement of the day. We were in the valley of the dry Civolo, where that stream pursues its subterranean way, carrying with it all the springs that are necessary to make a mountain region an agreeable one to travel in. The coolness of the night breeze, as I lay on the ground with nothing over me but the starry sky, reduced the fever of my brain, and in part atoned for the want of those cool rivulets, that in the mountain regions of the North sparkle by every man's door. There is a charm in the night air through all the inland regions of western Texas, that one can hardly appreciate who has not experienced it. When the sun goes down there is a softness in the breeze, (and one is scarcely ever without it,) even when it is strong, that soothes the travel-worn into forgetfulness of his fatigues, and he sleeps as tranquilly and dreamless, and insensible to the hard earth, as the dead. Once I waked, on hearing a horse grazing near my head; for an instant I forgot that Pelicano was a captive among the savages, and felt as a ranger, free to mount and away at my will. The moon was just resting on the summit of a distant mountain, my companions were sleeping around me on the grass, and the long Missouri wagon, with its great shear, stood in the shadow of a post-oak. I would have given all this beautiful scene, the genial skies and smiling earth, for one draught of the cold water that at that moment blessed the least favored land of the North. We resumed our way early the next morning to get to water, passed some charming valleys of great extent, with rich soil, covered with bright green grass, and interspersed with groves of oak, and intersected by the dry bed of the Civolo, but which is the bed of a torrent in the rainy season, and which is well defined by trees and vines that grow in greater profusion along its course. An artesian well would enable one to irrigate a thousand acres of the finest land in Texas. About ten o'clock we reached the house of a German settler. The water we used was drawn from a spring two or three miles distant, in a cask placed on a sled. We breakfasted on milk and eggs, of which we found here a good supply.

After an hour's rest, we continued our way over a road through a district entirely different from any that I had seen in Texas. Heretofore, all the country I had gone through, might be mistaken at a distance for one under a state of cultivation. I had seen nothing that could be called wild. The valley became hemmed in by mountains of limestone, covered by cedars, branching close to the ground, and spreading, making an impenetrable thicket. Bluffs of the same rock rise several hundred feet from the water-worn but dry ravine, above which eagles were hovering. It was a wilderness, where the bear and panther, and rattlesnake, reign undisturbed. We pass the high ridge dividing the valley of the Civolo from that of Comal creek, also dry, and continue our way over arid and desolate hills, covered with prickly pears, breast high, small oaks, and scanty grass. Three miles from New Braunsfels, we had passed several cultivated fields, in which corn looked surprisingly well, and where the settlers supply themselves with water from wells. Here, on the top of the highest hill, overlooking the town and the extensive rolling prairie beyond, was a house intended as a resort from town. Here we stopped, and unrolled two banners, on one side of each was "Sisterdale," on the reverse of one was in German, "In the mountains of freedom," on the other the first line of a song, "What a dusty year it is." The hoops of the wagon—we had no cover—were wreathed with grape vines, evergreens, and scarlet flowers. The driver carried a vine over his shoulder, and we all wore a wreath of the same about our hats; I having had a horse stolen in their settlement, was thereby constituted a member of their society, and entitled to its privileges, and had a wreath of vines about my hat, while my sunburnt, unshaven face, would make me pass very well for one of them. Thus attired, we drove down the long hill past the Comal Springs, and into the town, singing a wine song, cheered by every group of a delighted and excited population. Mrs. D. was left at the house of a friend, and we drove through the town to the reception hall. Never till my dying day will I forget the scene that followed. It was the great anniversary, the re-union of friends, who had been tried together in the school of adversity. The republicans of '48, who have suffered imprisonment, confiscation and exile; the statesman, the poet, the philosopher, the artist, and naturalist, met, after the conflicts of a year of toil and hardship, to sing once more the songs of the loved classic Rhine, to mingle with the aroma of its wine the cherished remembrance of home, which glows nowhere more vividly than in the heart of the German. How could I witness those congratulations, those beard-to-beard embraces of old friends, and not be moved; I, too, felt that I was a German, and not a member of the "Know-Nothing" inhospitable nation that I was. I shook hands with a hundred persons, not one of whom had I ever seen before. But Mr. Degner, one of the most heroic spirits, and the most cheerful under adversity that I ever knew, was not permitted to touch the ground; his friends bore him into the house with huzzas; we were all unceremoniously rushed into a room, and mixed in so much confusion, that I could scarcely distinguish myself from a German. A table loaded with refreshments, moved me still deeper, while one of their number sat upon the floor astride a beer cask, and filled the glasses as fast as they were emptied. Hungry and thirsty as we were, would not you have done as we did? I forgot my nationality, and if I had not broken away, I should soon have been able to talk German, although I did not get so far as to understand a word of it. Festivities were kept up till a late hour of the night, though, not having that elasticity of constitution that enables me to resist the fatigues of a long day's ride under a burning sun, seated on a box in the bottom of a wagon, I took an early opportunity to retire. Judge Behr, on his way to Europe, and myself, were entertained at the house of a gentleman, whose wife was a highly cultivated lady, but recently arrived; she spoke English very fluently, and their house was made my home during my stay. Their refined and generous hospitality will not soon be forgotten. It is but nine years since this colony was formed and deserted by the speculators, who had taken all their money, leaving them in a state of starvation and suffering, from which many perished, and at this moment they have a city, where there is more industry and comfort, and even luxury, than can be found in any place which I have visited in Western Texas. One of the many subterranean rivers of Texas bursts out about a mile above the town called Comal Springs, and unites itself with the Guadaloupe just below. In the afternoon of the next day, a procession was formed of the various singing societies forming the association, each with its banner, and preceded by a band of music, it marched out of town about a mile distant, to a hall built of stone expressly for the occasion, two hundred feet long, on the high bluff bank of the river. During the evening the hall was crowded, while each society took the stage in turn. After this was a collation, at which the whole company sat down, and about twelve o'clock, all but a few loiterers were gone. Three days were given to the festivities. The second evening was devoted to a ball, in the same place, the third to theatricals. The daytime was spent in social entertainment at private houses, and if I, a stranger, could be permitted to judge, by my own experience, there was much enjoyment.

Setting aside, if possible, for a short time the conceit that we are the greatest nation alive; that we have reached the highest attainment of moral and social development possible; that our political institutions do not admit of improvement; that for anything to be American is to be an example to all people for ever, there might be found much in the social life of the Germans to be imitated, which would soften our national austerity, that painful effort to be *respectable*, and teach us how to make use of the means in our hands to make ourselves and others happy. We are charged with being an avaricious people, who make it the chief object of life to get wealth, without knowing how to make use of it. If our social natures were better developed, it would effect a cure. Men persevere in getting rich, because they do not find enjoyment in any other way. They do not know how to be happy. Music with the German is the great smelting agent that softens all their cares, and fuses all classes into one democratic mass, and elevates them into a higher and purer life. Were they to abandon their "lager bier," the change would not be perceptible in that respect. We are accounted a democratic people, yet are we not ever on the watch to check any unwarantable encroachments on our dignity? We encircle ourselves in a halo of caste, and repel every one who approaches us without the proper credentials. This state of things will perhaps continue while we have menial classes amongst us; but while it does exist, we might find much to imitate in the German democrat. I have seen a world-renowned naturalist, an honorary member of European societies; a jurist from the highest judicial tribunal in his native land; a professor of her university; a priest from her altars; a secretary of the interior in the republic; the son of the prime minister of the crown; some as poor as the poorest, and others in possession of great wealth, all seated at one table with the peasant, and from their demeanor you could not tell the peasant from the prince—all melted and bowed before the majesty of song. There, too, was a professor of music, the composer of several operas, his hand hardened and browned by toil; an aged Anchises, whose heroic son had borne him from a patriot's prison, and was sharing with him his exile. Yet they were all in an ale house, each with his mug of beer. There were no low songs or vulgar stories, the usual accompaniment of the convivial gatherings of our most cultivated classes, when the ladies are absent. I saw no quarrelling or discourtesy. You may say that I have not an American heart. I have been frequently told that I was a foreigner.

Having an opportunity to return to this place on the second day of these festivities, I took a hurried leave of New Braunfels. Having a sick horse to travel with, we made but slow progress, and did not reach town till four o'clock in the morning, encountering one of those severe thunder-storms to which this country is liable. The wind and lightning were violent, tearing away all our shelter, and drenching us in rain.

J. D. B. S.

A Painful Scene.

A correspondent of the Boston *Journal* gives the following sketch of an incident that fell under his notice:—

As painful a scene met my view in the cars from Philadelphia to New York, as I had ever seen in my journeys. A *lady* and her husband came into the cars at the former place, and were seated near us—very respectable in appearance, and the lady, in particular, uncommonly interesting. After a little while I noticed a strange manner in the gentleman, which seemed to indicate he was *not in favor* of the Maine Liquor Law. At every place the cars stopped he evidently replenished the vacuum in his throat by a new drink, until he could not sit without help in his seat. He then rose hastily and went and opened the car door, and seated himself in it, with his feet hanging outside. His wife was much distressed, and tried to prevail upon him to come in, and he gave her a push which almost sent her to the floor. Two gents rose, and, with the aid of the conductor, he was helped in and placed in a reclining position on one of the seats beneath a window. He soon apparently fell asleep—and it was enough to break one's heart to see the attentions that that devoted wife lavished upon her senseless husband. She covered him up with her shawl, to keep the dust from making him uncomfortable; if his hands fell in an unpleasant position, she gently replaced them, and perhaps bedewed them with a tear. Before arriving in New York she seemed anxious to have him wake, and asked one of the gents to 'please wake him,' as it was a strange city, and she did not know what to do." Two or three roused him a little, and then she went to him with a sweet smile, and says: "We have got almost to New York, and I am glad, *you are so tired;*" and he *struck her in the face.* She had the sympathy of all in the car, I know, for there was many a moist eye among the ladies, and many a bitter look on manhood's cheek. Arrived in New York he would not leave the cars till he was ordered by the conductor; and her attentions in crossing the ferry were as assiduous as ever, and met with pushes and blows from her brutal husband. The last I saw of her she was in the station-house on the New York side, *begging* him to go and see to their baggage, and he answered her she was a fool—to mind her own business, &c. My traveling companion remarked, "That is womanly love, and when he *speaks kindly to her again, she will forget it all.*"

The Wadsworth Estate.

Correspondence of the Albany Journal.

Avon, August 7, 1855.

James Wadsworth owns about 8,000 acres of land in this town, as much more in Geneseo, about 6,000 in the adjoining town of Rush, 5,000 or 6,000 in the town of Caledonia, and a great many thousands in other towns in this and other counties. And it is nearly all good land—the best in the State—and constantly increasing in value. He doesn't sell, but is for ever burying. The effect is perceptible. There is a marked absence of rural taste, so generally inseparable from agricultural prosperity, and so important to domestic comfort if not to individual morality and happiness. While there is no large landholder in the world more liberal, wise or intelligent than Mr. Wadsworth, it would be far better for the country, and incalculably better for the smaller landholders, if the lands owned by him were owned by two hundred thrifty poor men, who would live upon their small farms and contribute to the general architectural, horticultural and educational improvement of the country. There is a melancholy absence of those substantial farm houses and tasty appurtenances so noticeable in other portions of Western New York. It is almost painful to look out upon the broad prolific fields which constitute one of the features of this magnificent valley, and find so few dwellings embraced in the view. It would be more picturesque, as well as more in accordance with what has been found to be most in harmony with the general good, were it otherwise. But, so long as this vast estate is in the hands of its present enlightened proprietor, there will be but little cause of complaint.

All of Mr. Wadsworth's land is rented, not leased, and rented for but a single year. This has been the rule since about 1840. Every lease is renewed every year—a rule which gives Mr. W. entire control of his property, and its cultivation and management. A shiftless tenant stands no chance for a re-lease. And not only is this rule strictly adhered to, but Mr. W. dictates the character of the crops to be sowed in the several fields of each farm—which shall be sowed to wheat, which shall be reserved for pasture, which allotted to meadow, &c., &c.—thus preventing any overworking of the land, or any deviation from what has been ascertained to be the best system of agriculture. The result is that these lands are among the best cultivated lands in all this well cultivated region, and uniformly yield as heavy crops as any other in this prolific valley.

The rents, as I learn from "old settlers," are as follows:—For the best wheat lands, eight bushels of wheat per acre; for other wheat lands, from five to seven bushels; and for lands used for meadows, spring crops, &c., from $2 to $4 per acre; and the land is eagerly sought for at these prices.

A Sad Case—Fruits of Gambling.

From the Albany Argus.

How irresistable, when once acquired, is the base passion for gambling. Few there are who, when once they hazard a sum, have courage and determination to throw off the spell that is upon them and thus save their fortunes and their respectability. And how many thousands there are who annually go down to ignominy, and perhaps death, through their insatiable desire to try again.

We have a case in point: Barnabas Bates, an aged, and in former years, an industrious, thrifty farmer, was yesterday, and the third time within a week, picked up in the street in a state of stupor. Upon searching him at the Station-house, fifteen blank lottery tickets were found in his pocket-book. He was placed in a cell, where he slept off the effects, of the liquor he had drunk, and when "sober reason had assumed her sway" he experienced the most poignant grief.

His story is a lamentable one. Bates married young, and for years cultivated a small farm three miles from Utica. He was industrious, honest, and courteous. Fortune smiled upon his efforts, and his labors were rewarded with bountiful crops. In time, he amassed a fortune—some $20,000. He was blessed with a goodly number of sons and daughters, and bid fair to go down to his grave in peace, but twelve years ago, he was induced to "try his luck," and purchase a lottery ticket. The passion once acquired, he could not stop, and from that day to this, he has been constantly gambling in lottery tickets—worthless bits of parchments. His farm, his wife and children are all gone. The farm for lottery tickets, his wife into her grave, and his children married and scattered in all quarters. He came to this city some two weeks since, having in his possession the last of his worldly effects. Yesterday the last penny was squandered, and he now stands a fair prospect of finding a home in the Penitentiary. He remarked to Chief Morgan yesterday, that he was a ruined man, that life was indifferent to him, and that he cared not what disposition was made with his case. "Yet," said the old man "I blame no one, 'twas all my own fault; I brought this on myself; I am 66 years old, and I know I hav'n't much longer to stay." What a lesson does the experience of this old man teach the rising generation.

Merit Appreciated by Russia.—The name of the head engineer at Sevastopol is Todleben. He is 32 years of age. His parents are poor shopkeepers in Riga. When the seige commenced Prince Menschikoff, it is said, asked the then head engineer how long it would take to put the place in a state of defence? He answered "two months." A young captain, named Todleben, stepped forward and said he would undertake to do it, if he had as many men as he required, in two weeks. He did it in twelve days, and was made colonel. Since that time he has had the direction of every thing in the way of building batteries, defences, etc. The other day the Grand Dukes called upon his wife, who is residing in St. Petersburg, to congratulate her upon her husband's promotion; for he is now General and Aide-de-Camp to the Emperor.

From the North British Review.

The Trifles of Life Important.

A well-dressed woman, however little she may be favored by nature, ceases to be plain It is difficult indeed to limit the extent to which a woman, by due attention to dress, may improve her natural attractions, or obviate the disadvantages with which she was born. And that it is her duty to do this, whether she be well or ill-favored, is something more than a maxim of mere worldliness. To endeavored to the utmost to please those with whom we live, is unquestionably a duty. Such habitual efforts to please constitute benevolence, and not of the lowest order.

Benevolence of this, as of every other kind, may run into excess. Our vices tread closely on the heels of our virtues. Indeed, there are few vices which are not virtues in excess. It is no argument against the practice of any domestic social amenity that it is liable to abuse. We admit at once, in the present instance, that it is only good in moderation. Over-dressing in any sense—whether with reference to an undue amount of time or of money expended upon it—is so obviously wrong that it is mere waste of time to enunciate the common place. We need not to be told that dress is a snare. It has lured woman ere now to destruction. But many a household wreck has been occasioned by the rocks which lie out in the opposite direction Many a home has been made miserable—many a domestic tie has been broken by an habitual disregard of "trifles." We use the word of common acceptance with people who are pleased to take what they call high ground, and to walk with their heads in *nubibus*, crushing earth's fairest flowers under foot. But it is hard to say what, in the daily and hourly intercourse of domestic life, is a trifle. The proverb—one of the best and truest ever coined—sayeth to us, "Take care of your pence and the pounds will take care of themselves." Take care of these minute fragments of domestic charity, and the great sum total of love and happiness will take care of itself.

There are women, severely virtuous, who argue that the love, which is in any way dependent upon such accidents as the handiwork of a dressmaker, the milliner, and the shoemaker, is of very little worth. They know that there are better things than dress, and qualities more estimable than skill in attiring and adorning one's self. They are conscious of being virtuous wives, excellent mothers, good economists, perhaps pious sisters and charitable neighbors. And they argue, that these are essentials for which they ought to be appreciated by their husbands. It may appear very shocking to say so, but we do say that the woman who takes that "high ground" is lost. Her domestic happiness is sure to be wrecked. A man is not necessarily a trifler who thinks that his wife's virtues are none the worse for a set of comely apparel. The greatest of our philosophical poets speaks of a "delight in little things" with feelings the very reverse of contempt. We cannot be always on the stilts. Men are of a mixed nature. They are not all good or all bad, all great or all little. It does not follow that they are incapable of lofty aspirations, because they have appetites and inclinations to which austere virtue may apply another epithet.

We may, perhaps, be accused of taking a very low view of domestic obligations and matrimonial duties, when we say that it is one of a wife's first duties to appear attractive in the eyes of her husband. But rightly considered, this obligation lies at the very root of connubial contract. We think we do not underrate the case when we say that—setting apart those unhappy connections which are formed from mere mercenary motives—in nine cases out of ten a man chooses a wife on account of something that in his estimation, or that at the time of choosing he fancies to be, personally attractive in the object of his choice. It may not be apparent to others, but it pleases him. He marries indeed for the sake of the "*domus et placens uxor.*" He does not take a woman to his hearth because she is a philosopher, or an arithmetician, but because, in homely language, there is "something fine about her." It was, doubtless, the design of the Almighty in giving man a helpmate that she should satisfy his natural craving after the beautiful, the graceful and the gentle. For this was woman formed—

"For softness she and sweet attractive grace."

The woman who forgets this, ignores one of the great objects of her creation. The wife who forgets this, violates one of the primal conditions of the connubial contract.

Keep Fruit Trees Straight.

Trees in an open exposure often acquire a leaning position from the prevailing winds. This should not be suffered beyond a certain stage of the tree. When as large as one's wrist, they should be set up erect, and, indeed, thrown into the wind at an angle of ten or fifteen degrees; in order to bring them ultimately into a straight position. This is best done by obtaining crotched limbs from the woods, eight to twelve feet long, and placing the butt end, which should be sharpened, on the ground, and the crotch end either against the trunk, immediately beneath the branching point, or against a large outer limb, if more convenient, securing it from chafing in the crouch, by a padding of straw, or litter, and setting the tree at once up to the desired angle of elevation. Loosen, also, the ground on the windward side of the root so that it will not bind, and the work is accomplished. Let this be done when the tree begins to make its summer growth, or soon after leaving out. One season, if the tree is thrifty, will be all that is required. If, however, it be obstinate, repeat the trial another year. The remedy is sure. Even large trees, which have acquired a permanent lean, may be thrown into an erect posture, by loosening the earth at the root, and occasionally cutting off an obstinate large root without injury to its growth, and thus be made sightly. An erect tree will be longer lived and more fruitful than a leaning one, and not half so subject to casualty as if left to its own guidance. [Ex.

A gentleman having occasion to call for Mr. Joseph Gullan, found him at home in his writing chamber. He remarked the great heat of the apartment, and said it was "as hot as an oven." "So it ought to be," replied Mr. G., "for it is here I make my bread."

Music by Steam.

A Yankee genius has succeeded in harnessing steam to a musical instrument in such a way as to secure perfect execution. The name of the inventor is Joshua C. Stoddard, of Worcester, Mass. The following description will give some idea of the possibilities of the invention:—

The instrument is of simple construction, and when once thoroughly put together, will seldom if ever get out of repair. It consists of a horizontal steam chest or cylinder, some six feet in length, and from four to six feet in diameter, which is fed with steam from the large boiler in the establishment where it is located. Upon the top of this cylinder is a series of valve chambers, placed at equal distances from each other into which the steam is admitted without obstruction. Each valve chamber contains a double metallic valve, with no packing, yet it fits so closely upon its seat as to allow no steam to escape.

To each of these valves is connected a very small piston-rod or stem which passes through the chamber and is operated upon by machinery without. Were it not for this stem, the valve would be simply a double balance valve and would remain stationary wherever placed, the pressure of steam being equal on all sides; but a part of one end of the valve being carried outside of the chamber gives it the self-closing power, which is the nicest part of the whole invention, and perhaps the best patentable feature. With a slight pressure against these rods, the valve is opened, and when the pressure is removed, it closes as quick as steam can act, which is not much behind electricity.

Directly over each of these valves is placed a common alarm whistle, constructed similar to those used upon locomotives, except that it admits of being raised or lowered, to flatten or sharpen the tone. These whistles are made of different sizes, so as to produce the desired tone corresponding with each note.

This completes the machine with the exception of a cylinder similar to those used in a common hand-organ or music-box, containing cogs which, when properly arranged, will, when turned by hand or otherwise, operate upon the valves in such a manner as to play any tune desired, by simply changing the position of the cogs, which are intended to be movable.

One of these instruments can be heard from ten to twenty-five miles on the water, and every note will be perfect and full. We heard the inventor play "Rosalie" on it, and it looked like "getting off tall notes" mechanically. This invention is so completely under the control of the operator that, were it arranged with a key-board similar to a piano, it would obey the slightest touch, and a child could play slow or quick tunes, every note of which might be heard several miles.

It is the design of the inventor to place these instruments upon locomotives and steamboats. It would appear rather novel to John Bull to hear "Yankee Doodle" from one of our ocean steamers as she was about to enter a British port, (say twenty miles,) and it would remind a Yankee of his jack-knife to hear "Sweet Home" from the same vessel on its return to New York or Boston. This invention, if it meets the expectations of most who have seen it, will alter the tone of public demonstration on important occasions very essentially.

When a statesman dies, our shipping in port will not only display their half-mast tribute, but every steamboat and locomotive in the land will be vocal with some appropriate dirge. On our nation's anniversary we shall hear—instead of the brutal roar of cannon—some spirited ode, with a "national air." It is not necessary for us to show in how many ways this new wonder may be made delightful, but we leave it to the imaginative mind to conceive of its application and its harmoneous beauty.

Innovations and Improvements.—We see it stated that they are making portable steam engines in Ohio, to be used for various agricultural purposes, such as threshing, winnowing, shelling, and grinding corn, &c. They are made at the Newark (Ohio) Machine Works, which, as we are informed, are managed mainly by men from Massachusetts, who do mechanical work in a manner superior to any that has hitherto been done in the West. The company commenced its building in May, 1854. It has been completed, and filled with machinery, made in this city and other parts of Massachusetts, which cost nearly $30,000; and already quite a number of stationary and portable steam engines have been manufactured and disposed of. It is also asserted that over fifteen thousand reaping machines have been manufactured and sold in our country the present year. The cost of the reaping machines amounted to nearly $2,000,000. Slowly perhaps, but surely, machinery is taking the place of manual labor on farms, and in a few years will supersede it wherever it can be employed to advantage. A few years ago all labor on farms was manual labor; now, however, nearly all labor, from watering flocks to gathering crops, can be performed by machines. The benefits resulting therefrom are not even foreshadowed at the present day, but as improvement advances, and the farmer has recourse to invention, so will his farm increase in value and his own labors be lighter. The days of "paring bees" and "husking bees" are passing away, and will soon occupy their places in the pleasant memories of the past. We always had a "peculiar attachment," as the pianists say, for "bees" of all kinds, not forgetting honey bees; and, though passing away, it is pleasant to know they give way to something better for the farmer. "O, the days when we went"—husking!

Some one has complained to Mayor Wood, of New York, that he had had a pair of fine patent leathers ruined by walking past the door of a champagne manufacturer. The favorite beverage is enlivened, it seems, by quantities of vitriol and marble dust, and the unfortunate gentleman stepped into some of the scatterings of these first principles of good wine, and thereby lost his boots. He is decidedly of the opinion that a substance which will eat up leather, must make sad havoc with the linings of live men.

The Bible Prohibited.—In the reign of Henry V. a law was passed, at the suggestion of the Roman Catholic priests, against the perusal of the Bible in English. It was enacted in the following words: "That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit lande, catel, lif, goodes from theyre heyers forever; and so be condemned for heretykes to God, enemies to the crowne, and most arrant traitors to the lande."

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The Sabbath Recorder.

"STATE OF THE DEAD"—NO. 8.

The Resurrection.

Bro. B. seems to think my insinuations respecting the resurrection have given my brethren a right to know how I stand; as though, for one to call in question a commonly received opinion subjected him to an arraignment before his betters. It has been my misfortune (perhaps) to insinuate that the "commonly received faith of Christians respecting" Sunday, sprinkling, &c., was not founded in truth; and it is not impossible but that the "commonly received faith of Christians respecting" the resurrection may be somewhat erroneous. At any rate, I am sure that no such definiteness has yet obtained concerning the resurrection, as to forbid one's exercising his own honest opinions as to what he believes the Bible teaches on that subject. Yet I suppose the *more* commonly received opinion is the resuscitation or revivication of our natural bodies. This I understand to be Bro. B.'s view, for he says, "that the resurrection is ordered, not to render it possible for God to recompense his creatures, but in order that soul and body may be rewarded together." See Feb. 15th. Now, from what he says, April 15th, it is evident, that by "the body" he means the material body in which the soul now dwells. There he says, "The *body* of itself neither transgresses a law nor obeys it. It is not a subject of sin, nor of holiness. It is a mass of matter merely." Again he says, "How could the body be punished for its transgression, in the future world, *if it should never reach that world?*" [*Note*, Bro. B. says the body of itself neither *transgresses* a law no obeys it, and yet he now asks how the body can be punished for its *transgressions*. Does that "display good tact?"] The body, then, which Bro. B. refers to, and which is to be resurrected, is this natural body, "a mass of matter merely, not a subject of sin or holiness, and no more accountable than the brute that perisheth."

Mr. Hody, a writer on the resurrection, says:

> "The body is not capable either of sinning or doing well. It is only the instrument of the soul; and the *arm that stabs sins no more than the sword;* it is the *soul* only that is the *murderer. Neither is the body capable of rewards and punishments.* If it be injustice in God to punish the soul alone without the body, in conjunction with which she committed the sin, then all the matter which constituted the body when the several sins were committed must be raised again, and be reunited to the soul. For, if *some*, why not *all?* But what *monsters* of men should we be in the resurrection, *if all the substance* of which our bodies consisted, from our childhood to our death, should be gathered together and formed into a body."

Dr. Young evidently supposed this natural body would be raised; for he says:—

> "Now charnels rattle; scattered limbs, and all
> The various bones, obsequious to the call,
> Self-moved, advance; the neck, perhaps to meet
> The distant head; the distant legs the feet:
> Dreadful to view. See through the dusky sky
> Fragments of bodies in confusion fly."

Now, if the body is to rise again, the above must be literally true. For it often happens, that one's limbs may be buried on one continent, while the head and trunk are on another. Yet, speaking of Pompey's head, which was carried to Cæsar, the poet says:

> "This severed head and trunk shall join once more,
> Though realms now rise between, and oceans roar."

But a difficulty has arisen among the believers in the resurrection of the body, viz: whether the resurrected body is the one that was buried, or some of the many atomic bodies which the individual had while on the earth. Says Dr. Watts:

> "All the atoms that ever belonged to the animal body of Methuselah in 969 years would make a most bulky and disproportionate figure at the resurrection. The antediluvians would be raised as giants, in comparison of us. All the same particles, even of the body when it died and was buried, can hardly be raised again, and united to the soul of one man; because several of the particles that made one man's body at the time of his death, are very probably turned to grass or plants, and so become food for cattle or other men, and thus there might be great confusion. Besides, here is one man died of dropsy, or excessive fat; must he be raised in that unwieldly bulk? Another was worn out to a mere skeleton by consumption; must his body be of this withered shape? Others, from their birth, were defective or redundant, and in these cases must not some particles be left out or added in the resurrection to form a proper body?"

Others suggest the case of infants who die previous to or soon after birth. There have been various ways by which the above difficulties have been met, but none more reasonable, perhaps, than that fiction of the Jewish rabbins, viz: "That there is in the back of every Israelite an indestructible bone, called Luz, and in whatever part of the world a Jew may be buried, this aforesaid bone makes its way through the bowels of the earth, and will at last emerge and expand into a perfect Jew again in the land of Canaan."

One object of the above remarks and references is to call the reader's attention to the fact, that discrepancies of opinion exist as to how the body will be raised, and with what body it will come forth, as Bro. B. seems to think my "insinuations" are somewhat startling.

It will be remembered, that the reason assigned by Bro. B. for the resurrection of the body in a miraculous manner was, not because the soul could not be fully recompensed without such a resurrection, (for that he admitted, and maintained that the soul was *recompensed according to the course of nature,*) but that the soul and body might be rewarded together. (See Feb. 15th.) In April 5th, it will be seen, that Bro. B. says this body is a mass of matter merely, incapable of sin or holiness, and unaccountable as a brute. Admitting the above to be correct, I ask, can it reasonably be supposed, that, after the soul has been receiving its recompense in eternity for ages, "according to the course of nature," and through its "natural capacity of being rewarded, in the way in which God recompenses his creatures" according to the course of nature," that a mass of matter which never sinned, and which has no more accountability than a brute, will be raised up, and the happy soul in heaven, or the miserable soul in hell, be made to enter it, and all for no other reason than that this mass of matter may be rewarded, although it never sinned, nor was holy, and is as unaccountable as a brute? From this fact, then, I think, a strong argument is drawn, that this body will not be raised. If the soul has natural capacities for receiving its full recompense in a future state, *without the body*, (as Bro. B. admits it has,) of what use can such a body be? If Bro. B. had maintained the resurrection of the body as necessary to the complete or more full enjoyment or suffering of the soul, there might be a show of reason. But this he denies, and maintains the resurrection of the body as *not* necessary in order to render it possible for the soul to be fully recompensed, in a future state. Therefore, according to his views, it seems to me that any such resurrection as he holds is altogether extraneous and useless. For, of what possible use can it ever be to punish forever a mere mass of matter, that never sinned and is unaccountable as the brute? If it be said, the body was an instrument the soul used to accomplish its purpose, I answer, so was the revolver, dirk, and sword. The reason, therefore, which Bro. B. assigns as the reason why the body should be raised, is not a valid one. If so, then the body will not be raised, I think.

Another reason why I differ from Bro. B. is, that I do not find the resurrection of the body very definitely taught in the Bible. I once supposed that the phrase *resurrection of the body* occurred frequently in theScriptures. But, to my surprise, I can find no record of it, any more than I can of a first-day Sabbath.

The celebrated John Locke, who has universally been acknowledged as a "*true* Christian," says:

> "*I do not remember any place where the resurrection of the same body is so much as mentioned;* nay, which is very remarkable in the case, I do not remember, in any place of the New Testament, (where the general resurrection of the last day is spoken of,) any such expression *as the resurrection of the body,* much less *of the same body.*" . . . . . "Finding no such express words in Scripture, as that, '*the body shall rise, or be raised, or the resurrection of the body,*' I shall in the next edition of my book change those words to the '*dead shall rise!*'"

It seems to me, therefore, that if our natural bodies were to be raised, such an event would have been taught explicitly, in so many words.

Mr. Locke shows that *necroi* (the dead) being in the masculine gender, and *somata* (bodies) being in the neuter, could not agree with each other, according to the law of the Greek language. And is it not remarkable, that the New Testament writers were never betrayed into the use of *necroi somata* (dead bodies) but always speak of the resurrection of the *necroi* (dead,) not necroi somata (dead bodies?) Paul says, "How are the *necroi* (dead) raised, and with what *somati* (body) do they come." Not, how are the *dead bodies* raised, and with *what bodies* do the *dead bodies* come? Is it not evident, then, that the resurrection is a resurrection of the *dead*, not of the dead bodies?

Job 19: 26, 27, is often adduced to show that Job believed in the resurrection of the body. But Dr. Barnes, author of a commentary on the Bible, says concerning this passage, "I confess that this passage has no reference to the Messiah and the doctrine of resurrection." Dr. Dwight says, "that the Greek word *anastasis* (resurrection) denotes our existence beyond the grave, and should not be rendered resurrection." He says the following passage should be thus rendered: "Then came to him [Jesus] the Sadducees, who say there is no resurrection, *me einai anastasis*—no future state or future existence of mankind. In the resurrection, *in the future state.*" "This passage (adds the Doctor) determines the meaning of anastasis, beyond dispute. Those who die live after death, and this future life is the anastasis." The Doctor says that the subject treated of by Paul in 1 Cor. 15th, is the *anastasis—man's future existence;* therefore it is not the resurrection of the body.

From all of the above reasons, and many more might be added, I am of the opinion, that the Bible does not teach the *resurrection of the body*. Yet as firmly as any other man do I believe it teaches the *resurrection of the dead.* With Paul, I believe there *is* a natural body, and there *is* a spiritual body—the one embodied within the other. A natural body is sown, but a spiritual body is raised; that as the kernel of corn contains an embryotic germ from which arises the future stalk (or its anastasis,) so in a similar manner there is within the material body of all intelligent beings a spiritual germ, from which arises (at least) the basis of the resurrection body—the anastasis—man's future existence. As the kernel of corn is not quickened except it *die*, so man's spiritual nature is not fully developed until his mortal dies. As the embryo of his natural body was conceived and concealed within the womb of its mother, so the embryo of his spiritual is conceived and concealed within its proper receptacle, the natural body. Mankind are to have a spiritual as well as a natural birth; hence a natural and spiritual body. The natural world produces the one; the spiritual world the other.

"Tertullian affirms, that the *soul is a body*, and that even God is a body; for that what is not a body, is nothing. Hence he considers the soul to be in a human form." (See Essay by Rev. A. Clissold)

Theodotus says, "The soul also is a body; for the Apostle says it is sown a natural *body*, and it is raised a spiritual *body*. But how can *souls*, which are punished, feel, if they are not *bodies?*"

Macarius—"Each one according to his nature is a body, whether angel, soul, or demon."

Methodius—"The *souls* created by the Creator are intellectual *bodies—have the same form* with the outward body. When in hades Lazarus and the rich man had tongues, fingers, and other members."

Cudworth, in his Intellectual System, says, "That souls at death are not stripped naked of all body, but have a spirituous body, is a thing not so expressly decided inChristianity." He adds, "It is not conceivable how souls after death should know and be knowable, and converse with one another, and have any punishment or sense of pain inflicted on them, were they not vitally united to bodies."

Irenaeus maintained, not that the soul is a body, but that after death it was still united to a body of the same form and figure with that which it had in this life. Origen held the same. From what I can learn, Augustine, Baxter, Lord Bacon, and many others, held nearly the above views also.

The argument I deduce from the above is, that as the soul of itself is either a spiritual organism in the form of the human form, and as such appears in the spiritual world immediately after natural death, or as it enters a spiritual body (its house from heaven) at that time, and is therefore fully capacitated for perfect enjoyment or misery; that therefore there exists no good reason for the adjunct of a mass of matter, the natural body.

Another evidence that the soul possesses a human form, or passes into a spiritual body immediately after natural death, is, that when the dead have been seen they always appeared in the *human form.* The case of Moses and Elijah on the mount of transfiguration; the ancient prophet which John saw in the visions of Patmos. Angels also, always have appeared in the human form. Lazarus and the rich man had the human form. Abraham had a *bosom* in which Lazarus reposed. Millions of spiritual beings have been seen by mortals, and not one of them but what had the human form. And even when Jehovah made his most perfect revealment of himself, he appeared in the human form. Paul, on his celestial tour to paradise and the third heavens, heard *words*, which always require a *mouthpiece.* In fact, I doubt whether it is possible to think of intelligence acting, except we connect it with an organism, and that too of human shape. I think it was Bishop Pearson who said: "We cannot reflect upon God without involuntarily supposing some likeness of Him which is appropriate to our limited conceptions." I suppose God to be essential form, not organism; essential form is life itself, whereas organization is a recipient of life. Hence the difference between the Creator and the creature. Hence the soul must be an organism, and as such I believe it to possess the human form, in which form it is born or developed at death.

Says Habough, in *The Heavenly Home,* "We seek the germs of the future life in the present life. In like manner do we seek the attributes and capacities of the future body in that body which now envelopes our life. All decay is but the manifestation of a hidden life, throwing off its rougher limitations, that it may grow into perfect freedom. Beneath death, there is a deeper life. Life is older and stronger than death, and hence ever seeks to surmount it. Death is only death viewed from the earthly side; *as viewed from the heavenly side, it is birth.* Death is ever swallowed up in victory; and that life which secures this victory is ever to be recognized, in its incipient attributes, in the midst of that decay and death which the evolution of life produces. This is richly taught, both by analogy and by scripture. It is change, but is it death when the golden-winged butterfly escapes from the worm-formed larva, and soars through the skies? It is death to what was in reality *death before, not to anything that had life;* for the *chrysalis* was *not* life, but only the *covering of life.* In like manner we say it is change, but is it death when 'this *earthly* house of our tabernacle is dissolved?' As the *germ* emerges in vigor and in beauty from the bosom of the *rotten seed*, so there arises ever out of *decay* the joyous infancy of *immortal life.*"

The true doctrine of the resurrection seems to me to embrace the following mentioned facts:—

1. The dissolution or death of the present natural body, and its return to its original earthy element. Dust it is, and unto dust it will return. That which is sown is not quickened except it die; and that seed, or body of the germ to the new plant, is not the seed or body which is to be. The seed dies, and is resolved into its elemental state, but its death is the eventful moment when the life germ springs forth, and its *anastasis*, resurrection, is begun. So the body now holds subject to the law of natural life the spirit which inhabits it, which spirit is not quickened into its true activities until the body dies. But when natural death ensues, the spirit germ, bursting its aurelia, the body, gives birth to an immortal.

2. The relation of evolution of the present body to the future. "Thou sowest *not the body that shall be.*" This declaration of the Apostle is a death blow to the idea of a resurrection of our natural body. Death is change by evolution. The new plant is not the old grain, nor the new grain the restoration of the old grain after its dissolution into the original elementary substance. So also is the resurrection of the *dead.* The resurrected body is not the old body revivified and reconstructed, but it is one evolved out of it. "As regeneration does not destroy the old man, but perfects the new man under cover of the old till the old passes away in the power of the new, so the new resurrected body is evolved from the womb of the old. Thus the body which dies is not the body that shall be, no more than the dying grain is the future stalk or the future grain." *(Heavenly Home.)*

[illegible] stop, for Bro. B. will begin to think "the portals" of my articles will exceed the dimensions of the house. I trust I have enabled "my brethren to know how I stand in this respect, and whither I am leading the lambs of my flock." If "the commonly received faith of Christians" embraces the resurrection of the body we now have, I insinuate it is not founded in fact. I may be mistaken and in error. If so, many other "true Christians" were, and many now are, in error also. I expect soon to know, by experience, the truth on this subject. Soon I expect to "put off this earthly house of my tabernacle," and put on or enter into a building of God, an house not made with hands—not that I would be *unclothed*, but clothed upon, that I be not found naked. For in this (body) I groan, earnestly desiring to be clothed upon with my house which is from heaven.

S. S. GRISWOLD.

THE SPHERE OF WOMAN.

The sceptre of empire is not the sceptre which best befits the hand of woman; nor is the field of carnage her field of glory. Home, sweet home, is her theater of action, her pedestal of beauty, and throne of power. Or, if seen abroad, she is seen to the best advantage when on errands of love, and wearing her robe of mercy.

I would not, if I could, persuade those of the sex who hear me, to become the public, clamarous, advocates of even temperance. It is the influence of their declared approbation, of their open, willing, visible example, enforced by that soft, persuasive, colloquial, eloquence, which, in some hollowed retirement, exerts such controlling influence over the hard heart of man; especially over a husband's, a son's, or a brother's heart; it is this influence which we need; an influence chiefly known by the gradual, kindly transformation of character it produces, and which, in its benign effects, may be compared to spring's noiseless, balmy advances; spreading renovation over every hill, and dale, and glen, and islet, and changing, throughout the whole region of animated nature, winter's rugged and unsightly forms into the forms of vernal loveliness and beauty.

No, I repeat it, I would not, if I could, persuade those of the sex who hear me, to become the public, clamorous, advocates of temperance. It is not yours to wield the club of Hercules, or bend the bow of Achilles. But, though it is not, still you have a Heaven-approved theater of action. The look of tenderness, the eye of compassion, the lip of entreaty, are yours, the omnipotence of fashion. You can, therefore—I speak of those who are the favorites of fortune, and who occupy the high places of society—you can change the terms of social intercourse, and alter the current opinions of community. You can remove, at once and forever, temptation from the saloon, the drawing-room, and the dining-table. This is your empire, the empire over which God and the usages of mankind have given domain. Here, within these limits, and without transgressing that modesty which is Heaven's own gift, and woman's brightest ornament, you may exert a benign and kindly, but mighty, influence. Dr. Nott.

I HOLD STILL.

FROM THE GERMAN OF JULIUS STURM.

BY CHARLES T. BROOKS.

Pain's furnace-heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers
And trembles at the fiery glow;
And yet I whisper—As God will!
And in His hottest fire, hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
Into His own fair shape to beat it,
With his great hammer, blow on blow;
And yet I whisper—As God will!
And, at his heaviest blows, hold still.

He takes my softened heart, and beats it,
The sparks fly off at every blow;
He turns it o'er and o'er, and heats it,
And lets it cool, and makes it glow;
And yet I whisper—As God will!
And, in His mighty hand hold still.

Why should I murmur! for the sorrow
Thus only longer lived would be;
Its end may come, and will to-morrow,
When God has done his work in me;
So I say, trusting—As God will!
And, trusting to the end, hold still.

He kindles for my profit, purely,
Affliction's glowing, fiery brand,
And all his heaviest blows are, surely,
Inflicted by a Master hand;
So I say, praying—As God will!
And hope in Him, and suffer still.

EPITAPH ON VOLTAIRE.

Soon after the death of Voltaire, it seems that his friends and admirers, such as Diderot and D'Alembert, and others of the atheistical clique, were making strenuous efforts for a subscription to a monument to be erected to his memory. About that time, there happened to be a distinguished literary gentleman from England sojourning in Paris. It occurred to the junto, that he would be a suitable person to write the epitaph. They accordingly solicited one from him; which he promised to write, and send to the President of the club at their next meeting; when they doubtless discovered that they "got more than they bargained for," by "waking up the wrong passenger." It was as follows:

Here lies Voltaire:
Who in Poetry was great, in History little,
Still less in Philosophy, and in
Religion, nothing at all.
His Wit was acute, his Judgment precipitate,
His Dishonesty extreme:
Silly women smiled upon him,
The Profane patronized him,
The half-learned applauded him:
And although he spared neither God nor man,
Yet a junto of Atheists,
Who call themselves Philosophers,
And raised this Stone to his Memory.

DISCOVERIES IN SYRIA.

The lecture-room of the Royal Institution was never more crowded than on Friday evening, the last lecture evening of the season, on which occasion Prince Albert honored the meeting with his presence, to hear Colonel Rawlinson describe some of the results of his recent excavations in Assyria. Colonel Rawlinson stated that he had been pursuing his investigations according to instructions from the British Museum, for three years, extending the field of operations opened by Mr. Layard over a tract of nearly two thousand miles of a country, along the Euphrates and Tigris to the Persian Gulf. The excavations made at different points of this extended area have brought to light relics of the most interesting kind, far surpassing in antiquity the Ninevah marbles of Mr. Layard, and comprising a number of tablets and cylinders with written inscriptions which tend to throw much light on several doubtful portions of ancient history. The oldest relic was an earthernware slab, or brick, from a temple built 2,000 years before the Christian era, impressed with the name of the king who reigned in Chaldea at that time. Colonel Rawlinson explained that the kings of Chaldea and Assyria exercised the exclusive right of having their names impressed on the bricks used in building, and that by these means, aided by the inscriptions found in the temples, he was enabled to ascertain with considerable accuracy the periods at which the temples had been built. Some stone carvings, excavated from buildings the dates of which were thus ascertained to belong to a period at least 800 years before the birth of Christ, are of a character far superior to any of those of more recent date excavated by Mr. Layard, especially the figure of animals in hunting scenes. In addition to the carvings on flat slabs, there were found several smalls models of animals, some of which were exhibited on the lecture-table, which were executed with great skill, and they are in as perfect a state of preservation as if they had been recently done. Among the most interesting records of those ancient times are the tablets and cylinders, with written inscriptions on the surface, most of which Colonel Rawlinson has been enabled to decipher. A tablet extracted from one of the temples built by Nebuchadnezzar was shown, the inscription on which was in very small characters, and was translated. After stating the circumstances under which the temple was built, and lauding the works and greatness of the King, the tablet contained some passages which Colonel Rawlinson thinks allude to the insanity of Nebuchadnezzar, and his recovery; but that part has not yet been clearly deciphered. Among other curious relics shown to the company were two earthenware cylinders, taken from a temple a few miles from the site of ancient Babylon, which had been supposed to be the remains of the Tower of Babel, and a view of which is given in pictorial Bibles. A French commission had been sent to examine the lofty mound, and excavations were made in it without any result; but after the French commissioners had abandoned the enterprise, it was resumed by Colonel Rawlinson, who succeeded in extracting the cylinders, from the inscription on which it appeared that it was a temple to the seven spheres, which had been built about 400 years before Nebuchadnezzar's reign, and restored by that king. Colonel Rawlinson said that the inscriptions contained on the tablets he had excavated tended to reconcile the discrepancy between the Greek historians and the Bible history respecting Belshazzar. The name of Belshazzar is not mentioned by the Greek historians, the Babylonian king conquered by Syrus being called by them Nabonadius; but it appears from some of the excavated inscriptions that Belshazzar was the eldest son of Nabonadius, that he most probably shared the throne with his father. One of the remarkable relics shown by Colonel Rawlinson was a large piece of polished ivory engraved with mathematical symbols, so small as to require a powerful lens to distinguish them, and it is conjectured that the engraver must have been assisted by a lens in working on so microscopic a scale. The experience gained by Colonel Rawlinson during his researches enabled him to ascertain the exact positions in which the cylinders having the inscriptions were deposited in the temples, and the Arabs who worked under him attributed this power to necromancy, and the needle compass he consulted was viewed by them as a talisman, so that when the Colonel arrived at Bagdad he was besieged by applicants for information where lost property was to be found.

FREE CHURCH OF SCOTLAND.

Correspondence of the Independent.

One of the most influential gatherings of ecclesiastics in Great Britain is the Annual Assembly of the Free Church of Scotland. After an exciting session of twenty days, the Assembly for this year has just closed its deliberations. Dr. James Henderson, of Glasgow, occupied the moderator's chair; and with mingled kindness, decision, and dignity, he succeeded in controlling the disturbing elements which have been for some two or three years at work in this Church. Special meetings for prayer were held at several of the diets prior to the discussion of those questions concerning which eminent ministers of the Free Church have held divided opinions; and in answer to prayer the blessings of the Head of the Church descended upon the Convocation. The dangerous crisis is over, and the vexed and vexing questions settled on a safe basis. Nevertheless, it was a painful spectacle to behold those who fought side by side the ten years' battle which ended in the disruption of the Scottish Church in 1843, turning their powerful talents against each other. Drs. Cunningham and Begg have most vigorously and bitterly assailed Dr. R. Buchanan and Dr. Candlish for their general policy and measures; who, in [illegible] defend themselves. The two topics that have led to such unseemly strife have had relation to the Sustentation Fund, and to colleges.

Dr. Cunningham succeeded Dr. Thomas Chalmers as the Principal of the Free Church College, Edinburgh, and has all along strenuously contended for *one* magnificent central institute of sacred learning; but Dr. Candlish, and the majority of the ministers and elders of the Free Church, have given their preference to a plurality of theological halls. In the first instance, provision for the training of divinity students was craved for Aberdeen, and as Dr. Cunningham's chief argument against more than one college was the inadequacy of the annual college collection to meet the additional expense, some generous laymen in Aberdeen subscribed an amount of money sufficient to endow two professorships, thus cutting away the ground on which Dr. Cunningham stood. The Assembly, therefore, by a most decisive vote, has founded a college at Aberdeen, with three professors, Dr. Patrick Fairbairn, author of "Typology of Scripture" and "Commentaries on Jonah and Ezekiel," being Primarius Professor. Nor is this all; for before the Assembly broke up, a request was made on behalf of the city of Glasgow for a third college. Dr. W. Clark, of Moffat, a retired physician, made the munificent offer of £20,000, if the merchants of Glasgow would contribute a second £20,000, for the founding of an endowed college in their city. Seven of those princely merchants immediately came forward with the money, providing in this way £40,000 or $200,000 for the endowment of this third Free Church College; and the Assembly, to the mortification of Dr. Cunningham, (who predicts all kinds of disaster,) by a still more decisive vote, has instituted the Glasgow College, with four professors.

The Sustentation Fund for the support of the ministry is peculiar to the Free Church, all the congregations, rich and poor, making their weekly collections, and pouring them into a central fund, when at the end of the year an equal dividend is made, and all the ministers share and share alike. Although this fund has been eminently prosperous, Drs. Cunningham and Begg have, since the controversy on college affairs commenced, assailed the management of this fund, more, an onlooker would conclude, because Drs. R. Buchanan and Candlish are the leading members of the Committee of Management, than for any other reason. This year the revenue of the fund is £98,971, yielding an equal dividend of £132 to each of the 700 ministers of the Free Church. Last year the equal dividend was £119, giving an increase of £13 on the present year compared with the last. And this year a wealthy member of the Free Church has added £10 to the equal dividend in all cases where the congregation of the minister has not been able to supplement the sum allotted from the central fund. Most of the rich congregations give a supplement, raising the stipend up to £3, £4, £5, and in some cases £600. And besides, every minister has his manse provided for him. So that it appears that the *minimum* income of the ministers of this Church is for this year £142 or about $700, and a house to live in rent-free. Is not this an example for all other Christian churches?

The Sabbath Recorder.

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STANDARD OF EXTRAVAGANCE.

(Concluded.)

It is not the wearing of rich clothing, or the accumulation of things of an ornamental kind, in the shape of jewelry, tapestry, paintings, statuary, and the like, that is sinful in the sight of God; but it is the *state of mind* with respect to such things. If the possession of such things is regarded as the great end of life—if, to acquire them, one neglects weightier matters, or indulges in them at the expense of Christ's cause—or if one considers himself a whit better because these things are bestowed upon him, or looks upon others as any worse for the lack of them—if his self-importance is swelled on account of his possessions, and he looks upon those whose poverty obliges them to move in a humble sphere with disdain, or treats them with haughtiness, and will not associate with them, however great their moral worth—then he indulges in a state of mind which is highly offensive to the Almighty.

A man is no better for his rich clothing and his ornaments, neither is he any the worse for them. A woman is no better for her velvets and jewelry, neither is she the worse. And on the other hand, a person is no worse for his poor clothing, his plainly furnished cottage, and his frugal table, neither is he the better for them. These things are nothing, in themselves; it is only in the use made of them, as they affect the condition of our hearts, that they can be matters of any importance.

It is by no means a necessary consequence, because a person is furnished richly with the good things of this life, that he is proud, lifted up, worldly-minded. The inspired caution, "If riches increase, set not your heart upon them," shows that there is, at least, a *possibility* of living in the possession of earthly good without having the heart carried away by it. And we are much mistaken, if we have not seen some pretty tall specimens of piety among persons, whose equipage was considered by many of their neighbors as bordering somewhat upon the luxurious. Does not God know how to school his children? If he has chosen some of his people among the wealthy, does He not know how to render them humble, meek, and Christlike, without stripping them of their equipage? Is He so straitened, that He can find no way of weaning them from the love of the world, without clothing them in sackcloth and feeding them on bread and water? Granting, that the possession of earthly comforts, in any abundance, is attended with danger, by reason of our natural proclivity to sinful lusts, it is very uncharitable to suppose that every one who is possessed of them is carried away with the love of them. God adopts various methods to purify his people, and if He finds those of them to whom He has given wealth disposed to forget Him, it is not difficult for Him to send upon them some visitation, which will remind them of their duty, and keep them as humble as the poorest classes.

That some wealthy professors of religion do abuse what is bestowed upon them, must be admitted. It is a lamentable fact that there are so many, who not only possess the luxuries of life, but carry themselves with respect to them, as though they considered their importance increased by them, and that the enjoyment of them is the principal object of life. Their conversation, as well as their behavior, shows that they have very little heart for any thing else. But is it not also a fact, that the same state of mind obtains with a large class of poor people? Else, why do they murmur so much because of their want of these things? Why do they show so much discontent with the situation in which Providence has placed them? Why does it mortify them so greatly to have a person of wealth enter their dwellings, and behold their humble style of living? Why cannot a wealthy person call on them, and partake of their humble fare, without being overwhelmed with a profusion of apologies for the poor style of the entertainment? Why is he so often greeted with, "I'm sorry that we have nothing better to set before you; no doubt you are unused to such poor fare," and a thousand similar unnecessary apologies, till he is made to feel absolutely uncomfortable, when otherwise he would have enjoyed himself well? What do such complaints and apologies spring from but a feeling, on the part of those who make them, that wealth and its attendant luxuries are, after all, of considerable importance? The truth is, that the poor, though they are compelled to forego the enjoyment of luxuries, do nevertheless long to have them, fret themselves because they cannot have them, and manifest, in this way, exactly the same state of mind with regard to them which those do who, possessing them, make no secret of displaying their fondness for them. And while this state of mind is indulged, we do not suppose that they are any better, in the sight of God, than are those who have the most ample means of gratifying their desires, and accordingly do so.

What we have written, will not, we think, be looked upon as intimating that what is called "a good appearance" is a matter of any great importance. We have written from other motives. We have known many unkind things to be said of those Christians, who thought that their station and circumstances justified them in the use of costly apparel, and other things which are merely ornamental. We have known them to be subjected to much inconvenience, on this account. We have known the most unjustifiable censures to be cast upon them, and their kindness and good will repudiated, when they would have cheerfully devoted themselves to the good of society. Such has been the envy with which they have often been viewed, that however earnest they were to join their fellow-Christians, of a humbler sphere, in works of usefulness, they were hindered at every step, and the most unworthy motives were attributed to them. Let such things cease. The Christian sister, to whom God has given wealth, may array herself in silks, and the ornaments of civilized life may constitute no small part of the furniture of her dwelling; yet she may not have her heart set upon these things at all; and when seated in the sanctuary by the side of her poor sister, whose clothing is scanty and faded, may not think of the difference between them. T. B. B.

MISSIONS IN THE WEST.

The great labor assigned to the disciples of Christ is to carry forward the mission which he established. And when we consider the glorious object contemplated in that mission, and behold the cheering success which has ever attended its faithful laborers, what devoted child of God can withhold an effort for want of encouragement? Not only is the missionary urged forward by past success, but the brightening prospects before him, and the increasing calls for his labors, give him no desire for rest, or time for indolence.

Among the many fields which are now ripe for the harvest, we recognize the great Valley of the West. As in many other missionary fields, the laborers here are few, yet perhaps no other place holds out more hopeful rewards for well directed effort than does this. The society is new, unorganized, and in a formative state. Immigration is rapidly going on, and new settlements being made. The settlers are mostly from those sections of the East where a bare livelihood could only be gained by untiring industry. With habits thus formed, they very soon secure a comfortable home, and enjoy a degree of independence. The connections which had previously bound them to the strong holds of conservatism are now broken, and they feel more at liberty to investigate and adopt what seems to be right. And having recently left cultivated circles, they have a strong desire for re-established society, with its church and school. There are many large tracts of the Mississippi Valley populated from different European nations. These foreigners are comparatively free and open for religious instruction. No sooner has the light of true religion shone into their hearts, than they [illegible] its warm advocates. Through their private correspondence, a strong religious influence is brought to bear upon their native societies in the old country. Thus is the seed of truth carried to regions beyond.

If we mistake not, this field offers peculiar encouragements to us as Seventh-day Baptists. We have already several flourishing churches within this great Valley. The early settlers in these societies have established an energetic and enterprising character, which is felt and acknowledged by all who know them. Where but a few years ago the wild savage held undisputed control, we may now behold, at a single view, the inviting harvest waving over thousands of acres, the village church statedly unfolding its doors to the people, the stately institution offering its ample facilities to every faithful student. Do you inquire for the pioneers? Though they come here in middle life, seeking homes for their children, yet they "still live," and are wrapped up in the interests of improvement. But now, since these few efforts have been so wonderfully blessed, we are called upon to extend the work "into regions beyond." Little bands of our brethren have gone out still farther into the wilds of the West. They are struggling, with strong hearts, to maintain the truth, and to establish religious society. A little assistance by way of missionary labor, would greatly encourage and strengthen their hands. Thus a self-supporting church would very soon be established, ready and able to give assistance to others. If we might be allowed to judge of the future by the past, with the same facilities and like efforts, ten years hence, where the few have now located, might flourish the strong churches of Christ, holding up the true principles of Christianity to the world. Is such an object worth laboring for? I appeal to you who are aged and experienced in the work—I appeal to you who are young and energetic—I appeal to all who long for the universal establishment of the church of Christ here on earth. T. R. W.

God's Work in Burmah.—Rev. J. H. Kennard, of Philadelphia, communicates to the *Christian Chronicle* a letter which he has recently received from Rev. E. Kincaid, who writes from Prome, under date of April 28th. The annexed is the closing paragraph of the letter:—

"How much I have to say. Mrs. Kincaid is near by talking to four persons who have just come in to ask for baptism. Dr. Dawson has just returned to Rangoon. You will be happy to know that the blessed work is still going on in Rangoon among the Karens in all that region, so that it is impossible to obtain men qualified to instruct these newly raised up churches. Brother Vinton is compelled to spend a part of his time in training a large number of young men for the work of preaching. Bro. Brayton, in Danabu, has been greatly blessed. But I must close this letter. Tell the church how much they are in our hearts, and how much we desire their prayers. The Lord has heard and answered their prayers in our behalf and in behalf of these heathen. Can anything be more plain?"

REPLY TO D. E. MAXSON.

I wish to define my position, and place myself right before the readers of the *Recorder*.

I would state, that I had neither wish nor inclination to commence a discussion with brother Maxson on Geology in the *Recorder*, being opposed to such discussions through that medium. I know that to some of its patrons such discussions are not only uninteresting, but absolutely repulsive. I believe that that class constitutes a large portion of its readers. But finding the subject frequently presented, and occupying a large space in the *Recorder*, and not believing his theory, and conceiving his reasoning inconclusive, his facts doubtful, and the results deleterious, I presented a series of quiries, over the signature of *Ne Scio*, (I don't know,) intending to pursue this course (incog) until I had obtained answers to my objections, or he should discontinue the subject. But from his request that in any future communications I would append my proper name, I was reluctantly induced to stand forth in my own proper person—not as a disputant, but as an humble inquirer.

I did then, and do now, believe that the course pursued by brother Maxson was calculated to shake the faith of illiterate Christians in the divinity of the Scriptures, particularly the Mosaic Records, without clear proof that the Bible and Geology did demonstrate the truth of his position. But in giving expression to these views, I did it so awkwardly as to require proof from Geology alone, thereby exposing myself to the justice of his remark, "that if the declaration shook the faith of the weak Christian, the proof would shake it worse."

I wish farther to state, that from the manner in which brother Maxson and myself use the word demonstration, I apprehend we do not attach the same meaning to the term. To correct any misunderstanding growing out of the use of the term, I will transcribe Webster's first three definitions of the word: "1. The art of demonstrating or exhibiting certain proof. 2. The highest degree of evidence; certain proof exhibited, or such proof as establishes a *fact* or proposition beyond the possibility of doubt; or as shows the contrary position to be absurd or impossible. 3. Indubitable evidence of the senses or reason; evidence which satisfies the mind of the certainty of a *fact* or proposition." The italicising is mine.

The position I have thus far occupied, does not bind me to prove anything; yet I am willing to give my reasons for not believing his theory.

My f[illegible] general sense of the Scriptures, as I understand them. But brother Maxson has attempted to prove that the language of the Mosaic Record will admit of a different construction. How far he has succeeded, the reader must judge. But admitting that he has succeeded, it does not follow that the Holy Spirit or Moses used the language in that sense. This will demand proof. I honestly believe, that they never intended to convey the idea that the earth existed *in any form* anterior to the six days mentioned in Genesis 1st and Exodus 20th. Brother Maxson lays it down as an axiom, "that the records God has given in his word and his works must agree." He contends that the former must be interpreted by the latter. Hence he repairs to the rocks to prove the great antiquity of the earth. I do not question the truth of the axiom, but I do doubt the correctness of his translations of the records, particularly the record of God's works. If a dozen men, perfectly acquainted with the language in which a record is made, and equally acquainted with the language into which that record is to be translated, were to engage in translating that record, we should expect that their several translations would not only agree with the original, but with each other. But if there were not only a discrepancy in their translations, but an absolute contradiction, we should lose all confidence in the correctness of their translations, if we did not impugn their honesty. This brings me to my

2d Reason for rejecting brother Maxson's theory. Geologists, while they profess to correct the common acceptation of the Mosaic records, do disagree among themselves. One class, while they admit that the solar system was created in six days, do contend that each day was not a day consisting of twenty-four hours, but a long, indefinite period; while a second class contend that the Mosaic record does not fix the period of creation, but simply states the fact that the world was not eternal, or that it does not exist by accident; that God created it at some uncertain distant period, and that he remodeled it during the six days, while a third class* contend that the solar system originally existed in a gaseous state; that from some cause, not expressed by the writer, or forgotten by me, it began to whirl; that the centrifugal power at different times threw off certain portions of the gas, which continuing to revolve, were after a while consolidated into the several planets with the sun in the center. After a lapse of time, the earth became so modified as to be a fit residence for the lowest grade of sentient beings. Of course, beings of that grade came into existence. As the earth became more perfect, these animals in embryo, by a progressive course of developement, passed through the various grades, until they became men; so that all sentient beings sprang from the lowest grade of animals by development, and man may literally say to the molusc, Thou art my mother, and to the worm, Thou art my sister.

In one particular, I believe they all agree, and that is that the earth once existed in a fluid state; but by what cause they do not agree. One ascribes it to water; another to caloric. One contends that the increase of heat, as we descend into the bowels of the earth, is caused by chemical combination; another that it is caused by the radiation of heat from the center, which is said to consist of melted lava. See Prof. Lyel's and Hitchcock's opinion.

Astronomers are no better agreed in translating the records Jehovah has inscribed on his works. One contends that the sun is a vast body of fire; another, that it is a dark body surrounded by a luminous atmosphere, which has some thin or vacant spaces in it, which accounts for the spots on the sun; another, that the sun is a habitable globe. There is an equal diversity and contradiction in their translation of the record inscribed on the moon. The history of these conflicting translations might be carried to almost any desired length, showing the different theories and speculations that are palmed upon the world as demonstrated truth.

Brother Maxson states, in reply to my queries in regard to tracks found in a granite rock in Rhode Island: "Now, if I were disposed to do as I am done by, I should simply deny the existence of any such rocks, and pertinaciously demand demonstration, and not hypothesis." Had he done so, I should have cheerfully and kindly replied, that in the summer of 1850, in company with brother Charles M. Lewis, I visited said rock, and examined it myself, with direct reference to the geological controversy, and that I saw what I have related.

He admits, however, that such and similar impressions are frequent, and remarks, "The explanation of such phenomena is very obvious at first sight, to any one who knows the structure of granite rock, whether he has ever heard of geological theory or not. These impressions have no connection with my theory, or any other, concerning the formation of the earth, they are simply the result of accident."

Professor Hitchcock describes tracks found in stratified rocks, made by various animals, both quadrupeds and birds, which he unhesitatingly admits were made by the animals whose tracks they resemble. See Hitchcock's Elementary Geology, pages 179—182. Why this admission? The reason is obvious: these tracks were found in *stratified* rocks, and of course did not conflict with the theory under discussion. But when tracks of men and quadrupeds are found in *granite* rocks, they [illegible] be simply the result of accident; and why? Because, to admit they were made by men and quadrupeds would upset their theory of the age and formation of the earth.

Philosophically and theologically speaking, the idea of accident has no existence in my creed. I believe every effect is the result of an adequate cause. Brother Maxson, in this explanation, has unwittingly furnished an argument in opposition to his own theory; for if human tracks do exist in granite rocks by accident, or without any adequate cause, it should not be deemed irrational to conclude that God created the earth, consisting of unstratified and stratified rocks, &c., at the beginning.

Brother Maxson has at length given a clue by which to explain how the ten miles thickness of stratified rocks are measured. If I understand him correctly, one man measures one set of strata in one place, another man measures another set in another place, and so on; the aggregate of which amounts to ten miles. Now, we know that in some places there are no stratified rocks at all; what rocks there are being granite, below which we may not expect to find stratified rocks of any kind. In other places, we find one species of stratified rock, in another place another species; but we are not informed that all the species are ever found in any one place. So, after all, one of brother Maxson's facts to be believed still demands proof.

I come now to notice the telescopic stars, whose distance from the earth, according to his estimation, is between twelve and thirteen quintillions of miles. On a former occasion, I expressed my doubts of the fact. I now propose to give my reasons for those doubts.

By using the diameter of the earth as a base for a triangle, astronomers have been enabled to calculate the sun's distance from the earth with some degree of accuracy; but the sun's parallax was so minute that they have availed themselves of the transit of Venus to facilitate the measure, and render the result more complete. It was thought, that substituting the diameter of the earth's orbit for the earth's diameter, they might succeed in measuring the distance of the fixed stars. The result I will gixe in the language of Dunican Bradford, taken from his Wonders of the Heavens, page 18:—

"The diameter of the earth has served as the base of a triangle in the trigonometrical survey of our system, by which to calculate the distance of the sun; but the extreme minuteness of the sun's parallax, from the ill conditioned triangle, so delicate that nothing but the fortunate combination of favorable circumstances afforded by the transit of Venus could render its result tolerably worthy of reliance. But the earth's diameter is too small a base for direct triangulation to the verge of even our own system; and we are therefore obliged to substitute the annual parallax for the diurnal." . . . . . "It might be rationally enough expected, that by this enlargement of our base to the vast dimeter of the earth's orbit, the next step in our survey would be made at great advantage; that our change of station from side to side would produce a perceptible and measurable amount of annual parallax in the stars, and by its means we should come to the knowledge of their distance; but after exhausting every refinement of observation, astronomers have been unable to come to any positive and coincident conclusion upon this head, and it seems therefore demonstrated, that the amount of such parallax of the nearest fixed star, which has hitherto been examined with the requisite attention, remains still mixed up with and concealed among the errors incidental to all astronomical demonstrations."

If this may be said in relation to the nearest fixed star, it certainly will apply with far greater force to the telescopic stars, which are millions of times the distance of the nearest fixed star. But admitting that the distance of the telescopic stars could be measured, and their distance should be so great as to require, not millions, but billions, of years for their light to travel to the earth, it would not prove the age of the earth to be over six thousand years; for, according to brother Maxson's theory, the Mosaic record does not fix the date of the earth's creation, but only declares it to be the work of God. The fixed stars may not only have existed millions of years, but they may have existed millions of years before the creation of our solar system.

We come now to brother Maxson's remarks on Niagara Falls. I think he stated that the Falls were once at Lewistown, some miles below the present Falls, and that it has taken forty thousand years to wear away the rock to its present location. I do not know whether this is one of his facts to be believed, or one of his hypotheses to be demonstrated. As he has furnished no demonstration, I presume he intended it as a fact to be believed. How he came to the knowledge of it, I cannot conceive. It could not be by intuition, for it is not a self-evident proposition. He could not have received it by his senses, for I presume he is not yet forty years old He could not have obtained it by human testimony, for, according to *his* calculation, there must have at least thirty-four thousand years of the forty expired before there was a man to witness it. It must then be a demonstrated fact, if fact at all, and I conceive there are no data by which it can be demonstrated. Besides, the present situation of the Falls forbids the idea. The north part of the Island, which divides it, is a perpendicular rock. How the earth and rock below the Island could have been washed away and the Island remain, I cannot conceive. I appears reasonable to suppose that the line of the Falls was a continuation of the northern line of the Island, and that the water has worn away the rock something like ten rods. Eli S. Bailey.

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* I state this from recollection, not having the work (Vestiges of Creation) before me; and as it is some years since I examined the work, there may be some circumstantial inaccuracies; but I think I am correct.

COLLEGE LOCATION.

In the *Recorder* of August 23d, I find some strictures upon what I said in the same paper of August 9th, in relation to our proposed College and Theological Seminary. I am thereby again reminded of my incapacity to write so as to be understood as I intend. So great has been my misfortune in this matter, especially in relation to our educational interests, that I am sometimes almost resolved to make no further effort. I cannot see how language can be so understood by those who are unbiased in their interpretations. So far from "deprecating the course adopted by the Conference Committee," as brother Allen asserts, I thought I expressed pleasure at what they had done; or, to re-state my own words, *I am glad to see the subject again before the denomination, and trust the effort will meet with a cordial response*, &c. Can language be plainer? Or what interest can be subserved by so misunderstanding a candid, frank expression of views?

The Conference Committee have never said, as I know of, that the denomination *must locate* in its final resting place the proposed Seminary this season; yet I know it was contemplated that the expression sought might, and probably would, do so. The question what constitutes a desirable location has not, to my knowledge, been fairly before our people; and it would not be strange if some others besides myself should, when the question is fairly put, find themselves unprepared to give an enlightened verdict in regard to *final* location. The fact that we have once been led blind-fold in a matter of this kind, ought not to be a fruitless caution. It were better to be seven years discussing the matter of location, than to make such a mistake as was made in the location of DeRuyter Institute, thereby not only throwing back our cause more than twice that number of years, but so prejudicing and disheartening those enlisted, as to debar them from nearly all future effort. A second similar haste and blunder would be lamentably disastrous. We want not only to harmonize in the matter, but to understand *why* we harmonize. If possible, we want to know the effect of such a school upon our academies, and so provide for it that they may be mutual helpers of each other, or, if that is not best, that one shall swallow all the others up.

There are also a great variety of other considerations to be looked to, such as the readiness with which it can be approached; the character of the society in which it is located; the business habits and capacity of the surrounding community; the prospective facilities for the students and faculty to be benefited by the great passing events of the age; the influence of surrounding institutions, civil, literary, scientific, and religious; the facility with which students may find fields in which to employ and develop their powers, and procure means for their advancement; the healthiness of location, cheapness of board, &c., &c. These and a great many other questions must be answered by an appeal to facts, before an enlightened verdict can be given on the final location. But if we prefer to waive enlightened inquiry, and be led by the interested, we *may* come out right in the end; but if not, we must abide the consequences. J. R. Irish.

Mendi Mission.—In January last, (says the *American Missionary*, the organ of the American Missionary Association,) three ordained ministers of the "United Brethren" Order, W. J. Shuey, D. C. Kumler, and D. K. Flickinger, sailed from New York, for Africa, in company with missionaries about to join our Mendi Mission. Their expectation was to be absent about a year, and by personal inquiry and observation to prepare themselves to report to their denomination whether the field about our mission was a suitable one for them to occupy in the commencement of Foreign Missionary operations. The two brethren first named have returned to New York, where they arrived July 15. They come back prepared to recommend that the United Brethren should commence a Mission station on the Jong River, not far from Wela, and will also recommend a co-operation, in some form, with the American Missionary Association, in carrying forward the work.

First Baptist Churches in Ohio and Kentucky.—The first Baptist Church in Ohio, says the *Examiner*, was organized at Columbia, March, 1790, by the late Dr. Stephen Gano, of Providence, R. I. The first sermon preached in Ohio, on the Sunday, was delivered by Dr. Samuel Jones, of Penn., in 1789. Dr. Jones was then chaplain in the army of General Wayne. The first Baptist church in Indiana was constituted in 1798, by Rev. Wm. M'Coy, father of the late missionary M'Coy. This Church was called Silver Creek, and is yet in existence a few miles from New Albany. It was once nearly extinct through Campbellism and anti-missionism, but having cleared itself from both, it is again rising, coming up out of the wilderness, and even has a colporteur of its own. The first Baptist Church in Kentucky was formed most probably at Nolynn, Hardin county, in 1782. Cedar Fork Church also was formed in 1782. These were the first Protestant Churches west of the mountains, and they yet remain.

Delegates to the Anniversaries.—In answer to inquiries on the subject, we have to say, that the New Jersey delegates will probably leave New York by steamboat at 6 o'clock on the evening of Second-day, Sept. 3. In that case, they can take cars from Albany at 6.30, 7.30, or 9 o'clock, A. M., and reach Utica at 10, 11, or 1 o'clock. Delegates from Rhode Island *might* come to New York by the Monday night boat, take the 6 A. M. train on the Hudson River Railroad, and reach Utica at 2 o'clock on the afternoon of Third-day. But as there is some uncertainty about the boat reaching New York in time for the morning train, probably the better way will be to come on Second-day by railroad to New [illegible] which connects with the Stonington road is due at 5 o'clock P. M., and thence go in company with the other delegates. The fare from New York to Albany is $1 by steamboat, and $3 by railroad; from Albany to Utica $1 90.

RELIGIOUS INTELLIGENCE.

On good authority it is stated, says the *Congregationalist*, that in Ireland, since 1847, thousands have broken loose from Romish thraldom, and hunger for the bread of life. In Belgium there are nearly forty Protestant churches, where not a solitary one existed twenty-five years ago, and thousands of families are brought under a pure evangelical influence. In France, whole villages have thrown off the oppressions of the papacy, and organized a scriptural worship. In this country also, are many churches composed almost wholly of converts from Romanism; and various Protestant churches have been enlarged by the admission of the same class of converts.

A few days since, says one of the editors of the *Independent*, we inquired of the son of an American Missionary, just arrived from Constantinople, "If Russia should take Constantinople, how long could your father remain there, at his work?" "Not a day," was the instant reply. That answer is a true exponent of the respective attitudes of Russia and Turkey towards the missionary work. The father of this young gentleman once knew something of Austrian persecution toward the Christian missionary; but in Turkey he has labored for years, not only without molestation, but with positive encouragement.

On Sunday afternoon, Aug. 19th, the Rev. A. S. Patton, Pastor of the First Baptist Church, Hoboken, preached in the Elysian Fields to a very large and attentive assembly. The exercises were begun with singing a hymn, followed by a discourse from Amos, 4: 12—"Prepare to meet thy God"—and closed with prayer. All expressed themselves much gratified with the services, and the preacher announced his purpose to resort thither on successive Sunday afternoons, so long as the season might permit.

A dispatch dated Boston, Wednesday, Aug. 22, says: The opening of Tufts College in Somerville, the only Universalist College in New England, was appropriately celebrated to-day. About one thousand persons were present. Rev. Hosea Ballou, the President; Rev. Thomas Whittemore; Rev. E. H. Chapin, of New York; and Rev. Henry Bacon, of Philadelphia, took part in the exercises. The prospects of the new College are encouraging.

The Methodist denomination has forty pastors in California; the Episcopalians nine; the Baptists nine. All these churches are prosperous. Both morality and religion are advancing in the new State. The Legislature, under the pressure of public opinion, has passed laws suppressing gambling and dueling.

The *Puritan Recorder*, in an article on "A Settled Ministry," makes the remark that "an everlasting candidate, with one foot on the ground of his labors, and the other in the stirrup for a new journey to a more inviting field, is not a pastor."

Rev. J. M. Peck, D. D., is lying very low, at his residence in Rock-Spring, Ill., of congestion of the liver.

General Intelligence.

European News.

The U. S. M. steamship Pacific, with one week later news from Europe, arrived at New York on the 22d inst.

The news by this arrival is unsatisfying—many rumors and few facts. Nothing definite from the Crimea. Private advices say that the bombardment has been resumed, but as yet we do not know with what effect. Gen. Markham is spoken of in certain circles as likely to succeed to the command, but the statement is doubtful; Sir Colin Campbell's appointment would be more popular. The Queen is desirous to nominate the Duke of Cambridge, but he prudently declines the honor, offering, however, to go out as second in command. Meantime Gen. Simpson continues with the army. Omar Pacha is appointed Commander-in-Chief of the Turks in Asia. Some operations, of no great moment, have been executed by the Allies in the Sea of Azof. The Black Sea fleet is still concentrated for some great movement. A *coup de main* is confidently expected in the Baltic. Ninety ships are assembled at Nargan, and opinions on board are divided as to whether their destination be Revel or Sweaborg—most probably the latter.

The Russians have burned all the remaining stores of grain at Kertch to prevent exportation by the Allies.

The well informed Paris correspondent of the London *Times* states that Austria has just made spontaneous advances of more friendly relations towards the Western Powers. Lord Palmerston, in Parliament, conveyed a similar meaning.

We have at last authentic details upon the situation of the Russians—details which show the late representations of their desperate condition to have been purely imaginative. The Russian army of the Crimea, exclusive of the garrison of Perekop, is 175,000 men. There is not, and has not been, any shortness of provisions. The bridge of Tchoungar, near Genitchi, is unharmed, and even inaccessible. Gen. Todleben is alive, and vigorously occupied over the new defences of Malakoff, which are on such a tremendous scale of efficiency that, according to the allies themselves, the tower is now nothing but an exterior work, the real line of defences bristling behind.

Spain is on the eve of joining the Western Alliance, and, it is reported, will send to the Crimea 25,000 men, who will be paid and equipped by Great Britain and France.

A subscription to buy a freehold landed estate for the Raglan family is rapidly filling up. £6,000 are already subscribed, mostly in sums of £100 each from the nobility.

Paris correspondence is full of allusion to what is termed a "Legitimist conspiracy." The sum and substance of the affair seems to be, that two Frenchmen, MM. D'Escars and Chapot, have been in communication with the Count of Montemolin, with the immediate view of encouraging the Carlist insurrection in Spain, and the ulterior hopes of bringing about a favorable chance for Henry V.

Advices from Madeira give an unsatisfactory account of the condition of the Island. The vines are completely withered, and there is no other culture on which to rely for the means of subsistence.

The report of the Parliamentary Committee, appointed to consider what rewards are due to the Arctic explorers, has been published. The report, which is very lengthy, recommends the gift of £10,000 sterling to Captain McClure and his companions of the ship Investigator. Honorable mention only is made of other navigators.

Revolution in Mexico.

The telegraph from New Orleans brings information that Santa Anna left the City of Mexico on the 9th inst., with an escort of 2,500 men, and signed his abdication at Parote. He embarked on the 17th at Vera Cruz for Havana.

Two days after he left Mexico seven or eight hundred of his escort revolted, killing one or two of their officers. They then joined the insurgents.

The Alvarez platform has been adopted. Gen. Carre is Provisional President of Mexico, and La Vega Commander-in-chief of the army.

All the State prisoners have been liberated.

A mob had gutted a large number of houses, including that of Santa Anna's mother-in-law.

A fight occurred at Vera Cruz, between two revolted battalions and a regiment that remained faithful to Santa Anna. The former was beaten and left for the mountains. Fifteen or twenty were killed before order was restored.

During the excitement following Santa Anna's desertion, the office of the Universal newspaper, and upwards of forty other buildings were demolished. The military interfered, killing forty persons and wounding many more.

California News.

Two weeks later news from California was received in New York on the 25th inst.

Business in San Francisco continued to improve, and from the mines the accounts are most encouraging. From all directions in the mining regions, says a California paper, but one tale is told of universal abundance in the yield of the deposits and of enterprise and activity in carrying out improvements and extended schemes for the more full and perfect working of the different diggings.

The San Francisco journals have furnished us with graphic and exciting descriptions of late operations of the French and English squadrons in the Pacific. The allied fleets, consisting of eight war vessels and steamers, arrived off Petropaulovski on the 15th of May, but, to their astonishment no doubt, found that the place had previously been abandoned both by the garrison and by some twelve hundred inhabitants.

A rumor had reached San Francisco that Sitka, like Petropaulovski, had been also deserted by the Russians, but this was without any foundation. By special compact between the Russian and British Governments, the possessions of the Russian American Company and the Hudson's Bay Company are to be held sacred during the war, and Sitka, though visited by the Allies in search of Russian vessels, was, in consequence, left unharmed.

We also, from the San Francisco papers, learn that Melendrez, acting Commandante on the frontier, was recently seized by orders of General Blancarte, the Civil and Military Governor of Lower California, and without even the formality of trial, was sentenced to be shot on suspicion of negotiating with the United States to sell a portion of Mexican Territory. The barbarous sentence was immediately put in execution by one Pujol, who succeeds Melendrez in office.

Free Negroes and Slavery in Kansas.

The following bill is before the Kansas Legislature, and will probably become a law of the Territory:—

SEC. 1. That no person shall keep or teach any school within this Territory for the instruction of slaves, free negroes or mulattoes.

SEC. 2. No meeting or assembly of negroes or mulattoes for any purpose of religious worship, or for any other purpose, shall be held or permitted where the services are conducted by slaves, free negroes or mulattoes, unless a sheriff, constable or justice of the peace for the county in which said meetshall be held shall be present during the time of such meeting in order to prevent seditious speeches and disorderly conduct of all kinds.

SEC. 3. All meetings of slaves, free negroes and mulattoes for the purpose mentioned in the two preceding sections shall be deemed unlawful assemblies, and shall be suppressed by any sheriff, constable or other peace officer.

SEC. 4. No free negro or mulatto shall, under any pretext, emigrate to this Territory from any other Territory or State.

SEC. 5. If any white person shall violate any of the provisions of this act he shall for every such offence be punished by fine and imprisonment in the discretion of the Court, if the offender be a free negro or mulatto he may be punished by a like fine and imprisonment or by stripes not exceeding thirty-nine lashes.

There is also a bill before the Kansas Legislature in relation to Jurors, which contains the following section:—

SEC. 13. No person who is conscientiously opposed to holding slaves, or who does not admit the right to hold slaves in this territory, shall be a juror in any cause in which the right to hold any person in slavery is involved, nor in any cause in which any injury done to, or committed by any slave is in issue, nor in any criminal proceeding for the violation of any law enacted for the protection of slave property, and for the punishment of crimes committed against the right to such property.

Wyandot Indians.

The Kansas correspondent of the Missouri *Republican*, writing on the 14th of August, says:—

To-day, the Wyandots are holding their election for Chief, and a more interesting and impressive scene I never witnessed. This nation was, a few years ago, the most populous, powerful and warlike of the whole region of the North, and are now dwindled down to the small number of six or seven hundred, all told. Some of them are men of remarkable sense, whose practical observation and sound discretion have induced them to quit many traditional and savage customs, and to form a sort of republican government. They now elect their rulers, and to-day they are to choose their Chief, or President. The polls are held at a lodge about two hundred yards from the confluence of the Kansas and Missouri Rivers, and within full view of passing steamboats. The judges of election are three old braves, who have the confidence of the nation. The voting is done by ballot—and how gravely it proceeds! How unlike the elections of the white man! How much more orderly, dignified and quiet! There is no excitement, no noise—no electioneering or loud words. They come in singly from the forest; they assemble in small numbers beneath the boughs of spreading elms; they confer together gravely, and then, as stately relics of a mighty race, they step with a mien of conscious sovereignty to the ballot-box, and vote for the Chieftain of their choice. What an example to their white brethren.

In a treaty with this Nation in 1852, the Government of the United States granted to them a small portion of that beautiful and fertile country that lies between and in an acute angle of the Missouri and Kansas Rivers, and thirty-two floating sections which can be located on any of the public lands west of the Mississippi River. These floating sections they are now offering for sale, and some of them have been purchased this morning, at the remarkably low sum of eight hundred dollars. A section, you know, is 640 acres; so that, at the rate of $800 per section, they will receive only $25,600 for 20,480 acres of the choicest lands in the world. They can be located in Kansas, Nebraska, or any where, without waiting for surveys, and the title becomes complete at the moment of location.

AN OUT-AND-OUT PLATFORM.—General Quitman, of Mississippi, in accepting the Democratic nomination for Congress, lays down the following as his platform:—

"I believe that the institution of negro slavery is not only right and proper, but the natural and normal condition of the superior and inferior races, when in contact. That as the chief element of our country's prosperity, it constitutes a great interest, which is entitled, like other great interests, to the fostering care and protection of the federal government, within the sphere of its powers. That legislation or action, directly or indirectly hostile to this interest, is at war with our compact of Union, and should be resisted by the States and the people affected by it at all hazards. That the preservation of the institution of slavery in Cuba, which can only be effected by her independence and separation from the malign influence of European governments, is essential to the safety and preservation of our own system."

SALE OF FREE NEGROES.—On Monday last, (says the *Virginia Sentinel*,) the first day of the July term of Fauquier County Court, two negro women, who had been freed about a year ago, were sold, in compliance with a previous order of the court, for remaining in the commonwealth contrary to law. These negroes were emancipated by the will of John Edmonds, deceased, formerly of Culpepper county, with the condition that they should first serve Joseph Horner, of Warrenton, for the term of twenty years. After gaining their freedom, they went to the District of Columbia. Having become tired of the sweets of such freedom as they there found, they voluntarily returned and asked to be sold as slaves, for the privilege of remaining in the commonwealth.

A CONVENTION OF JEWS.—The annexed is a copy of a printed circular now being circulated among the Jews of this city.

Hebrew—*Salem al Israel.*
Translation—*Peace with Israel.*

IN THE NAME OF JEHOVAH, THE ONE GOD OF ISRAEL, AND IN THE NAME OF ISRAEL'S HOLY RELIGION, the Ministers, Rabbis, and delegates of the Israelitish Congregations are respectfully invited to assemble in a conference, to take place the 17th October next, 5,616 A. M., in the city of Cleveland, Ohio, to deliberate on the following points:

1. On the Union of American Israelites.
2. On a plan to organize a regular permanent Synod or Sanhedrim of Rabbis.
3. On a plan for religious and scholastic education of Hebrew youth.
4. On any other proposition that may be brought forward in the conference.

By order of the Provisory Sanhedrim of American Rabbis, viz.:

Rev. Dr. Merzbacher, New York.
Rev. Dr. Wise, Cincinnati.
Rev. Dr. Cohn, Rabbi of Albany.
Rev. Dr. Guenzburg, Rabbi of Baltimore.
Rev. Dr. Yellowy, Rabbi of St. Louis.
Rev. Dr. Kalish, Rabbi of Cleveland.

BEAUTIES OF SLAVERY.—Two slaves, one a young unmarried man and the other a married woman, were emancipated by the will of their master, some six months since, in Virginia. He left them a house and lot and other property. A law of Virginia provides that a slave who is set free must leave the State within a year, or be sold again into slavery, the purchase money going to the State. The man has come to the north and secured his freedom; the woman, who has a husband and children in bondage, must desert them if she secures her freedom. Isaac Roberts, a free colored man from Harveysburg, Ohio, employed on a Mississippi steamboat, was put in jail in New Orleans, in March, as a fugitive, and will be sold in August to pay jail fees. A young mulatto boy, liberated in Cincinnati not long since, has been kidnapped, and sold to the slaveholders in Kentucky.

NEUTRALITY.—One of the most audacious instances of atheistical blasphemy which we have any knowledge of, occurs in one of the letters of Marshal St. Arnaud to his brother, which have recently been published in Paris. The bold and bloody soldier was in Africa, carving his way to fortune with his sword. In September, 1837, he wrote:

"In five days we shall be before Constantine—two days in the trenches, one day bombarding, and then the assault. What a country, my brother! Admirable up to this time, but just now all horror and privation. We shall at last be without water—the most horrible of all prospects. *But if God will remain neutral, the enemy is lost.*"

SUMMARY.

On the 22d of August, a dreadful and fatal accident occurred on the Harlem Railroad, by the upsetting of a gravel train at Williams' Bridge. The gravel train, with a number of the laborers of the road upon it, was going at the rate of about fifteen miles an hour south, towards Williams' Bridge, and when nearing that spot the train had to be switched off, when unfortunately, in backing, the rear car came in contact with a cow, throwning the entire train off the track, and upsetting the entire file of cars. Two men were instantly killed, and four others were taken from the ruins in a dreadfully mangled state.

Serious apprehensions are beginning to be felt in relation to the difficulties between Denmark and the United States, which, it is now generally believed, must lead to a rupture and to hostilities. In such case, the danger to American commerce is not in the Danish fleet, which, though but little inferior to our own in number, is undoubtedly inferior in quality, and would soon be driven from the sea by our Navy. The danger, if any, is from privateers. The Danes are a race of sailors, and have, from the remotest times, shown great propensity and talent for privateering.

The Annual Exhibition of the Essex Co., N. J., Agricultural Society will be held at Elizabethtown (Elizabeth City) on Wednesday and Thursday, Sept. 19 and 20. President, Eli W. Rogers, of Whallonsburg; Secretary, Clifford A. Hand; Treasurer, Wm. W. Root. This Society have published an extensive Premium list, and preparations are making for an interesting Agricultural display.

It is said there are more letters come to the Boston Post Office than to any other city in the Union in proportion to the population. The *Telegraph* of the 10th inst., has the following item:—The largest mail ever received at the Boston Post Office was that which arrived last evening from New York and the South. It weighed fourteen and a half tons, and required an extra baggage car for its conveyance.

A circular has been issued by the Scotch, English, Germans and Canadians, living in Canada, to foreigners living in the United States, inviting them to Canada to rid themselves from the influence of Know-Nothing societies, which are pointed against them in business, political and religious matters.

Gen. Thos. C. Flourney, President of the Kentucky Temperance Society, has issued a proclamation, appointing Thursday, the 22d November, as a day to be devoted by the temperance people of Kentucky to the giving of thanks to God for the blessings he has showered upon our country.

J. W. Armstrong, of Deer Park, Ill., writes to the editor of the Ottawa *Free Trader*, giving him the details of a successful application of the mad stone in a case of hydrophobia. This stone is in the possession of Dr. James Lewis, Kickapoo, Illinois.

A dispatch dated Utica, Monday, Aug 20, 1855, says:—The Kirkland Cotton Mill at Manchester, about nine miles from this city, was totally destroyed by fire yesterday morning. It was owned by E. S. Brayton of Utica. The loss is about $30,000—insurance $20,000.

Dr. Barnas Sears was elected President of Brown University, in place of the venerable Dr. Wayland, who has resigned. It is understood that Dr. Sears accepts. He is a graduate of the University, and at present Secretary of the Massachusetts Board of Education. He is in the full vigor of manhood, being fifty-five years of age.

The Yellow Fever appears to be on the increase in Norfolk and Portsmouth, as well as at New Orleans. Twenty new cases occurred at Portsmouth on Saturday, Aug. 18. In New Orleans there were 394 deaths from the disease during the week ending Aug. 18.

A curious case occurred recently in a Justice's Court in Prescott. Two men met and commenced discussing the newspaper controversy in which Rev. Mr. Roche was a party. Mr. Coates, one of the parties named, said Mr. Roche "was a perfect maniac," whereupon Mr. O'Sullivan got angry and took Coates by the throat. Coates then brought an action for assault, and Mr. O'S. was fined $10 and costs. On the rendering of this decision O'S. entered a complaint against C. for violating a By-law of the village against disturbing the peace in making O'S. wrathy, when the Magistrate fined Coates $4 and costs.

Augustus Behn, the young man who had a portion of his abdomen and one hand shot away by the premature discharge of a cannon at Seelyville, while celebrating the Fourth of July, has so far recovered as to be able to walk about his room, with a fair prospect of recovering entirely. The nature of his body wound was such, we understand, that he was not allowed to take any food for fourteen days. His bowels were kept perfectly quiet, free from any movement, for three weeks; and not till after the fourth week was he permitted to move from a perfectly level and straight position on his bed.

A dispatch dated Norfolk, Thursday, Aug. 23, 1855, says: The number of deaths from Yellow Fever in this city during the twenty-four hours ending at noon to-day was sixteen. There are now over 300 cases under treatment here. In Portsmouth, during the 24 hours ending at noon on Wednesday, there were 27 deaths, and for the 24 hours ending at noon to-day the number has been 22. About 400 cases are under treatment, and the number is daily increasing.

The telegraph reports an important movement in Kansas towards calling a convention to organize a State government and apply for admission into the Union. The Convention was held at Lawrence on the 14th inst., and was attended by about six hundred persons. It seems to have been unanimous in its condemnation of the present Legislature, and determined to resist all attempts to execute the pretended laws it may enact. A State Convention was called for the 5th of September.

We learn that Judge Shankland, in his charge to the Grand Jury at Ithaca, gave it as his opinion, that the Prohibitory Liquor Law of this State is constitutional, and that the sale of imported liquors, except in the original packages, is forbidden by the law, and that it was the duty of the Grand Jury to sustain the law until it should be pronounced unconstitutional by the Courts having authority to pass upon that question.

On Friday night, as the Cleveland train for Columbus, Ohio, was running between Orange and Worthington, at the rate of at least 20 miles an hour, a woman while asleep, jumped off the platform without being severely injured. Fortunately, she was discovered by the brakeman, who had the train stopped, and the somnambulist was again taken aboard, very little the worse for the fall.

For many weeks the yellow fever has raged in Norfolk, Gosport, and Portsmouth, Va., carrying off hundreds of people, of all ages and conditions, and driving away nearly all who possessed the means of traveling. Business has come to a stand still, rendering the poor artisans destitute and helpless; and affairs have come to so sad a pass that a double death of famine and fever stares many a poor family in the face.

A couple of Irishmen, named Conner and Chase, got into a dispute and went to the house of the former to settle it. Upon their arrival a third person interposed and succeeded, as he thought, in amicably arranging the matter. When parting, as usual in such cases, they went to kiss each other, Conner got Chase by the under lip and bit it off.

The great French Tragic Actress, Mlle. Rachel, arrived in the Pacific, accompanied by a retinue of servants, and several members of her own family. Her arrival has caused a flutter and a sensation, and she attracts more attention than a real queen would be likely to do.

A dispatch dated New Orleans, Friday, Aug. 24, 1855, says: The semi-weekly report of interments here in six out of ten cemeteries shows one hundred and ninety-six deaths, including one hundred and sixty from yellow fever.

The earnings of the Black River and Utica Railroad for July, 1855, were, from passengers $2,919 90, and from freight, &c. $605 45; making a total of $3,526 32. The largest earnings for any previous month were $2,984 26 in March.

The will of the late Abbott Lawrence donates $10,000 to the Boston Public Library and $50,000 to the Lawrence Scientific School in Cambridge. His other bequests have not yet been made public.

The latest intelligence from Norfolk and Portsmouth represents the yellow fever as increasing. Thirty-two deaths had occurred in the two cities, during twenty-four hours.

A dispatch dated Washington, Wednesday, Aug. 22, says: President Pierce, who is at present in Virginia, has had an attack of chills and fever, similar to that from which he suffered last year.

Rev. Rufus Babcock, D. D., late Corresponding Secretary of the American and Foreign Bible Society, has been elected President of Burlington (Bapt.) University in Iowa.

In Binghamton, N. Y., a revival of religion commenced in March, and has resulted, it is believed, in the conversion of one hundred persons.

The steamer Washington, which sailed last Sabbath, took out several American mechanics, who go to fill important stations on the St. Petersburg and Moscow Railroad.

The President has removed Rush Elmore, Associate Justice of the Supreme Court, Kansas, on grounds similar to those assigned for Governor Reeder's displacement.

It is expected that the cars will be running to and from Belvidere, on the Belvidere and Delaware Railroad, on or before the 1st of November.

The Catholic Church at Sidney, Shelby County, Ohio, was blown up by powder on the night of the 18th.

Wilson Shannon has accepted the Governorship of Kansas, and will depart forthwith for that Territory.

One of the Brooklyn Justices the other day fined his own brother $10 for intoxication. Impartial justice, that.

The Lynchburg Virginian announces the discovery of an alum spring near that city.

New York Markets—August 27, 1855.

Ashes—Pots $6 25; Pearls 6 37.

Flour and Meal—Flour, 7 87 a 9 25 for common to choice State, 8 50 a 9 25 for Michigan, Indiana, and Ohio, 10 75 a 12 00 for extra Genesee. Rye Flour 6 00 a 8 50. Corn Meal, 4 75 for Brandywine.

Grain—Wheat, 1 80 a 1 90 for red Southern, 2 00 a 2 03 for white Southern. Rye 1 05 for new. Barley 1 00 a 1 05. Oats, 45 a 50c. for Jersey, 55 a 61c. for State and Western. Corn, 90 a 92c. for Western mixed.

Provisions—Pork, 18 25 for prime mess. Beef, 11 00 for country prime, 13 00 for country mess. Lard 11½c. Butter, 18 a 22c. for State. Cheese 8½ a 9¾c.

Hay—70 a 80c. per 100 lbs.

Seeds—Clover 11c. Timothy 4 00 for reaped. Rough Flaxseed 1 90.

Wool—38 a 47c. for domestic fleece.

MARRIED,

In North Kingston, R. I., Aug. 5th, by Eld. Joseph A. Tillinghast, Mr. MAXSON LEWIS, of North Kingston, to Miss CLARISSA R. GATES, of Hopkinton.

In Rockville, R. I., on the 19th inst., by Eld. C. M Lewis, Mr. STERRY COLVIN to Miss ELIZA M. LANPHEAR, both of Rockville.

At the Seventh-day Baptist church in Preston, August 18th, by Eld. J. R. Irish, BENJAMIN W. CRUMB, of DeRuyter, to MARY ELIZABETH MAXSON, daughter of John L. Maxson, of Preston.

DIED.

At his residence in West Greenwich, R. I., Dea. NATHAN WILCOX, in the 81st year of his age. The deceased was a worthy member of the Baptist Church, which deeply feels his loss. His life was exemplary, and his death resigned and peaceful.

In DeRuyter, August 20, SARAH A. HILLS, wife of A. C. Hills, of the Syracuse *Chronicle*.

LETTERS.

J R Irish, C M Lewis, N V Hull, J B Wells, A M Wells, H G Hawley, S P Stillman, H J Mulford, D R Stillman, C Brown, H B Lewis, Cyrus Thacher, W H Webb, P C Burdick, T R Williams, R Lippincott, L R Babcock, A C Spicer.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

H J Mulford, Bridgeton, N J	$1 00	to vol. 12	No. 13
P C Kenyon, Carbondale, Pa	2 00	12	52
Jonas Trexler, Brienigsville, Pa	2 00	13	9
R Lippincott, West Union, Iowa	2 00	12	52
Horace Bliven, Albion, Wis	2 00	13	13
David Stillman, Alfred Center	2 00	12	52
Wm C Millard, Wellsville	2 00	11	52
M & E Hawley, Broadalbin	2 00	13	52

WILLIAM M. ROGERS, Treasurer.

The General Conference.

The Seventh-day Baptist General Conference will hold its triennial session with the first church in Brookfield, Madison Co., N. Y., commencing on the fourth day of the week before the 2d Sabbath in September next. (5th of the month,) at 10 o'clock, A. M. Introductory discourse by Lucius Crandall; T. E. Babcock, alternate.
H. H. BAKER, Secretary.

The North-Western Association.

THE Seventh-day Baptist North Western Association will hold its ninth Anniversary with the Seventh day Baptist Church at Berlin, Marquette Co., Wisconsin, on the fifth day of the week before the fourth Sabbath in September, (being Sept. 20th,) commencing at 10 o'clock A. M. Eld. Z. Campbell is appointed to preach the introductory discourse; Eld. J. M. Todd alternate.
H. B. LEWIS, Rec. Sec.

The Virginia Association.

The Seventh-day Baptist Virginia Association will hold its next annual meeting with the Seventh-day Baptist Church at Lost Creek, Harrison Co., Va., commencing on the fifth day of the week before the fourth Sabbath in September, 1855, at 10 o'clock, A. M. Opening discourse by E. Bee; A. Bee, alternate.
J. F. RANDOLPH, Secretary.

New Market Seminary.

This Seminary will re-open on the 12th of September, with Mrs. R. H. Whitford, as Preceptress.

This Institution is located in a pleasant section of country, and has a commodious and well arranged building, and is designed to furnish every facility and advantage to the student found in other institutions of this class.

Board for students may be had in families at one dollar and seventy-five cents per week, where all their wants will be kindly cared for. Tuition from $3 to $5 per term, according to the studies pursued. Music, with use of Piano, $10 00.

I. H. DUNN, Sec. of Board of Trustees.
NEW MARKET, N. J., August 26, 1855.

Farm for Sale,

CONTAINING about 100 acres, with a fair proportion of woodland, a small orchard of grafted fruit, and a comfortable dwelling and outhouses. It is situated about four miles north of Westerly, R. I., and within a mile of each of the flourishing manufacturing villages of Potter Hill and Ashaway. There are several other manufacturing establishments near, affording a ready market, in the immediate vicinity, for every species of produce. It is convenient to the first Hopkinton Church, as well as to the very excellent male district school.

It will be sold with or without the stock and farming implements, and possession given the ensuing winter or spring, if desired. To those wishing to secure a quiet home in an enterprising neighborhood, and surrounded by such comforts as can only be found in an old settled and thickly populated country, this affords an opportunity seldom offered. For terms and other particulars apply to the subscriber on the premises, or address JOHN E. POTTER, No. 15 Sansom-st., Philadelphia, Pa. BENJAMIN POTTER, Ashaway, R. I.
11tf.

DeRuyter Institute.

This Institution is located in a pleasant and healthy section of country, and in a community comparatively moral and intelligent. It is easy of access from Syracuse, Chettenango, and Homer. Our motto is, *Teach the young to govern themselves—to educate themselves.* Grateful for past liberal patronage, we assure the public we have ample accommodations for more.

Expenses:

Tuition,	from	$4 00	to	$6 00
Board in families,	from	1 25	to	2 00
" in clubs	from	0 60	to	1 00
Room rent, per term,	from	1 25	to	2 62

Books and Stationery furnished at very low prices.

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Miss JOSEPHINE WILCOX, Preceptress.
Mrs. SARAH E. JONES, Mrs. BARBARA A. CORNWALL, Miss SARAH E. SHIPPEY, Miss JANE C. BURDICK, Assistants in Female Department.

For further particulars, address, Henry L. Jones, Principal; W. D. Wilcox, President; J. B. Wells, Secretary; or C. H. Maxson, Treasurer, De Ruyter, Madison Co., N. Y.

Milton Academy.

Male and Female Teacher's Seminary.

A. C. SPICER, A. M., Principal, and Professor of Mathematics, Natural, Intellectual, and Moral Sciences.
A. WHITFORD, Professor of Greek and Latin Languages, and Rhetoric.
J. F. PEASE, Professor of Instrumental and Vocal Music.
J. F. WOOD, Teacher of Penmanship and Book-keeping.
Mrs. S. M. SPICER, Preceptress, and teacher of Modern Languages, Painting and Penciling.

(Other teachers will be engaged as occasion may require.)

Calendar for 1855–6.

First term opens Wednesday, August 29th; closes Wednesday, December 5th.

Second term opens Wednesday, December 12th; closes Wednesday, March 19th, 1856.

Third term opens Wednesday, March 26th; closes Wednesday, July 2d, 1856.

(The school will open, this year, in the New and Spacious Hall just erected.)

Tuition per term of 14 weeks, from $4 00 to $6 00. Music, Painting, and Penciling, extra. Board at the least possible price, not exceeding $2 00. Refer to the principal; Hon. J. Goodrich, President of Trustees; to M. T. Walker, Esq., or to J. C. Culver, Esq., MILTON, Rock Co., Wis.

Board Meetings.

The Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will meet at Plainfield, N. J., on First-day, Sept. 21, commencing with the Board of the Missionary Society at 9 o'clock A. M.

Our Anniversaries.

The Seventh-day Baptist Missionary Society will hold its 13th Annual Meeting with the 1st Seventh-day Baptist Church in Brookfield, Madison Co., N. Y., on Fifth-day, Sept. 6, 1855, commencing at 10 o'clock A. M. Opening discourse by Thomas E. Babcock.

The American Sabbath Tract Society will hold its 13th Annual Meeting at the same place in the forenoon of Sixth-day, Sept 7th, commencing at 9 o'clock.

The Seventh-day Baptist Publishing Society will hold its 6th Annual Meeting at the same place in the afternoon of Sixth-day, Sept. 7th, commencing at 1 o'clock.
GEO. B. UTTER, Secretary.

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Farm for Sale.

THE House and Farm lately owned and occupied by James Hubbard, in Scott, Cortland Co., N. Y., are now offered for sale, on reasonable terms. The House is a large two-story house, nearly new, and well arranged to accommodate a large family. The Farm consists of about thirty-six acres of good land, most of which is under good cultivation and is well watered. There are about fifty trees of choice grafted fruit in good bearing condition. It is situated in an industrious and moral community, enjoying all the advantages of schools, meetings, and markets, necessary to make it a pleasant home.

Apply to A. D. C. Barber, or J. N. Pratt. 4t–9.

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FIFTY ENERGETIC BUSINESS MEN are wanted immediately to circulate the "Diadem" throughout the Eastern and Western States. To such as can send good references the very best inducements will be given. Address Z. P. HATCH, Publisher, 9 Spruce street, New York. May 24—3m.

The very Book that every body has been Wanting.

The Book for the Parlor, the Book for the Fireside, the Book for the Professor, and the Book for the Non-Professor.

THE RELIGIOUS DENOMINATIONS OF THE UNITED STATES: Their History, Doctrine, Government, and Statistics; with a Preliminary Sketch of Judaism, Paganism, and Mohammedanism. By Rev. JOSEPH BELCHER, D. D., Honorary Member of the Historical Societies of Pennsylvania and Wisconsin, author of "William Carey, a Biography," etc., etc., and "Editor of the Complete Works of Andrew Fuller," "Works of Robert Hall," etc., etc. Large octavo, 1024 pages, handsomely embellished by nearly two hundred engravings.

This invaluable work is rapidly finding its way among all classes of the American people. The clear, comprehensive, and impartial manner in which the learned author treats each and every denomination, is winning for him golden opinions from the highest authorities in the land. The innumerable lively tales and anecdotes of ministers, churches, and laymen, which he introduces with the articles of faith and all important statistical information, give to the work a life, vigor, and spirit truly delightful. One cannot sit down to it without being convinced that his subject is in the hands of a master, nor rise but with kindlier and more liberal feelings towards the great brotherhood of Christians, under whatever name they bear. Ours is a great, growing, and glorious country, and every family, and every young man, throughout its length and breadth, should have a copy as a text book of all its denominations. Wherever known, it is read, and wherever read, admired. Look at the following from among the very many notices received:

It embodies a vast amount of information relative to the origin, history, and missionary operations of the different religious denominations in this country, presented in a remarkably interesting and attractive manner.—*Rev. John Dowling, D. D., Author of "The History of Romanism," "Judson Offering," etc.*

This is a large and beautiful volume, and will find a cordial welcome in every family.—*Philadelphia Christian Chronicle.*

So far as concerns independence of vision, there can be no question, as Dr. Belcher surveys each sect with the same dispassionate impartiality.—*Epis. Recorder.*

This massive volume embraces a vast fund of information.—*Presbyterian.*

The work is sold by agents, and will furnish a large amount of interesting and valuable information to the families into which it may be received.—*New York Recorder and Register.*

In the account given of the denominations, he is fair, and generally allows them to speak for themselves, as to their history and institutions.—*New York Christian Advocate and Journal.*

It contains a mass of interesting facts and statistics.—*Norton's Literary Gazette.*

Judging from the work, it would be difficult to say what are the religious views of the Editor, so fairly, so dispassionately, so charitably, has he treated each and every sect.—*Philadelphia City Item.*

We presume it will be a standard work in thousands of libraries.—*Littell's Living Age.*

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TRAVELERS for Chicago, St. Louis, Kansas, and all points West and Southwest, can obtain through tickets, and all information concerning routes, fare, &c., either by the New York and Erie Railroad, or the New York Central Railroad, by application at the Company's Office, No. 192 Broadway, corner Dey-st., to
JOHN F. PORTER, General Agent.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somerville (way) at 6 A. M.

New York and Elizabethport.

Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.
Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.
Buffalo Express at 6 A. M. for Buffalo.
Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.
Accommodation at 12¼ P. M. for Port Jervis and intermediate stations.
Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.
Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.
Night Express at 5¼ P. M. for Dunkirk and Buffalo.
Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5¼ P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls; at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

D. C. McCALLUM, General Sup't.

Miscellaneous.

From the Walworth County Reporter.

On the Death of Hattie D. Bassett.

BY MISS H. F. B.

She sleeps! but O, how peacefully
Those snowy hands are pressed,
As often, in "life's dreamy hours,"
She slept in quiet rest.

She sleeps! and 'tis the sleep of death!
But O, how calm that brow!
The cares of earth—the mark of time—
Can never change it now.

She sleeps! and it is well that one
Like her in life's sweet prime
Should pass away, ere sorrow's blight
Or care had sought her clime.

How quietly, how peacefully,
She passed from earth away!
A smile upon her youthful brow,
A calm and Heavenly ray!

You miss her! there's a vacant chair,
A voice you loved too well,
A fairy step, a vacant smile;
Those words that sweetly fell,

Can never greet your list'ning ear—
That voice is never stilled;
And O! too sad the chilling thought,
That place can ne'er be filled.

I loved her! Friendship's fairy hand
Had twined for us its flowers,
And in the past together we
Have spent delightful hours.

But though we miss her here, we know
We should not wish her back,
To feel the woes and cares that fill
"Life's dim and checkered track."

Let's be resigned, since 'tis His will,
And say we will not weep,
And only wish to meet her there,
When we with her shall sleep.

WALWORTH, Wis., May 20th, 1855.

From "The Crayon."

Wanderings in the Southwest—No. 5.

SAN ANTONIO DE BEXAR, June 11th, 1855.

Two elements which enter into the topography of Western Texas will give the key to the principal facts of its physical geography. There are firstly, the cretaceous formation, which prevails over all those parts that I have visited, and, secondly, the excessive rains to which it is subject at certain seasons of the year. All the rock that I have seen, and I am told that there is no other until you reach the interior regions drained by the waters of the upper Colorada, where the primary formations abound, corresponds in all respects to the formation of the Paris basin. All the fossils which I have found are represented in that formation, though of differing species. Among these are ammonites, several species of Exogyra, nautilus, &c. The hills are all of limestone, covered in most places with a thick coat of detritus and siliceous stones intermixed with fossil shells.

This rock so closely resembles the French Caen stone of which the public buildings of Paris, and Westminster Abbey are built, and which has recently been imported into New York, that if I were to place a fragment of each before you, you would be at a loss to decide which came from Texas and which from France. It is unquestionably the best building material in use, so soft, that when quarried it may be cut with an axe, or split into slabs with a saw, and hardening by exposure to the air. Whether it will bear the exposure to the severe frosts of the North is a question which the people of New York will, no doubt, have an opportunity to determine. Its strata I have next found disturbed by igneous forces, and the softness and porosity of some of them has given rise to some very curious penomena. At Leona Springs, sixty miles from Eagle Pass, on the Rio Grande, a subterranean river breaks out just where the mountain region ends and the alluvial begins; four miles above this place, the San Antonio takes its rise in the same manner, not in one volume as has been represented, but in the immediate vicinity and apparently from nearly the same stratum, swelling in the distance of a quarter of a mile into a stream not sensibly augmented by all the streams that flow into it, at this time of drouth, above the junction of the Medina. It is a clear, sparkling, rapid, but noiseless stream, filling its channels full, suffering no change with the vicissitudes of moisture or temperature, to which the country is subject. Pecans, the loftiest and most beautiful tree on the plains, throw their shades over it. The loaded vines of the mustang grape drop their clusters into its waters, while ferns clothe its margin in the richest green. One of these springs is worth a long journey to see. It is like a well ten or twelve feet deep, running over full of water of the very standard of purity. As you lean against the tree that declines over it and look down into it, you could not tell but for a slight ripple on its surface where the atmosphere ends and water begins. A plant with a small peltate leaf of bright green lines the rock down to the bottom, and is scattered over the white sandy floor, and each is in constant vibration as the water rises past them. The temperature, like that of all those springs of which I could get any reliable information, is a little higher than the mean atmospheric temperature of the year. This is an exception to Humboldt's rule, that in all hot climates the average temperature of the springs is lower. The temperature of the springs here is 74° and does not vary much from that during the year; however, I am inclined to believe that a careful record has not been kept. I only know positively that the temperature now is as I have stated. At New Braunsfels is another river, starting one mile from town, and flowing past it with a volume equal to that of the San Antonio, but its channel receives the drainage of a considerable region of country above during the rainy season, and is therefore, shut in by high alluvial banks. At San Marcos, east of the Colorado, is said to be still another of these famous springs. I have spoken in a previous letter of the sudden disappearance of the Civolo about thirty miles north of this. From that place there is a dry channel for a distance of forty miles, when water again appears in the form of springs, making a stream of half the size of the Civolo where its waters sink in the limestone rock. There seems to be no reasonable ground of belief that the streams are identical, for the circumstances that determine the course of a river on the surface of the earth, cannot be supposed to control its subterranean channel. I am more inclined to believe that the upper Civolo, after its disappearance, being augmented by the drainage of the region under which it flows, finds its exit at the Comal Springs, many miles nearer. In the excursion which I shall make this week to the Leona and the Nueces, I may be able to add something to this subject. The geological division of the region I have traveled over should be made by a line drawn through this belt of springs, that above being limestone, and that below, with some exception, being alluvial, that distinction being not so apparent as might be supposed, did we not take into account the soft and perishable nature of the rock, and the force of heavy floods. The hills below the springs are chiefly of an alluvium of chalk, containing recent shells, of species now living. It is used for the building purposes, but is so soft and friable as scarcely to admit of handling, nor does it become hard by exposure. Near Helena, this white alluvium appears, but lower down. There is, strictly speaking, but little praireland in Western Texas, as might be inferred from what I have said already. The elevation, though almost imperceptible, is uniform from the sea coast to this place, which has an elevation of six hundred feet. The rivers all have a uniform current from the limestone region to the sea. The country intersected by them is, near the sea, generally level, but ravines begin to show themselves before you have traveled five miles; these increase in size as you penetrate the country; and the surface becomes rolling, or hilly even, to people whose ideas have been formed in a level country. These are the general features, modified, of course, by local causes of no general interest. I cannot avoid observing, in passing, the great contrast that obtains between Texas and California, in respect to this physical feature. In all these points the alluvial districts of the latter country are directly the reverse. The Sacramento, or its tributaries, receive no accession from the plains, but, on the contrary, the water flows from the river on the plains; the land is highest on the bank of the river. It would be interesting to trace the difference further, even into the vegetation, as in the preponderance of the grasses over the flowering plants in Texas; the almost entire usurpation of the latter in California; but I am writing of Texas. One that has traveled through Texas need not be told that it is subject to periods of excessive rains—the whole features of the country, ancient and recent, betray the fact; but the drainage of the country is so good that, though there are but few bridges or ferries, communication through the country is said to be not long suspended. During the summer there is less rain falls than in the north—not sufficient to affect the streams to any great degree. During the last month there have been three thunder storms passing over this place coming from the northwest; the last was followed by a light north wind for three days—during the rest of the time a breeze has been blowing from the southeast, by day and by night; this, taken in connection with the dryness of the atmosphere, which is remarkable, have the effect to make the climate comfortable in the shade, during the hottest weather. This breeze is generally so strong, as to blow papers across the room; but to say that the sun does not do his work well, would be doing him great injustice.

The thermometer generally stands, at noon, in the shade, on the north side of the house at 90°, yet the starch in my collar—we do wear collars here—would not be softened, a catastrophe that would be sure to take place in New York with a temperature of 80° in the coldest place I could find. Laborers work all day in the sun, yet I never heard of a case of *coup de soleil*, cause why, the evaporation from their bodies keeps the temperature of them down, and they don't "melt their kidneys." As an artist, you will say that the atmosphere is "cold," the sky is intensely blue, the green on the most distant hill is, at this season—understand I only speak positively of what I know—as green as that in the neighboring garden, the sun shows fight to the last, and wherever his latest beam falls upon you, it feels like the concentrated focus of a sun-glass; he goes not down with a "battle-stained eye." You see, therefore, there is no chance for the melo-dramatic effect of your hot-house landscape painters. No dew falls at night; though the nights are not warm, one may sleep on the ground with impunity, as many do habitually, at this season, as I have done often, and as I intend to do for the next two weeks, in a country where there has no white man settled. Perhaps, I may get back my beloved pony. We shall go, half a dozen of us, well armed, and, perhaps the Indians will try to steal some more horses! Having no marshes, there are no mosquitos; or, at least, so few as scarcely to be represented in the entomology of this vicinity; they are said to be extremely troublesome nearer the coast. I have not observed the fly that is so troublesome to horses in high latitudes, and they, have not therefore, the habit of stamping the ground; there is a large green fly here that stings them, but they are rare. Per contra, there is an insect here abounding through the early part of the year, but disappearing about the middle of summer; they pervade all places, and are most abundant where they are most to be expected, but when you put your finger on them they ain't there; a genus, with nocturnal habits, that may be cultivated in beds adapted to them, with but little attention. The only order of insects that abound here in great variety are the coleoptera or beetle family; it is too dry for butterflies. Of the orthoptera there are some fine representatives, one of which is the mantis, whose fabulous character has made it an object of superstition among all people where it is found. Lindheimer, the botanist, told me, at New Braunsfels, that he had domesticated one to catch flies about his house, in which it was very useful, and lived with him a long time. There is, also, found here a phasmidæ, a stick with six legs, and nearly as many inches long, one of the largest of the whole insect class.

I have taken much pains to ascertain what may be done here in the cultivation of fruit. It is apparent from what I have already written that the characteristics of this climate, are those of the temperate rather than the torrid region. Under the Mexican population no attempt was made to cultivate what required much care; and the white emigration has been too recent to permit them to devote much time to the luxuries of life. I have been told by those who have been long in the country, that the ants would destroy fruit trees by stripping them of their leaves, and that there was no way of destroying them. At this place I find several gentlemen who have turned their attention to that branch of horticulture. Mr. Lewis and Mr. Vance have both fine gardens. They have succeeded in destroying the ants—one, by digging; the other, by poisoning with arsenic. The latter mode is the cheapest and most effectual. Mr. Vance mixed arsenic with corn-meal, and placed it near their nests daily, until there is not to be found one upon his premises. In his grounds, which are irrigated from a well this year for the first time, he has peaches, plums, apples, pomegranates, figs, cherries, apricots and grapes, all thriving well. Figs are abundant all along the river, where they have survived the decline of industry, in places now otherwise waste places. Pomegranates need no attention; the El Paso grapes needs but little care, and is the finest grape in the conntry. I saw a cluster in Mr. Vance's garden, on which I counted over three hundred grapes, and it makes the finest of wine. Mr. Lewis has not irrigated, and he has found no difficulty with any of the above mentioned fruits. He raises an abundance of peaches, and his apple-trees, though small, have this year several bushels growing upon them, and he says their flavor is equal to any that are raised at the North; his trees, however, were sent from the North, and I suspect that the character of a fruit will degenerate by an acclimation. The apple thrives well in Peru, South America, but its flavor is lost. The banana succeeds well on the coast, but here it has not been tried; it requires a humid climate. There are orange trees growing, but not old enough to prove their capability to bear. The drouth of the present season, unprecedented in the experience of the fruit-growers, will prove a severe test to those trees, not irrigated. That this region of Texas is not subject to frost is a fable; it was so severe last winter as to kill all the fig-trees that I have seen, except those in that town; and its severity here was abated by the temperature of the San Antonio river, which is said never to be lower at this place than 70°. Shoots are springing up again with great vigor from the roots. The Mustang grape grows in the greatest abundance along all the streams, and is the only indigenous fruit of any great value. It is very large; one that I measured this week, as an average sized grape, was two and a half inches in circumference, and I am told that they have not yet attained their full growth. One could make the finest jelly, at no cost, except for the sugar. There is a species of plum growing wild along the water-courses, said to be very delicious, but the fruit was cut off this season by the late frosts. Many years since, under the rule of the missions, thousands of acres, extending over a region eight miles long and from two to four wide, were under high cultivation; the ditches that were dug still remain, and venerable pecans growing upon their banks attest to their antiquity, but the fields which they irrigate are now waste. A few recent inclosures by Germans and Americans are cultivated, and, by deeper plowing, they find irrigation not so necessary, for most purposes, as was supposed by the Mexicans.

The monuments which those old Spanish missionaries have left on the San Antonio furnish the chief object of interest to passing strangers, and their history carries us back to a time coeval with the settlement of some of our Old Thirteen. One is astonished at their enterprise, and the magnitude of their labors, not only in cultivation of a wilderness surrounded by the most formidable savages on the continent, but the edifices they built, elegant even now in their ruins. The style of these edifices is that so common through all the old Spanish colonies—they are massive and rudely elegant. Within a distance of nine miles, there are three of these mission buildings. A ride from town down the bank of the river in the shade of the pecan trees to the first one forms a favorite excursion in the afternoon, and to those who have not seen a fine ruin before, it rewards them well. As you approach it, the dome and towers still appear entire above the rich green of the trees, and gilded by the setting sun. I rode my horse through the door of the church and stood under the dome still retaining the painted fresco-devices. The corners of the arch of the transept were completely occupied by bats; indeed, the whole place was but a hive of them, and if Proserpine had held her court there, they could not have been more numerous. It was just about the time that they issue forth, and some stones thrown into their dense masses awakened them from the torpor of the day, and they swarmed out in myriads, keeping an unbroken column until they had well cleared the ruin, and then it was every bat for himself, and wo to every insect that was found on the wing. When we left the place, the stream of bats still continued unabated. The ride down the bank of the river furnishes some very picturesque scenery, unlike any thing I have seen elsewhere, not extensive, but perfect bijoux for an artist. The Mexican character of this city is fast disappearing under the superior enterprise and taste of its new inhabitants, but much of the old order still remains. The church of the Alamo, now used for government stores, still stands with its battle-scarved walls, where Crocket and his companions fell. I think there is no place in America that has been the theater of more desperate fights, even from the earliest times, and no place is more fruitful of the material of romance than this same place, but its history is unwritten, and the few who remain of those who participated in the most modern of its legends are fast passing away. The plaza has still many of the little one story abode buildings, more like a wall, with windows and doors alternately, which were witnesses of the incursions of the Camanches; these still stand, and a game-cock tied to the door-post tells that a descendant of the founders of the colony there keeps a store. The bell of the church daily rings its matin and vesper chimes, as it rung them nearly two centuries ago; but there has risen by their side the well-built stores of the invader which overtops them, where the auctioneer is knocking down goods at "immense sacrifice," and along the river are little villas that are fast rivalling those of Italy. When I first rode into town, I felt something of disappointment—I knew it was a frontier town which, in 1850, had but 3,000 inhabitants, and the Mexican hovels, the multitude of dogs and half naked children that inhabited them, combined with a feeling of loneliness—that I was a stranger nearly 2,000 miles from any friend, depressed me. But when I looked about the country stretching away in every direction for hundreds of miles, of which this must be the commercial centre, became acquainted with the great number of enterprising northern men and indomitable Germans that have settled here, swelling her population in five years to 10,000; the peculiar advantages of this river head, winding about the place and passing everybody's door-yard; the delicious climate, that combines the mildness of the South with the healthfulness of the North, and I felt a regret that I must leave it, and could not occupy one of the many beautiful little nooks on the river bank, where I might permit my life to flow as pure and tranquilly as its waters. But I am in a reverie. I would recommend to builders and carpenters to direct their attention to this place. Good workmen will command two dollars and fifty cents a day, and three dollars, but to New York builders who will come out here with the capital to buy lots, and build to sell again, there is an easy fortune. The wood-work should be made at the North and sent to Port Lavaca, thence it is transported by Mexican ox-teams. It is only necessary for me to state the fact, that so great is the rage for investment in live stock and land, that money commands five per cent. a month on the best securities; rents are very high, because there are so many better ways of investing money than in building houses to let, even at such high rents. There is a stir and vigorous life here that I have seen in no inland city of the old states. J. D. B. S.

Properties of Charcoal.

The following interesting article, by J. Stenhouse, F. R. S. in the Journal of the Society of Arts, London, will be new and interesting to our readers:—

My attention was particularly drawn to the importance of charcoal as a disinfecting agent, by my friend, John Turnbull, Esq., of Glasgow, Scotland, the well-known extensive chemical manufacturer. Mr. Turnbull, about nine months ago, placed the bodies of two dogs in a wooden box, on a layer of charcoal powder a few inches in depth, and covered them over with a quantity of the same material. Though the box was quite open, and kept in his labratory, no effluvium was ever perceptible; and on examining the bodies of the animals, at the end of six months, scarcely anything remained of them except the bones. Mr. Turnbull sent me a portion of the charcoal powder which had been most closely in contact with the bodies of the dogs. I submitted it for examination to one of my pupils, Mr. Turnbull, who found it contained comparatively little ammonia, not a trace of sulphurated hydrogen, but very appreciable quantities of nitric sulphuric acids, with acid phosphate of lime.

Mr. Turner subsequently, about three months ago, buried two rats in about two inches of charcoal powder, and a few days afterwards the body of a full-grown cat was similarly treated. Though the bodies of these animals are now in a highly putrid state, not the slightest odor is perceptible in the labratory.

From this short statement of facts, the utility of charcoal powder as a means of preventing noxious effluvia from church yards, and from dead bodies in other situations, such as on board a ship, is sufficiently evident. Covering a church yard to the depth of from two to three inches, with coarsely powdered charcoal, would prevent any putrid exhalations ever finding their way into the atmosphere. Charcoal powder, also, greatly flavors the decomposition of the dead bodies with which it is in contact, so that in the course of six or eight months, little is left except the bones.

In all the modern systems of chemistry, such for instance, as the last edition of *Turner's Elements*, charcoal is described as possessing antiseptic properties, while the very reverse is the fact. Common salt, nitre, corrosive sublimate, arsenious acid, alcohol, camphor, creosote, and most essential oils, are certainly antiseptic substances, and therefore retard the decay of animal and vegetable matters. Charcoal, on the contrary, as we have just seen, greatly facilitates the oxydation, and consequently the decomposition, of any organic substances with which it is in contact. It is, therefore, the very opposite of an antiseptic.

To the above, Prof. Mapes adds:

We have already written so much on the subject of charcoal and its properties, that it is unnecessary to add anything to the above remarks by Professor Stenhouse. For the last few years we have found moistened charcoal very valuable for the preservation of fresh plants—thus we have sent many barrels of cabbage plants, packed in moistened charcoal, taken from a cold place at the time of being packed, to Richmond, Norfolk, Petersburg, &c., the plants always arriving in good order. Sacks about the roots of trees when filled with charcoal, will assist in preserving them for long voyages.

All about Rats.

From the Hartford Courant.

We noticed the systematic attack made by rats in New Haven on some children; each singling out his victim and jumping with a simultaneous squeal, upon the little girls playing in a yard. A little boy of two years was caught by the knee, and held until the child's grandfather went to its assistance, and then, as the rat scorned to run, it had to be killed. Attempts had been made to poison these rats, with partial success, and it may have been in retaliation for their poisonous attempts, that this concerted charge was made.

The rat is one of the most interesting animals on the globe. In Europe he makes historical eras—different hordes of invaders brought their peculiar rat in their train. Europe has seen the rat of the Goths, the Vandals, and the Huns. Europe now has its Norman rat and its Tartar rat, and the great rat of the Parisian sewer, is of recent date and Muscovite origin.

The brown rat, otherwise known as the Norman rat, has established itself all over the world, by the commerce of civilized times—it has had possession of France for the last six or seven centuries; but within the last it has found its master in the Muscovite and Tartar rat, called in Paris the rat of Montfaucon. These new rats, previously unknown to Europe, descended from the heights of the great central plateau of Asia, from which the Hun and Mongol horsemen descended, who spread right and left, and took possession of Rome on the one hand and Pekin on the other.

The establishment of the Muscovite rat in France, commenced with the extirpation of the brown or Norman rat—that rat has almost disappeared and is found only in the cabinets of the curious collectors—while the Muscovite rat is daily increasing in size, ferocity and courage. The Russian rat devours the dog, the cat, and attacks the child asleep. The corpse of a man is a dainty for this beast and it always commences by eating out the eyes. Its tooth is most venomous; and the author from whom we derive most of this article, states that he has known of ten cases of amputation of the leg, necessitated by the bite of this rat.

The cat turns tail upon this rat, in its most ferocious state. A good rat terrier is the best destroyer, but fortunately rats are ratophogus, eat one another, fight duels, indulge in broils and intestine feuds, and grand destructive battles. Were it otherwise, they would make this world an unpleasant place for man to live in. We should have to fight our way, and not unfrequently, like the Archbishop of Mayence; should be dragged from our beds at midnight by an army of rats and devoured upon the spot.

The rat is the emblem of misery, murder and rapine—a cannibal and a robber—devoted to the principle of war and spoliation. Will it ever disappear?

CHILDREN HAVE LUNGS.—This fact is either not known to the parents, or very little regarded. The first thing a baby wants is fresh air, and plenty of it. From the moment a child is born, it should have air and light; and neither be shut up in a dark room nor have its head covered up in a blanket.

The other morning, making my first call on a lady, with an infant, I saw a heap of blankets lying in a rocking-chair beside the bed, but there was no baby in sight. When I inquired for the newly arrived, the nurse came, and after taking off fold after fold, there at last was the poor little half-smothered baby, grasping for breath. Mother and nurse got a lecture that time.

Returning in an omnibus, a pretty woman got in, with her baby completely enveloped in its blankets. Perhaps it was none of my business; but I think it was. The baby had as good a right to breathe and have the purest air to be had, as anybody; and as there was nobody else to take its part, I did.

"Madame," said I, "you are smothering that child."

She smiled, and shook her head. She did not believe a word of it.

"You are making it breathe its own breath over and over again; and no air is fit to breathe but once. I am a physician, and can't let you make your child sick."

She uncovered the baby's head. It took a long breath—and if it had been old enough to talk, and been up in its manners, it undoubtedly would have said, "Thank you, Doctor!"

FEMALE SCHOOLS.—We take it that the following description of Female Schools, taken from an English paper, is not wholly inapplicable in some other countries:—

"Expensive, mindless, unpractical and useless, our schools turn out accomplished machines, whose minds are, like Chinese feet, cramped out of all symmetry, power and natural use. A little music, which is merely manual dexterity; a little drawing, which is only distorted imitation of distorted copies—for neither art is ever taught in the breadth and significance belonging to it; a little history, which is but a patriot's roll-call; some geography, which means a dotted outline on a sheet of paper, but which includes neither the natural history, nor the ethnology, nor yet the industry, of foreign countries; needle-work, which leads to every thing but usefulness; modern languages, which when 'finished' reveal neither the literature nor the people, and are equally unserviceable for reading and for conversation—these, as all the world knows, make up the list of English school-girls' accomplishments; and few parents dream of a more useful or more intellectual education for them."

A STRANGE STORY.—The Northampton *Courier* gives an account of a little girl who, when about eleven years of age, fell down a flight of stairs, bringing on a pain in her side, which confined her to her bed, and resulted in the loss of her speech, sight, and hearing. During the time between the loss of those faculties and her recovery, her friends communicated with her by writing with their fingers upon her arm, or by speaking through her fingers, so nicely developed was her sense of touch, while she would write upon a slate to them and make known her wants. During the two years of her sickness it was necessary for some person to keep a hand on her side day and night, and its removal for a moment brought on the greatest pain. Her diet consisted of fruits only and the smell of bread or meats would cause sickness of the stomach, and sometimes produce vomiting. On the night before her recent sudden recovery, she coughed up a worm.

SCARCITY OF WEEDS.—It has been frequently remarked the present season by residents of the West, that the nauseous, rank and annoying weeds that generally spring up over the entire face of nature, where there soil enough for the deposit of the smallest seed, are very few and far between. The growing crops have been but slightly disturbed by these intruders, and in many places, plow-boys are felicitating themselves upon almost a total exemption from plowing corn. The cause of this somewhat remarkable and blessed riddance is the protracted drouth of last summer, which, while killing the grain, did not spare the weeds, drying them up before they went to seed. So there must be one favorable mark placed to the account of the last year's drouth. [Boston Courier.

VARIETY.

It is current that the seat of the whaling interest is about to be transfered from the Atlantic to the Pacific coast. Arrangements are already in progress with several houses to transfer their business from New Bedford, New London and other places, to some point on the Pacific coast. San Francisco, Benicia, Oakland and Monterey are spoken of. Orders have been given to captains of vessels now employed in the whale fisheries in the North Pacific to recruit at the ports of California.

Mr. Tuthill, of Boston, has introduced to the public some self-closing faucets for the supply of water or other fluids; the peculiarity, being that there is no drip nor waste, and also an instantaneous full stream. Vulcanized rubber forms the internal spring and packing to close a valve acted upon by pressure with the finger. It is, in the truest practical sense, a self-closing contrivance, as the fluid can only run so long as the pressure of the hand is upon the valve.

New Bedford, the richest city in the world, in proportion to its population, numbers among its heavy tax-payers twenty-nine who are worth $100,000 each, four worth $200,000, a lady worth $300,000, one man who has $600,000, one worth $800,000, two worth $1,000,000, and any number that can show from 10,000 to 100,000. Most of these persons have made their money from the whaling business.

It is said that there are over three thousand persons in New York City whose only lodging place is the door-step, the coal-box, or the benches in the public squares.

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Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

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These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

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L. Crandall

The Sabbath Recorder.

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The Sabbath Recorder.

THE CHRISTIAN CHURCH.

An Essay on the Constitution and Government of the Christian Church, written for the Seventh-day Baptist Eastern Association, by L. Crandall.

A church, in the simplest sense of the word, is an assembly. "*Ekklesia*," the Greek word, (for which *church* is the translation in English,) was the name by which the Athenian assemblies were called. Those assemblies were for various purposes, including the civil and military affairs of the State. When Jesus Christ came to use the word "*Ekklesia*," in allusion to his followers, he must have been understood to speak of them as a whole. The first time he used the word was as recorded by Matthew, (16: 18,) in the remarkable address to Peter, containing the expression, "Thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it." No one can suppose that Christ, in this case, had any more reference to his church as then existing at Judea, than when it should extend to Antioch, Corinth, Rome, or elsewhere, in the future. The idea in the mind of Christ was, no doubt, that his divine doctrines should be so established on the earth, by their hold upon the minds of his disciples as a body, that no opposition should extinguish or eradicate those doctrines from among men. If Christ had used the expression *a* church, or *the* church, without associating it with himself or any other individual, nothing could have been inferred as to what the object of the church might be, or by what rules, if any, it might be governed; for the word *ekklesia*, a church, signifies nothing in regard to doctrines or laws. The importance of keeping this fact in mind in investigating this subject, is enhanced for the reason that we have been so long accustomed to associate the word church with Christianity, that we come to understand it to *mean* Christianity. But such is not the fact. The word is just as applicable to an assembly convened for irreligious as religious purposes.

But Christ did not speak of *a* church, or *the* church, *merely;* he said "*my* church." From this associating the church with *himself*, it would follow as a neccessary inference, that the church of which *he* spoke, was to be constituted by *him* for *his* work, and governed according to principles and laws which *he* should establish and ordain for that purpose. In proportion, then, as his hearers had attended to and made themselves acquainted with his *doctrines* and *precepts*, they were prepared to calculate what kind of an assembly his church was to be, and by what laws it would be governed. But in order that they should comprehend fully the whole subject, it would be necessary for them to attend his entire ministrations, and remember and study with especial care those parts of his teachings in which he avowedly delivered and ordained the principles and laws by which his church was to be governed.

Should it be said, that the apostles were authorized and inspired to constitute and give laws to the church, I reply, the church was constituted by Christ, and received its laws from him. But I admit and affirm, that the apostles were authorized to extend the church's area, to build it up, and control or govern it, according to the constitution and by the laws which Christ had ordained. For this reason they were to do everything in *his* name, that is, on *his* authority, or, in other words, according to his orders. Thus, in the 18th chapter of Matthew, after he had, in the 15th, 16th and 17th verses, given them a law for the government of the church, (most indisputably on the condition that they should act as he had required,) he said, "Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." "Again I say unto you, that if two of you shall agree as touching any thing they shall ask, it shall be done for them of my Father which is in heaven." "For where two or three are gathered together in my name, there am I in the midst of them." I ask, did these instructions and promises of Christ authorize these men to do *any* thing and ask *any* thing *imaginable*, with the expectation that God would sanction the one and grant the other? Or did they simply warrant them to depend upon God's sanctioning and granting whatever they should do or ask according to the instructions they had received from Christ? I answer, they authorized the latter only. If otherwise, then Christ gave them a pledge that God would justify wrong, and do wrong, on condition that *they* should do wrong, or unite in asking *him* to do wrong. Further, should it be said, that the assurances of divine sanction and compliance were given them without limitation, on the ground that they should be so inspired that they would not do or ask anything wrong, or at variance with the divine will, in regard to the constitution or government of the church, I observe, *that* is the same thing as saying, that they were only authorized to expect God's sanction and compliance when they acted and asked according to his will *revealed* to them. I think it will now be seen, that though the apostles were fully authorized and inspired to govern the Christian church, in the sense of winning converts to the faith of Christ, and applying to them the constitution and laws which Christ had given, they were *not* authorized to make either constitution or laws for the church as a whole, or for the parts of it, as constituting churches in different places. On the contrary, those very apostles *themselves* were to be subject to the constitution and laws made by Christ for the church. Paul admitted that he was "under the law to Christ," and that Christ was "head over all things to the church."

It may be further inquired, if the apostles had not authority to determine *absolutely*, for the church, as to what the constitution and laws of the church *were*, which Christ had made? To this I answer, they were authorized to declare *absolutely* what Jesus "did and taught." They were authorized to claim certain knowledge of those things, and in the name of Christ demand that individual Christians and churches should conduct in conformity thereto, or suffer apostolic reproof, instead of commendation. And though the apostles seem to have claimed only a single voice or vote in applying the rules of discipline to the members of the church as such, there is no reason to suppose they ever put themselves on a par with others as to what those rules were. For, while they declared, as with authority, what the law demanded should be done in cases where it had been violated, yet they did that in such a form as involved the necessity of church action to effect the end sought. The case in 1 Cor. 5: 3—5, illustrates this point. "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed; in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ, to deliver such an one unto satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." In this passage we see prominently the authority of the Apostle—the source of that authority, (namely, Christ,) and also the church, as employing an executive power in carrying out the order. For though the Apostle had already judged the offender (the word *concerning*, in the text, being a supplied word,) and determined what the action of the church ought to be, yet the case was not disposed of without that action. It is true, that he claimed a voice in deciding the matter, as one who had a right to vote, even though he were not at the meeting of the church when it should be acted upon. But it does not appear that the Apostle claimed more than a single vote. I mean to say, there is evidence that the Apostle assumed to excommunicate the member himself, as having sole jurisdiction over the church and its members. But he did assume to say what should be done, and also to throw the whole weight of his influence upon the case to affect the action of the church, and also to vote when the question should be taken. But the apostolic recognition of the executive power of the church, harmonizes with the law of Christ, Matt. 18: 17—"And if he shall neglect to hear them, tell it unto the church; and if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Thus too is another evidence furnished, that the apostles were the subjects of law in common with the church, while they declared to the church with authority what was and what was not law. And I affirm, that the apostles were qualified—inspired and fully invested with authority—to witness *infallibly* before men as to what Jesus did and taught, and in his name and authority to confront all who should dispute the truth of their testimony. But in relation to the government of the church, in whole or in parts, all they were empowered to do was, to exert their influence and cast their vote, or give their voice as individuals, in common with other cotemporary believers. With them this right was not limited to any "particular or local church," (as the modern phrase has it,) but they had and exercised the same right in all the churches of their times; nor does it appear that they ever regarded themselves more or less the members of one church than of another. More than this, they appear to have regarded believers generally as having, in common with them, these same rights. The idea that a Christian had no right to act or vote on any question except in the church of his locality, and not there unless his name had been written on their ledger, or that his membership was nothing out of that church, does not seem to have been thought of in the apostolic age. At any rate, there is nothing in Scripture that looks like it. The notoriety of an individual, as a Christian, seems to have been his warrant for claiming to take an active interest in the concerns of the Christian cause, wherever he might sojourn for the time being. Indeed, Christian principles, and the natural sense of propriety, were expected to regulate the conduct of Christians in those relations and under such circumstances, while they were all admitted to be "members of one another." That a delegated authority was sometimes conferred on individuals for particular purposes, is true; but this was not a commission to exercise authority over others, but just to do the pleasure of those who appointed them, and through them, only, could enjoy equality with others with whom they stood in Christian relationship.

Whether questions were decided in the primitive church by a simple majority of voices or votes, or by the concurrence of the whole, may be difficult to ascertain; but that, sooner or later, such an equality as existed in that church must result in the rule of the majority, is without doubt unavoidable. This view of the subject agrees with the teachings of Christ, Matt. 20: 25—28—"But Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." See also Matt. 23: 8—"But be ye not called rabbi; for one is your master, *even* Christ; and all ye are brethren." This no doubt applies to others as well as the apostles. Without denying that the Christian church may, in some sense, have existed before Christ came in the flesh, the following things are regarded as being established by the foregoing considerations and texts: 1st. That Christ is the only lawgiver to his church. 2d. That his apostles were authorized and inspired to give a perfect account of the laws which he gave for the constitution and government of the church.

In attempting to present the principles on which the church was constituted, I propose to state them in the form of a Constitution. The elements of the law given to the church I will set forth something in the form of law. I will suppose the Constitution of the church to be as follows:—

Article 1st. This church shall be called the church of Christ.

Article 2d. The objects of this church shall be to bring about, as the inseparable results of one and the same set of causes and means, the blessed immortality of man, who has ruined himself by sin, and the glory of God as the source of all good.

Article 3d. Any person may become a member of my church upon the exercise of repentance towards God, and faith in me.

Article 4th. The ceremony of becoming a member of my church shall consist in a public profession of repentance towards God, (which is repentance of all sin, [illegible] belief in the divine authority of my mission and teachings,) and immersion in water, into the name, or upon the authority, of my Father, myself, and the Holy Spirit.

Article 5th. Each member of my church shall be under obligation, (in the light of revelation,) to judge for himself as to the duties he is under, and shall be free to act according to his own convictions of what is right, except when his acts infringe upon the natural and equal rights of some other individual or individuals; in which case he may be restrained by such means as may be necessary to protect others from harm.

Article 6th. The practical administration of government in my church shall be vested in the members of the church, each having a right to exert what influence he may *honestly*, and give one voice or vote in the decision of any question; except when he, or his right, or duties, are the subject in hand; and even there he shall be allowed to speak for himself; and as the greater number of the church shall decide, such shall be the decision of the church; which, though it regulate the course of the body, shall not destroy the right or obligation of those who judge differently, to act according to their sense of duty, even though it result in their separation from the church.

Article 7th. The officers of my church shall be as follows:—There shall be a King or Universal Head, twelve Apostles, one or more Deacons, Pastors, Elders, Evangelists, and Teachers, who, (with the exception of the Head, who is "chosen of God," and the apostles, who are chosen by the Head, and will have no successors in office,) shall be chosen by the church.

Article 8th. The Head shall hold his office forever—make all laws for the government of the church, and finally award all its members. The apostles shall hold their office during life, publish this Constitution, and the laws I shall enact for the government of the church, in connection with my Gospel. The other officers shall hold their offices so long as it may please themselves and the church, and perform such duties as are usually performed by such officers.

Article 9th. No alterations shall at any time be made in this Constitution, or the laws of the church, between my ascension into heaven and my second coming upon the earth.

The laws enacted for the church by its Head may be summed up thus:—I enact and ordain, that the members of my church shall love God with all their strength, he being supreme, and their neighbors as they love themselves, as being equal to themselves. In the exercise of these affections they must glorify God by the cultivation and practice of holiness, through obedience to all his will, which will require continually acts of worship to Him, and good doing to their neighbors or fellow men.

Among the duties required of the members of my church, as acts of worship, and service towards God, will be secret and social prayer, thanksgiving and praise. Inseparable from these things will be the work of making known to all, as nearly as possible, the way and means of salvation for the human race as wrought out and provided by God in my person, services, sufferings, death, resurrection, and intercession.

In respect to each other, they must observe the following: They must carefully observe each other's conduct, for the purpose of promoting and approving whatever is right, and of retarding and reproving whatever is wrong in each other. Whenever a member of my church has knowledge of a trespass of any law of the church, committed by any other member or members thereof, he must, if practicable, get an opportunity with such person or persons, alone, and do what he can to effect a correction of the wrong done, whatever the nature of it may be. If he can correct the evil in that way, he must not employ other means; but if not, he must take one or two other members with him, and with their *aid* try to correct the wrong. If he cannot thus succeed, *he must* lay the subject before the church, and their decision *must be final*, whether the offender retain this membership, or become to the church as a heathen man or a publican.

Besides the ordinance of immersion in water, by which *only* individuals become members of my church, it shall be their duty to keep my Supper, (instituted on the night before my crucifixion,) which consists in eating bread and drinking wine, in memory of my death, and as an individual and collective declaration of their faith in me, and a mutual pledge of confidence in each other's fidelity to the constitution and laws of the church.

The performance of the various duties above required will make it necessary for my church often to assemble for worship, or business, not only on the Sabbath, but at other times. These frequent meetings, and particularly the business growing out of them, in providing for the poor and preaching my Gospel to mankind, will involve much expense, which must be paid by each according to his ability.

When a member is entrusted with any office, by the church, or a church, he shall be amenable in respect to that office to any other church among whom the rights and duties of said office extend, and in just such measure as those rights and duties do extend.

The individual churches shall be amenable to the church at large, as individual members are amenable to particular churches. And the same law shall apply to churches in their relations to each other, and the whole church, that applies to individual members in their relations to each other, and the churches where they belong; that is, when one church knows that another has violated the common faith, it shall in its single capacity seek to correct the wrong; if successful, well; if not successful it must refer the matter to the church or churches at large, and their judgment shall be final, in the same sense as a single church, decision is in dealing with a member. The grounds covered by the action of churches in such capacity are the same as is embraced in the compact into which they mutually enter. If they enter into agreement to labor to promote the interests of religion in general, then they are amenable in whatever covenant to coöperate in specified kinds of labor, their accountability is limited to those particulars. [To be continued.

MISSIONARY LIFE IN NEWFOUNDLAND.

The following is an extract from a letter written by a missionary in Newfoundland to the *Gospel Messenger*:—

"You cannot imagine the nature of my work now I am stationary here. With the thermometer at 10 deg. Fahrenheit, it is rather too cold to be on the water, but from April to November, I emigrate between one or two parallels of latitude, and for a month or so at a time I seldom sleep more than twice in the same bed or sit two days together at the same table. This may be very pleasant in theory, but without a most accommodating appetite and great power over sleep, it is very painful in practice. Tossing about in wind and fog and rain, is not in accordance with one's natural taste.

I wish you could have seen the Bishop, his chaplain, myself, and a student, sailing in a little rotten skiff, in half a gale of wind, with rain. There was a hole in the plank, and every motion of the little vessel on her beam ends shipped a great deal of water. The Bishop was forward attending to the jib, his chaplain took charge of the fore-sheet, I of the main-sheet, the student kept the pump going, to keep us above water, and the man steered. As the sea broke over us, the Bishop bent down under each wave and shook himself clear of the water after the dive. He is the best Bishop the diocese could have, a good sailor, and of most undaunted moral courage.

While I am thus employed, my wife is at home without any society within forty miles. It does try her, but then she is also a servant of the Cross, and remembers it. Then as for living, for nine months at least meat is hard to be obtained, I mean fresh meat. We victual our store-room like a ship—bags of biscuit, barrels of flour, and salt junk. Salt pork and cabbage are the highest luxury of Newfoundland, though I have enjoyed 'Band,' that is, codfish and salt pork fried together. The fact is, habit will accommodate us to anything.

To-day, a gang of eight men have been dragging the church firewood over four large ponds (on the ice of course) in sleighs; the firewood was felled a few weeks since by another gang, and my wife and I went to meet them just before dinner, the ice being as clear as Aberdeen alabaster, as slippery as glass. I am a schoolmaster just now as well as a clergyman."

FOLLY OF PRIDE.—Says Sydney Smith: "After all, take some quiet, sober-minded moment of life, and add together the two ideas of pride, and of man; behold him, creature of a span high, stalking through infinite space, in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul floats from his body like melody from the string;—day and night, as dust on the wheel, he is rolled along the heavens through a labyrinth of worlds, and all the creations of God are flaming above and beneath. Is this a creature to make himself a crown of glory; to deny his flesh, to mock at his fellow, sprung from the dust, to which both will soon return?"

"I WILL KEEP THEE."

"A GEM OF ANTIQUITY."

Thus, said Jesus, I will keep
In safety my defenceless sheep,
From sin and endless misery;
Seeking soul—I will keep *thee*.

Soul. Lord, I believe thy word is sure,
But I am ignorant and poor;
My goodness reaches not to Thee,
For *mercy's* sake, wilt Thou help me?

Jesus. I passed by the rich and brave;
Thee, needy soul, I came to save;
The poor in spirit blessed be,
Oh! trust me then, I *will* help *thee*.

Soul. But Lord, I have a deeper wound,
An evil heart within I've found,
My nature's enmity with Thee,
Offended King, wilt Thou keep *me?*

Jesus. Of old thy evil I beheld,
Yet was with love and pity filled;
I therefore died to set thee free;
For my *own sake* I will keey thee.

Soul. True I have proved thy power, my God,
And felt efficacious blood;
But sin remains though it I flee;
Wilt Thou preserve backsliding me?

Jesus. Before I wrought upon thy will
I knew how treacherous thou wouldst deal,
I did thy base trangressions see,
And yet resolved I would keep thee;
But thou shalt conqueror be at length;
'Till then I will renew thy strength;
Sin shall not have the victory;
Only *believe*—I will keep thee.

Soul. Permit me once again to speak—
Sometimes thy face in tears I seek,
And oft a gloomy veil I see;
Cans't thou be *wroth* and yet keep me?

Jesus. Let then this answer thee suffice,
In *anger* I do not chastise;
More fervent be thy cry, thy plea,
And as I live, I will keep thee;
But if thou dost forsake thy God,
Then will I visit with the rod;
I may correct to a degree,
Nevertheless, I will keep thee.

Soul. But ah! I feel temptation strong,
And if my journey should be long,
I fear I shall dishonor thee;
Wilt thou *continue* to keep me?

Jesus. Can I forsake my heart's delight?
Thy end is precious in my sight;
I conquered death on Calvary,
And from its sting I will keep thee.
I will be near thy dying bed,
Amid the waves sustain thy head;
My rod, my staff, thy pass shall be;
In perfect peace, I will keep thee.
I am the ark that goes before,
To guide the pilgrim safe to shore;
At my rebuke shall Jordan flee;
In *life*, in *death*, I will keep thee;
Then, then, my sister, then my spouse,
I will fulfill my sacred vows,
And thou in bliss my glory see,
When on my throne I've placed thee.

Soul. It is enough, my Lord, my Love;
The hills, the mountains, must remove,
But I shall still unshaken be;
Thy word is *passed, Thou wilt keep me!*

SPENCER H. CONE.

SPENCER H. CONE, D.D., pastor of the First Baptist Church in New York, died on weeks from the effects of a stroke of paralysis. From a biographical sketch in the New York *Times*, it appears that Dr. Cone was a native of New Jersey, having been born at Princeton in April, 1785. His father, Conant Cone, was descended from the first settlers in New England; his mother was second daughter of Col. Joab Houghton, of New Jersey. Both parents were members of the Hopewell Baptist Church in Hunterdon County. Young Spencer enjoyed the advantages of a pious home education. His mother always entertained a belief that her boy was destined for the ministry, and bestowed great pains upon his culture. At the age of twelve, he was fitted for College, and entered at Princeton, but remained there only for a period of two years. Domestic afflictions required his presence at home, and he returned to assist the family by teaching. He never returned to College. After assisting for three months in teaching at the Academy in Princeton, he undertook the charge of a school in the town of Springfield, New Jersey, and continued in that place for a year. By invitation from his friend Dr. Allison, he then assumed the duties of instruction in Latin and Greek at Mr. A.'s Academy in Bordentown, to which place the Cone family removed. The subsequent year he accepted an appointment in the Philadelphia Academy, under Rev. Dr. Abercrombie, and occupied that post for four or five years.

At the end of this period, however, a change came over young Cone's affairs. Teaching, then as now, afforded but a limited income in return for very severe application. Wearying of the prospect that constantly presented itself to his imagination, desirous of benefiting his family to a greater extent than he had hitherto been able to do, and believing that he had a mission for the stage, he became an actor. For *seven years* he remained in the theatrical profession, playing principally in Philadelphia, and realizing an income which ranged from fifteen hundred to twenty-five hundred dollars per annum. But the seven years' period came to an end. Cone was disgusted at the spectacle of an actor of inferior character being ignominiously hissed off the stage, was led to institute moral reflections upon the character of the persons by whom he was surrounded, saw no profit in dependence on the fickle taste of theatrical audiences, and concluded to retire. He did so. He never resumed the actor's disguises.

His next venture was in the office of the Baltimore *American*, where he took charge of the books and funds. In May, 1813, he was married to Miss Sally Wallace Morrell, a young lady residing in Philadelphia, to whom he had been engaged for two years. Mrs. Cone died only a year since.

During the last war with England, Mr. Cone saw active service. He commanded a Company of Volunteers from the City of Baltimore, and was present at the contests of Baltimore, Bladensburg, and Fort McHenry, but escaped without a wound in all.

After his newspaper experience, Mr. Cone undertook the duties of a clerkship in the Treasury Department at Washington; but he remained there only for a short time. It was the last of his charges before he decided upon entering the ministry. The early religious training he had received, working up through all the encrustations of worldly pleasures, and penetrating through the hard coating of a theatrical life, found its whole development as he reached the turning point. His conversion occurred during his residence in Baltimore, shortly after leaving the office of the *American*. The circumstances which attended this event have been strikingly recorded by Dr. Cone himself. "Having served the proprietors of the *American* more than a year," (he says,) "John Norvell, Esq., of Kentucky, who married my youngest sister, (long since dead,) and who has since been Senator of the United States from Michigan, induced me to unite with him, and purchase and conduct the Baltimore *Whig*. . . . Politics and war completely engrossed my mind. . . . In the month of November, 1813, after breakfast, I took up the newspaper, and saw, among other things, a large sale of books advertised at Wood's auction-rooms, and said to myself, I will look in as I go to the office and see what they are. I did so, and the first book I took up was a volume of the Works of John Newton. In an instant my whole life passed in review before me. His dream of the lost ring reminded me," &c. Feb. 4, 1814, ice a foot in thickness was cut in the Patapsco River, and Mr. Cone was baptized into the First Baptist Church of Baltimore. His induction into the ministry was as remarkable as his conversion. He was invited to lead the Sunday morning prayer meeting in the little Baptist Church at the Washington Navy-Yard, just then in want of a pastor, preached on the following Sunday, believed he was "called to the work," wrote to Baltimore for and obtained his letter of dismissal, and June 24, 1815, was duly licensed as a Minister of the Gospel. Forty years accordingly have passed since the Doctor began his ministry. His subsequent career is well known. A few weeks after his ordination, in 1815, he was Chaplain to Congress; in 1816 was pastor of the Baptist Church in Alexandria, D. C.; in May, 1823, removed to this city, and here occupied the pulpit of the Oliver-street Church for a period of eighteen years. On the 1st of July, 1841, by a unanimous vote of the First Baptist Church, he received a call from that congregation, and has since continued its pastor.

In the year 1836, Dr. Cone was chosen President of the American and Foreign Bible Society, and occupied that position for thirteen years. He was also identified with the cause of Baptist Missions, and for nine years was President of the Triennial Convention, a body which at that period embraced representatives from all the States in the Union.

But it is chiefly from his intimate connection with the *New Version* plan that Dr. Cone has been noted for a number of years past. The agitation of this question, which has since convulsed the Baptist Church, and produced a division in the Bible Society, began as early as 1833. It was renewed with great vigor in 1850. A preliminary meeting of the friends of the New Version was held on Monday, [illegible] June a regular public meeting was held at the Baptist Tabernacle in Mulberry street, the result of which was the formation of the American Bible Union, with Dr. Cone as President. The sessions were prolonged and animated, and the discussions pungent. Dr. Cone had by this time fully espoused the idea that King James' version of the Scriptures teems with errors, both of press and by translation; and vigorously defended his positions by argument. The leading sentiment was, that it had become the duty of Christians to procure and circulate the most faithful versions of the Scriptures *in all languages*. With this end in view, the "American Bible Union" was projected, has been conducted, and still exists. In the death of Dr. Cone it loses a very staunch friend and supporter.

In person, Dr. Cone was of medium height, rather spare; was exceedingly voluble, earnest, and full of anecdote; warm hearted and impulsive, he loved his friends and said sharp things about his enemies; was sensitive to praise or censure, and enthusiastic in his advocacy of whatever he conceived to be right. In preaching, he spoke without notes, and frequently employed copies of the amended version of the Bible in his pulpit. He leaves two children, grown up and engaged in business.

A SERMON WITHOUT ANY RELIGION.

Here is an anecdote which contains a hint for another description of ministers than that to which it originally referred: When Martignac was first proposed as Prime Minister to Charles X., "No!" said the king, "Martignac would never suit me. He is a verbal coquet, who holds, above all things, to the graceful symmetry of his sentences. To secure a well turned phrase, he would sacrifice a royal prerogative. A minister should not hold too jealously to the success of his prosody." Not unlike this was the instance of the young man who, beginning his ministry at the seat of a well known university, and having in his congregation some of the faculty and many of the students, thought it necessary to appear intellectual, and treated the congregation, on his first appearance, to a nice little essay about something—no matter what. On his way home he overheard some of the students praising his sermon as a fine production, and his ears just caught the rejoinder from one of the number, in terms somewhat profane, to this effect:—"Yes, it was a fine sermon; but after all, it would have been in good taste to have had a little religion in it."

The above reminds us of an incident related to us by a Baptist brother who had resided for several years in Savannah, Ga., and had there married a wife. On coming north with his bride, they spent a Sunday in Boston, and it was proposed that they should attend service at a Unitarian church one-half of the day, the lady never having heard a preacher of that denomination. They did so, and heard a very elegant discourse from Dr. ——, one of the most distinguished ministers of that sect. On their way home the lady was asked how she liked the discourse—to which she replied, that "it seemed quite interesting, but she hardly knew what to make of it, for it was the first sermon she ever heard that was not about religion!" [Zion's Advocate.

The Sabbath Recorder.

New York, September 6, 1855.

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BE YOUR OWN EXECUTOR.

A worthy brother, whom the Lord has prospered, sends a communication to the *Recorder*, to which we invite the attention of our readers. He proposes to make each of his children a life member of the Missionary Society, and incidentally suggests the propriety of every man being his own executor, instead of leaving his goods to be distributed by others who outlive him. We like the suggestion; we heartily approve it. It shows something like good will to the cause of God, when a person bequeaths for benevolent objects what he cannot enjoy any longer; but it shows a still better spirit, when one aids these objects during his life time, and is content to enjoy less of earthly good for the sake of aiding them.

We are to serve God *with all our powers*. The Law makes this our duty, and the Gospel requires nothing less. Now wealth is a *power* for good, or evil. With it, we may serve God, and promote his cause; or we may serve satan, and do immense mischief. As every other power we possess should be employed in the service of God, *while we live*, so should this. If we can make it work for God, after we are dead, it is right that we should do so; but at all events, let us see to it that, while we live, it is accomplishing the end for which it was given. Who knows what turn affairs may take, after he is dead? Who knows but what the institutions in which he may invest his funds may be prostrated by some calamity, or by the fraudulent management of their directors? Who knows but what every dollar he might thus invest, designing its interest for the cause of God, may thus fail of accomplishing what he proposes? Who knows that his executors will prove strictly faithful? Who knows but what war, and the subversion of existing forms of government, may alter the condition of what property he may bequeath, so that it shall become a power for evil instead of good?

It is strange that, while the obligation to serve God with every other power is acknowledged, the duty of serving Him with our money impresses us so feebly. Most men seem to regard this as given to them, principally, for their own enjoyment. On themselves and their families, they think, it must all be expended. Hence, if they accumulate more than they require for immediate use, they must "lay it up for a rainy day;" and if more than they can use during their lifetime, they bequeath it to their near relatives. And not a little trouble are they sometimes subjected to, to make their wills so as to keep their property within the circle of those related to them. No matter whether their children be benevolent, or close-fisted, the mere fact that they are children is regarded as good reason for bequeathing to them the inheritance. Indeed, the more greedy of gain they are, the more satisfaction do parents take, as a general thing, in bestowing upon them; for such children, they suppose, will *keep* what is given them. If one of the children shows a benevolent or liberal spirit, they are very suspicious, that the property left to him will soon be *wasted*. The fact that he will probably do good with what is entrusted to him—that he will relieve the needy, comfort the distressed, or in some way make his property the means of blessing mankind—is regarded as a poor recommendation. Such a one must be cut off with a short allowance; the bulk of the estate must be bestowed upon such as are rather "sharper" to look out for themselves.

The brother to whom we have alluded, acts, we are happy to know, upon a different principle. He looks upon his property as a power with which he is bound to serve his Lord and Master. He means it shall do good while he lives, and has the power in his own hands. And instead of training up his children to consider the accumulation of money for self-enjoyment the great end of life, he trains them in habits of benevolence. He teaches them that they are to live for others, not for themselves. And if he should, after doing as well as he can with his property while he lives, have anything to leave them when he is gone, he knows that he leaves it with those whom he has taught "to do good and to communicate." He has every reason to believe that they will teach the same to their children. And he is troubled with no fear that his property will *go to waste*, in this way. He is willing to take God at his word, and fully believes that "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."

We want to see more of this spirit prevailing in our denomination. Will not those upon whom God has conferred this world's good, be stimulated by the example of this brother to do likewise?

T. B. B.

To the Editors of the Sabbath Recorder:—

I have long been impressed, that as a denomination we are not doing as much as we ought to for the evangelizing of the world, for the spread of the Gospel, for the conversion of the heathen. The Lord in his goodness has prospered us as a people—he has poured into our coffers an abundance of this world's goods; and how can we shake off the responsibility of bringing forth fruits corresponding therewith, without incurring guilt. We have but one life to live, and that probably very short; then why not be our own executors, and use the good things of this world, with which the Lord has prospered us, in scattering the seeds of Divine truth, and bringing souls into the Kingdom?

I have a large family of children, (ten in number,) and the Lord has prospered me also in business. Now I propose to make them all life members of the Missionary Society, beginning with the oldest. I want to accomplish it in five years, by paying fifty dollars a year. I can do it. Some years I may pay more—some less, as I may be successful or unsuccessful in my business. I want to accomplish it at least before I finish my career, so that, if I have no other legacy to leave them, I will leave them interested in the cause of suffering humanity. I have two objects in view—first, to increase the funds for our missionary operations—second, to create an interest in the minds of my children for the cause of truth.

Now I have no other object in view in making this public, but to provoke, if possible, some of my brethren to do likewise, or do better in some other way. Some may be able to do more—some not so much; some have no children—they may (if they choose) make some poor brother's children life members of the Missionary Society, and thus increase an interest in the cause of missions. I hold that we are abundantly able—nay, more, that it is our duty to double and treble our missionary operations.

DOMESTICUS.

NEW JERSEY, Sept. 2, 1855.

THE FUTURE OF CHINA.

The readers of the *Recorder*, particularly those of them who are supporters of or take an interest in the missionary effort in China, doubtless take a lively interest in this question. It is very desirable, on many accounts, that the probabilities of the future should, as far as possible, be known. If we could arrive at a tolerably certain conclusion on this question, the way of usefulness and duty in the case would be much more clear and certain. The friends of missions, in view of the case, might feel it to be their duty to redouble their efforts; or, in another view, they might think it best to withdraw from that field altogether, as being almost hopeless of important results, and direct their efforts to localities more promising of a reward. "The harvest truly is great, but the laborers are few." In view of the very great magnitude of the harvest, in comparison to the fewness and feebleness (as to power and means) of the laborers, there is an urgent necessity for a rigid economy in the direction of their labors—that they should be expended on the most fruitful fields, where the greatest results can be obtained, and not be dissipated upon dreary and barren wastes. We propose, in the present article, to make a few remarks in the form of suggestion and interrogation, rather than as presenting any very definite conclusions.

Our first inquiry is, What will be the probable destiny of the different races of men? This leads to another inquiry, What is the *nature* of the different races, physical, mental, moral, and religious? The study of man, in all these relations, is comparatively a modern study. The discovery of new truths removes the old landmarks of system, and introduces contrariety of views, controversy, and seeming uncertainty. After going through a period of mental and moral anarchy, as it were, the truth makes its way, and the thoughtful world gradually settles down into definite conclusions. The sciences of physiology and of geology are in point. The greater the accumulation of fact and discovery, the more definite the conclusion, and the less the controversy on the subject. The science of the races of men is at this time somewhat in this condition of dispute and anarchy. Those who live a quarter of a century from this time, will probably have much more certain and definite views on this subject. The most superficial observer will readily see, that there is a wide difference between the different races of men. What have been the causes of these differences it is not necessary for us now to dwell upon. They exist, beyond controversy, and man is probably not capable of ascertaining all the causes. The Christian believes that debasement, degradation, misery, and death, are brought upon individuals, families, communities, and nations, as the wages of sin. Sin brings the race of man into a condition of physical, mental, moral, and religious debasement and degradation. The tendency of sin is to sink a race lower and lower, until they become comparatively incapable of regeneration. We read in the Bible of nations and peoples being so far sunk in sin and debasement, as to be doomed to destruction. Are the same general principles in action in the world at the present day that were in the ancient world? Many think that they are—that nations and races may be so far sunk in sin as to be incapable of regeneration—that from some inscrutable dispensation of Providence, they will remain in their sins, and pass away from the face of the earth, as many ancient nations have before them. The ancient people of God were forbidden to associate or have any friendly intercourse with certain nations and peoples, in consequence of their sin and wickedness. But it is said that Christianity introduces the law of love to all. True; but may it not also be true in modern as well as ancient times, that a people may be sunk so low in sin as to be scarcely capable of receiving the gospel, and that missionary effort upon them is nearly in vain—that it is labor thrown away, which ought to be bestowed where some valuable result can be obtained.

Here it may be asked, have we any tests or criterion, or means of judging whether a people is or is not capable of regeneration? Some of our modern writers upon natural history and the science of man, say that we have. They say that only the white races of men are capable of civilization in the higher sense of that term—that only the white races of men, and not the dark or colored, are capable of receiving the higher moral and spiritual doctrines of Christianity—that the dark and colored races of men are only capable of an humble grade of improvement—that their civilization is of an humble grade, and has been stationary for many ages—that the dark and colored races are, by the constitution of their physical, mental, moral, and religious nature, idolaters, polygamists, and barbarians. The Chinese, who are perhaps in the highest condition of civilization of any of the colored races, after gaining a victory, put to death hundreds of prisoners.

We find that our article is extending beyond what we intended. We are an inquirer, wishing to learn, and our intention was to start an investigation—to elicit and make known the truth. The readers of the *Recorder* have doubtless read the dark and dreary views of the prospects of China by the Rev. Dr. Parker. The Hon. Humphrey Marshall and the Hon. Louis McLean give similar or perhaps less hopeful views of that people.

These views in relation to the different races of men will doubtless be deemed erroneous and objectionable by many, and will be strongly controverted. It is the intention of the writer to avoid controversy on this subject. He would wish to occupy the position of an inquirer; he would wish to learn and know the truth. He may, however, notice what may be said on the subject so far as to correct mistakes and misunderstandings. We will conclude by suggesting the inquiry, Is it true, that the dark and colored races are, and always have been, idolaters in religion, polygamists in their domestic relations, and barbarous in government, excepting in cases where they have lived in close connection with the white races, and that when separated from this connection, they rapidly fall back into their naturally degraded condition?

INQUIRER.

FROM THE LAND OF CANAAN—NO. 2.

JERUSALEM, June 10, 1855.

DEAR SISTERS—Through the kind providence of God, we are enjoying better health—still, not our full strength. Mr. Saunders is investigating as thoroughly as possible in reference to a permanent location. Thus far we have seen no place where the door of usefulness is open to us as at Jaffa, and we are still hoping that we may be able to continue in this most interesting field.

Last winter a poor Jew came to us—said he was sick, and unable to do any thing for his suffering family. He expressed a wish to become a Christian, wanted us to take him in and his family, which we were under the painful necessity of refusing. We gave him some clothes to cover his half-clad, emaciated form, and some money to buy bread for his hungry babes. Whether he was sincere in his wish to become a Christian, I am unable to say; still, one thing is certain, they are objects of charity; he often comes to us for aid, and we are doing what we can for them. We have had a number of similar cases, and I hope the time is not far distant when we shall have a home for these poor sufferers.

Mr. S., Martha, and myself, left our home on the afternoon of June 6th, rode one hour amidst the beautiful gardens which are around Jaffa, where the lofty palms with their clusters of dates, and the broad dark-leafed fig, cast their welcome shadow on our pathway. Then we entered the open plain. Met an Arab sheik mounted on a glossy Arabian. His dark face, piercing eyes, golden striped head-dress, gun, sword, and his attendants, with their brilliant trappings and long spears glittering in the sun, gave them a grand yet fearful appearance. Next a group of women in their white sheets, seated upon the ground; others bringing pots of water on their heads from yonder fount; here and there a shepherd with his long rod watching his flock of sheep and goats; now a long file of camels slowly pacing on, laden with the fruits of the country. Every object that meets the eye is picturesque in its appearance, and oriental in its character. One hour from Ramla the road branches off on the left to Ludd, the ancient Lydda, which lies in full view—the town of Benjamin, and where Peter preached the gospel in the name of the Lord Jesus, and where he restored Eneas to health, who had been palsied for eight years. According to Josephus, this town was destroyed by Castius, and afterwards rebuilt and became famous for its Jewish Academy. Three hours' ride brought us to Ramla, the ancient Arimatha, the native place of Joseph of Arimatha, who begged and obtained the body of Jesus from Pilate. Our muleteer conducted us through the narrow, gloomy streets, to the house of Mr. Marcus, the American Vice-Consul, where we met with a warm and cordial reception.

Rising at twelve o'clock, we were again pursuing our way by the light of the innumerable stars, which were most glorious in the arch of heaven. Not a sound was heard but the tramp of our horses' hoofs upon our midnight pathway. We gave our minds up to meditate upon the past history and the present condition of this country, which is deeply interesting. There are powers now at work worse than Herod and Nero; and the time may be not far distant when Christians here may have to stand again the test of their faith in God. Yet I rejoice that we live in this important epoch of time; for I believe the day of salvation will soon dawn on this land. The desolation has been complete; the restoration will also be complete. As we rode on, I raised my heart to God, that we may ever be found worthy to bear some humble part in this great and glorious work. At length the red glow of morn gleamed upon the eastward hill-tops, and we we were still winding our way through the narrow gorges and over the rough fragments of rock. Our progress now became very tedious and fatiguing; the ascent became steeper and steeper, until I scarcely dared to look down from the dizzy heights. We had now become so weary that we could scarcely sit upon our horses; still I was cheered by the thought that we should soon gaze upon Jerusalem, the valley of Jehoshaphat, the mount of Olives, and the garden of Gethsemane. At ten o'clock A. M. Jerusalem rose in her solemn grandeur before us. After a brief pause, we rode on in silence, and at eleven A. M. we could say with the Psalmist, "Our feet stand within thy gates, O, Jerusalem."

June 14.—I am now standing upon Mount Sion; it is early morn; all is quiet; I hear nothing but the low pensive moan of the turtle dove. I take advantage of this calm sweet hour to take you upon the terrace where we can have an extensive view of the objects of interest, both near and distant. Now you see that Jerusalem stands as a city "compact together," on an elevated promontory, in the midst of hills, separated from all by natural valleys of great depth, except on the north. "As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever more." The Holy City, which is now spread out before us, is full of its attractions; yet we will first notice some of its environs. For every path, town, and village—every mountain, hill, and valley—is linked with the wonderful history of the past. The road which you see crossing the high table land on the southwest, leads to Bethlehem, the birth-place of David, and where he spent his early years as a shepherd; from there we have the beautiful "gem in oriental history," the narrative of Ruth. There was also the birth-place of our Lord and Saviour Jesus Christ. The hill south of this road is where Solomon dishonored his God by sacrificing to idols. Beyond is the plain of Rephaim, where the Philistines "came up and spread themselves" against David, and where he smote them and burned their images. Near this, according to Josephus, he killed Goliath with the stone and sling. Next we see the Potter's Field. "And the chief priests took the silver pieces and said, it is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the Potter's Field, to bury strangers in." The hill on the southeast is called the Hill of Evil Counsel. On its summit are the remains of some large buildings, indicating a place of importance. It is said to have been the country seat of Caiaphas, the High Priest, and where the Chief Priests, Scribes, and Elders, assembled and consulted how they might take Jesus and put him to death. Beyond this rise the grand mountains of Moab, with their beautiful cliffs of various colors and tints, upon one of which, (Mount Pisgah,) Moses stood and gazed upon this land, after toiling in the wilderness forty years, leading on the hosts of Israel, that he might enter the land of promise. For one rash act he was denied. What a lesson! Next our eyes rest on the Mount of Olives on the east of Jesusalem, over the Brook Kedron. Deeply interesting and touching are the events linked with the history of this Mount. There David went up weeping. Although fleeing from those who sought his life, he halted upon its top to worship God, and to commit his way to him. There was the fond retreat of our blessed Lord; after teaching days in the temple, he went out and abode on the Mount that is called the Mount of Olives. There he taught his disciples, and gave them the form of prayer; there he told them of his death, and what should be the signs of his second coming, and the end of the world. There he commanded them to go into all the world and preach the gospel, and he promised to be with them "always, even to the end of the world." There he wept over Jerusalem, and predicted her coming desolation. There he uttered his last parting words, and there his footsteps last pressed the earth. There was the scene of his lowest humiliation, there also was the scene of his glorious exaltation. Above that Mount the triumphant shout was raised, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in." The road running nearly northeast leads to Anathath, the birthplace of Jeremiah the prophet, "in the land of Benjamin." On the north you see the Damascus road, which leads also to Gibeon and Bethel. Solomon went to Gibeon, and took all of his congregation with him, to worship in the tabernacle which Moses made in the wilderness. At Bethel, Jacob set up the stone which he had for his pillow, and poured oil on it. "And he called the name of that place Bethel." On this road also Paul set out for Damascus, to wreak his ire on the defenseless disciples of Jesus. It was noon; he rode on and drew near to the city; the dire work of seizure and bonds was almost begun; Heaven interposed; Jesus encircles him with a radiance outshining the midday sun, and addresses him, "Saul, Saul, why persecutest thou me?" With trembling lips he asks, "Lord, what wilt thou have me to do?" He passes three days in fasting and prayer. Ananias is divinely directed to go and restore his sight. He then proclaims Christ as the long promised Messiah; and never was there a more faithful missionary of the cross. We find him in Arabia engaged in prayer, now in Jerusalem stilling the tumult of the people, and bearing alms to the poor. Now traversing, on his errand of mercy, "Syria, Asia Minor, Greece, Macedonia, and Italy." We read of him at Antioch, Ephesus, Corinth, Athens, and Rome, founding churches, preaching, visiting, and writing epistles. He was forsaken by his friends, ridiculed by philosophers, stoned, and beaten. Thus he toiled on for thirty years, in the service of God; then lays his head upon the block of the executioner, and his redeemed spirit takes its flight upward to its glorious reward. I did not think of giving you a history of Paul, when we started out on the Damascus road. Still, may the spirit of holiness seal upon our hearts the precious truths which are taught in the conversion and the life of this noble Apostle.

MARTHA SAUNDERS.

MISSIONARY CORRESPONDENCE.

From a Letter of Bro. Carpenter, dated Shanghae, May 3, 1855.

My principal labor of late has been the preaching of the word. There has been a good deal of rain during the last month, but when the weather and the state of the roads would allow, I have gone to our chapel in the city (now about two miles) daily, either to preach or be door-keeper in the house of God while Bro. W. has preached. By this plan, (one of us standing at the outer gate to "compel" them to come in,) we get larger congregations than formerly. Others practice the same. We frequently have people from other provinces to hear us, and to encourage such to come in, I try to use the mandarin tongue. This imposes at present a little more labor upon me by way of preparation. Our aim is to give the people an animated address of fifteen or twenty minutes. For longer it is not easy to hold them, and if 'held by the button' they would avoid the place next time. Pray for us, brethren, that we may have the anointing of Divine grace to fit us for our work, and that the word of God may have free course and be glorified, and that Confucianism, Taouism, and Budhism may give place to the gospel of God our Saviour.

From a Letter of Bro. Wardner, dated May 1, 1855.

In my letter of last mail, I alluded to the condition that my teacher Chong-Koo-Lew was then in. On the 8th of last month Bro. C. and myself visited him. In some respects he seemed better than when he left Shanghae; but on the whole, it was very evident that he was sinking. He seemed to be perfectly resigned, and remarked during our conversation with him, that he felt it to be better to be in the situation he was, than in the enjoyment of health, notwithstanding the pain he suffered, for it brought his sins home to him. He seemed to be not at all anxious to get well, and spoke of the last sentence in his note to me (a translation of which I sent you) as a fault savoring too much of the spirit of this world, and a distrust of Providence. He spoke very gratifyingly of the comfort which the gospel of Christ afforded him, being so much superior to anything he ever experienced under such circumstances before. After administering somewhat to his wants, and prayer by Bro. C., we left, promising to visit him again in three or four weeks, or sooner if I heard that his disease was taking a more unfavorable turn.

Day before yesterday his son and a near relative came to inform me that he died on the ninth day after our visit, and that they had delayed coming in consequence of the exceedingly bad traveling. Their account is, that he was speechless for several days before he died; and about his last words were to his wife, requesting her not to weep for him, nor allow any ghost money to be burned for him after he was gone. Until his voice failed, they said he was in the habit of exhorting those who visited him to renounce their idolatry and embrace the religion of Jesus. Our present cook informs me that he (Chong) used to teach and exhort him in private on the subject of religion. Such are the evidences which I have been able to gather concerning the end of one of our first converts in China, and I can but indulge the hope that the orchestra of heaven is now echoing his song of praise.

May 2d.—Last evening, soon after prayers in Chinese, our cook, as he was passing through my study, turned to me, apparently under the influence of deep feeling, saying, "My heart is much distressed." I asked why. He said he did not know, and left the room. Early this morning, as I was walking in the chapel, he came in, and appeared to be more agitated than ever I saw him before, and said to me, "Wo-seen-sang, I have been in great distress all night, and I wish to talk with you about it. My conduct yesterday was very wicked; I trespassed against you, told a lie, and cheated you out of 45 cash in buying that board (pointing with his finger.) But I don't know why it was, I never felt so before—while you was reading and praying with us last night, a very distressed feeling came over me, all of a sudden, which I could not shake off or account for. After I went to bed, and all was still, as I lay sleepless and trembling, a person about four feet high came to me, dressed in white, whose size, form and features I could see, but not distinctly. As he came up to my bed, he fixed his eyes on me, and said in a low voice, 'Why will you lie and cheat?—it is a great sin, and you must not do it.' I then recollected what I had done, and promised him that I would return the 45 cash the first thing in the morning, and confess my fault to you. On my making him this promise, he vanished where he stood, and I saw him no more." While relating this, it seemed to require all his resolution and powers to restrain his feelings so as to speak. I am no very sanguine believer in spiritual manifestations, so much talked of in these days; but I could not doubt that he had really seen what he related, or that his disturbed imagination had pictured it to him as a reality, and in either case I could but think the hand of God was in it, and told him, that without doubt what he saw was a messenger sent by the true God to warn him of the danger he was in; and that it stood him in hand to beware how he treated the message slightly; for God would not be trifled with; that I was glad to see him disposed to confess his fault, and so far as I was concerned, could freely forgive him. I do believe the Spirit of God, like leaven, is at work here, and O let us double our diligence, that He may acknowledge us as co-workers worthy of his blessing.

A "CONVERTED JEW."—Some four weeks ago, a young man called upon us who claimed that he was a converted Jew—that his father, a rich man in Europe, had cast him off because he was baptized—that a rich uncle in New York would give him five thousand dollars to start in business if he would be *unbaptized*—but that he had determined to sail for London on the following Monday, to study in the institution for converted Jews located there, and needed only a few dollars more to complete his outfit. As he brought a list of names of Sabbath-keepers who had within a few days contributed to help him off, we were disposed to listen favorably to his story. His answer to our first question, however, excited suspicion, inasmuch as he claimed to have attended meetings on Sabbaths at the chapel in Eleventh st., during a period when we knew the chapel had been closed on Sabbaths. Further inquiries gave us no better satisfaction, and we declined to assist him. He then requested us to give him a note to several persons whom he named—which we of course declined to do. A few days afterward we learned that he went direct from our office to one of those persons, and obtained a couple of dollars on the representation that we had *sent* him. Still later—(some two weeks after the day fixed, according to his own story, for him to sail for London)—we received a letter from Westerly, R. I., making inquiries about him, and stating that he was repeating the same story there. Our answer is, that we know nothing about him except what we have indicated above. The discrepancy between his statements and the facts, would certainly justify withholding aid from him till he can give other evidence than his own word of being what he claims to be.

A WARRIOR'S LAST LETTER.—Among the persons killed in the recent assault upon Sevastopol was Colonel Shadford, who seems to have had a presentiment of his approaching fate, for he took leave of his wife and children, the night before the assault, in the following terms:—

BEFORE SEVASTOPOL, Sunday, June 17—9 P. M.

MY OWN BELOVED WIFE AND DEARLY BELOVED CHILDREN: At 1 o'clock to-morrow morning I head the 57th to storm the Redan. It is, as I feel, an awfully perilous moment to me, but I place myself in the hands of our gracious God, without whose will a sparrow cannot fall to the ground. I place my whole trust in Him. Should I fall in the performance of my duty, I fully rely in the precious blood of our Saviour, shed for sinners, that I may be saved through Him. Pardon and forgive me, my beloved ones, for anything I may have said or done to cause you one moment's unhappiness. Unto God I commend my body and soul, which are His; and, should it be His will that I fall in the performance of my duty, in the defence of my Queen and country, I most humbly say, "Thy will be done." God bless you and protect you; and my last prayer will be, that He, of His infinite goodness, may preserve me to you. God ever bless you, my beloved ELIZA, and my dearest children; and, if we meet not again in this world, may we all meet in the mansion of our Heavenly Father, through Jesus Christ, God bless and protect you; and ever believe me, your affectionate husband, and loving father,

THOMAS SHADFORTH.

DISCOVERY OF MANUSCRIPT SERMONS BY LUTHER.—Twelve autograph sermons have recently been discovered at Raksan, in Hungary. The Hungarian paper, *Divatesarnok*, says: "How these sermons have found their way to Hungary is a question still to be settled, though sure to be cleared up by a nearer perquisition of the records in which the autographs were found. It is a well-known fact, that Luther for a long time used to be in correspondence with several learned Hungarians, mostly with Baron Peter Revay. The manuscript is bound in vellum, and contains twelve sermons, written on thick brownish paper, in faded, though still very legible black letters. The margin of the leaves shows marks of having formerly been gilded. Each separate sermon is signed with Luther's autograph signature; and all these signatures are so like to each other, that their being written by one hand is beyond any doubt. This valuable discovery is at present in the hands of M. Paul Raksanyi, whose property they have become by inheritance.

BEQUESTS OF ABBOTT LAWRENCE.—Besides numerous private gifts, the will of the late Abbott Lawrence bequeaths $130,000 for public benevolence, as follows: The Lawrence Scientific School, $50,000; for building model Lodging Houses, $50,000; Boston Public Library, $10,000; Franklin Library in the city of Lawrence, $5,000; American Bible Society, $5,000; American Tract Society, $5,000; and Home Missionary Society, $5,000. One-half of the net rents of the Lodging Houses is to be annually distributed to various charitable institutions in Boston, and the other half is to accumulate in order to constitute a fund for keeping the Lodging Houses in order.

GERRIT SMITH'S INSTITUTION.—The Oswego *Palladium* says, that the Hon. Gerrit Smith has in contemplation to found and endow a great Educational Institution somewhere in Central New York, to which he will dedicate the bulk of his property—that his plans for the institution are nearly matured, and that it is to be a university of the highest class, and established on the most liberal principles. It is to be surrounded by an ample farm, to give the opportunity of tillage to such students as desire to strengthen and envigorate themselves by labor, and is to make suitable provision for cases of struggling merit. The location of the institution has not been fixed upon.

RELIGIOUS INTELLIGENCE.

The Mission at Damascus is proceeding favorably; five new candidates, all giving evidence of sincere piety, were admitted into the church at a recent communion; fourteen native communicants partook at once of the emblems of Jesus' death. The schools are increasing in public favor, one female school of forty pupils, most of them Jewesses from the first families in the community, have improved rapidly in their acquaintance both with the English and Arabic languages.

Mr. Greeley writes, that the boast of temperance of wine-producing nations is founded in mistake. It is true that the people in warmer climates are less addicted to intoxication; but there, as well as in more notherly regions, all the miseries of intemperance are visible. You hardly open a French newspaper that does not contain some account of a robbery perpetrated upon some person stupified by over-drinking, or a police case growing out of a quarrel over the wine cup.

The receipts of the American Board of Commissioners for Foreign Missions during the year ending July 31, were $310,427 77, and the expenditures during the same period were $318,893 18. The debt of the Board on the first of August, 1854, was $12,042 49. By the excess of expenditures over receipts during the past year, this debt was increased to $20,507 90.

Three hundred and fifty-three thousand two hundred and twenty-five dollars will be the amount of receipts for the current year by the Treasury of the Missionary Society of the Methodist Episcopal Church, provided each conference succeeds as well as the New England Conference, which reported an aggregate amounting to fifty-two cents per church member.

A quarterly meeting of the Methodist Episcopal Church was broken up a few days ago, in Platte county, Mo., by a mob of pro-slavery ruffians. Rev. Mr. Morris was seized while preaching, amid shouts of "Hang him," "Shoot him." He was finally released on a promise to leave the place. The other preachers escaped during the disturbance. The mob brought tar, feathers, and hemp along with them.

The United Brethren, at the recent annual meeting of their Board of Missions, determined to establish a Mission in Africa. Messrs. Kumler and Shuey were sent out last year to find a location, and they selected a place called Mo Kelli. The Board wish to send two missionaries this fall, and to commence operations vigorously.

The Episcopal Church Journal of this city says that "in this diocese of New York there are about 20,000 communicants. All the Church papers put together have but little more than one-fourth as many subscribers in this Diocese." Such a statement is astonishing, when we know that there are three Episcopal papers published in this city alone.

Mr. David Kinmouth, who was a merchant in Dunning, England, about ten years ago, and whose estate was then sequestered, yielding to his creditors 4s. 2d. in the pound, has remitted from Boston, United States, to the trustees, full payment of the balance, with 25 per cent. more in the name of interest due thereon.

Rev. Dr. Babcock, late Corresponding Secretary of the American and Foreign Bible Society, has been elected President of Burlington (Iowa) University; and it is understood that he will enter upon the duties of his office as soon as a sufficient amount is raised for the endowment of the Presidency.

The Grand Ligne Mission in Canada has a strong staff of ordained ministers, raised up from among its French Canadian converts. The fabric of Romanism is being undermined, at a great number of points, by the labors of this Society; and the time has probably come when extended labors would be eminently blessed.

In answer to an appeal by the Rev. Dr. A. Thomson, of Edinburgh, the children of the United Presbyterian Church, in Scotland, have contributed the entire sum necessary for the support of one of the professors in the Waldensian college at La Tour.

Sir Moses Montefiore carries with him to Jerusalem the product of a subscription for his co-religionists, amounting to 3,000,000f. or 4,000,000f. At Constantinople a firman was granted authorizing the establishment of a Jewish hospital at Jerusalem.

The King of Dahomey, an African monarch, says a recent traveler, keeps a drunkard, feeds him on rum, and exhibits him at the customs, that his emaciated appearance may shame his people for making beasts of themselves.

A correspondent of the Boston *Transcript* of last week says, that out of one hundred and forty-eight families belonging to the congregation worshiping in King's Chapel, all are now absent from the city except twelve.

The Bishop of London acknowledges, through the *Times*, the receipt of the first half of a £1,000 bank-note from an anonymous donor, to be applied to the purposes of church extension in the metropolis.

The New York *Observer* states that in Kentucky the Baptists are more numerous than the Methodists. In Missouri, their number is about equal, but in all the other Southern States the Methodists are numerically in advance of the Baptists.

Ten Bohemian priests within the last few years have fled to Prussia, and renounced the errors of Rome. Many others would follow the example could they find the means of escape. Rome does all it can to stop the movement.

The *Independent*, and one or two other papers, speak of the late Rev. Eustace Carey as a son of Rev. William Carey. This is not correct. His relation to this distinguished and good man was that of *nephew*.

A donation of £500 has been given by a Presbyterian of the Irish General Assembly to the Wesleyan Missionary Society, for the support of two additional missionaries to China.

A pension of £50 a year has just been granted by the British Government, from the Civil List, to the well known and popular author of many works of Christian philosophy and literature, Dr. Dick.

AFFAIRS IN MEXICO.—We have received accounts of the abdication of Santa Anna, through the New Orleans papers, much more in detail than previously published. The reports by telegraph are confirmed. Santa Anna left the city of Mexico on the 9th of August, at the head of 1,400 soldiers, under the pretext of quelling the revolution in Vera Cruz. On arriving at the fortress of Perote, he unveiled his real design, issued a proclamation depositing the government in the hands of Pavoni, Vega, and Salas, and sailed on the 17th of August for Havana, as is supposed. His ministers did not long remain behind him, fortunately for themselves, as the popular excitement which destroyed much of their property, would in all probability have dealt harshly with them had they been within reach. Subsequently Carrera was appointed Provisional President for six months.

Another Railroad Slaughter.

The line of the Camden and Amboy Railroad, near Burlington, N. J., was on Fourth-day, Aug. 29th, the scene of a sad disaster—second only to that at Norwalk—resulting in the death of twenty-five persons and the wounding of eighty others.

The reporter of the N. Y. *Tribune* gives the following as the circumstances of the catastrophe:—

The 10 o'clock train from Philadelphia left punctually on Wednesday morning, and consisted of five passenger-cars, baggage-car, and locomotive. Israel Adams was the engineer and Isaac Van Nostrand the conductor. The train reached Burlington station a few moments past 11 o'clock, and waited the arrival of the New York train from five to ten minutes. The up train not making its appearance, the Philadelphia train moved on at a moderate rate—the engineer keeping a good lookout for the other train. It had progressed about a mile and a half, when the expected train came in sight, and immediately gave two loud, sharp blows of the steam-whistle, which is the signal for the brakes and to reverse the engine. The engineer of the Philadelphia train, alarmed at his desperate position, instantly commenced backing, and got under a headway of between twenty and thirty miles an hour, for Burlington again. To comprehend this reverse movement, it must be remembered, that the passenger cars, usually placed behind and coming after the locomotive, were now in front and pushed by the locomotive. Thus the engineer was of course ignorant as to what was in advance of the backward going train. He had run but one half of a mile when the first passenger-car came in contact with a light wagon driven by Dr. Heineken of Columbus, N. J., who attempted to cross the track in front of the cars. The pole of the carriage breaking, the occupants, consisting of the Doctor, his wife, two children and wife's father, escaped unhurt. One of the horses was dashed to pieces, but the carcass of the other, falling across the rails, turned the first car off the track. The subsequent destruction can be readily understood when the rapid rate at which the train was impelled is considered. The first car being driven backward, the second was thrown diagonally across the track, and its center literally smashed into atoms by the concussion with the third. Both of these cars fell down the embankment, a height of about seven or eight feet. There were five cars torn to pieces. A more complete wreck was never witnessed. One of the cars was reduced to splinters; another was cut in twain, one end being reversed, and the other end in an upright position, frightfully shattered. The other cars were ripped from one end to the other and beyond repair. Some of the heavy iron axles were twisted into a bow. The heavy T rail was bent in some places and torn from its fastenings, the inside flanges being cut as if by a sharp axe.

The scene which ensued baffles description. The cars piled upon each other, in shattered fragments, from beneath which myriads of human beings were crawling, maimed, broken, and recking with blood like perspiration; the shreiks, groans, nay, absolute howlings of the wretched beings thus entombed as it were in destruction—mangled forms of men and women huddled together with broken panels, bars of iron, massive wheels, and scattered baggage—all combined to render this fearful scene even more terrible to the imagination. One of the passengers—Mr. George Ridgeway—jumped from the train, and the next instant was buried beneath it, a lifeless, disfigured mass. Those persons who came to the rescue knew not where to begin the work of assistance from the urgent calls which arose on every side. The unhurt and the least injured were crawling up the banks, many of them being able to walk to the houses in the neighborhood, where they prayed for a glass of water—their sufferings being fearfully aggravated by thirst. On every side could be heard the sobs and wailings of those who had just recognized a dear friend or relative among the mangled and conglomerate mass. Wives for their husbands, husbands for their wives, parents, children—all joined in swelling this vast aggregate of agony and horror.

The following list embraces all the dead up to Thursday night:—

1. Baron Durand de St. Andre, French Consul at Philadelphia. Died very soon after being taken to Burlington.
2. Edward P. Bacon, resided in Philadelphia.
3. Mrs. Clement Barclay, resided in Philadelphia. Mrs. Barclay was on her way to New York, whence she intended to embark for Europe.
4. Major Wm. M. Boyce, of the United States Navy, attached to the Coast Survey. He was just from Washington.
5. Miss Emily M. Boyce, daughter of Major Boyce.
6. Charles H. Bottom, of Trenton, N. J., of the firm of Bottom & Co., iron manufacturers. The body was recognized by finding upon it a bank book containing $1,200, which Mr. Green of Philadelphia had that morning handed to him to deposit in Trenton.
7. Catharine (or Mary) Brown, colored servant of Commodore Smith.
8. Rev. John Martin Chonnell, of the Presbyterian Church, Wilmington, Del. He died soon after reaching Burlington.
9. John Dallam, of Baltimore, Md.
10. Jacob Howard, of Lebanon, Tenn.
11. Charles Humphreys, of Peoria, Ill.
12. George R. Ingersoll, of Philadelphia, son of Lieut. Harry Ingersoll. He was traveling in company with Mrs. Barclay. He died at Mr. Becket's, formerly the seat of Joseph Bonaparte, at Bordentown.
13. Hughes B. Jervis, of Newark, Delaware.
14. Alexander Kelley, of Philadelphia.
15. Wilson Kent, of the firm of Kent & Dyolt, at the Philadelphia lamp and chandelier manufactory.
16. Jane P. Lincoln, aged 35, daughter of Mrs. Lincoln Phelps, the well known author of a work on botany.
17. Thomas J. Meredith, of Baltimore, Md., of the firm of Spencer & Meredith.
18. Mrs. Margaret Prescott, of Salem, N. J., wife of the Rev. Mr. Prescott, and sister-in-law of William H. Prescott, the historian.
19. Jane Pringle, of Ellicott's Mills, Maryland. She was returning to her home in New York from a visit to her friends in Philadelphia.
20. Geo. W. Ridgeway, oil merchant, Philadelphia. He jumped out and the cars were piled upon him. His watch was crushed in pieces on his breast, and his breast torn open.
21. Hugo Rush, of Georgetown College, D. C.
22. Joseph M. Smith, Commodore in the United States Navy, attached to the Bureau of Docks and Yards. His wife was with him, and was badly injured.
23. A man about 50 years of age.
24. A man, apparently an Irish laborer.

Rev. J. M. Cornell, Pastor of the First Presbyterian Church of Willmington, Del., who died very soon after being extricated from the ruins, we have since learned, was on his way to the East to get married. He was quite a young man, and had established a reputation for abilities in his profession of a high order. He met his end with a manly resignation, and expressed his willingness to meet the summons so suddenly tendered him. His last words were, "I die in hope."

Dr. J. F. D. Heinaken, of Columbus, whose name has attained an unenviable notoriety in connection with this shocking affair, is a tall, stout, well preserved gentleman of sixty. His hair is grayish, his countenance heavy, eyes protuberant, and the lines of the face strongly marked. The Doctor has practiced medicine in the vicinity of Burlington for many years, and is well known in all that region. He has had various narrow escapes. On a previous occasion, near the town of Beverly, (four miles below Burlington,) he sustained a similar adventure. The carriage in which he was riding was struck by the cars; the train was thrown off the track, and four persons were killed. At the time of the accident, the Doctor is understood to have been particularly anxious about the state of his horses. He has since made repeated inquiries touching the pecuniary reimbursement he is to receive, and declares that his loss is one thousand dollars; for he claims that this team was altogether the finest in the State of New Jersey.

European News.

One week later news from Europe was received in New York August 29th.

This arrival brings the important intelligence, that Sweaborg—the strongest fort in the Baltic except Cronstadt—has been bombarded by the French and English fleet, and, after an uninterrupted fire of two days, was destroyed on the 11th of August. The loss of life and property to the Russians must have been enormous, while the allies, it is said, suffered little. A writer in a late number of *Blackwood's Magazine*, describing Sweaborg, says: "It commands the entrance to the Bay of Helsingfors, and has been called the Gibraltar of the North. It is an immense fortress, resting upon seven islands, which are connected by pontoons mounting 800 cannon, and garrisoned by 15,000 men in time of peace. The importance of the place is perhaps greater than that of Revel, as its fall would be the prelude to the capture of Helsingfors, which contains one of the greatest naval arsenals in the world, and is the largest recruiting station in the Russian Navy. The works of Sweaborg are said to have been blasted from the solid rock, and, therefore, possess more strength than any masonry constructed by the hands of men."

News has also reached us that a great Crimean battle has been fought on the Tchernaya. It will be remembered, that for some months the allied troops have occupied the whole line of this river, from the spot whence it issues out of the mountains down to Inkermann, with the exception of one place, near the valley of Baldar, where the stream runs through a precipitous gorge, almost inaccessible to foot passengers. The Sardinians held Tchorgon which they had strongly fortified, and the French, with the English cavalry and a detachment of Turks, were encamped in the valley of Baldar. The action took place on the 16th of August, and, after three hours' duration, the Russians (who, under Liprandi, had made the attack,) were driven back with great slaughter.

Advices from Europe further state that General Simpson had telegraphed from the Crimea that the bombardment of Sevastopol, preparatory to a second assault on the Malakoff and Redan, would be recommenced on the 17th of August, so that by the next steamer we shall probably hear of another sanguinary battle.

Queen Victoria was in Paris, paying her long contemplated visit to the French Emperor.

In Paris, a school-master named Ferret, while presenting a petition, dropped dead in the Emperor's presence.

Travelers report that the Turcomans were committing ravages along the Caspian Sea and Volga.

The vintage in the Island of Maderia has again failed—being the fourth consecutive year; much destitution prevails in the island, from so many persons, in consequence, being thrown out of employment.

THE TABLES TURNED.—Suits for breaking marriage promises are in this country usually brought by the female sex. We remember no case in which a gentleman has sued a lady for breach of promise of marriage. In England a different practice seems to obtain. We find in the London papers the report of a case where suit was brought by a Mr. Holder, Captain in the 5th regiment of Lancashire Militia, aged 32, against a young lady of great personal attractions named Agnes Josling, who had promised to marry him, accepted his presents, written him very long and very affectionate letters, worn the ring that pledged their mutual faith, and afterwards refused to marry him, because she had discovered that she did not *love* him, but was only *grateful* to him for his attentions. The suit was brought, the plaintiff said, not to recover damages for wounded affections, but to cover the expenses he had incurred in paying visits, making presents, and getting ready for the wedding. His counsel thought £400 would cover all these, and had offered to accept £350; but the unfair fair one who had inflicted the injury, refused to settle on such terms. The jury returned a verdict for £300 damages.

SUMMARY.

A dispatch from Sydney states that, owing to some mismanagement in the laying of the cable between Newfoundland and Cape Breton, when forty miles out from the Newfoundland coast, the cable was lost. The vessel had been engaged two days in laying the cable when the accident happened. The dispatch does not inform us in what manner the loss was occasioned; and it is also silent as to the probability of recovering the cable. The Company are understood to have had an insurance on the cable to the extent of $70,000.

A dispatch dated Boston, Friday, Aug. 31, says: James E. Simpson, a merchant of this city, has been arrested, charged with fitting out the schooner Mary E. Smith for the African Slave trade. Jacob K. Lunt, one of our harbor pilots, who took the Mary E. Smith to sea, carrying off the U. S. Marshals who had boarded her for the purpose of serving process on the officers, has also been arrested on a charge of obstructing the said officers in their duty.

A dispatch dated Washington, Tuesday, August 28, says: The report that the steamer Hetzel, of the Coast Survey, burst her boiler near the Capes of the Chesapeake, proves to be true. It happened on the 24th inst. The following persons were killed:—Samuel C. Latimer, third assistant engineer; William Bulger, William Gardner, John T. Knight, firemen, and Bernard Morgan, seaman. Michael Scanlan was badly injured, and Coleman Welch, Benjamin F. Van Horn, seamen, and D. E. Marshall, quartermaster, slighty.

Grasshoppers have been much less injurious than usual in all the country east of the Rocky Mountains. In California, Utah, and Oregon, on the contrary, they have been so abundant as to amount to a pestilence. California has suffered exceedingly, while in the Mormon Territory they have seriously threatened to produce famine. Our latest accounts from the Salt Lake represent them as destroying all kinds of grain and vegetables.

The Utica Telegraph says that a fine looking negro, aged about 40 years, with his wife and several of his children, spent yesterday at the residence of a colored friend on Post street. They arrived in this city by the "Underground" on Saturday night. The Committee of Safety visited them during the day. They were to have been sent to Canada to-day. This family were recently sold in Kentucky to go further south, but seem to have preferred a more northern country.

On Sunday morning, August 26, between 3 and 4 o'clock, the steamer Elm City, while coming through Hurl Gate, on her passage from New Haven to New York, ran over a small 14 foot sail boat, containing three persons, who had started for Flushing Bay, on a fishing excursion. It is supposed that all in the small boat were drowned, as they have not been seen nor heard from since.

At Newburg, on the Hudson River, 2,000 bushels of fine potatoes were sold by a single dealer recently for 28 to 31¼ cents per bushel. We are informed that there are tens of thousands of bushels in the river counties ready to be contracted at very low prices. So in various parts of New Jersey this important crop has matured in perfect order.

An upright shoemaker's bench has recently been patented, and by it the work of shoemaking can be carried on better in a standing than in a sitting position. This will be a great relief to the devotees of Saint Crispin, and prevent pulmonary complaints, so frequent among shoemakers.

Dates from Kansas to August 27 are received. A bill for the election of all Territorial officers by the present Legislature was passed, and the two Houses were in joint session, carrying out the elections. The bill provides that all local officers, including sheriffs, constables, assessors, &c., for the next six years, be elected by the present Legislature.

The Russian government is filling the places vacated by English mechanics, on account of the war, with Americans. Six mechanics leave Baltimore, in a day or two, to take charge of important positions on the Russian Railways. Altogether, twenty-five or thirty mechanics will be sent out from Baltimore.

A nice looking young man went round among the citizens of Nashua, N. H., the day before a circus was to exhibit, to accommodate the public with tickets, just to save them the trouble in the midst of the rush. He realized about a hundred dollars, and of course the circus repudiated the bogus tickets.

Mrs. Eben Colwell of Ipswich, was about to take the cars at Stonington, for Boston, when she felt a strange hand in her pocket, whereupon she seized the intruding member, to which she clung till an officer arrived. The rogue was taken to Providence and delivered to the officers of that city.

A dispatch dated Chicago, Wednesday, Aug. 29, says: The schooner Knickerbocker, Capt. Richards, capsized off Sheboygen, on Sunday, at noon, the vessel turning bottom up. Capt. Richards and two of the crew were drowned. Two others reached the shore safely.

Hon. J. M. Williams, formerly Chief Justice of the Court of Common Pleas, in reply to a letter from the Massachusetts State Temperance Committee, has given a lengthy opinion upon the Massachusetts Prohibitory Liquor Law, which is in favor of the constitutionality of the law.

During the month of May, forty-nine locomotives, on the New York Central Railroad, used up over one thousand gallons of oil, at $2 per gallon, which would give over $40 per month for each locomotive.

A dispatch dated Baltimore, Wednesday, Aug. 29, says: The whole number of deaths from yellow fever at Portsmouth, up to 3 o'clock yesterday, had been 300, including 107 which took place at the Naval Hospital.

The census for the South Division of Chicago is completed. Population, 30,056. The same division in June, 1854, had a population of 24,693, and in 1850 of 12,843.

The Government of Madras has issued a strict prohibition of the horrible swinging festivals—a Hindoo rite—in which men are swung in the air by hooks.

A dispatch dated Chicago, Friday, Aug. 31, says: Chief Justice Lecompte gave a dinner at Shawnee Mission on the 22d inst. to the Kansas Legislature, for the honor done him in locating the Capital at the town named after him. Judge Elmore was present, and was toasted enthusiastically. He announced his determination to resist President Pierce's usurpation of power.

The Elmira Republican of July 14th says: We hear citizens complaining of the appearance of rot thus early in the garden potatoes, mostly those, however, which were planted in wet soil. A friend passing through sections of Pennsylvania says, that whole fields were rotting, and the crop would be an utter failure there. The abundant rains of late, it is thought, give malignity to this singular disease.

According to the City Inspector's report, the deaths in New York, from the 25th of August until the 1st of September, amount to 548. Of those, 77 were men, 61 women, 192 boys, 218 girls; 138 were adults and 410 children. Of children under one year there were 224; between one and two, 130; between two and five 39, and from five to ten 7.

The project of Mr. Thomas Wilson, for a canal from the Black Sea to the Danube, is stated to have received the support of the Powers interested, and to promise an early realization.

New York Markets—Sept. 3, 1855.

Ashes—Pots and Pearls 6 31 a 6 37.

Flour and Meal—Flour, 7 31 a 7 62 for ordinary and straight State, 7 87 a 8 12 for mixed Western, 8 12 a 8 87 for Ohio, 9 75 a 12 00 for extra Genesee. Rye Flour 6 00 a 8 25 for fine and superfine. Corn Meal, 4 75 for Jersey.

Grain—Wheat, 1 75 a 1 85 for red, 1 90 a 1 95 for white. Rye 1 10. Barley 1 05 a 1 10. Oats, 55 a 60c. for State and Western. Corn, 87c. for Western mixed.

Provisions—Pork, 19 50 for new prime, 22 25 for new mess. Beef, 11 00 for prime, 11 75 a 13 00 for country mess. Lard 11½c. Butter, 14 a 17c. for Ohio, 17 a 21c. for ordinary to good State. Cheese 8½ a 10c.

MARRIED,

In Adams Center, Jefferson Co., N. Y., August 18th, 1855, by Eld. James Summerbell, Mr. O. D. GREEN to Miss MALISSA GREEN, all of Adams Center.

DIED,

Near Brooklyn, N. J., on the 30th of August, REBECCA ANN, daughter of Oliver and Elizabeth Randolph, aged about 8 months.

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LETTERS.

H W Babcock, B F Rogers, H W Stillman, C M Lewis, N V Hull, Abel Stillman, J E Potter, W Clarke.

RECEIPTS.

☞ The General Agent of the Publishing Society expects to attend the anniversaries at Brookfield, and the meeting of the North-Western Association at Berlin, Wis. It is hoped that subscribers for the Society's publications in those regions will take advantage of the occasion to pay up. The residents of other regions, also, who are indebted to the establishment, are respectfully requested to be prompt in their payments. The current volume is now one-quarter completed, and subscriptions for the year are considered due.

FOR THE SABBATH RECORDER:

H W Stillman, Ozaukee, Wis $2 00 to vol. 12 No. 52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Elizabeth Rogers, Plainfield, N J 1 00

WILLIAM M ROGERS, Treasurer.

The North-Western Association.

THE Seventh-day Baptist North Western Association will hold its ninth Anniversary with the Seventh day Baptist Church at Berlin, Marquette Co., Wisconsin, on the fifth day of the week before the fourth Sabbath in September, (being Sept. 20th,) commencing at 10 o'clock A. M. Eld. Z. Campbell is appointed to preach the introductory discourse; Eld. J. M. Todd alternate. H. B. LEWIS, Rec. Sec.

New Market Seminary.

This Seminary will re-open on the 12th of September, with Mrs. R. H. Whitford, as Preceptress.

This Institution is located in a pleasant section of country, and has a commodious and well arranged building, and is designed to furnish every facility and advantage to the student found in other institutions of this class.

Board for students may be had in families at one dollar and seventy-five cents per week, where all their wants will be kindly cared for. Tuition from $3 to $5 per term, according to the studies pursued. Music, with use of Piano, $10 00.

I. H. DUNN, Sec. of Board of Trustees.
NEW MARKET, N. J., August 26, 1855.

To Persons out of Employment.

The Great Book of the Year!

From the Editors of the Philadelphia Post.—"We think we may safely pronounce this to be the most thorough and valuable work on the Empire of Russia that has yet appeared in the English language."

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Ahead of all Competition.

In press, and will be published on the 20th of September.
FLEETWOOD'S LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST, together with lives of the Holy Apostles and Evangelists, and a History of the Jews. The whole carefully revised with additions by the Rev. JOSEPH BELCHER, D. D.

Determined to furnish agents and their patrons with books of sterling merit, we are about issuing, in connection with our popular History of all Religious Denominations, a new edition of the above fine old work. It will contain about 700 pp. uniform in size and type with the latter, and will be handsomely illustrated by engravings. Copies have been procured from England and Scotland, and carefully collated by the above eminent divine, with those published in this country. Many fine omitted passages have thus been restored, the manifold mistakes of successive printers have been corrected, and we shall now have the pleasure of placing in the hands of canvassers *the most correct edition in existence of this admirable work.* For terms and other particulars address either of the

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The Virinia Association.

The Seventh-day Baptist Virginia Association will hold its next annual meeting with the Seventh-day Baptist Church at Lost Creek, Harrison Co., Va., commencing on the fifth day of the week before the fourth Sabbath in September, 1855, at 10 o'clock, A. M. Opening discourse by E. Bee; A. Bee, alternate.

J. F. RANDOLPH, Secretary.

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Calendar for 1855–6.

First term opens Wednesday, August 29th; closes Wednesday, December 5th.

Second term opens Wednesday, December 12th; closes Wednesday, March 19th, 1856.

Third term opens Wednesday, March 26th; closes Wednesday, July 2d, 1856.

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TRAVELERS for Chicago, St. Louis, Kansas, and all points West and Southwest, can obtain through tickets, and all information concerning routes, fare, &c., either by the New York and Erie Railroad, or the New York Central Railroad, by application at the Company's Office, No. 192 Broadway, corner Dey-st., to JOHN F. PORTER, General Agent.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somerville (way) at 6 A. M.

New York and Elizabethport.

Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.
Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.
Buffalo Express at 6 A. M. for Buffalo.
Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.
Accommodation at 12¼ P. M. for Port Jervis and intermediate stations.
Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.
Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.
Night Express at 5¼ P. M. for Dunkirk and Buffalo.
Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.
On Sundays only one express train, at 5¼ P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

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Miscellaneous.

The Diabolism of War.

We intended to write an article upon the proceedings of the Turkish and French soldiery, and certain English merchant seamen, at Kertch, and in the Yenikale in the Sea of Azoff. On second thoughts, however, we have decided to lay before our readers, without note or comment, the accounts given of these proceedings by eye-witnesses. The facts will speak for themselves. We leave them to produce their proper effect upon the minds of those who may peruse them.

Lord Raglan writing to Lord Panmure under date of May 29, informs the war secretary that the Allied expedition to Kertch, which left its anchorage off Sebastopol on the 22d, reached its destination on the morning of the 24th; where the troops being landed without delay, the war steamers pushed on towards Kertch and Yenikale, and all the objects in contemplation were accomplished in 24 hours without resistance on the part of the enemy, without the striking of a blow and without the firing of a solitary shot—the Allies thus obtaining bloodless and unopposed possession of the Sea of Azoff.

The Russian army, amounting to about 2,500 men, abandonded Kertch in the afternoon of the day on which the Allied troops landed at Ambalaki, and were followed by a large number of inhabitants, consisting of the nobles, Government employees, and persons of wealth, who carried with them such property as they could collect in their trepidation, leaving behind their houses full of furniture, and all articles which were too cumbrous for so sudden a removal. The persons left in the city were the poorer Russians, Greek traders, Jews, and Tartar.

The Allies entered Kertch the following morning. The population, one and all, made their submission, offering bread and salt to their conquerors in accordance with the Rus- custom. They were assured that they would be protected and their lives and property spared. The troops moved on to Yenikale, leaving behind a few sailors and soldiers to guard the city and destroy certain manufactories of warlike instruments. Let us see what followed.

In the afternoon the crews of some merchant ships landed, and began to break into the houses of absent proprietors, and to pillage the contents. What they could not remove they smashed to atoms. Towards evening, Turkish stragglers from the camp, and others who had fallen out of the line of march, flocked into the town and perpetrated the most atrocious crimes. To plunder and wanton devastation they added violation and murder. The Tartars joined the Turks, led them from house to house, and pointed out, as victims to their cupidity and lust, the Russian tradespeople and merchants who had rendered themselves obnoxious to their ignorance and fanaticism. One miscreant was shot by a French soldier as he came down the street in triumph, waving a sword wet with the blood of a child whom he had hacked to pieces. Others were slain in the very act of committing the most horrible and indescribable outrages. Respect for life was only established by its destruction. Such was the treatment of the unarmed, unoffending, and innocent inhabitants of a city that had cast itself upon the mercy of its vanquishers, and had been promised protection and security! Some of the French, we are informed, joined in the excesses of the Turks during this terrible night of nameless horror and blood, and on the following day English merchant sailors united with the fiends already ashore in the work of rapine and destruction. At the back of the town stood a building erected after the model of the Parthenon, used as a museum, and filled with antiquities of inestimable value. The Times correspondent, to whom we are indebted for the foregoing particulars of the murderous and polluting orgies of the 25th, paid a visit to this edifice after it had been entered by the monsters already referred to. The ruin was prodigious. The floor was covered for several inches in depth with the debris of broken glass, of vases, urns, statuary, the precious dust of their contents, and charred bits of wood and bone, mingled with the fresh splinters of the shelves, desks, and cases in which they had been preserved. Not a single bit of any thing that could be broken or burnt any smaller had been exempt from reduction by the hammer or fire. The glass was smashed to atoms, the statues pounded to pieces. The only parallel to this scene of absolute demolition was within some of the finest houses in the town, such as that of the Governor, where the ruin was equally indiscriminate and universal. . . . . .

Within four days after the squadron passed the Straits of Kertch, they had destroyed 245 Russian vessels employed in conveying provisions to the Russian army in the Crimea, and corn, flour, and bread-stuffs, amounting to seven millions of rations, exclusive of 4,000,000 lbs. of corn and 500,000 lbs. of flour destroyed by the Russians of Kertch. We conclude with an extract describing Kertch as it appeared on the 13th instant, twenty days after the inhabitants had tendered their submission to their conquerors, "One might wander through streets of houses, good and indifferent, without finding any thing new in the monotony of ruin. The market-place, which had been surrounded with small shops, many of which were kept open after our arrival, was gutted. The cellars under the houses had been ransacked, wine flowed in the gutters, barrels were knocked to pieces, and under the cover of the arcade the ground was littered for an inch in depth with bits of crockery, papers, frames of boxes, jars, bottles, and all the endless articles which once constituted stock in trade and furniture. The butchers' shops, which offered little when the joints were gone, were nevertheless broken up, and the heavy chopping blocks split up with vast ingenuity. The cafes and the drinking shop, or estaminet, at the corner had been scenes of grand carouses apparently, after which the jovial souls had knocked the establishments to atoms. A large arcade, inhabited by tradesman, and resembling similar buildings of the second class in Turin, was gutted from top to bottom. The silence and desolation of places which a few days before were full of people were exceedingly painful and distressing. They were found in every street, almost in every house, except when the noise of gentlemen playing on pianos with their boot-heels or breaking up furniture was heard within the houses or the flames crackled with the walls. In some instances the people had hoisted the French or Sardinian flag to protect their houses. That poor device was soon detected and frustrated. It was astonishing to find that the humblest dwellings had not escaped. They must have been invaded for the mere purpose of outrage and from the love of mischief, for the most miserable of men could have but little hope of discovering within them booty worthy of his notice. The Russians must remember that with all this violence and destruction we have spared their splendid villas and palases, which for 100 miles stretch away in terraced lines along the south coast of the Crimea. The plunder, in fact, was not controlled at Kertch because our administrators were weak and imbecile, and our position required vigor, and ability, and tact to prevent the commission of offences difficult to be repressed in the train of an army. [The Empire.

Raging of Epidemics at Night.

From the Baltimore Sun.

The text from which physicians so often preach upon the "danger of exposure to the night air," says the Richmond *Dispatch*, is particularly applicable during the prevalence of epidemics. It is said that, both in England and on the Continent, a large proportion of cholera, in its several forms, was observed to have occurred between 1 and 2 o'clock in the morning. In the great plague of London, four thousand perished in one night. At Hamburg, during the cholera, stoves and open fires were kept burning through the night; and at Sierra Leone the natives have a practice in the sickly season of keeping fires constantly burning in their huts at night, not that they had been prompted to do so by the aid of chemistry, but they assert that the fires kept away the evil spirits, to which they attribute fever and ague. It is said that latterly Europeans have begun to adopt the same practice, and those who have tried it assert that they have entire immunity from the tropical fevers to which they were formerly subject. The Westminster *Review* gives the followiug simple explanation:

"It is at night that the stream of air nearest the ground must always be the most charged with the particles of animalized matter given out from the skin, and deleterious gases, such as carbonic acid gas, the product of respiration and sulphuretted hydrogen, the product of the sewers. In the day, gases and vaporous substances of all kinds rise in the air by the rarefaction of heat; at night, when the rarefaction leaves them, they fall by an increase of gravity, if imperfectly mixed with the atmosphere, while the gases evolved during the night, instead of ascending, remain at nearly the same level. It is known that carbonic acid gas, at a low temperature, partakes so nearly of the nature of a fluid that it may be poured out of one vessel into another; it rises at the temperature at which it is exhaled from the lungs, but its tendency is towards the floor, or the bed of the sleeper, in cold and unventilated rooms."

In the epidemics of the Middle Ages fires were lighted in the streets for the purification of the air; and more recently trains of gunpowder have been fired and cannon discharged for the same object; but these agents, operating against an illimitable extent of atmospheric air, have been on too small a scale to produce any sensible effect. It is, however, pronounced by the best authority quite possible to heat a room to produce a rarefaction and consequent dilution of any malignant gases it may contain; and it is of course the air of the room, and that alone, at night, which comes into immediate contact with the lungs of a person sleeping.

A Sad Tale of Shipwreck.

The Nantucket *Journal* publishes the following letter of Thomas E. Coffin, giving the melancholy account of the loss of the ship Manchester, and the consequent suffering:—

VALPARAISO, Wednesday, June 20, 1855.

DEAR COUSIN SETH: Can I, must I tell you the sad tale; yes, I must. The ship Manchester, of Nantucket, left Montevideo, July 28, 1854. We had very pleasant weather till we got off the Capes, then we had an awful gale which lasted two weeks; in that time we made very little headway. On the morning of the 28th of August we struck a sunken rock about 30 miles from land. As soon as we had struck we sounded the pumps and found she made water fast. We rigged them and went to pumping, but having coal in, that choked them; we got the boats out, but there being a heavy sea running, they were stove; then there was no hope but the ship. Having lumber in, father thought she might keep on the top of the water, providing she had her masts cut away, which was done. At 3 o'clock in the afternoon we saw land. At 9 o'clock in the evening she was full of water, and the sea made a clean breach over her.

At 5 o'clock the next morning she went on a reef close to the land, and being full of water, a heavy sea broke her up in twenty minutes. Father and mother, the steward, second mate and myself were in the cabin, Mr. Pitman and the crew were on the house, when the mainmast went by the board, carrying him and the crew overboard, and we heard nothing more of them. Those in the cabin, when the ship went to pieces, went down all among the timber, rocks and kelp. Father had his arm around mother, and he did not intend to part with her, but a rope or chain passing between them, they were separated. Mother never came up, but father and myself arose. He saw me and said, "What poor soul is that?" and I replied, "It is Thomas." He then told me to come to him, and I did so, and we got upon the lumber. By and by we saw the stern of the ship and got upon it and drifted five miles to an island. Four days after, we were joined by the second mate and one seaman from another island, three miles from the ship.

We remained on the island one month; in that time father made a boat, and we went to the island where the second mate came from. There we found provisions and some lumber, Father made another boat larger than the first, intending to get to St. Carlos, on the Island of Chiloe, 600 miles from where we were, but, alas, he never succeeded. On the 2d of November the second mate died of consumption. On the 22d of the same month some natives came to the island; we received them with kindness, and took them into our house and warmed them, and gave them biscuit and water. Seeing the second mate's clothes they wanted them, and we gave them all but a pair of pantaloons; when they were ready to go, we gave them some more bread, and they left and went on the top of the hill and deposited the clothes; one came back, and father said, "Thomas, get him a chunk of fire;" I did so, but he did not want that—he wanted more clothes; we gave them the pantaloons then, and then the rest came down and wanted the clothes that were on us. Father said, "You don't want our clothes, and for us to be naked and cold?" But they were treacherous. Father saw it in their eyes, and said, "George, get a bolt and defend yourself." Then I had to witness an awful scene; one native tried to wrench the bolt that father had, while two others got on the top of him, having a club hammer, with which they gave him an awful blow over the left eye, which knocked it out and spilt his brains all over his face. At the same time, George had three more on him, but he knocked two over, they ran a spear through the sleeve of my left arm. Seeing father on the ground I ran to him and tried to put him into the boat, but he was too heavy. George, seeing father on the ground, said, "Take me—take my clothes—but don't kill me." Said I, "No, jump into the boat," We shoved her off and I jumped in, but he fell into the water. The natives seeing that we were escaping, ran on a point of land and threw a spear at me, but the Almighty guided it, and it passed within a few inches of my body and struck in the boat and broke in pieces; then George got in. Finding that they could not reach us with spears, they began to throw rocks at us—one of which struck me on the head, gave me a gash, and the scar of it will remain through life. We worked our boat to another island close to where the ship struck and there was the fore part of the ship and some canvas, but not a soul was there or any provisions. We made a boat's sail, and after committing ourselves to the Almighty, we started back to our island to get the bread. When we arrived there, we found father's dead body stripped naked, We obtained two barrels of bread, and having got them into the boat we left as quickly as possible, as we didn't know but the natives might be concealed. We also left father's body on the rocks. We got back to the hulk and there we remained till nearly all our bread was out, waiting for a fair wind and good weather; at last it came and we started for St. Carlos with one half-barrel of bread.

We managed to get 100 miles along the coast; at last our provisions were out and we lived six weeks on raw mussels, berries and roots. On the 15th of February, '55, we saw some natives and they being friendly, we gave ourselves up to them and remained with them till May 25, '55. While living with them we lived principally on a dead whale which had been buried for months, and therefore was rank and putrid. On the 25th of May we saw the Chilian brig-of-war Meteoro, Capt. Martenaz, and brought to this port, arriving June 24. The Consul has taken care of me, and the American captains here, are very kind to me. We go home in the bark Eliza, Capt. Philips, of Baltimore.

This is the account of the awful tale. Only two saved out of nineteen. Robert Wells—called George on board the ship—and myself, and I feel thankful to my God for his kindness in sparing my life. I have found three letters from home. Tell Louisa to be a good girl and mind Aunt Lydia, for now she has no dear father or mother. I would write to Thaddeus and Aunt Lydia, but the story is too awful. I will now bring this to a close by bidding you good-by.

Please excuse all blunders and bad writing. THOMAS EDWARD COFFIN.

Gen. Washington's Last Vote.

The following interesting circumstance is related by a correspondent of the Charleston *Courier*:—

"'I was present,' says this correspondent, 'when Gen. Washington gave his last vote. It was in the spring of 1799, in the town of Alexandria. He died the 11th of December following. The court house of Fairfax county, was then over the market house, and immediately fronting Gadsby's tavern. The entrance into it was by a slight flight of crazy steps on the outside. The election was progressing—several thousands of persons in the court house yard and neighboring streets; and I was standing on Gadsby's steps, when the Father of his country drove up, and immediately approached the court house steps; and when within a yard or two of them, I saw eight or ten good looking men, from different directions, without the least concert, spring simultaneously, and place themselves in positions to uphold and support the steps should they fall in the General's ascent of them. I was immediately at his back, and in that position entered the court house with him—followed in his wake through a dense crowd to the polls—heard him vote—returned with him to the outward crowd—heard him cheered by more than two thousand persons as he entered his carriage, and saw his departure.

There were five or six candidates on the bench sitting; and as the General approached them, they rose in a body, and bowed smilingly; and the salutation having been returned very gracefully, the General immediately cast his eyes towards the registry of the polls, when Col. Dencale, (I think it was) said—'Well, General, how do you vote?' The General looked at the candidates, and said—'Gentlemen, I vote for measures, not for men;' and turning to the recording table, audibly pronounced his vote—saw it entered—made a graceful bow and retired.'"

Experimenting with Meadow Muck.

I have recently witnessed the results of an experiment with meadow muck, which may interest some of your agricultural readers.

This experiment was made on the farm of Rev. Henry Ward Beecher, in Lenox, under the care of Mr. O. C. Bullard, his Brother-in law.

Last winter, Mr. Bullard was getting out muck from an extensive meadow, for his barn yard and compost heap. As an experiment, he spreads a quantity—between one and two small sled loads—green from the meadow, upon a spot one rod by two, of a mowing field. It was laid on the top of the snow, and an inch and a half or two inches thick. This spring he covered another similar space. This is in a large field, sloping to the east, that has been laid down to herds grass several years. There is a good deal of the white weed, or daisy over most of the field, and there are numerous little spots where the grass seems to be killed out, and which are covered by a coat of moss.

On the 30th of June, I visited this field to note the effect of this experiment. The spot where the muck was spread on the snow in the *Winter*, is covered with a thick, rank, deep green growth of herds grass and clover, and will give at least *two-thirds* more hay than any of the fields around it. It can be seen at a distance, like the spots in a field where there have been manure heaps. The ground is perfectly covered with the grass, giving no signs of moss. This luxuriant growth is overtopping the daisy, none of which is yet in blossom, while in all the rest of the extensive fields, it is in full bloom.

The spot where the muck was spread this spring, is distinctly seen; but the crop of grass is not more than a quarter or a third larger than the average around it.

The result of this experiment seems to show, that the muck spread in the *Winter* together with the snow that it was spread upon, operated as a *mulching* to protect the roots of the grass from the action of the frost. None of it is thrown out the ground or winter-killed. It has overcome and killed out the moss, and retarded, if not in a great measure destroyed, the daisy, and it has also imparted mellowness, and, no doubt, more or less richness to the soil. [Traveler.

How to Build Balloon House.

At a recent meeting of the Farmers' Club in New York in reply to numerous letters, Mr. Robinson gave the following account of the mode of building what are called balloon frames for houses:—

"I would saw all my timber for a frame-house, or ordinary frame out-building, of the following dimensions: "Two inches by eight; two by four; two by one. I have, however, built them, when I lived on the Grand Prairie of Indiana, many miles from saw-mills, nearly all of split and hewed stuff, making use of rails or poles, reduced to straight lines and even thickness, on two sides, for studs and rafters. But sawed stuff is much the easiest, though in a timber country the other is far the cheapest. First, level your foundation, and lay down two of the two-by-eight pieces flatwise, for side-walls. Upon these set the floor-sleepers, on edge, 22 inches apart. Fasten one at each end, and perhaps, one or two in the middle, if the building is large, with a wooden pin. These end-sleepers are the end-sills. Now lay the floor, unless you design to have one that would be likely to be injured by the weather before you get the roof on. It is a great saving, though, of labor, to begin at the bottom of a house and build up. In laying the floor first, you have no studs to cut and fit around, and can let your boards run out over the ends, just as it happens, and afterward saw them off smooth by the sill. Now set up a corner post, which is nothing but one of the two-by-four studs, fastening the bottom by four nails; make it plum, and stay it each way. Set another at the other corner, and then mark off your door and window places, and set up the side-studs and put in the frames. Fill up with studs between, 16 inches apart, supporting the top by a line or strip of board from corner, or stayed studs between. Now cover that side with rough sheeting-boards, unless you intend to side up with clap-boards on the studs, which I never would do, except for a small, common building. Make no calculation about the top of your studs; wait till you get up that high. You may use them of any length, with broken or stub-shot ends, no matter. When you have got this side boarded as high as you can reach, proceed to set up another. In the meantime, other workmen can be lathing the first side. When you have got the sides all up, fix upon the hight of your upper floor, and strike a line upon the studs for the under side of the joist. Cut out a joist four inches wide, half-inch deep, and nail on firmly one of the inch strips. Upon these strips rest the chamber floor joist. Cut out a joist one inch deep in the lower edge, and lock it on the strip, and nail each joist to each stud. Now lay this floor and go on to build the upper story, as you did the lower one; splicing on and lengthening out studs wherever needed, until you get high enough for the plate. Splice studs or joist by simply butting the ends together, and nailing strips on each side. Strike a line and saw off the top of the studs even upon each side—not the ends—and nail on one of the inch strips. That is the plate. Cut the ends of the upper joist the bevel of the pitch of the roof, and nail them fast to the plate, placing the end ones inside the studs which you will let run up promiscuously, to be cut off by the rafter. Now lay the garret floor by all means before you put on the roof, and you will find that you have saved fifty per cent. of hard labor. The rafters, if supported so as not to be over ten feet long, will be strong enough of the 2 by 4 stuff. Bevel the ends and nail fast to the joist. Then there is no strain upon the sides by the weight of the roof, which may be covered with shingles or other materials—the cheapest being composition or cement roofs. To make one of this kind, take soft, spongy, thick paper, and tack it upon the boards in courses like shingles. Commence at the top with hot tar and saturate the paper, upon which sift evenly fine gravel, pressing it in while hot—that is, while tar and gravel are both hot. One coat will make a tight roof; two coats will make it more durable. Put up your partitions of stuff 1 by 4, unless where you want to support the upper joist—then use stuff 2 by 4, with strips nailed on top, for the jo st to rest upon, fastening altogether by nails, wherever timbers touch.

Thus you will have a frame without a tenon or mortice, or brace, and yet it is far cheaper, and incalculably stronger when finished, than though it was composed of timbers ten inches square, with a thousand auger holes and a hundred days work with the chisel and adze, making holes and pins to fill them. To lay out and frame a building so that all its parts will come together, requires the skill of a master mechanic, and a host of men and a deal of hard work to lift the great sticks of timber into position. To erect a balloon-building requires about as much mechanical skill as it does to build a board fence. Any farmer who is handy with the saw, iron square and hammer, with one of his boys or a common laborer to assist him, can go to work and put up a frame for an out-building, and finish it off with his own labor, just as well as to hire a carpenter to score and hew great oak sticks and fill them full of mortices, all by the science of the "square rule. It is a waste of labor that we should all lend our aid to put a stop to. Besides, it will enable many a farmer to improve his place with new buildings, who, though he has long needed them, has shuddered at the thought of cutting down half of the best trees in his wood-lot, and then giving half a year's work to hauling it home and paying for what I do know is the wholly useless labor of framing. If it had not been for the knowledge of balloon-frames, Chicago and San Francisco could never have arisen, as they did, from little villages to great cities in a single year. It is not alone city buildings, which are supported by one another, that may be thus erected, but those upon the open prairie, where the wind has a sweep from Mackinaw to the Mississippi, for there they are built, and stand as firm as any of the old frames of New England, with posts and beams sixteen inches square."

How Tea is Made.

A Chinese correspondent of the Rochester *Union* writes to that paper a long and interesting account of tea-making and tea-drinking among the Celestials, from which we take the following extracts:—

"Leaves from which green tea is to be made are brought from the plantations, and spread out thinly on bamboo trays in order to get rid of their moisture. In two or three hours the leaves dry, and they are then thrown into the roasting pans, and rapidly moved about and shaken up. They make a crackling noise, become moist and flaccid, and give off considerable vapor. In this state they remain a very short time, when they are drawn quickly from over the fire and placed on rolling tables. The quantity is divided among the workmen at the rolling table—each takes as mnch as he can manage to press with his hands into the form of a ball. The ball is rolled on the table and compressed to force out the remaining moisture, and give the leaves the necessary twist. The leaves are then shaken out upon flat trays and carried once more to the roasting pan, where they are kept in rapid motion by the hands of the workmen, and in an hour and a half the leaves are well dried, and their color is fixed. The difference between black and green tea (when not artificially colored) depends wholly upon the process of manipulation.

After the tea is dry it is passed through sieves of various sizes, in order to get rid of impurities, and divide it into the well known kinds of Hyson, Hyson Skin, and Young Hyson.

Black Tea undergaes a similar treatment, but the method of manipulation is not the same, and coloring matter is never added.

Some kinds of black tea are very expensive and never exported, being used by the Emperor and some of the high Mandarins. The kinds denominated "coral dew," "white dew," and "rivulet garden tea," are said to be worth thirty dollars a pound in China.

Some idea of the great number of persons employed in the tea culture may be formed, when it is estimated that fifty-millions of pounds are annually exported, and that it is the universal beverage of three hundred millions of people at home.

Superphosphate of Lime.

John F. Fits, of East Windsor Hill, Ct., gives the Hartford *Courant* the result of his experiments in the use of this fertilizer, as follows:—

Last season I tried Coe's Superphosphate of Lime, say a bushel, on one-third of an acre of old sandy field, land entirely worn out. The lime was sown broadcast and harrowed in, and the seed bushed in as usual. From this piece I received 110 bushels of turnips—four of which would fill a half-bushel measure, and would weigh seven pounds each. The season, you recollect, was dry, or this yield would have been at least 150 bushels.

On the same piece of ground I planted a few of the same seed without fertilizer, that I might thoroughly test the virtues of the line. The largest turnips grown without the lime, were only the size of an egg. On the same soil I planted a third piece of ground with corn, and used guano. This answered tolerably well. This year I sowed the three pieces with oats, and without any fertilizer; and I find the piece where the superphosphate of lime was used last year, produces decidedly the best crop.

This and other experiments have satisfied me that superphosphate of lime is the most enduring fertilizer known. I have tried it on tobacco with great success—also on potatoes, and have always found sound potatoes wherever the lime has been used. I used a tablespoonful in a hill. The lime has done exceedingly well on buckwheat, and I am about trying it as a top-dressing on my corn.

A GOOD PRICE.—The "Evening Gazette" gives the following: "A few months since a lady in this city, on her wedding day, received from a friend in New York a very shabby looking picture, with the wish that it might adorn her parlor. It was so obscure that one would scarcely detect the outlines of the figures which it represented, but on account of the giver, it was sent to be restored. While there, an Englishman saw it, and offered fifty dollars for it, which offer was refused by the lady, on account of its being a gift. The Englishman urged his offer, and, calling upon the lady, said he should regard it as a favor if she would allow him to present her with one hundred dollars and take the painting. Of course she refused; when he increased his bids gradually from one hundred to one thousand, and finally asked her to set her own price, as it was one of six paintings by Murillo—two of which were destroyed by fire, and three of which were in Europe. So certain is he of this, that he stands in readiness to pay as high as $10,000 for the painting. Quite a pretty sum for a young bride.'

THE LANDS.—The public lands in Kansas and Nebraska are not in market, and will not be, till the surveys are made and the land offices established, pursuant to the Act of Congress of July 22, 1854. Meantime any actual settler, being the head of a family, or a widow, or a single man over 18 years of [illegible] may appropriate any unoccupied land in [illegible] Territories to which the Indian title has been extinguished, to the extent of a quarter section, or 160 acres, by occupying and improving the same; and he will become thus entitled to a preëmptive right to such quarter section. That is to say, he will have the exclusive right to purchase it at the price of $1 25 per acre any time after it comes into market.

LONGEVITY OF CLASSES.—According to a table in *Hunt's Magazine*, the average age attained by railway brakemen and factory workmen is 27 years; baggagemen, 30 years; milliners, 32; dressmakers, 33; engineers, firemen, conductors, powder-makers, well-diggers, and factory operatives, 35; cutlers, dyers, leather-dressers, apothecaries, confectioners, cigar-makers, printers, silversmiths, painters, shoe-cutters, engravers and machinists, musicians, drovers, and editors, 40; tinsmiths and tailoresses, 41; stone-cutters, domestic female servants, tailors, bakers, and sailors, 43; weavers and laborers, 44; cooks, 45; inn-keepers, 46; brick-makers, 47.

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Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

Doct. A. A. Hayes, Analytical Chemist of Boston and State Assayer of Massachusetts, whose high professional character is endorsed by the—

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†John B. Fitzpatrick, Catholic Bishop of Boston; also

Dr. J. R. Chilton, Practical Chemist of New York City; endorsed by

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These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that many medicines should be taken under the counsel of an [illegible] physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made, to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be forwarded by mail to his request.

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They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

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J. Crandall

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THE CHRISTIAN CHURCH.

An Essay on the Constitution and Government of the Christian Church, written for the Seventh-day Baptist Eastern Association, by L. Crandall.

(Concluded.)

Let us now consider some objections to these views. It has been often objected to the foregoing kind of accountability, that it does not secure the independence of the individual churches. To that objection I reply, The independence of individual churches, and their ultimate and absolute authority, as insisted upon by many, is a manifest though subtle and delusive fallacy. It is an impossibility, where any kind of association is entered into between churches. What can be plainer, than that when churches write out a Constitution, and sign it, they are accountable to each other in every particular to which they have therein subscribed? What can be plainer, than that they are justly liable to be called to account and tried by the body to which they have connected themselves, and dismembered therefrom for any conduct in violation of the compact or covenant they have entered into? Suppose it be said that the Constitution which the churches adopt specifies that they shall not be amenable to any other body but themselves for their conduct. All I have to say is, that such a Constitution is a piece of self contradiction; that it can neither be applied or obeyed, if it declares the promotion of piety to be one of its objects. Such a Constitution must breed contradiction and confusion, of necessity. Individual independence, (in a comparative sense,) is the original condition of persons. It is the original condition of separate community, societies, churches, or states. But of *none* can it be *absolutely* affirmed, as by *nature all* are more or less dependent. Whenever the social, civil, or religious associations or compacts which persons join, violate the terms on which they unite with them, they may assume to be absolved from their connection and memberships in said compacts, and fall back upon their original individual independence. But to assume to stand and act upon that ground, and at the *same* time retain membership in the body, is preposterous and absurd. It is nothing but assuming to govern the mass by individual and irresponsible power—or to dictate to the body what it shall allow us to do, or what it shall do—and to be sole umpire as to our membership in the body. This stupendous fallacy is the result of the reaction of the Protestant mind from the religious tyranny of the dark ages; but it places those who hold it exactly at the opposite pole of the social logical sphere from that occupied by those who maintain the absolute authority of the body. The old error claimed all the ground—all the rights and all the authority for the body, or majority; but the modern error spreads itself over the multitude, and binds them fast by its extravagant definition of individual rights and independence. These two errors, equally extravagant, and mutually inimical to truth, as they are to each other, have beseiged the social, civil, and religious interests of mankind, with the rapacity and relentlessness of death; and with the darkness and corruption of the grave. The truth is, each and every individual is bound by one eternal and changeless obligation to do righteously, and has no liberty, either singly or by association, to do any wrong. No one has a right to enter into any social relation except to do right, and of course, to maintain inviolate, (so far as is in his power to do,) the rights of others as well as his own. He must admit, that it is the duty of others as well as himself to act upon their judgment of what is right. How, then, can he claim exclusive jurisdiction over subjects that concern others as much as himself, and with whom he has covenanted to [illegible] advance a cause in which he and they are equally obligated?

In spite of all that can be said in defense of the extreme and extravagant views often insisted upon respecting individual church or state rights, this conviction forces itself upon the mind, namely, that for whatever purpose men unite, or associate, they must allow their associates the right to judge whether their conduct comports with the objects of their association or not, and that the majority of the votes of those associated must legitimately decide as to the obligations of the body to the individual member, society, church, or State of which the body is made up, and of his or their rights in the same; while members have an equal right to judge whether the body has kept their covenant with *them*, and whether they are under any obligation to the body. Any failure to recognize the several and mutual rights—any overleaping their respective boundaries—any assumption of the one party to decide for the other—any affectation of authority by virtue of office, order, precedent, or practice—or any merging or absorbing in or confounding one of these rights with the other—indeed, any carelessness about observing in every instance just where the claims meet, and balance the one with the other, must be equally destructive to peace as it is subversive of justice. It is, therefore, the lack of sufficient scrupulousness in forming connections in the first place, and closeness in in reasoning, and practice upon these principles in the second place, induced by the innate and universal love of power and advantage, that every species of association or confederation in our country alternately verges to the tyranny of majorities, or to dissolution arising from the disproportionate claims of individuals and minorities.

It may be said that it is too much trouble, or too intricate a task, to study and observe the just balance of these principles—that we must have some generalization of the subject by which we may work. I reply, those who think it too much trouble to bring every case to the standard of mutual and even-handed justice, can have their own choice, and grapple at length with the overwhelming consequences of their treachery to those principles. If it be said, that it is hopeless to attempt to regulate the affairs of society according to right principle, that is only saying that wrong is inherently stronger than right, or that we are too indolent, too cowardly, or too much implicated in wrong ourselves, to undertake the defense of the right; or, what is still worse, if we will attempt to correct wrong by resorting to wrong, we may be justly charged as common sinners, and with loving the wrong more than the right. But if, on the contrary, we are true, constant and active in defense of the right, we cannot fail to win a glorious reward and renown.

There are very few sayings among the many that have been handed down to us on account of the wisdom they embody, which equal in truth and importance the following: "Eternal vigilance is the price of liberty." And in nothing is it more applicable than in respect to the preservation of the religious liberties of the church as a whole, or of its parts and individual members. It may be a question, whether the enemies of the church within its pale or without are most to be feared; and it may be as difficult to determine whether the church, in *its* capacity, has oppressed individuals in their rights, and perverted their ways, more than *individuals* have corrupted and misled the church. And yet the Constitution and laws of the church were unparalelled in brevity and simplicity. As light radiates from the sun in straight lines, and in all directions, except where they are intercepted by dark bodies, so all the laws of the church radiate from *love*, holy love in God, and are bent or broken only by those who lack that principle, or are too ignorant to comprehend the application of those laws.

But the discipline of the church is not to proceed upon the *opinion* entertained by individuals in regard to each other's *piety*, of which none can have *certain* knowledge, and all are liable to be entirely mistaken. I do not say our opinion of a person's piety should have no weight in matters of discipline, for it undoubtedly will and ought to have weight. But what I mean is, that discipline should be conducted strictly on scripture precepts and principles. I say on scripture precepts and *principles*; for it is impossible that the Bible should contain a precept directly and literally covering every particular case, or offense. But the precepts there given must be literally followed in the precise cases to which they are there applied, and the *principles* there established must be followed in all cases, *according as they class with the cases or examples there brought to view.* Here we meet the difficulty of inferring, or rather the danger of mal-discipline from *false inferences.* But there is no escape—we must meet the danger as best we can. Nor are we to imagine that the difficulty grows out of the obscurity of the scripture law and practice, or the weakness of the human perceptions of analogy, but from the fact that in every instance of wrong there is some one, and very frequently a large number, who are *interested* to make *wrong* appear *right.* Here lies the danger—the blinding, the crazing effects of self interest. It often tears whole churches, communities, and even nations, from their moorings in the harbor of truth, justice and peace. But I insist, that the law is to be strictly applied in all cases. I will illustrate this point. Suppose there are in a church two members, A and B. A is to all appearance a man of great benevolence and personal piety, but he is engaged in the slave trade. B, on the other hand, gives no very decided signs of piety, and from a [illegible] of behavior, which, however, does not involve any violation of God's law or Christian principles, he leads persons to doubt his piety, and some think he is a bad man. Now, what I mean by conducting discipline on scripture principles, is, that A shall be excluded from the church, for the sin of *man* stealing, and that B be secured in the rights of membership, notwithstanding he *seems* to be defective in regard to that important grace, namely, piety. All discipline conducted on any other principle, degrades the Word of God, and exalts human judgment, feeling and sympathy, in dishonor and contempt of divine wisdom. All fellowship which transcends this rule bargains justice for gain, and seeks peace by compromising with the enemy. The illusions under the name of liberality or charity—the dread of being called narrow-minded, bigoted, or self-righteous—but more frequently and fatally than all of these put together, self-interest, leads members, ministers, and churches, ruthlessly to trample down God's authority, and hoist sail on the treacherous sea of non-essentialism, or, "It's no matter what a man believes or does, if he is only a Christian." Just as if, with the Bible in his hand, a man can be a Christian and believe or do anything to which his own fancy or interest may incline him! In fact, there is such trifling with religious obligation as staggers all confidence and hope, and fills the reflecting mind with utter and unutterable amazement. The only hope of counteracting the effects of such spiritual wickedness is to take our stand on Bible grounds, and charge the mischief done on those who are so reckless as to transgress that high authority. The measure of one man's goodness, as compared with another, must be his comparative approximation to God's requirements, and not his affected grace of manners, his wealth, or seeming piety. Many things conspire to draw the church aside from her integrity and fidelity to God. The rebukes and condemnation which her faithfulness fixes on the consciences of the ungodly world is always followed by demands that she should abate her censures in order to conciliation, under the delusive pretence that she will in that way better succeed in her mission. Then there is a class of professors of Christianity, whose propensities or interests dispose them always to plead against anything like close and efficient discipline, as being bigotry, illiberality, or cruelty, and likely to injure the cause of religion, or disaffect individuals whose aid is desirable. By such influences churches are often led on, till they become filled with corruption—fall under the criticism and contempt of their seductive advisers, and the wicked world, whose light they ought to be. But may it not be forgotten that the only remedy for all these evils is to stand upon and work by God's plan, come what will, and in spite of all opposition.

DR. PAYSON'S POWER IN PRAYER.

Years ago, when Dr. Payson was the pastor of the second parish church in this city, he instituted "the quarterly church fast." This season is still observed here, by all the orthodox Congregational churches. Being in one of these meetings, not long since, I took occasion to mention the fact that the pastor of a church in western Massachusetts, where I formerly resided, often alluded to these seasons, and the manner in which they were observed by Dr. P., and that, as a consequence, his church afterwards established such a meeting, and regularly attended upon it, with no little interest and profit.

A pious lawyer who was present, remarked, that he was reminded by these statements, of one striking feature in Dr. Payson's Sunday exercises—*his wonderful power in prayer.* Mr. S. was then a child; he felt no special interest about religious things. But when that man of God arose in his place, and poured out his soul in supplication, so filial and tender, so earnest and reverent, so solemn and spiritual, his young heart was completely overwhelmed with emotion. He could not describe the feelings that rushed upon him at that hour, in any better way than by comparing them to the sensation which comes over us when we receive a sudden fright; his blood started quicker in his veins, his whole frame felt a shock, and his spirit was stirred deeply within him. Dr. Payson brought down so much of the presence and power of God, by his near communion at the Throne of Grace, that it was awful to be there. That vast assembly were ready to exclaim, "How dreadful is this place! It is none other than the house of God and the gate of heaven!" He said Dr. Payson owed his remarkable success in the ministry, and his amazing influence, as much to his prevalence in prayer, as to his faithfulness and pungency in preaching the Gospel.

A valuable testimony! In these days, when so much is said about great efforts, about eloquent sermons, about *intellectual preaching*; and so little importance is attached to a high standard of personal piety, to a deep-toned spirituality, as an element of mighty power in the pulpit—may it not be refreshing to turn back to the experience of former times? Few, if any, ministers have wielded a more wide-spread and healthy influence than Dr. Payson. It is felt to the third and fourth generations. Its moulding hand is still pressing warmly upon this whole community.

I never resided in any place where the religious element seemed to be more ascendant, where conversation among professing Christians upon experimental and spiritual things, and those precious truths which cluster so closely around the cross of the Son of God, was more free and natural. This is owing, doubtless, in a good measure, to the fact, that Dr. Payson would never go where he could not take his Saviour with him. In all his visits, in all his intercourse with the people, he claimed the privilege of conversing with them about their salvation, and commending their souls to God in prayer. Such interviews they soon learned to welcome and enjoy.

I know that Dr. Payson possessed a good deal of intellectual acumen, and a peculiar tact in forcibly illustrating truth and happily adapting it to the condition of his hearers; but, be it remembered, *that he also had power with God in prayer, and prevailed.* Would that we had more of this power in prayer, this power of God, in all our churches, in all our social meetings, in all our sanctuaries, in all our pulpits. Then should we not so often mourn the absence of our Divine Comforter, and the diminished efficacy of preaching. Then would the Lord "revive us again, and turn our captivity as the streams in the south."

[N. Y. Observer.

MY LOST YOUTH.

BY HENRY W. LONGFELLOW.

Often I think of the beautiful town
That is seated by the sea;
Often in thought go up and down
The pleasant streets of that dear old town,
And my youth comes back to me.
And a verse of a Lapland song
Is haunting my memory still.
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

I can see the shadowy lines of its trees,
And catch, in sudden gleams,
The sheen of far surrounding seas,
And islands that were the Hesperides
Of all my boyish dreams.
And the burden of that old song,
It murmurs and whispers still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

I remember the black wharves and the slips,
And the sea-tides tossing free;
And Spanish sailors with bearded lips,
And the beauty and mystery of the ships,
And the magic of the sea.
And the voice of that wayward song
Is singing and saying still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

I remember the bulwarks by the shore,
And the fort upon the hill;
The sunrise gun, with its hollow roar,
The drum-beat repeated o'er and o'er,
And the bugle wild and shrill.
And the music of that old song,
Throbs in my memory still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

I remember the sea-fight far away,
How it thundered o'er the tide!
And the dead captains as they lay
In their graves o'erlooking the tranquil bay,
Where they in battle died.
And the sound of that mournful song
Goes through me with a thrill,
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

I can see the breezy dome of groves,
The shadow's of Deering's Woods;
And the friendships old and the early loves
Come back with a Sabbath sound, as of doves
In quiet neighborhoods.
And the verse of that sweet old song
It flutters and murmurs still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

I remember the gleams and glooms that dart
Across the schoolboy's brain,
The song and the silence in the heart,
That in part are prophecies, and in part
Are longings wild and vain.
And the voice of that fitful song
Sings on and is never still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

There are things of which I may not speak,
There are dreams that cannot die;
There are tho'ts that make the strong heart weak
And bring a pallor into the cheek,
And a mist before the eye.
And the words of that fatal song,
Come over me like a chill:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

Strange to me now are the forms I meet
When I visit the dear old town:
But the native air is pure and sweet,
And trees that o'ershadow well-known streets,
As they balance up and down,
Are singing the beautiful song,
And sighing and whispering still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

And Deering's Woods are fresh and fair,
And with joy that is almost pain
My heart goes back to wander there,
And among the dreams of the days that were,
I find my lost youth again.
And the strange and beautiful song,
The groves are repeating it still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

[Putnam's Magazine for August.

UNREASONABLE.

There are few things in which congregations are more thoughtless and unreasonable than in the demands they make upon their pastors. They have but little idea, in many cases, of the amount of time and labor required for his necessary work. His pulpit preparations alone are almost sufficient to occupy his working hours. If he makes conscience of bringing out things new as well as old; of giving to his people the beaten oil of the sanctuary; of instructing and edifying them, so that both himself and they shall grow in knowledge and usefulness, he must devote to this department of his work a large portion of every day. His intellectual labors are greater and more constant than those of almost any other professional man. He must produce a certain amount of matter at a given time, and this must be continued week after week, and year after year, irrespective of interruptions, physical disability, and the various difficulties which interfere with mental application. His discourses and lectures are expected to be of the highest order—but little allowance being made when they fall short of his ordinary standard.

At the same time he is expected to be a not unfrequent visitor in every family. Although his congregation may be so extensive that even to go the rounds once, calling at each house, would require months, his ears are filled with complaints because he allows intervals of such length between his visits. His routine of visitation, too, is liable to be interrupted by the special attention due to the sick, and to families in affliction. These alone often occupy for weeks almost all the time he is able to spare for out-door service.

A pastor, too, is a public character, and liable to be called upon in season and out of season, not only by members of his own flock, who have occasion to see him, but by multitudes of others. Clerical brethren from a distance; the agents of benevolent institutions; parties soliciting public addresses, recommendations, letters of introduction, &c.; the poor in quest of relief; and a vast number of persons whose errands can scarcely be imagined, except by those familiar with a minister's household, claims no small portion of his time and attention. He must take an interest in schools, and perhaps also in lyceums, library associations, &c., and must occupy a prominent position, especially in such societies and organizations as are designed to promote the interests of religion and humanity. Now, to all these claims there are few pastors who would not cheerfully respond, were it in their power to do so. But they are mortal as well as others. They may have willing spirits, but these dwell in frail, fleshy tabernacles, and where the spirit is willing the flesh is often weak. There is no alternative left them, therefore, than either to seem to neglect what some may regard as duty, and thereby incur the censure of the unreasonable and censorious; or to attempt to do what would be full work for two or three men, and, as the result, break down under an overtaxed brain and body. It has been no uncommon thing in late years for ministers to be laid aside in the midst, and even at the outset of their usefulness; indeed, the question not unfrequently been mooted, why ministers are more short-lived now than in former times. The solution, we feel assured, in many cases, on due investigation, would be in the unreasonable amount of labor required of them, and their extreme reluctance to refuse what is put upon them.

We have no disposition to shield pastors from a proper obligation to serve the church with all their powers, and to have a heart and hand, as far as possible, for every good word and work. We do not desire to apologize for him whose face, year after year, is never seen in the families of his congregation; we would not, if we could, make his life one of indolence or elegant leisure But there is reason in all things; and it is but due to the ministry that the people should sometimes be reminded that they cannot perform impossibilities more than other men; and if under a pressure of public opinion which they have not the firmness nor the heart to resist, they should undertake such a task, the end must inevitably be that they will be sent prematurely to join the already large company of invalid ministers, or else to an untimely grave. It surely unwise, if not wicked, to act over again the fable of killing the goose that laid the golden egg, by endeavoring to extort from frail human beings within a few years what is the work of a lifetime.

CHOICE OF PURSUITS IN LIFE.

There is genuine good sense and right feeling expressed in the following paragraph from a late work by Mrs. Sedgwick. The sentiments expressed are in harmony with just views of our republican institutions:—

I do not intend or wish to crowd my boys into the learned professions. If any among them have particular talent or taste for them, they may follow them. They must decide for themselves in a matter more important to them than any one else. But my boys know that I should be mortified if they selected these professions from the vulgar notion that they were more genteel—a vulgar word that ought to be banished from the American vocabulary—more genteel than agriculture or the mechanic arts. I have labored hard to convince my boys that there is nothing vulgar in the mechanic's profession; no particular reason for envying the lawyer or the doctor. They, as much as the farmer and mechanic, are working men. And I should like to know what there is particularly elevating in sitting over a table and writing prescribed forms, or in inquiring into the particulars of disease and doling out physic for them.

It is certainly a false notion in a democratic republic, that a lawyer has any higher claim to respectability—gentility, if you please—than a tanner, a blacksmith, a painter, or a builder. It is the fault of the mechanic, if he takes the place not assigned to him by the government and institutions of his country. He is of the lower orders only when he is self-degraded by the ignorant and coarse man which are associated with manual labor in countries where society is divided into castes, and have, therefore, come to be considered inseparable from it. Rely upon it, it is not so. The old barriers are down. The time has come when, being mechanics, we may appear on laboring days as well as holidays, without the sign of our profession. Talent and worth are the only eternal grounds of distinction. To these the Almighty has affixed his everlasting patent of nobility, and these it is which make bright the immortal name to which our children may aspire as well as others. It will be our own fault if, in our land, society as well as government is not organized upon a new foundation. But we must secure, by our own efforts, the elevations that are now accessible to all."

THE LITTLE RED MOROCCO BOOK.

An English fair is in progress. Wares of many descriptions are for sale. Shows of all kinds attract the curious. A handsomely-dressed little boy, accompanied by an attendant, makes his way to the tent in which a menagerie is exhibited. As he goes toward it, he draws out his pocket handkerchief, and with it a little book prettily bound in red morocco. The book falls to the ground unobserved by its owner. It is seized upon and secreted by that ragged, bad-looking boy behind him. The little book contained a selection of Bible texts, by Elizabeth Fry, the noble woman who made her daily life beautiful, by living according to God's precepts. She wished to make these precepts familiar to her friends, and she desired them daily to learn one of the texts which she had prepared. It was her little grandson who dropped the book. When he discovered his loss he was much distressed. He said: "I am so sorry, for it was my grandmother's present, and she wrote my name in it with her own hand."

But that little book had a mission to perform.

Go with me to a wild and dreary moor in the parish of Lynn Mart. See that weather-beaten hovel on its borders. Does it not look like the dwelling-place of sloth and crime? And so it is. The man who inhabits it is a poacher, or stealer of game, as well as a rat catcher. The wife is a passionate and profane woman. The children are wicked and neglected. One of these children was the boy who picked up the little book. He carried it home to the hovel upon the moor, and gave it to his mother. She read in that book that all sinners would be eternally punished, and she trembled, for she knew that she was a sinner. But she turned the leaf, and she read that "Jesus came into the world to save sinners;" and after a time she believed these words, and received this kind and loving Saviour as her Saviour, and rested in hope upon the atonement which he has made.

So in that lonely hut Jesus came to her with this little book. The dark hovel became "light in the Lord." Some time after this the woman became ill. A physician came to see her who had known her in former days. She asked him to call upon the minister of the parish, and request him to visit her. This the physician did, adding, "I found her strangely altered, sir. The lion has become a lamb."

The minister found this woman, once so wicked and violent, lying meekly and prayerfully upon her dying bed. He asked her the cause of this change. She put her emaciated hand under her pillow, and drew out the little red morocco book. "It is this," she said, "this dear little book, this precious little book," and soon after died trusting in Jesus.

[Bible Society Record.

A WORD FOR PARENTS.

The ignorant nursery maid is an educator; her look, and tone, and gesture, are aids to the development of faculties perhaps of the highest order. Let not the fond parent who trusts her little boy to the temporary care of the servant maid fancy that the girl is "only getting him ready for school." The girl is educating him, morally, mentally, and physically; the cold water which trickles from his head down his healthy, chubby limbs, would provoke him to try the strength of his lungs, to the no small disquietude of the house, were it not that Betty is amusing him "by such a pretty story about a great big black giant eating little boys and girls as if they were herrings." Scarcely a sentence does she utter, but she exercises or develops some moral or mental faculty in such a manner as not only to counteract the good which the morning ablution might do as regards physical development, but also to do a positive injury. Now, had the girl been properly educated and instructed, her influence with the child would not have been less—possibly it might have been greater—and, oh how different would the result have been!

THE POOR MAN BLESSED.

When I compare together different classes, as existing together in the civilized world, I cannot think the difference between the rich and the poor, in regard to mere physical suffering, so great as is sometimes imagined. That some of the indigent among us die of scanty food, is undoubtedly true; but vastly more in this community die from eating too much than from eating too little; vastly more from excess than from starvation. So, as to clothing. Many shiver for want of defences against the cold, but there is vastly more suffering among the rich, from absurd and criminal modes of dress, which fashion has sanctioned, than the poor for deficiency of raiment. Our daughters are oftener brought to the grave by their rich attire, than our beggars by their nakedness. So, the poor are often overworked, but they suffer less than many among the rich, who have no work to do, no interesting object to fill up life, to satisfy the infinite cravings of man for action. According to our present modes of education, how many of our daughters are victims of ennui! a misery unknown to the poor; and more intolerable than the weariness of excessive toil.

The idle young man, spending the day in exhibiting his person in the street, ought not to excite the envy of the overtasked poor; and this cumberer of the ground is found exclusively among the rich.

I AM.

Who can conceive a more beautiful connection of sublime ideas than is found in the following, which we clip from an exchange? The authorship is attributed to Bishop Beveridge:

"I AM." He doth not say, I AM their light, their guide, their strengthening tower, but only I AM. He sets as it were his hand to blank, that his people may write under it what they please that is good for them. As if He said, Are they weak? I AM strength. Are they poor? I AM riches. Are they in trouble? I AM comfort. Are they sick? I AM health. Are they dying? I AM life. Have they nothing? I AM all things. I AM wisdom and power; I AM glory, beauty, holiness, eminency, super-eminency, perfection, all-sufficiency, eternity! JEHOVAH, I AM! Whatsoever is amiable in *itself*, and desirable to them, *that I AM.* Whatsoever is pure and holy, *whatsoever is good* and needful to make men happy, that I AM.

TOBACCO AFTER PRAYER.—The editor of the Norwich *Examiner* thinks it is not clerical to use tobacco. He says:

"Traveling from Hartford to Westerfield the other day, upon a stage coach, we fell in company with a clergyman in high standing in his own ecclesiastical connection, who was returning to his country residence from conducting morning prayers in this city. Passing a field of tobacco, we alluded to some of the evils resulting from its use, when, to our surprise, the dignitary beside us commenced one of the most subtile, earnest arguments in its favor that we have ever listened to. We will not repeat his remarks, only that he concluded by saying that 'cigars were his daily delight, and that after the fatigue of *preaching, praying, &c.*, they were highly indispensable.'"

"FEELING FOR THE PILLARS."—When Luther was at Coburg he wrote to a friend, "I was lately looking out of my window at night, and I saw the stars in the heavens, and God's great beautiful arch over my head, but I could not see any pillars on which the great Builder had fixed this arch; and yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars, and longing to touch them. And because they cannot touch them, they stand trembling and fearing lest the heavens should fall. If they could only grap the pillars, then the heavens would stand fast." Thus Luther illustrated the faith of his own soul, and wished to inspirit others with the same strong confidence in God.

The Sabbath Recorder.

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OUR ANNIVERSARIES.

The Anniversaries of the Seventh-day Baptist General Conference, and of the Missionary, Tract, and Publishing Societies, were held this year with the 1st Church in Brookfield, Madison Co., N. Y., commencing on Fourth-day, Sept. 5th, and closing on the following First-day. The number of delegates in attendance was large, the provision for their comfort was ample, and the occasion throughout was uncommonly interesting.

The time appropriated to the Conference and the different Societies was not long enough to enable them to complete the business which came before them respectively, without being interrupted by other appointments. In our hasty sketch of the proceedings of the several organizations, it will not be advisable to notice in their place the several adjournments to "the call of the Chair." It must suffice here to say, that the Conference occupied all of Fourth-day, and held short sessions in otherwise unoccupied portions of each of the following business days; that the Missionary Society occupied the forenoon and afternoon of Fifth day, and held a session to complete its business on First-day; that the Tract Society held only one session, on Sixth-day morning; and that the Publishing Society held sessions in the afternoon of Sixth day and First-day. There was preaching nearly every evening in the vicinity of each the three Seventh-day Baptist churches. On Sabbath morning there was preaching in the 1st Church by C. M. Lewis, followed by a collection for the Missionary Society; in the afternoon A. B. Burdick preached; and in connection with the services of the day James C. Rogers, a licentiate of the DeRuyter Church, was ordained to the work of the gospel ministry. On First-day morning a discourse was preached by Nathan V. Hull, followed by a collection for the Tract Society.

The Conference.

The 45th Anniversary of the Seventh-day Baptist General Conference opened on Fourth-day, September 5th, with a discourse by Lucius Crandall, from 1 John 1: 7—"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

At the conclusion of the discourse, James Bailey, the Moderator of the last session, called the Conference to order; prayer was offered by N. V. Hull; and a Committee was appointed to nominate permanent officers, consisting of Isaac D. Titsworth, Nathan H. Langworthy, Ephraim Maxson, B. G. Stillman, and H. P. Burdick; after which a recess of one hour was taken.

On re-assembling, the Committee nominated, and the Conference appointed, A. D. Titsworth, Moderator, and D. E. Maxson and J. B. Wells, Clerks.

Letters were presented and read from the following churches: Newport, Piscataway, 1st Hopkinton, Berlin, Shiloh, Marlboro, 2d Hopkinton, 3d Hopkinton, Westerly, Plainfield, Pawcatuck, Greenmanville, DeRuyter. A letter was also read from a church recently organized at Farmington, Ill., and another from its pastor, Samuel Davison. The letter from Farmington requested recognition and membership in the Conference—a request which was granted, and the hand of fellowship was extended by the Moderator to the delegate of that church, brother Dennis Saunders. The letter of the DeRuyter church requested the examination of brother James C. Rogers, and his ordination if the Conference should think proper—a request which was referred to the ministers in attendance. Several of the letters—among which were those from 1st Hopkinton, Pawcatuck, Shiloh, and 1st Alfred—requested that the next session of the Conference might be held with them. A statement was also made, on behalf of the Central Association, that at the last meeting of that body about forty delegates to this meeting were appointed.

The Moderator, in compliance with a vote of the Conference, appointed the following Committees:—

On the State of Religion—B. F. Langworthy, C. M. Lewis, A. W. Coon.

On Petitions—S. S. Griswold, T. B. Stillman, Joshua Clarke.

On Business—L. Crandall, W B Maxson, N. V. Hull.

On Preaching—Eli S. Bailey, W. B. Maxson, A. B. Burdick.

On Finances—David Dunn, N. H. Langworthy, Randolph Dunham.

The Corresponding Secretary made his report, accompanying it with the statistics of the churches, as drawn from the latest published Minutes of the Associations. The statistics of several feeble churches which had not recently reported were corrected, so far as they could be by information obtained from members of the Conference. The question was raised, whether the Minutes of the Conference could not embody an account, not only of churches, but of societies of Sabbath-keepers located in different parts of the country; and the opinion was expressed that such information would add greatly to the interest and usefulness of the Minutes. Geo. B. Utter, James Bailey, and H. H. Baker were appointed a Committee to consider the subject, and do what they can to carry out the idea.

The Committee appointed three years ago to present business to the Conference, reported as follows:—

Your Committee on Business recommend,

1. The appointment of an individual to prepare and read to the next session of the Conference an essay on the subject of the Lord's Supper, exhibiting the design and import of that ordinance, and also the Scripture doctrine as to what is required of those with whom we partake of the same.

2. The appointment of a person to prepare and read to the Conference, at its next session, an essay defining the application of discipline to churches in their relations to each other and the Associations and Conference with which they stand connected.

3. That this Conference should either reconsider and revoke their former action on the subject of Secret Societies, or devise some measure to induce, if possible, the churches to conform their course in regard to that subject to the sentiment of this body above alluded to.

4. With respect to the case of Pardon Davis, now in the Penitentiary of Louisiana, the Committee recommend the passage of the following resolutions:

(1.) *Resolved*, That this Conference deeply sympathizes with Pardon Davis, now imprisoned in Louisiana for the alledged offense of assisting slaves to escape from their masters; and especially as he is compelled to work on the Sabbath and attend Catholic service on the first day of the week or Sunday, contrary to his conscience and convictions of duty to God.

(2.) *Resolved*, That this Conference recommends that the petition recently published in the *Sabbath Recorder* be so altered as to embrace the two particulars embraced in the preceding resolution, and that the same be as speedily and extensively circulated for signatures as practicable, and forwarded to the Governor of Louisiana for the relief of Bro. Pardon Davis from the unlawful and unconstitutional violation of his religious rights, under which he is now suffering.

The Report of the Business Committee elicited considerable discussion—particularly that part of which relates to Secret Societies, and that which relates to Pardon Davis. The first item of the report was adopted, and N. V. Hull was appointed to write the proposed essay on the Lord's Supper. The second item was adopted, and Eli S. Bailey was appointed to write upon the subject of Church Discipline. The third item, relating to Secret Societies, was amended by substituting the resolutions, adopted by the Conference in 1849, as follows:—

Resolved, That this Conference is conscientiously of the opinion, that Secret Societies are necessarily—in their organization fundamentally, and in their influence practically—adverse to Christianity; and therefore most earnestly and solemnly entreats the churches and members of this denomination, by all the motives which Christianity inspires, to dissuade their brethren from all connection with such Societies.

The fourth item, relating to Pardon Davis, was modified in some respects. The first resolution on the subject was adopted. The second was discussed at length, and the following substitute was adopted:—

Resolved, That the case of Bro. Pardon Davis be earnestly remembered by this denomination at the Throne of God's Grace, for his support while in, and his early deliverance from, prison.

D E. Maxson presented the following resolution, which was adopted after interesting remarks by several individuals.

Resolved, That this Conference recommends to the members of all the churches to pray earnestly to God for the immediate emancipation of the millions of enslaved men and women in our beloved country, and that every brother conform his actions to such prayer.

The Committee on the State of Religion made a report, which was adopted, and will be found in connection herewith.

A paper was brought before the Conference by the delegates of the Scott Church, calling attention to the losses of Dea. John Maxson in connection with publications and other denominational objects. The subject was referred to a Committee, who made a report, (which is not now before us,) embodying the facts, and recommending that a subscription be circulated to raise a fund to reimburse Dea. Maxson. The report was adopted; and it was understood that the delegates of the Scott Church would take in hand the matter of circulation a subscription.

Geo. B. Utter was appointed Corresponding Secretary for the ensuing three years.

The Educational Committee made a report of their efforts on behalf of that object. Most of the facts reported by them have already appeared in the *Recorder*; and we therefore give place here only to the report of the agent to collect funds, and the subsequent action of the Committee.

Report of the General Agent.

As your General Agent, I would respectfully submit the following report:

I entered upon the duties of the agency on the fourth of last December, commencing in the Eastern Association. The form of subscription adopted was as follows:

Subscription for the Seventh-day Baptist Education Society.

We the undersigned hereby subscribe the sums set opposite our names towards the permanent fund of the Seventh-day Baptist Education Society, provided, one hundred thousand dollars shall be subscribed, and a like ratio for whatever sum less than that amount is subscribed. The subscriptions thus made shall be subject to the conditions and provisions of the constitution of the Society, adopted by the Committee of the General Conference, September 15, 1854.

The subject was, generally, very cordially received by those to whom it was presented; but several grave difficulties were found to be in the way of complete success. The subject had not been sufficiently agitated—not sufficiently before the minds of the people. The leading and controlling minds of the denomination had not, as a general thing, committed themselves, publicly and decisively, to the measure; but, perhaps, the greatest difficulties were the financial embarrassments resting upon all departments of business, and the question of location being undetermined.

After presenting the subject to several of the eastern churches, it was thought best for the agent of the Eastern Association, Bro. A. B. Burdick, to take the subscription in the Rhode Island churches, in the spring or summer, when it was hoped money matters would be easier. It was accordingly thus arranged. I returned by the way of DeRuyter, and it was agreed with Bro. J. R. Irish to assume the agency of the Central Association, and perhaps some other portions of the denomination.

These arrangements became necessary from the hard times, and also from the fact that the expenses of the agency could not be borne by a single individual; for it was found, upon trial, that there had been no adequate plan provided for supporting an agent. After getting fairly engaged in the agency, I found myself uneer the necessity of leaving it and returning to my accustomed pursuit in order to procure the means for prosecuting the agency.

I endeavoted to do something in the Western Association, but the undetermined state of the question of location prevented my accomplishing much. I went to Wisconsin, with the intention of presenting the subject to the churches there; but sickness and death in my family prevented my accomplishing anything whatever.

I have obtained subscriptions to the amount of *twenty thousand dollars.* My charges for services, with expenses of travel, are *two hundred and fifty dollars.* I have received *one dollar.*

Brethren J. R. Irish and A. B. Burdick report that they have done nothing in their respective districts. Your Agent, in conclusion, would remark, that owing to the various circumstances mentioned, as much as desirable has not been accomplished; yet it is believed that the people have a heart for the work, and will respond nobly to the call for money, and that, with reasonable time and proper persevereing efforts, the fund proposed for the endowment of the Denominational Institution can be raised.

J. M. Allen, General Agent.

In respect to the resolution of the Committee calling upon the churches to express their opinion in regard to the college location, the following churches voted on the question: Pawcatuck, Waterford, Nile, 1st Genesee, Independence, Amity, Scio, 2d Genesee, 3d Genesee, Hebron, Hartsville, Richburgh, 2d Alfred, 1st Hopkinton, Plainfield, 1st Alfred, Greenmanville, Scott, New Market, with the following results—for Alfred, 690; Plainfield, 51; DeRuyter, 11; Wisconsin, 4; Waterford, 3; Potter's Hill, 3; Milton, 2; Nile, 2; Scio, 1; Watch Hill, 1; Albion, 1.

The following resolution was adopted by the Committee:

Resolved, That as the votes given on the question of the location for a Denominational College and Theological Seminary make a majority for Alfred Center, N. Y., (though the vote altogether is not deemed equal to the importance of the subject,) the Conference waive any further action on the subject, except to recommend the organization of an Educational Society upon the Constitution presented by our Educational Committee, and advise that the Society so formed have the entire management of the subject committed to it from this time, with a due regard to the vote of the churches.

The next meeting of the Conference was appointed to be held with the 1st Church in Alfred in September 1858 A. B. Burdick was appointed to preach the Introductory Discourse; Henry Clarke alternate.

REPORT ON THE STATE OF RELIGION.

Your Committee to whom was referred the religious condition and interest of the churches, would state, that so far as we can learn from the limited means within our reach, we are unable to make any really definite report, but would respectfully submit the following:

It seems that many of the churches have enjoyed general peace and a very pleasant state of religious feeling since your last convocation, while a few have been less happily circumstanced. We rejoice, however, that even *these* express a strong determination to abide in the faith of the Gospel. It appears that there has been a small diminution of members in some of the churches, which may be somewhat accounted for from the fact of a more exact revision of their records, and of removals to other sections of the country. On the whole, we are of the opinion that there has been an increase of members and interest. We are also of the opinion, that while the denomination has greatly advanced in wealth and knowledge, it has not made an equal advance in real piety of heart, love to God, and Christian fellowship. Since it is a fact, that the great work of the Christian, as an agent of the Saviour, is so to live and labor as to bring the subject of religion before the minds of men in a manner calculated to impress them deeply with its importance; and as it is admitted, that there is very much in the new excitements of the day to prevent sober thought—a fact which cannot fail to awaken the sympathies of every Christian, and especially every christian parent—we would therefore, in view of the dangers arising from such a source, urge upon the serious consideration of the members of the churches the importance of careful, daily, christian conversation and instruction by parents, connected with the reading of the Holy Scriptures and family worship, seeking so to connect the whole, as to secure among the young the development of a religion of principle, rather than a religion which consists in mere excitement of human sympathy and feeling.

B. F. Langworthy
C. M. Lewis
A. W. Coon

The Missionary Society.

The Twelfth Annual Meeting of the Seventh-day Baptist Missionary Society was held on Fifth-day, commencing at 10 o'clock, A. M. It was opened with the usual exercises of singing and prayer; after which the President stated that Thomas E. Babcock, who was last year appointed to preach the introductory discourse at this meeting, was detained by sickness. As no alternate was appointed, the Society proceeded at once to business.

The Treasurer presented his Report, showing that during the past year he had received from ordinary sources, including the balance on hand at his previous report, $3339.32; and that he had paid out $2367.17, leaving a balance in hand of $972.15. The Report also showed that a settlement had been made with the executors of the estate of Benedict W. Rogers, and that the Treasurer had received from that source property valued at eighty thousand dollars. Cash to the amount of $665 had been received from that property, of which $90 had been paid in expenses connected with it, leaving a balance in hand of $575.

The Annual Report of the Board was presented and read by the Corresponding Secretary. It gives a detailed account of the operations of the Board and its missionaries during the past year. As nearly all of the facts connected with the Society's missions are familiar to the readers of the *Recorder*, through the letters which we have printed from time to time, it is not necessary here to repeat them. It may be well, however, to suggest, that a perusal of the connected statement which the Report of the Board furnishes from year to year, would serve greatly to deepen the interest in our missionary operations; and we question whether a more profitable exercise for a Sabbath meeting in each of our churches can be be arranged, than the public reading of such a statement would be. Besides giving a connected history of the Board's missionary operations, the Report furnishes an account of the steps taken in arranging the Society's interest in the estate of B. W. Rogers.

The Report of the Board closed with a recommendation, that the Society in appointing its officers should so select them as to make the Board truly a denominational organization, including representatives of all the different sections in which our people are located. On a motion to adopt the Report, this subject was quite extensively discussed—some expressing the opinion that such an arrangement was important, and others expressing their preference for the present arrangement, which locates most of the active members of the Board in the vicinity of New York. The question was finally referred to a Committee, who recommended no other change than the election of eight additional Vice-Presidents, so as to give a majority of the officers resident in the State of New York, which would enable the Society to become incorporated under the general law for the purpose.

The Committee on Resolutions reported a series, the discussion of which occupied a large part of the afternoon of Fifth-day. We print them below, simply remarking, that they were all adopted except the ninth, which was laid on the table. They were as follows:—

Resolutions.

1. *Resolved*, That the history of missions evidences at every step in their progress, that the work is a work of self-denial and increasing toil.

2. *Resolved*, That the West is a very interesting and promising field for missionary labor, and that its claims upon this Society for such labor are among the first.

3. *Resolved*, That we regard the Palestine Mission as having a large claim on our benevolence, and that our missionaries there are entitled to our sympathy and continued support.

4. *Resolved*, That our Mission in China gives promise of much good, and calls upon us to re-inforce it, as early as suitable persons can be obtained to devote themselves to this important work.

5. *Resolved*, That our connection with efforts to bring to Christ the outcast Jew, and to give aid and direction, as we may be able, to the millions of China, just rising from the long sleep of ages in paganism to the light of God's Holy Word, calls upon us to purify ourselves from all sin, that God may use us as instrumentalities in this work of extending and honoring his own truth.

6. *Resolved*, That we regard monthly collections for missions as the most efficient means of raising funds, and earnestly invite all our brethren in all the churches to adopt this method in contributing to the support and increase of our missionary enterprise.

7. *Resolved*, That in an enterprise so great as ours, in which such interests are involved, we need divine wisdom to guide our counsels; we therefore urge the importance of a faithful and full observance of the monthly concert of prayer.

8. *Resolved*, That we request the leaders of all the congregations in the denomination to read the Annual Report of the Board before their congregations, with a view of extending a knowledge of the condition and wants of our missions, and of increasing an interest therein.

9. *Resolved*, That the Board be directed to keep the property received from the estate of Benedict W. Rogers invested as may seem best, and use only the interest thereof for missionary purposes, until specifically directed by the Society.

The report of the Nominating Committee was called up, and after some modifications was adopted. The following persons were appointed officers of the Society for the ensuing year:—

President—David Dunn.

Vice-Presidents—W. B. Maxson, Eli S. Bailey, H. A. Hull, N. V. Hull, T. B. Brown, J. R. Irish, Randolph Dunham, Wm. M. Rogers, John Maxson, Benjamin Maxson, H. H. Baker, T. B. Stillman, S. S. Griswold, Wm. Dunn, A. B. Burdick, Ephraim Maxson, J. Croffut, John Whitford, J. M. Allen, Frederick Chase, B. F. Langworthy, Nicholas Rogers, L. Crandall, James Summerbell.

Corresponding Secretary—James Bailey.

Recording Secretary—Geo. B. Utter.

Treasurer—A. D. Titsworth.

Directors—John D Titsworth, Clarke Rogers, Isaac S. Dunham, Isaac D. Titsworth, Erastus P. Clarke.

Auditors—Isaac S. Dunn, C. S. Titsworth.

The next meeting of the Society was appointed to be held with the 1st Church in Hopkinton, R. 1, on the fifth day of the week before the second Sabbath in September, 1856. William B. Maxson was appointed to preach a missionary discourse at the next anniversary of the Society; N. V. Hull, alternate.

An account of the preceedings of the Tract and Publishing Societies, we are compelled to omit till next week.

Editorial Experiences.—At a public dinner lately given by the conductors of the *Patriot* and *British Banner* newspapers, the Rev. Dr. Campbell referred to the experiences of an editor:—"There are some pitiable little things to be encountered in journalism, as well as elsewhere. Something, perhaps, is sent for insertion so late that it reaches the office on the morning of publication, just when going to press, or when already there is more matter in type than can be admitted, and whole columns must stand over. The communication—a trifle, it may be—does not appear. Immediately, they write, by return of post, expressing great surprise and prodigious disappointment, and, perhaps, order the paper to be discontinued. Now, this certainly is not encouraging; but it is very small, and utterly contemptible. At other times, some sentiment is advanced which does not please a subscriber—and the offence may proceed from his own ignorance of the real case—and he becomes indignat that the editor should vent opinions contrary to his. 'Is this to be endured?' he says. 'I will not stand it! Send in my account.' These are the things by which thoughtless men illustrate their own folly, and degrade themselves. When they give up the paper, they think forsooth, they have done something manly. They have merely turned their back on a friend who deserved other treatment. The loss is all their own. However, these are the exceptions; such follies only occur twice or thrice a year."

OBSTACLES TO BENEVOLENT MOVEMENTS.

Every evangelical pastor, I suppose, finds, to his regret, much to hinder the progress of benevolence in the church. Wherever this exisis its influence will be felt. I take it for granted that every pastor labors for the promotion of benevolence in his church—that he makes himself a voluntary agent among his people in collecting their contributions for the support of the institutions of our denomination. If he does not do this, either directly or indirectly, he is not doing the work of a pastor. Sometimes, yea often, this opposition arises from the lack of information. People will feel for an object in proportion to their interest in it; and they cannot be interested in an organization in regard to which they have not been fully instructed. Then, in order to overcome this difficulty, we ought to be able to keep our people well informed on matters pertaining to our benevolent movements. If those who have in charge these matters cannot publish to our people the proceedings of our different benevolent organizations, it seems to me that it would be well to adopt some other measures, by which the members of our churches may learn of the doings of the denomination.

Another obstacle in the way of benevolent movements is the position of certain men who have attained to the sole and permanent aristocracy of the church, in having the honorable title of *deacon*—men who love themselves more than they love the cause of God—men who cannot teach and will not learn—men who are determined to have their own way, let the consequences be what they may. They are covetous, illiberal, narrow-minded, and in every way unfitted for a leading position in the church. There is no such thing as deposing them, for they have been placed there by the church. They consider it a part of their religion to oppose every benevolent movement, and to openly abuse every one, pastor and brethren, who refuse to work with them, or to bow meekly to all their notions. When the subject of giving comes up, they "don't know about this," and, instead of leading on in every benevolent enterprise, their influence goes against it. They are not forward to lead the church in every good work, and if for shame sake they contribute, we cannot rely on their prayers. A man will not pray for that in which he has no heart. At our missionary and monthly concert meetings, they are not present, and they seek no opportunity to learn the demands of benevolence, and always feel like complaining when such a demand is made.

And still another difficulty in the way is the lack of proper discipline. Many unite with the church supposing they can do just as they please about doing anything. This they consider altogether optional; if it is convenient, and they feel disposed, they will do something, if not, they will do nothing. Supposing an association is to be formed for the purpose of erecting a building, building a railroad, a ship, or to perform any other object, will those concerned do as they please about bearing a part of the labor and expense, and still expect to share in the profits? No, indeed; men of the world do not act upon this principle. And yet the church of the living God has those among its members who have never paid a cent towards its support. They will go to the house of God, warmed and made comfortably at the expense of others, sit down to the Lord's table from month to month, and enjoy that holy institution while others pay the expenses; they and their families enjoy the spiritual labors of the man of God, without bestowing of their temporal things in return. These things ought not so to be, and so long as they are indulged in—so long as all enjoy equal privileges in the church without bearing the burdens equally according as God has prospered them, the question will be, "What has that man done?" Let consistency mark the movements of the church and these obstacles to our benevolent movements will soon disappear.

A Church Member.

EVIDENCES OF PERSONAL RELIGION.

The last feature of personal Christianity noticed, was a supreme regard to the glory of God. The next, and growing out of this, is *conformity and submission to the will of God.* For it follows of course, that a Christian wishing to glorify his God and Saviour will be desirous of occupying that precise position which will best accomplish the end. The individual may have many misgivings as to the fact of his being in that position, but this does not affect the desire itself—that remains the same, with a readiness to change when duty demands. There is a principle of selfishness in the human heart, which would induce to take steps for personal advantage, gratification, or honor; but there is a mightier principle yet, that governs and impels to such a course as heaven directs. The renewed soul says, I am not my own, but the Lord's, let him do with me as he pleases. He is aware of his incompetency to judge as to what is best and most likely to answer effectually the end of his being and his conversion, and hence he waits at his heavenly Father's feet for instruction and gives himself up to his directions. So far as divine revelation is concerned, his mind is made up to follow all its requirements so soon as he discovers them, whatever tradition or a host of the fathers may say, and as to his entire life he wishes that it may all be consecrated to the service of God and in that precise way he shall direct. The will of God is studied by the guide of providential indications and the word of truth, in the spirit of prayer and dependence on the Spirit. Nor is there a movement made in life, not a connection formed, not an enterprise entered into, without carefully consulting what is right in the sight of God. If this is true, a divine change is demonstrated, for all this is directly opposed to all the feelings and wishes of unrenewed nature. This trait of Christian character is a very important item in the list of evidences, as it implies the existence and exercise of love to God, faith in his word and character, and a likeness to himself. So far as human happiness is concerned, it is of the greatest importance to ourselves; for if we have our wills absorbed in the will of God; and commit all our interests into his hands for time and eternity, we have nothing to fear or disturb; we have set our foot on the Rock of Ages, and have no occasion for alarm from the changes and revolutions of time, the rage, and hatred and schemes of men or devils. Our times are in his hands, and it is enough; our ways are directed by him and he will lead us right. Let good or evil come, he will bring good out of it and give us such consolation in the experience of evil as shall constrain us to say he hath done all things well.

Another evidence to be adduced is a *termination of mind to spiritual subjects.* The mind is brought back to purity of thought, desire and affection by the renovating energy and grace of the divine spirit, so that we are no longer carnally minded, which is death, but spiritually minded, which is life and peace. The soul now lives in a new element, seeks new objects and finds in everything something for spiritual thought and improvement. In a state of degeneracy the mind has no taste for divine things, sees no beauty and feels no interest in them and hence they are neglected, or, if brought up before them, quickly dismissed. To the Christian mind they are often present, always desired, and ardently cherished. The Christian walks abroad in creation amid his Father's works, and they all afford instruction and pleasure. He reviews the various dispensations of Providence and tries to make all occasions of improvement to himself and others. The national and political changes and revolutions abroad in the earth are topics of deep interest to him, not in a worldly sense, but as they have, and are likely to have, a bearing on the cause and kingdom of Christ in the world. Amid the business of life, with its numerous engagements and various pursuits, the mind reverts to some spiritual subject. When alone, it seems to be shut up in a kind of sanctum sanctorum, into which no one can enter but himself and and his God. The seasons of vacancy of thought and feeling afford no satisfaction, but are occasions of regret, and he looks forward with delight to that state of being where the mind with all its powers will be engaged in the contemplation of things divine without ceasation or weariness.

Geo. R. Wheeler.

RELIGIOUS INTELLIGENCE.

The Nashville "Christian Advocate" gives a general recapitulation of the minutes of the Methodist Church South, from which it appears that the nnmber of effective traveling preachers is 1942; local preachers, 4359; white members, 428,511; making an aggregate of 603,303, which is an increase during the year of 23,778, and which is only 180,055 less than the aggregate membership of the M. E. Church, that being 783,358. Two conferences decreased slightly in membership during the year—viz: Kentucky, and the Indian Mission.

There are now in Australia, in connection with the Methodist church, 116 regular clergymen, besides a number of native assistant ministers; 19,897 members, of whom 7190 are Europeans, and the remainder native converts in New Zealand, the Friendly Islands, and Feejee; 80,000 attendants upon the ministry, 442 churches, and 39 other preaching places.

The old Lutheran church in the Grand Dukedom of Baden continues to be severely persucuted by the predominant "United Church." The three pastors who have declared their secession are forbidden from exercising any ministerial act. A baptism is fined 10 florins the first time, 25 the second time, and 40 the third time. The fine for a confirmation is 15 florins.

The Rev. Dr. Thompson, of this city, delivered an address recently, at Amherst College, in favor of "a unity of origin and species of the human race, as the only foundation for Christian missions, and efforts to convert the world." He based his argument on history, natural science, philology and the Bible.

The Rev. Dr. Lathrop was a man of genuine piety, but much opposed to the noisy zeal that seeks the praise of men. A young divine who was much given to enthusiastic cant, one day said to him—"Do you suppose you have any religion?" "None to speak of," was the excellent reply.

Sir M. Montefiore carries with him to Jerusalem the product of a subscription, for his co-religionists, amounting to some 4 000,000 francs. Amongst other favors which he obtained while at Constantinople, was a firman authorizing the establishment of a Jewish hospital at Jerusalem.

A new daily paper is to be established in this city very soon, intended as the special organ of the Protestant Episcopal church. The proprietor is Mr. Hecker, who at present owns the "Churchman," the ultra high-church organ.

General Intelligence.

The Burlington Disaster—Verdict of the Jury.

After thirty-six hours of deliberation, the Jury at Burlington has rendered a verdict. The findings are eleven in number. The first declares the deceased did not die natural deaths. The second sets forth the names of the victims. The third discloses the exact location of the casualty; and the circumstance, that the killing was in consequence of the cars running backward. The fourth avers that the cause of the cars leaving the track, was their contact with horses, driven by Dr. J. F D. Heinaken; and the fifth declares that due diligence was not used by that gentleman. The sixth convicts a half-dozen highly respectable witnesses of false swearing, by finding that the Engineer did not blow his whistle as he should have done. The seventh exonerates the conductor from blame, notwithstanding it was in evidence that he had absolute charge of the train, and was backing it at the rate of twenty miles an hour at the least. The forward brakeman is found censurable in the eighth. The ninth reiterates the fourth and fifth, by returning to Dr. Heinaken, and finding him responsible primarily for the collision. The tenth pronounces the speed of the train in backing, "unsafe and inexpedient;" the conductor being in entire control of the train—and being discharged of all blame. The eleventh recommends some alteration in the Company's time-table—reducing the probability of such accidents.

California News.

By the arrival of the George Law we have California news to the 18th ultimo—seventeen days later. There is no news of any importance.

The chapter of crime is longer and more varied than usual. In addition to the ordinary number of deaths by violence, we have an interesting description of the discovery of a bogus gold dust manufactory—the details of the murder of six Americans by a band of Mexicans, at the village of Rancheria, in Amador County, and the subsequent lynching of the perpetrators of the foul deed—the reported slaughter of some miners by the Indians, and other casualties of less note, such as boiler explosions, fires, and suicides.

J. C. Woods, late resident partner and manager of the affairs of Adams & Co., is said to have secretly left San Francisco on the 9th ult. for Australia, having previously alledged that he was going to the Atlantic States.

The Northern Light has also brought us news of the Central American expeditions. Walker has turned up again, in despite of all the dark forebodings to the contrary. When last heard of he was at San Juan del Sur, with 56 of his own men and 170 of the Democratic army under Mendez. He was displaying his old energy—endeavoring to raise recruits, with indifferent success, among the California passengers. Kinney's party was still at San Juan del Nord. The Colonel had concluded a contract for the Shepard grant of thirty-five millions of acres of land on the Mosquito Coast, which he confidently expected would be confirmed by the Nicaraguan Government. His envoy, John L. Nelson, had returned, after a successful mission to the capital. A newspaper was about being started to chronicle the Colonel's deeds.

We have dates from Hong-Kong, *via* San Francisco, to the 28th of July. Further successes against the insurgents at the North are recorded. The vengeance taken by the Imperialists upon their enemies in frightful to contemplate. The accounts say that there had been, on an average, more than two hundred persons executed in Canton daily for the fortnight previous to the 16th of June, and the prisons were not cleared even then. The San Francisco Herald states that Mr. Silas E. Burrows, an American gentleman, just returned from China, was an eye witness to the execution of thirty-five hundred rebels who were taken prisoners in the battle near Canton in the month of March last. There were signs of returning trade and prosperity in Canton.

European News.

The U. S. Mail Steamer Atlantic arrived in New York on Thursday last, bringing news to date of 25th August.

No further events had occurred in the progress of the war, consequently the advices by this arrival are wholly occupied with details of the recent bombardment of Sweaborg, and of the Russian attack on the Tchernaya lines, or, as it is called, the "Battle of Traktier Bridge." We have full particulars of the Sweaborg bombardment, but only partial details of the Crimean affair. Finland papers say the Russian loss at Sweaborg was no more than 40 killed and 160 wounded, while the allies had no loss of life. Ample as the dispatches are they do not convey a clear idea of how much of Sweaborg has been destroyed, and of how much remains. Two English steamers have been trying the range of their guns against Riga. In the White Sea the allied cruisers continue to destroy the carrying-vessels and stores of fish and grain along the coast. In the Sea of Azoff the British have blown up the sunken ships at Burdiansk, and have burned the suburbs of that town. Before Sebastopol affairs are quite unchanged; as they seem to be at Kars. The loss of the Russians killed and wounded on the Tchernaya is not much short of 4,000 men, while the French own to 1,000 and the Sardinians to 600. Later estimates may modify these figures.

There is no reliable information on the subject of negotiations. "Private letters" and "rumor" are busy in circulating reports, according to which the accession of Spain to the Western Alliance is complete, and the adhesion of Denmark and Sweden all but ratified. Austria, according to the same loose authority, has already submitted a new project of peace, and will soon express herself decidedly for the Allies. Further, there is talk that the Allies will permanently occupy some portion of the Turkish territory, and will reconstruct the map of Italy. There are other reports still more franciful, but all may be safely distrusted.

Queen Victoria's visit to France, where she was received with much ceremony and rejoicing, formed a great topic of conversation.

Rev. E. M. Dodd and wife, and a young Armenian, have left this city for missionary labors in Smyrna. Com. Vanderbelt gave them a free passage across the ocean.

Accident on the Providence and Stonington Railroad.—A serious accident occurred on the Providence and Stonington Railroad, three miles below the town of Kingston, on Monday evening of last week, caused by the removal of a rail. The Boston train which came through Providence at 7 1-4 o'clock, had reached a bridge at this point, when it encountered an obstruction on the track. The bridge is 20 feet wide, and 15 feet long. It is supposed that a rail was here taken up, as a similar act was once before performed at the same place. The baggage car and the two second-class passenger cars were completely demolished. Several persons were very seriously injured. The accident occured at 8 1-4 o'clock in the evening, the train running at a fare rate of speed. The concussion was sufficiently violent to throw three of the first-class cars off the track. The two forward cars (assigned to deck passengers) were badly smashed, and those who were in them were much injured. The engine, tender, sprinkler, two deck cars with crates, two second-class cars, and six first-class passenger cars, with between four and five hundred passengers, were all thrown off the track, except two rear passenger cars. The two second-class cars were thrown across the track and completely demolished.

Flour in New Hampshire.—For several years past, the Eastern States have depended almost entirely upon the West for their flour; but this year they undertook to raise their own, and with very gratifying success. An old farmer, who has recently traveled extensively in Sullivan and Grafton counties, assures us that he never saw such crops of wheat in New Hampshire. We hear similar reports from other quarters, and have seen some beautiful fields ourselves. It may be thought, perhaps, that all the wheat New Hamphire can raise will not affect the market price of flour; but when it is considered that for five years past it has produced next to none, while this year it will supply one-half its population, the effect must be felt; and if the other New England States have done as well, the aggregate influence upon prices must be quite perceptible. Flour must come down, and will come down, as soon as the new crop is fully available. [Manchester Democrat.

The Reign of Art.—In this wonderful age, Art lays her master touches on almost every thing. The ceilings over us and the carpets we tread on, are hallowed by Art. Art winds the railway through the mountains and the mud; makes her machines of wood and iron, to act as if with knowledge and annihilates space with lightning tamed down to the tutelege of a boy. Nothing is too lofty for her touch and nothing too humble. A new proof of this old conviction, has just fallen under our notice, in the shape of a Cathartic Pill, from the Laboratory of that world renowned Chemis. Doct. J. C. Ayer.

If we understand the subject, he has carried that article to the farthest perfection of which it is capable. Instead of employing Drugs in its composition, as we have always thought the necessary and only way, he has with consumate skill extracted the virtues of the medicine to be employed and combined them alone in their purity together. The composition is then mixed and rolled by machinery and steam power into a speroid pill which is wrapped in an envelop of gelatine, for protection from the effects of weather or time, and then thickly coated with sugar, to serve as its passport over the palate. Notwithstanding all this labored perfection they are offered to the Public at less than one cent each. However humble the department, we think this may be safely characterized as the consumation of Art in its line. [Morn. News Balt.

SUMMARY.

The steamer James Adjer arrived at New York on Wednesday morning from Sydney, N. S., with the Telegraph Excurtionists all well. We learn by her that about 40 miles of the sub-marine cable had been payed out when a heavy storm came on in consequence of which the cable was obliged to be cut in order to save the bark on which the remainder was. The nature of the bottom where the cable lies is such that the Company gave up all hope of recovering it and consequently the remainder was landed at Sidney and the whole abandoned to the underwriters. The terms of the Insurance were that the underwriters were to be holden until the whole cable was securely laid provided certain conditions were complied with. As these conditions were strictly followed the Company will be no losers excepting in the delay caused by the accident.

Counterfeit five dollar notes of the Ocean Bank of New York City, extremely well calcutated to deceive are in circulation. They may be detected by noticing the figure "5" on the left hand upper end. In the genuine notes there are three faint lines drawn around the shading of the figure. On the spurious only one. The scroll work at the extreme of the end piece strikes the border of the counterfeit, while there is some space between them in the genuine.

A dispatch dated St. Louis, Tuesday, Sept. 4, says: The *Squatter Sovereign* of Aug. 28, nominates Mr. Atchison for the next Presidency. It denies the rumor of an intention to annex Platte County, Mo., to Kansas. Says that Kansas is deprived of aid from its Southern allies because it has become a prey to the North. It expresses a hope that the next National Congress will be the last.

A dispatch dated Troy, Wednesday, Sept. 5, says: The State Convention of colored men to-day adopted a platform, in which it was resolved to give the ear of our Legislature, and of our fellow-citizens generally, no peace until they shall wipe from the statute book the Anti-Republican property qualification. A suffrage association for the State was organized.

In the neighborhood of Boston, on Wednesday morning the thermometer was down to 40, and in one instance 36 degrees. On Saturday, Aug. 25, there were snow flakes falling at St. Johnsbury and Danville, Vermont.

The two chief towns in the territory of Minnesota are ascertained by a local census just taken, to have the following population. St. Paul, 5,000—St. Anthony, 2,500. This is a handsome increase over the last enumeration.

The latest reports from Norfolk and Portsmouth represent the fever as decreasing. We trust the news is correct. A few more weeks of such a pestilence would depopulate those doomed cities.

It is stated that the British Government has not relinquished the recruiting system in the United States, but on the contrary has a large number of agents employed for the coming Winter, who are expected to induce many poor workingmen to visit Canada under promise of employment. The recruits on reaching Halifax are said to be cheated of half the promised pay and imprisoned and flogged for grumbling.

A Philadelphia newspaper of the date of Jan. 10, 1798, is the authority for the following:—"Died at New London, Mr. John Weeks, aged 114. He married his tenth wife when 106; she was only 16. His grey hair had fallen off, and was lately renewed by a dark head of hair; a new set of teeth had made their appearance, and a few hours previous to his death he ate three pounds of pork, two or three pounds of bread, and drank nearly a pint of wine.

Buffaloes in innumerable numbers are ranging over the prairies only fifteen miles west of Fort Riley, in Kansas. With a spyglass from a hill, they can be seen grazing as far as the eye can reach. Settlers who had located in the vicinity with herds of cattle had been compelled to remove for the want of grass, which had been consumed by the animals.

One of the census-takers in Boston lately reported that he had found a colored female, who, it was stated to him on good authority, had reached the almost incredible age of one hundred and ten years. She is generally known among the colored people of that city as "Mother Boston," some of her neighbors making her to be one hundred and twelve years of age. An investigation brought to light the following facts: She was born in Boston, and was a slave, and is, probably, the only person living who was born a slave in Massachusetts.

Mattoon, a little wide-awake town upon the Illinois Central Railroad, at the crossing of the Alton and Terre Haute road, 174 miles from Chicago, is an illustration of the rapid growth of towns upon the prairies. Last April, there was not a stick of timber upon the ground. It has now a large hotel, where every comfort may be enjoyed, and the frame of another was raised lately. In addition to these there are a post-office, dry-goods store, two groceries, and other stores going up.

Towards the end of the year 1813, Buffalo was a village of a few hundred houses; it was burnt to the ground by the English, and the inhabitants fled before the enemy. In 1835, it contained 15,661 souls. In the year 1840, the city had 17,323 inhabitants; 29,773 in 1845; and in 1850, 42,251. The population has increased more rapidly within the last five years, and now amounts to nearly 75,000.

A Hartford paper tells a story of an American who deposited one hundred dollars in the hands of an Englishman, for which he was to receive twenty-five dollars per month until Sebastopol was taken. This was on the first of November last, and the American has received his twenty-five dollars per month ever since that time. One hundred dollars could hardly have been better invested.

A dry goods house, in Boston, have adopted an excellent plan of making their clerks honest and industrious. It is the custom to divide the profit that accrue from the business, over a certain per centage, among the employees, pro rata, according to the amount of their salaries. This division is made semi annually, in February and August. The amount divided last month was $5000.

Indiana, it is said, bears off the palm for big apples. One was exhibited in that state lately measuring eighteen inches in circumference, and weighing a little over two pounds. It was a good cooking apple. The grower has some half dozen of the trees, the grafts of which he received from England, under the name of "King Pippin," some six or seven years ago.

Three ladies were lately drowned at Swan Island, in the Kennebec River. It seems that a Miss Richards had gone in to bathe, but got beyond her depths; that on seeing her danger, a Miss Dumaresq, of Roxbury, Mass., ran into the water to attempt her rescue, but was also sinking, when Mrs. Dumaresq also rushed in, and all three were drowned.

The Medical Examiner states that there is a little boy in Pennsylvania, aged nearly three years, who weighs 98 pounds, and is fattening at the rate of six pounds in seven weeks! He is well proportioned, being three feet high; 36 inches round the chest; 40 round the abdomen; upper part of arm, 10; wrist 7; upper part of thigh, 20; ankle, 12.

A gentleman in Boston has determined, during Barnum's "baby show" in that city, to exhibit some of the choice infants of the colored race, so that the citizens can have the opportunity to determine whether or no the color has any effect on the intellectual organization of mankind.

A few of the Cayuga Indians, residing on the Cattaraugus Reservation, have revolted, deposed the old chiefs, and declared new ones in their places. They allege in their public manifesto that the chiefs have been plundering the people of their annuities, &c.

The Cincinnati Gazette estimates the aggregate surplus of the agricultural produce for 1855, at $60,000,000. This is equivalent to full sixty millions of grain, and half a million of tons of hay greater than the production of last year.

Mr. S. W. Dudley, or North Guilford, Ct., found a turtle in his meadow, a few weeks ago, which he marked in 1820 with his initials. When found at that date, it bore letters "C. R," date "1785." The latter date is still distinct.

The newspapers state the subscriptions for the relief of the yellow fever sufferers in Virginia amount to upwards of $62,000. In addition to the amount of money, large contributions have been made in goods, provisions, &c.

In Bedford village, on the banks of Lake Champlain, the water froze two inches thick last week. It is reported that nearly half of the oat, potatoe, and buckwheat crops were destroyed in St. Armand's, and towns of that vicinity.

A quantity of old cheese is one of the best things to eat when distressed by eating too much fruit, or food of any kind. Physicians have given it in cases of extreme danger.

The new law, allowing colored children to attend the public school, went into operation in Boston on Monday last, when many of them attended with the white children.

The present is the four hundredth year since the introduction of the art of Printing. The first book ever printed with a date, was issued in 1455. Nine years after, the Koran began to be publicly read at Constantinople, and at the same time the Bible was sent forth by the Press to the people, commencing its flight, which has been greatly accelerated in our times, destined to bear the glad tidings to all the families of earth.

The medical profession of New Orleans, after having been discussing for several years the origin of the yellow fever, which has desolated that city, is now of the opinion that it is not imported. On this question the faculty stands in the proportion of eight to two. The disease is therefore, of local origin.

Since the first appearanne of the cholera in Florence, early in June, there have been some 3,500 cases, in a population of 120,000, the deaths being about 80 per cent. The mortality is thus far mostly confined to the masses of poverty and wretchedness; though strange to say, the per centage is greater among the poor of the hills and valleys of the neighborhood than in the city.

Before the new Congress has finished its work, we shall have Minnesota asking for admission into the Union. The late census shows that its population almost comes up to the required number, and that this flourishing territory already numbers fifty-five thousand inhabitants. St. Paul, the capital, has over five thousand inhabitants.

Dr. Smith, Mayor of Boston, in an address at a Ladies' Exhibition in Boston, said:—"That the little girls he knew when a boy, who used to climb trees and fences with the boys, and who were called "Tom-boys" by their mothers, were now, wherever found, leading women in society, with strong, healthy bodies and minds."

A dispatch dated Milton Falls, Vt., Friday, Sept. 7, says: During an altercation at Fletcher yesterday, between two men named Chase and Fulton, the former was stabbed and knocked down by the latter, and died almost immediately afterwards. The quarrel was in reference to a whipping which Fulton had administered to Chase's son, for taking a melon from his garden.

A dispatch dated Charleston, Wednesday, Sept. 5, says: At the Coroner's inquest on the death of the Captain of the ship Ariel, the Jury found a verdict of murder against Nicholas Wheaton, the First Mate, and now acting Captain of the vessel, and Henry Girard and George Anderson, the apprentices.

A dispatch dated Vermont, Wednesday, Sept. 5, says: Returns from about one hundred towns indicate the reëlection of General Royce, by ten to fifteen thousand majority. The House of Representatives will be Republican and American by ten to one.

The New York "Medical Times" says that seven young and fair looking women may be daily seen at the New York Hospital, following the physicians and surgeons on their rounds, and are present at all operations on males and females.

Mrs. Foster Ervay, residing in Newfield, Tompkins county, N. Y., on Sunday morning gave birth to four fine children, three girls and a boy. The weight of each was five pounds to a fraction. Dr. Sherwood reports the mother and children as doing well.

There were twelve hundred and nineteen emigrant passengers landed at Castle Garden, in New York last week, bringing with them money to the amount of $94 571. Thirty passengers in one ship had over $11,000.

Since the year 1810, according to the records of Boston, thirteen persons have died there, after reaching the extreme age of one hundred years and upwards—the oldest person deceased being one hundred and eight years.

Major Heirman, the Chippewa Indian agent, left St. Paul, Minnesota, on the 30th ult., with $50,000 in his pocket, the whole of which he is to disburse in Uncle Sam's annual payment to that tribe.

It is stated that the managers of the Lowell mills are actively engaged in securing all the help that offers, and are putting every spindle and loom into motion as fast as they can find operatives to run them.

Within thirty days, there were shipped from Boston to San Francisco, 7,440 barrels of sugar, 4,758 half barrels, 1,151 packages, 120 kegs, 150 boxes, 20 hhds.—in all, 13,889 packages.

The Richmond "Despatch" speaks of a pamphlet just published in that vicinity, which estimates that, within the last 40 years, 61,664 slaves have escaped from the South, or 1500 annually, and that the total loss is $27,740,800.

A young man was recently tried in Baltimore, for assaulting a young girl, of thirteen, and kissing her. He was her music teacher. The court sentenced him to sixty days imprisonment, and $32 fine.

A porcupine of some twenty-five or twenty-eight pound weight, was killed in the highway near the residence of John K. Smith, in Chester, Mass., on the 16th ult., by an Italian statue pedler and two boys.

The mayor of Vicksburg, Miss., at the request of the ministers and congregations of the different Christian sects of that city, has appointed a special day of humiliation, fasting and prayer.

New York Markets—Sept. 10, 1855.

Ashes—Pots and Pearls 6 31 a 6 37.

Flour and Meal—Flour, 7 31 a 7 62 for ordinary and straight State, 7 37 a 7 62 for mixed Western, 8 12 a 8 87 for Ohio, 9 00 a 10 50 for extra Genesee. Rye Flour 5 50 a 7 25 for fine and superfine. Corn Meal, 4 75 for Jersey.

Grain—Wheat, 1 65 a 1 78 for red, 1 90 a 1 95 for white. Rye 1 15. Barley 1 05 a 1 10. Oats, 38 a 50c. for State and Western. Corn, 87c. for Western mixed.

Provisions—Pork, 20 00 for new prime, 22 25 for new mess. Beef, 11 00 for prime, 11 75 a 13 00 for country mess. Lard 11½c. Butter, 14 a 17c. for Ohio, 17 a 21c. for ordinary to good State. Cheese 8½ a 10c.

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ROBERT SEARS, Publisher,
181 William-st., N. Y.

MARRIED,

In Shiloh, N J., August 30, by Eld. W. B. Gillette, Mr. Albert R Jones to Miss Sarah Jane West, daughter of Clement West, all of Shiloh.

In Clarkville. Madison Co. N. Y., Sept the 5th, by Eld. Joshua Clarke, Dr. L W. Denison to Miss Julia E. Franklin, both of Clarkeville.

In Leonardsville, N Y., by Eld. Wm. B. Maxson, on the 1st inst., Mr. Benjamin P. Chusbro to Miss Louisa Ashley, both of Utica, N. Y.

DIED,

In Newport, R. I., August 10th, after a lingering and painful illness, Mrs. Phebe More, aged about seventy years. She was an African. In her youth she embraced the religion of Christ, and became a member of the Seventh-day Baptist Church in Newport, where she remained a member and continued to exemplify the religion she professed till her death. She was a woman equally distinguished for dignity of personal bearing and manners, strong judgment and constant humble piety.

In Plainfield, N, J., August 3d, after a short illness, Angelina Matilda, daughter of Thomas and Caroline Randolph, aged five years and eleven months. It is no doubt a wise arrangement that these strokes that fall so heavily on afflicted and bereaved families should not be equally felt by others, for if such were the case the whole race would be in continual mourning.

"Yet when the first wild throb is past,
Of anguish and despair,
To lift the eye of faith to Heaven,
And think our child is there;"

is a solace which more than compensates for the want of a wider sympathy from the world around. L. C.

In Woodville, (Richmond) R. I., Sept. 1st, Mercy Wilbor, widow of Fones Wilbor, aged 48 years.

LETTERS.

"June Clifton," Enoch J Davis, W B Gillette, B Matthias, S Davison, Martha Saunders, Ruth Yearance, A C Spicer (Gen Agent is absent—will probably return about the 1st of October, when your request will be attended to,) Grove D Clarke, J Clarke, Geo P Maxson.

RECEIPTS.

☞ The General Agent of the Publishing Society expects to attend the anniversaries at Brookfield, and the meeting of the North-Western Association at Berlin, Wis. It is hoped that subscribers for the Society's publications in those regions will take advantage of the occasion to pay up. The residents of other regions, also, who are indebted to the establishment, are respectfully requested to be prompt in their payments. The current volume is now one-quarter completed, and subscriptions for the year are considered due.

FOR THE SABBATH RECORDER:

John S Smith, Chaumont	$2 00	to vol. 12	No. 52
S B Crandall, Rapids	3 00	12	52
D C Green, Peoria. Ill	2 00	12	52
Grove D Clarke, Walworth, Wis	2 00	12	52
Joseph Crumb " "	2 00	11	52
Wm B Maxson " "	2 00	12	45
Geo P Maxson, Pittsburg, Pa	2 00	13	13

FOR THE SABBATH-SCHOOL VISITOR:

Grove D Clarke, Walworth, Wis $5 00

WILLIAM M. ROGERS, Treasurer.

The Virginia Association.

The Seventh-day Baptist Virginia Association will hold its next annual meeting with the Seventh-day Baptist Church at Lost Creek, Harrison Co., Va., commencing on the fifth day of the week before the fourth Sabbath in September, 1855, at 10 o'clock, A. M. Opening discourse by E. Bee; A. Bee, alternate.

J. F. Randolph, Secretary.

The North-Western Association.

THE Seventh-day Baptist North-Western Association will hold its ninth Anniversary with the Seventh day Baptist Church at Berlin, Marquette Co., Wisconsin, on the fifth day of the week before the fourth Sabbath in September, (being Sept. 20th) commencing at 10 o'clock A. M. Eld. Z. Campbell is appointed to preach the introductory discourse; Eld. J. M Todd alternate. H B Lewis, Rec. Sec.

New Market Seminary.

This Seminary will re-open on the 12th of September, with Mrs. R. H. Whitford, as Preceptress.

This Institution is located in a pleasant section of country, and has a commodious and well arranged building and is designed to furnish every facility and advantage to the student found in other institutions of this class.

Board for students may be had in families at one dollar and seventy-five cents per week, where all their wants will be kindly cared for. Tuition from $3 to $5 per term, according to the studies pursued. Music, with use of Piano. $10 00.

I. H. Dunn, Sec. of Board of Trustees.

New Market, N. J., August 26, 1855.

Magnificent Floral Gift.

SUBSCRIBERS to the "CHRISTIAN DIADEM" for 1855, are entitled to a splendid steel engraving, the ☞ LILLY AND THE ROSE PERSONIFIED, being given *gratis* to all old and new subscribers who send us only ONE DOLLAR, by mail or otherwise.

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The Diadem is a strictly moral and religious work—designed for the Christian family without regard to any particular denomination.

FIFTY ENERGETIC BUSINESS MEN are wanted immediately to circulate the "Diadem" throughout the Eastern and Western States. To such as can send good references the very best inducements will be given. Address Z. P. HATCH, Publisher. 9 Spruce street, New York. May 24—3m.

State of New York,

SECRETARY'S OFFICE, Albany, August 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State in the place of Elias W. Leavenworth;

A Comptroller in the place of James M. Cook;

An Attorney-General in the place of Ogden Hoffman;

A State Engineer and Surveyor in the place of John T. Clark;

A State Treasurer in the place of Elbridge G. Spaulding;

A Canal Commissioner in the place of Frederick Follett;

An Inspector of State Prisons in the place of Darius Clark;

A Judge of the Court of Appeals in the place of Addison Gardiner;

All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals in the place of Charles H. Ruggles, Resigned;

Also, a Justice of the Supreme Court for the first Judicial District, in the place of Edward P. Cowles, whose term of office will expire on the last day of December next;

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer and Erastus Brooks, whose term of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

Sixteen members of Assembly;

A Sheriff in the place of John Orser;

A County Clerk in the place of Richard P. Connolly;

Four Coroners in the places of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and William O'Donnell;

A Comptroller in the place of Azariah C. Flagg;

A Street Commissioner in the place of James Furey;

A Commissioner of Repairs and Supplies in place of Bartholemew Purdy;

Two Governors of the Alms House in the place of Patrick Henry add John J. Herrick;

City Inspector in place of Thomas K. Downing.

A Counsel to the Corporation in place of Robert J. Dillon;

Two Justices of the Superior Court in the place of Wm. W. Campbell and Murray Hoffman;

A Justice of the Marine Court in place of Chas. E. Birdsall;

A Police Justice for the Sixth Judicial District in the place of Geo. W. Pearcy;

A Judge of the Court of Common Pleas in the place of Lewis B. Woodruff.

Yours respectfully,
E W. LEAVENWORTH, Secretary of State.

Sheriff's Office New York, August 28. 1855.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same so that they may be had before the Board of Supervisors, and passed for payment. Sep—13.

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THE House and Farm lately owned and occupied by James Hubbard, in Scott, Cortland Co., N. Y., are now offered for sale, on reasonable terms. The House is a large two-story house, nearly new, and well arranged to accommodate a large family. The Farm consists of about thirty-six acres of good land, most of which is under good cultivation and is well watered. There are about fifty trees of choice grafted fruit in good bearing condition. It is situated in an industrious and moral community, enjoying all the advantages of schools, meetings, and markets, necessary to make it a pleasant home.

Apply to A. D. C. Barber, or J. N. Pratt. 4t–9.

Farm for Sale,

CONTAINING about 100 acres, with a fair proportion of woodland, a small orchard of grafted fruit, and a comfortable dwelling and outhouses. It is situated about four miles north of Westerly, R. I., and within a mile of each of the flourishing manufacturing villages of Potter-Hill and Ashaway. There are several other manufacturing establishments near, affording a ready market, in the immediate vicinity, for every species of produce. It is convenient to the first Hopkinton Church, as well as to the very excellent male district school.

It will be sold with or without the stock and farming implements, and possession given the ensuing winter or spring, if desired. To those wishing to secure a quiet home in an enterprising neighborhood, and surrounded by such comforts as can only be found in an old settled and thickly populated country, this affords an opportunity seldom offered. For terms and other particulars apply to the subscriber on the premises, or address John E. Potter, No. 15 Sansom-st., Philadelphia, Pa. Benjamin Potter, Ashaway, R. I.

11tf.

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Ahead of all Competition.

In press, and will be published on the 20th of September.

FLEETWOOD'S LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST, together with lives of the Holy Apostles and Evangelists, and a History of the Jews. The whole carefully revised with additions by the Rev. Joseph Belcher, D. D.

Determined to furnish agents and their patrons with books of sterling merit, we are about issuing, in connection with our popular History of all Religious Denominations, a new edition of the above fine old work. It will contain about 700 pp. uniform in size and type with the latter, and will be handsomely illustrated by engravings. Copies have been procured from England and Scotland, and carefully collated by the above eminent divine, with those published in this country. Many fine omitted passages have thus been restored, the manifold mistakes of successive printers have been corrected, and we shall now have the pleasure of placing in the hands of canvassers *the most correct edition in existence of this admirable work.* For terms and other particulars address either of the

Publishers, { Noyes Spicer, Indianapolis, Ia.
{ John E. Potter, Philadel., Pa.

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JOHN F. PORTER, General Agent.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somerville (way) at 6 A. M.

New York and Elizabethport.

Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.

Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.

Buffalo Express at 6 A. M. for Buffalo.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Accommodation at 12½ P. M. for Port Jervis and intermediate stations.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5½ P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

D. C. McCALLUM, General Sup't.

Miscellaneous.

The Present Condition of Russia.

From the London Times, Aug. 4.

Sated with battles and sieges, and finding nothing very remarkable in the manner in which the war affects our own resources, we naturally become the more anxious to lift the hitherto impenetrable veil which separates us from the interior of Russia, and to inquire how the enemy bears the privations and evils of a long blockado and all the miseries that ever follow protracted war. We have presented ourselves to Russia and to Europe in our working suit, and been careful to put every thing in a point of view rigorously fair, while Russia is always dressed out in her best, and keeps seriously in the background whatever does not tend to raise the opinion of her invincibility. The Provinces and Governments vie with each other in what the Invalide Russe is pleased to call voluntary contributions—that the whole country is animated by a spirit of the most exalted patriotism—these, and such accounts as these, are all that we can expect to reach us from a country where the blacking-brush of the censor ranks among the most approved means of government.

We have therefore great reason to be grateful to the conductors of "Blackwood's Magazine" for having admitted into its pages the narrative of an English subject for many years resident in Russia, who left that country only at the beginning of the present Summer, and who details with much apparent good faith the results of his own personal observation. These revelations ought to make us feel how much we owe to our insular position, and how much to our enlightened system of taxation, which enables us to raise whatever sums we need in money, instead of having recourse, like Russia, to the ruinous expedient of taking our taxes in kind. Whatever the Englishman has to pay leaves him still a perfectly free agent, whereas the system of forced labor prevailing in Russia strikes the sickle out of the hand of the reaper on the very day of harvest, robs the plow of its oxen, and dissipates in a few hours the Winter supply of food for the whole of a village community. The estate of which the writer speaks contains about 40,000 acres, is cultivated by 1,300 serfs, produces linseed, corn and wool, and yields its proprietor about £6,000 a year. Last year this estate produced 1,500 quarters of linseed, worth in ordinary times about the same quantity of wheat, upon which a loss of £500 was sustained; a considerable quantity of wool, upon which there had been a loss of £200; and a large amount of tallow, upon which there has been lost about £200; so that in this way alone the proprietor has lost, through the single agency of our blockade, more than £2,000 out of £6,000. This was only an indirect effect of the war. We next come to the conscriptions. Of these, there were two in 1854, and there has already been one in 1855, each of 12 in a thousand males; so that the owner of the estate has already lost the labor of 47 able bodied men, and spent £376 in fitting them out for service, at the rate of £8 a head. In the Spring of 1854, this same estate was required to make a voluntary contributions of 40 oxen to feed the army, and five wagons, with a pair of horses and a driver to each, to be returned at the end of the war. The estate had also to furnish 1,000 poods of biscuit, the pood being equal to 18 pounds avoirdupois. The next demand, was for ten wagons, with a driver and a pair of horses to each. Twenty pair of oxen were required to transport the biscuit, and again a larger number late in the year; but for this last service the proprietor compounded by a payment of £90. In April of the present year twice the quantity of biscuit was demanded, and the unfortunate peasants, who have to carry it a thousand miles, must be absent during the whole of the brief Russian Summer, and only return home to starve during the long Winter for want of the harvest which a paternal Government will not permit them to gather. For these services there is no payment, and the issue of a species of Government paper, which was taken in payment of taxes, has been stopped. The villages which lie on or near the line of march are plundered by the soldiers who pass through them, and the stock of food laid up by these unfortunate people for the supply of Winter is devoured by these unbidden and hungry guests. The tailors and bootmakers are called upon to clothe the soldiers, for which they receive mere nominal prices, curtailed by the peculation of those through whose hands they pass. Money is disappearing from the south of Russia, and the paper circulation is taking its place. Every thing seems to show that the resources of the country are overtasked by the struggle which she has provoked, and that even without any very brilliant success in the field a mere dogged continuance of the measure we have already adopted must bring this mighty empire to terms.

It is impossible to read without a sigh the narrative of the cruel and grinding oppression to which a nation universally described as naturally gentle and inoffensive, is reduced by the pressure of war, but our regret may be moderated by the reflection that this sharp discipline is absolutely needed, if we are to cure the Russian people of the lust of conquest and the dream of universal dominion. Wild and criminal as were the plans of Nicholas, we believe that in planning and executing them he was only too faithful a representative of the opinion of his people, who are just in that stage of semi-barbarism in which the instinct of patriotism takes the form of a desire for foreign dominion. The Russian nation will not again, we apprenend, be so eager to seize the terrttories of their unoffending neighbor, or inflict upon him those calamities which have recoiled so signally on themselves.

Melancholy also must be the condition of the landed proprietors, exposed as they are to the burdens we have enumerated, in addition to their ordinary contributions to the revenue and the vast deductions from their income occasioned by the blockade. The tax-paying powers of the country must already be seriously impaired, and will in a short time be destroyed, by a system of exaction, which seems peculiary leveled at the most productive industry, and destroys all the hopes of the future, in order to satisfy the craving emergencies of the present. When we compare with these things the singular buoyancy of resources which France has just exhibited by offering to her Government a loan four times the amount of that income which Russia claims to possess even in time of peace—when we consider that the war has neither crippled our commerce, embarrassed our trade, depressed our industry, disordered our finances, nor, in fact, done any one of those things which the peaceful seers of Manchester and the infallible prophet of the West Riding predicted, we are amazed at the cowardice which, under such circumstances, can counsel a dishonorable compromise, and the short sighted folly which can lead men calling themselves statesmen to forego a position so advantageous, and results apparently so certain, in order to give a triumph to an enemy vainly struggling against the toils in which he is taken, and to enact over again, to the disgrace of England and France, the same miserable self deception which saved Russia and ruined Turkey at Adrianople in 1829, by a peace obtained by the defeated party under false pretences.

Extra Genesee Flour.

Those accustomed to looking over reports of market prices, cannot fail to have noticed that the tiptop price of flour has always been set down against the brand "Extra Genesee." There is another fact connected with this brand of flour that may have surprised some persons, especially those who have had occasion to buy a barrel for home use. Two months ago we reported "most grades of flour a little lower," and almost every week since the same report has been made. The aggregate of these declensions amounts to more than $2 a barrel on common brands; and yet within two weeks it has brought $12 50 per barrel. The reason for this is that a large number of families will use nothing else. "Extra Genesee" they must have, whatever be the price, and the supply of this brand having been limited, the fortunate holders have been able to obtain their own price.

Now what is this "Extra Genesee?" A number of years since, the best flour was undoubtedly obtained from wheat grown in the Genesee Country, embracing a dozen or more counties in Western New York. The superior character of this flour was owing, in part, to the excellent miles in that section. This fact having become known among the Eastern consumers, this flour acquired an established reputation, which it has retained long after there were any real cause for the distinction. Bakers, and those who use large quantities of flour, have been aware of this, and it is seldom that we see the flour unloaded at their establishments marked with the practically obsolete brand. Equally good flour, is now obtained from wheat grown in Canada, Ohio, Michigan, Indiana, Illinois, and Wisconsin. But the great majority of families still cling to the old brands as the only one in which confidence can be placed.

The truth is, not one-fourth of the "Extra Genesee Flour" sold in this market is made from Genesee wheat. As there is more champagne wine sold in New York City alone than there is produced in the whole country where that wine is a native, so there is at least three times more Genesee flour sold than is grown in the whole Genesee country proper. Much of this brand of flour comes from the extensive mills at Rochester, but it is well known that those mills derive their principal supplies of wheat from the Western States and the Canadas, and in this case Genesee flour means that made (not grown) in that country or rather upon the Genesee River.

We have seen thousands of barrels of flour coming down the Western Lakes—especially Lake Erie—branded "Extra Genesee." "From pure Genesee wheat," "Extra Superfine Genesee," &c. Any one going through the flour stores in this city will occasionally find on careful examination, evidence that the original marking of barrel heads has been erased and a new one added. We once carefully washed off from the head of a flour barrel, a blue label, neatly printed in gilt, and found that it covered the manufacturer's mark of a mill in the interior of Ohio. The original branking iron had burned into the wood too deeply to be "planed" off, and so it was covered up.

A lot of the finest flour we ever saw was made in the western part of Central Virginia—we knew the man who grew the wheat and had it ground—and yet that flour sold for thirteen shillings less per barrel in this market than an inferior quality which chanced to have the right marking. Men raised in the very centre of the Genesee wheat country, and considered excellent judges of flour, find no difficulty in getting the very best flour at from $1 50 to $3 less than the current prices paid by their neighbors for a poorer quality of "Extra Genesee."

The finest, whitest flour is that which contains the greatest proportion of starch, but such flour is not by any means best adapted to supplying the laboring man with the elements of muscle or power. The dark Southern flour usually abounds in gluten—a substance more nearly resembling human muscle; and the man who is obliged on Saturday night, from the scantiness of his weakly earnings, to send home a barrel of dark Southern flour, may console himself with the certainty that his low price flour will yield himself and family more of the needed nourishment than that which would have left thirty to fifty per cent. less of his hard earned money for other necessities.

Our advice to the mass of flour buyers is to cease to attach so much value to the outer marking upon flour barrels. If not sufficiently experienced yourselves to judge of the quality, go to a reliable dealer and buy flour warranted good. If your bread is not as white as starch, it may taste quite as well, if you are assured that is fully as nourishing, and remember at the same time that it costs a great deal less money; though if you throw away your partiality for a particular brand, you will in three times out of four get flour equally as good for much less money.

These suggestions are more important this season, as there has been so much grown wheat the present harvest, that the bona fide "Extra Genesee" will doubtless be scarce, and continue to command a high price, for the reason above given, viz: that there are enough private consumers who will have it, to keep it above its real value, as compared with other brands. [Times.

Brutality on the Duke of Sutherland's Estates.

The *Northern Ensign* (Scotch paper) has the following:—

In a small house in Tubeg Skerray, in the parish of Tongue, lived a Highlander and his wife, within less than a quarter of a mile of the house in which they were both born and brought up, and which their fathers still occupied as tenants under the Duke of Sutherland, Mr. Robert Horsborough being factor. Shortly before the occurrence which our contemporary relates, William M'Kay's wife was confined of her fourth child, and was still in bed, and unfit to be removed from it. But on the 26th of June, a neighbor informed M'Kay that a party of law officers were coming to turn himself and family out. The husband hastened to the house to inform his wife, and of course, console her. In an instant the messenger-at-arms, with his party, were at the door; their speaking was heard by the poor woman, and she began to tremble; cold perspiration covered her body all over; the officers came in, and soon cleared the house of every article of furniture; and lastly, the wife, and her newly-born babe, must be turned out too. The mid-wife remonstrated, but in vain. The law officers said they would be required to execute their commission. The poor woman was, in spite of every remonstrance, doomed to be removed. These executioners of justice had, they said, their instructions—but, may it not be said, wanted the tenderness which would suggest to them the delicacy and danger of interfering with a woman in such a state. They surrounded her in the corner in which she lay, laid hold of the sheet or covering which was under her, carried her out of the house, and placed her on the ground at a distance, and sped back to the work of demolition; divots and cabers were thrown in all direction; the hatchet cut down the couple-tree, and in a very short time the roof of the hut disappeared, and so did its destroyers. They had more work of a kindred nature to perform that day. In an agony of feeling, the husband ran off a distance of five miles to procure medical aid, while his wife, with her new born infant, lay on a little straw upon the ground; and it was not till night that, by the kindness of her poor neighbors, she and her children were deposited in an empty barn. We cannot, except in some of our English poor law cruelties, recall such a circumstance which has occasioned us deeper indignation than the incidents of this painful narrative, nor one which demands stricter investigation. In the former, we have, indeed, had cruelty in its worst possible form as far as the acts themselves are concerned. We can understand the workhouse official, snatched perhaps from starvation by the salary he receives, and eager to recommend himself to his employers by an economizing use of his functions, committing acts of inhumanity at which one feels horrified. But that such things can take place under the eyes of the Duke of Sutherland, fills us with as much astonishment as pain. It is not many months since the ladies of England appealed to their sisters in America on behalf of the poor blacks, imploring them to exert their influence to put an end to the deplorable and shocking system of slavery; and the first name which the signature to that appeal bore, was the name of the Dutchess of Sutherland. Will that women look at home and think of poor William M'Kay's wife, carried in a sheet out of her hut, and laid trembling on the ground, with her new born infant in her arms? Will she speak one eloquent word of remonstrance in favor of the poor whites who have the misfortune, at this moment, to have their holdings on her husband's estate.

The Influence and Dignity of the Press.

The London *Times*, which undoubtedly stands at the head of the press of the civilized world, thus speaks of the vocation of an editor:—

"We confess we are sensitive for the dignity of our order, and proud of our vocation. We should no more dream of confounding the limits of public duty and private courtesy in our own case or in our present pursuits, than we should if employed in a state office, or charged with the responsibilities of judicial decision. What can it signify to any man who devotes his time and ability to journalism, as it is called, whether the door of this or that grandee be opened to him or shut against him? The mistake lies in exaggerated notions of individual dignity.

"We know no rerson why the Marquis of Carabus should give himself any trouble to secure the private friendship of a political writer more than he would in the case of an author who had written a successful comedy, or of an advocate who had made a good appearance at the bar. The best advice we can give to the more irritable among our brethren is to have a loftier notion of themselves and their vocation. Let them feel assured that in this country—the home of untiring and well directed energy—there is no more honorable calling followed, no honester bread eaten, than that of the man who, without one thought of pleasure or displeasure of living man, undeterred by apprehension, and unallured by greed or ambition, in all truth and conscience devotes his mind to the daily discussion of public affairs in the columns of the leading journals. We may venture to say that we know as well as most men the advantages and drawbacks of such a career."

Russian Women.

Mdlle. Frederika Bremer has abstained for some time from literary labor, that she may better devote herself to the works of charity. In a report addressed by her to the Ladies' Society of Stockholm, we find the following:

"The most interesting accounts from ladies' associations abroad pertain to Russia. We know little of our Eastern consin—that immense empire of sixty million inhabitants. We have been told that they are barbarians—that the women—creatures without a soul, count for nothing, and these notions have found readier credence amongst us for the reason that no woman's voice has spoken on the other side in self-defence. These millions of women have remained mute—mute as the Russian dungeons, or the mines of Siberia. From time to time some act of devotion on the part of a Russian wife, a daughter, or a bride, who, having followed him whom she loves into exile, supported him and died for him, has reached our ears, but even such recitals but rarely. Meanwhile, we knew that these women were Christians, and often have I asked myself—are there not among them some souls devoted to the interests of suffering humanity, to destitute and helpless youth; some women whose activity is all love and kindness, as amongst the nations of the West? And when I read in our journals that a great numbers of Russians killed in the sanguinary battle of the Alma carried upon their breasts portraits of women—a wife, a lover—then I exclaimed, "O, truly are the Russian women worthy of respect and affection; worthy to be loved until death!" Immediately afterwards, I was put in possession of the following circumstantial details relating to female beneficence in Russia. (A list of ladies' societies in Russia is then given.)

"The events of the last year have given birth to many new charitable institutions, amongst them the order of the Sisters of the Exaltation of the Cross—an order founded by the Grand Duchess Helena, with the view of caring for the wants of the sick and wounded in the military hospitals. Every Russian woman, without religious distinction, can be admitted into this order, if she possesses the repuisite moral and physical conditions, and also certificates of good conduct. She takes a vow of chastity, obedience, patience, and abnegation. This order includes persons of every class. Sixty-eight of the number have lately left for the Crimea, their expenses being entirely defrayed by the noble and charitable princess who founded the institution.

"It is especially in the time of actual war and suffering that the Russian women display the rich treasures of patriotism and piety which lie hidden in their souls. Their devotion and their sacrifices for the wounded and the other victims of war know no bounds, and in Crimean hospitals they lavish their attentions with equal solicitude upon compatriots and enemies.

"We have long known the women of the West and their active benevolence; we have all of us lately been filled with rejoicing by the pious pilgrimage of Miss Nightingale and her thirty-seven companions. Why shall we not also interest ourselves in in the lives and charity of our Eastern sisters? Why shall we not be equally pleased to see sixty-eight Russian women transport themselves to the bloody fields of the Crimea, to exercise there their mission of devotion and piety? Why not congratulate ourselves upon finding companions and associates in our work of love in the East as well as in the West? Let us, then, thank the Russian women for the noble example they are giving us; let us send them sisterly greeting, and attempt to tread in their steps."

Anecdote of the Duke of Wellington.

The Duke of Wellington was well acquainted with his Bible, and valued it. Many years ago, when Sir Arthur Wellesley, a brother officer was speaking sneeringly of the Bible, and ridiculing the idea of it being a revelation from God, when he abruptly said, "S——, have you read Paley's Evidence? If you have not, I advise you to read them. I once thought as you now think, but I read Paley, and am convinced." That officer afterwards became one of the holiest men in the British army, and thanked the Duke of Wellington for his timely reproof. You may have heard me speak of my visit to Walmer Castle, and observing that a number of the books in his bed-room library were on divinity, and by the most evangelical writers. On a little round table, close by his plain iron bedstead, were always to be found four apparently well-handled books. One was the Book of books, the Word of God; another was Leighton's Commentary, on St. Peter; a third, Howe's Living Temple; and the fourth, Baxter's Saint's Rest. Who could desire better books for the soul of such a man? and he kept nothing for mere show—the books were for use, not ornament. The following is illustrative of his kindness and humanity: "Early in the morning after the battle of Waterloo," says Dr. Hume, "on entering his room, he sat up in his bed, while I reported to him the calualities that had come to my knowledge. He grasped my hand, and seemed deeply affected; I felt the tears falling fast on my hand, and looking up, I saw them coursing in furrows down his dusty cheeks. He suddenly brushed them away with his left hand, and in a voice tremulous with emotion, exclaimed, "Well, thank God, I know not what it is to lose a battle, but it is painful to gain one with the loss of so many of our friends."

Strange Activity of an Insane Woman.

There is a woman in Whitney, who for the past ten years has been insane. It is not fully known what the cause was that led to this very peculiar state of her mind. About eighteen years ago she lost her husband, but since that time she has performed the duties of her household with as much care as is common—cooks, washes, does all the household work without assistance or guidance. But unlike most women she spends no useless time in-doors engaged on the nicer kinds of lacework, or even at the toilet. She has a work to do, and all her energies are given to it. As soon as the dishes are washed and furniture set in order, she lights her pipe and starts for the field.

About six rods from her house are two small hills, which she is at work in leveling. They are about 12 feet high, and on the top contain nearly a quarter of an acre. During the past ten years all her leisure moments have been thus occupied. Early in the morning, with her hoe and crowbar—which are the only tools she uses—she starts for these hill-tops, and there works till night. She carries the small stones to the foot of the hill, rolls the large one, and hoes the dirt down. In this way she has lowered one hill more than six feet, and the other four and a half.

The work she has performed is said to be more than any one man in this town could have done in the same time with the same tools. The stones alone she has carried to the foot of the hill would now require the labor of five men and four oxen, two months to remove. Notwithstanding this immense and continuous labor, she enjoys at this time the very best of health. When in the house about her work, she is perfectly rational, never destroys anything, and is guilty of no cunning tricks, such as crazy people generally are. She uses her son's wood to heat up large rocks which she cannot remove without breaking, then pours water upon them, shelling them into small pieces to enable her to carry them into the valley.

Bangor (Me.) Mercury.

Romance of War.

"I know," writes a Crimean correspondent, "that in England a great number of young ladies believe the 'tented field' to be surrounded with romance, and some older people fancy, perhaps from their experience of cricket matches, laying of foundation stones and flower shows, that a tent is a cool, airy, and desirable Summer residence. I like popular delusions—they make a great many people happy and contented—but feel exasperated by this one in particular, and wish the public was encamped out here for about three days. I should like to see them on their backs on the ground, panting like hard-pressed stags, watching the grass dry up before their eyes, the haze rising from the glassy surface of the sea, the air like the air of a bake-house, and darkened by millions of flies, which break the awful noontide silence by a confused hum and buz, and would settle on their nose and ears with maddening pertinacity—the water hot, the ground hot, wine hot, beer hot, boxes hot, bed hot, writing impossible, reading impossible—nothing to do but to wait and to suffer. And when at last the evening came and they stepped out to breathe—the thermometer, after all, would only have fallen about ten degrees, and dinner would be ready—to see them too sleepy and too exhausted to eat, and then go to bed hot to pass a hot uncomfortable night, and recommence on the morrow, would afford me melancholy pleasure."

New England Meeting-Houses.

After the year 1700 the meeting-houses in New England were plain wooden structnres, in most cases without any steeples. The windows were glazed with a diamond-shaped glass, the walls unplastered, and the interior without any means of heating. Through the storms of winter the congregation shivered with the cold during the public worship. About one hundred and fifty years ago, in the interior of one of these rude edifices, upon the Sunday, could be seen the families of New England.

The men were dressed in the fashion of the age. They wore broad-brimmed hats, turned up in three corners, with loops at the side; long coats, with large pocket folds and cuffs, and without collars; the buttons either plated or of pure silver, and of the size of a half dollar; shirts with bosom and ruffles, and with gold and silver buckles at the wrist, united by a link; the neckcloth or scarfs, of very fine linen, or figured stuff, embroidered, with the ends hanging loosely. Small clothes were in fashion, and only reached to the knee, where they were ornamented with silver buckles of liberal size; the legs were covered with long grey stockings; the boots had broad white tops, with tassels, though shoes were some worn, ornamented with straps and silver buckles.

The woman had black silk or satin bonnets, gowns extremely long-waisted, with tight sleeves, or else with very short sleeves, with an immense frill at the elbow. Females at this time wore high-heeled shoes. The ministers wore large gowns and powdered wigs.

A Cheap Disinfector.—Prof. Nash, of Amherst College, gives the following formula for making home-made Chloride of Lime:

"Take one barrel of lime and one bushel of salt dissolved in as little water as will dissolve the whole; slack the lime with the water, putting on more water than will dry slack it, so much that it will form a very thick paste; this will not take all the water; put on, therefore, add a little of the remainder daily until the lime has taken the whole. The result will be a sort of impure chloride of lime, but a very powerful deodorizer, equally good for all out-door purposes with the article bought at the apothecary's and costing not one-twentieth part as much. This should be kept under a shed or some out-building. It should be kept moist, and it may be applied whenever offensive odors are generated, with the assurance that it will be effective to purify the air, and will add to the value of the manure much more than it costs. It would be well for every farmer to prepare a quantity of this, and have it always on hand."

Hardening the Constitution.—Men talk about "hardening the constitution," and with that view, expose themselves to summer's sun and winter's wind, to strains and over efforts, and many unnecessary hardships. To the same end, ill-informed mothers souse their little infants in cold water day by day; their skin and flesh, and bodies, as steadily growing rougher and thinner, and weaker, until slow fever, or water on the brain, or consumption of the bowels, carries them to the grave; and then they administer to themselves the semi-comfort and rather questionable consolation, of its being a mysterious dispensation of Providence, when in fact, Providence had nothing to do with it. He works no miracle to counteract our follies.

The best way I know of "hardening the constitution," is to take good care of it, for it is no more improved by harsh treatment, than a fine garment or new hat is made better by being banged about. [Jour. of Health.

American Tamarinds.—Wm. M. Singleton, Esq., of Winchester, Va., has suceeded in obtaining a fine growth of Tamarinds from seeds procured at a confectioner's shop. One of these trees, eight years old, and measuring six inches in diameter, last year perfected fruit of a quality quite equal to that imported. In addition to its value for fruit, it is a most beautiful ornamental tree, having a rapid growth, symmetrical form, and beautifully delicate foliage.

This tree is worthy of a trial upon the Western prairies. The seed may be sown either in Fall or Spring, in drills about four inches apart, and covered with two or three inches of light rich soil. It is preferable to sow late in the Fall, in order that the hulls may be acted upon by the frost. When the shoots are about three feet high, they may be transplanted to the sites where they are to remain permanently. A handful of tamarinds from a fruit store will supply any one with seeds for a trial.

Progress of Momonism.—Twenty-five years ago the "Prophet" Joseph Smith organized the Mormon Church with six members. At the present time the Church in Utah Territory contains three Presidents, seven apostles, two thousand and twenty-six "seventies," seven hundred and fifteen high-priests, nine hundred and ninety-four elders, five hundred and fourteen priests, four hundred and seventy one teachers, two hundred and twenty-seven deacons, besides the usual ratio of persons in training for the ministry but not yet ordained, and four hundred and eighty-nine missionaries abroad. During the six months ending with the beginning of April last, nine hundred and sixty-five children were born in the territory of Utah, two hundred and seventy-eight persons died, four hundred and seventy-nine were baptized in the Mormon faith, and eighty-six were excommunicated from the church.

The entire number of applications under the Bounty Land Law of March last, up to the present time, is 209,800, of which 10,700 were filed in August. During the same month 8,700 warrants were issued. The entire number issued is now 24,000.

New Steamboat Line for Albany and Troy.

From Pier 15, foot of Liberty-st., at 6 P. M

STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and Sunday, at 5 P. M.

Fares: Saratoga, $1 50; Moreau, $2 15; Fort Edward, $2 15; Whitehall, $2 75; Castleton, $3 10; Rutland, $3; Burlington, $4; Rouses Point, $5 50; Montreal, $7 50.

These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and tintermediate points the same day.

These Steamers are of the first class for strength and speed—well known favorities of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler.

Through tickets can be obtained on board the boat for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouse's Point and Montreal.

The Northern Freight Express will give Bills of Lading to all points as above named. Shippers who desire it, can have time receipts, by applying at the office on the Pier. A. A. DYKEMAN.

Ayer's Pills.

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The Sabbath Recorder.

THE SPIRIT:

THE HOLY SPIRIT, THE SPIRIT OF GOD, AND THE HOLY GHOST—WHAT ARE THEY, AND WHAT ARE THEIR OFFICES?

An Essay read before the Bible Class at Albion Center, Aug. 11, 1855, by C. A. Burdick, a copy of which was requested by the class for publication in the Sabbath Recorder.

The subject which the class had under consideration several weeks, and upon which I was requested to prepare an essay, is in my estimation as difficult to treat with any degree of assurance, as it is interesting and important. In my opinion, the nature of the Holy Spirit and its *modus operandi* in the conversion of the soul cannot be entirely comprehended by us—in our present state of existence, at least. Under this conviction, it is with a feeling of embarrassment that I approach the subject. To attempt to say what the Holy Spirit is, and to define its offices and relations to man I feel is treading on solemn ground. I feel, also, that I am wholly inadequate to the work; but I have examined the subject as closely as my time and ability would admit, and must beg your indulgence while I state the convictions and impressions at which I have arrived. In treating the subject, I hope you will pardon me if I do not confine myself exclusively to the ground which the class went over. I shall examine the subject under three general divisions.

1. I shall inquire whether the terms Spirit, Holy Spirit, Spirit of God, and Holy Ghost, are synonymous.

2. What is meant by these terms?

3. What are their offices, and relations to man?

1. *Are the terms Spirit, Holy Spirit, Spirit of God, and Holy Ghost, synonymous?*

I shall try to show that they are, at least in many instances. I will not, however, affirm that they may not in any case be used with different significations. But I have not yet seen them used in any connection from which I can infer that they are in any sense distinct from each other; and I have examined about one hundred and seventy passages of Scripture, in which one or more of the four terms occur. It will be sufficient under this head, to compare a few of these passages, to determine whether they mean the same thing.

In Acts 2: 4 we read, "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Here it will be observed, that the terms Holy Ghost and Spirit are both used in the same connection. This wonderful display of the power of the Holy Ghost, it will be recollected, occurred on the day of Pentecost. The prophet Joel, in predicting this out-pouring of the Holy Ghost, used the term Spirit, instead of Holy Ghost. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophecy," &c. Acts 2: 17, 18. I quote the passage from Acts instead of directly from Joel, because it is quoted there by Peter in explanation of the remarkable conduct of the disciples upon that occasion, whom some of the bystanders charged with being drunk. It is found in Joel 2: 28. Again, Acts 5: 3, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?" But in speaking to Sapphira he said, "How is it that ye have agreed together to tempt the Spirit of God?" Verse 9. The Comforter is called, by Christ, both the Holy Ghost and the Spirit of Truth. "And I will pray the Father and he shall give you another Comforter, even the Spirit of Truth," &c. John 14: 16, 17. Compare this with verse 26. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name," &c. I will next call your attention to two or three passages to show that the Holy Ghost and the Spirit of God are alike the accompaniment of prophecy. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21. Compare Num. 24: 2. "And Balaam lifted his eyes, and saw Israel abiding in his tents according to their tribes, and the Spirit of God came upon him, and he took up his parable," &c. Also, 1 Sam. 10: 10. "And when they came thither to the hill, behold a company of prophets met him, and the Spirit of God came upon him, and he prophesied among them."

We have now examined the terms Spirit, Spirit of God, and Holy Ghost. The term Holy Spirit remains yet to be noticed. I have not found any passages in which it is used in connection with either of the other expressions; it is not, therefore, so easy to prove that it is synonymous with them. But I have not seen any mention of it where its character or offices are inconsistent with those of the others. The Spirit is spoken of as being given to the believer, to abide with him, and to lead him into all truth. John 14: 16, 16: 13. That the Spirit here spoken of is the same as the Holy Ghost, we have already seen. The Holy Spirit is also spoken of as being given to them that ask for it, and we must infer that it is given for our guidance. "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11: 13. "Cast me not away from thy presence, and take not thy Holy Spirit from me." Ps. 51: 11. Webster defines "Ghost" thus: 1. Spirit; the soul of man. 2. The soul of a deceased person; the soul or spirit separate from the body, &c. Hence it is thought by some that the words Holy Ghost should have been rendered Holy Spirit. But enough under this head.

2. *What is meant by these terms?*

I would waive this part of the subject altogether, were it not that it forms so important a part of the question which was referred to me. I shall not attempt to define the nature of the Holy Spirit. I should consider such an attempt presumptuous, for it would be presuming to comprehend God—at least, one attribute of his character. I can only say that these expressions, if synonymous, are names given to the third person in the Trinity, as appears from 1 John 5: 7. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." Now whether they *always* refer to the third person in the Trinity, I will not attempt to say. If then the Father, the Word, (or the Son,) and the Holy Ghost are one, it follows that to try to tell what the Holy Ghost is, is to assume to tell what God is. I think we should be satisfied, in our present state of being, to know that God, in the person of the Holy Spirit, is present with us, pleading with the sinner to lay down his arms of rebellion, convicting his conscience of sin, pressing the divine truth upon the heart, and —when the sinner's attention is arrested and his heart opened—taking up his abode in him to encourage, counsel, and direct him safely in the path of obedience. But I will leave this point to older heads than mine, and pass to the next division.

3 *What are the offices of the Holy Spirit?*

The Holy Spirit is represented in the character of an Inspirer, a Teacher and Guide, a Comforter, an Intercessor, a Sanctifier, and a Witness. Perhaps other offices may be assigned to him; but these and what I understand to be his relation to the unconverted soul, will be sufficient for me here to consider.

1st. An Inspirer. It was through the influence and by the direction of the Spirit that the prophets and apostles wrote and spoke. 1 Sam. 10: 10. "And when they came thithhr to the hill, behold a company of prophets met him, and the Spirit of God came upon him, and he prophesied among them." 2 Pet. 1: 21. "For the prophecy came not in old time by the will of man, but holy men of God spake as they where moved by the Holy Ghost." Many passages might be quoted from the New Testament, showing that the apostles were inspired by the Holy Ghost. But I will only refer to Acts 2: 4, 19: 6.

2d. A Teacher and Guide. It appears to be an office of the Holy Spirit to interpret the will of God to those who seek his influence, to enlighten the mind upon important points of doctrine, and to act as a spiritual guide. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26. "For the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12: 12. "Howbeit, when the Spirit of Truth is come he will lead you into all truth." John 16: 13. "But as it is written, eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God." 1 Cor. 9: 10. The remainder of the chapter here quoted from dwells upon the same subject.

3d. He is also represented as a Comforter. "And I will pray the Father, and he will send you another Comforter, that he may abide with you for ever; even the Spirit of Truth." John 14: 16, 17. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth out from the Father, he shall testify of me." John 15: 26.

4th. An Intercessor. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8: 26, 27.

5th. A Sanctifier. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," &c. 1 Pet. 1: 2. "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom. 15: 16.

6th. A Witness. "And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3: 24. "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8: 16. "And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given unto them that obey him." Acts 5: 32.

Finally, I believe that the office of the Spirit in relation to the unconverted, is to present divine truth to the mind, to urge the claims of God upon the heart, to convict the soul of sin, and to lead the rebel back to God. And here I think many err in supposing that the Spirit is to do the whole work of conversion, that the heart is entirely passive, and that God in his good time will bring it into a fit state to be regenerated, and consequently that it is of no use for the sinner to try to become a Christian until God shall bring his power to bear to convert the soul. I look upon this as a dangerous error, one that involves the ruin of many souls. I believe that the unconverted heart is passive in receiving the drawing influences of the Spirit, but that it must be *active* in exercising repentance and faith before it can experience regeneration. To establish the contrary, is to take away man's free agency. I should like to expand this portion of the subject, and sustain my position upon this point by Scripture, were it not that my essay is already sufficiently long. In conclusion, I would say, that I have derived interest and, I trust, profit, from the examination of this subject, although I may have failed to afford you either in its presentation.

COLLEGES IN THE UNITED STATES.

Statistics of public schools are to be had without difficulty. They are brought forward prominently in the annual messages of Governors, are condensed continually for newspapers, and are scattered broadcast over the nation in essays on education. But the statistics of American Colleges are less common. We shall endeavor, therefore, partially to supply the deficiency.

The number of colleges in the United States is one hundred and eighteen, an average of nearly four for every State. Of these, fourteen are in New England, thirty-eight in the Middle States, thirty-six in the South and South-western States, and thirty in the West. The oldest is Harvard, at Cambridge, Mass., A. D. 1636; the next, William and Mary, at Williamsburg, Virginia, which dates from A. D. 1692; and the third, Yale, at New Haven, Connecticut, which was established A. D. 1700. Of the principal colleges in the Middle States is that at Princeton, New Jersey, originated A. D. 1745; the University of Pennsylvania, A. D. 1755; Jefferson College, at Canonsburg, Pennsylvania, A. D 1802; Mount St. Mary's, at Emmetsburg, Maryland, A. D. 1830; and the University of Virginia, A. D. 1819. In the West, the most flourishing college is the University of St. Louis, founded A. D. 1832.

The number of students in these one hundred and eighteen colleges, is about twelve thousand. The largest number on the roll of any one college, in 1854, was 466, the number attending, the University of Virginia. The number at Yale, however, was nearly as great, being 443. Harvard had 339, Princeton 225, the University of North Carolina 270, and Brown University, at Providence, Rhode Island, 252. The largest library belongs to Harvard, which college has 98,000 volumes; Yale has the next largest, containing 54,000; and Brown University the next, 32,000; Bowdoin, at Brunswick, Maine, has 28,000; Dartmouth, at Hanover, New Hampshire, 31,000; Georgetown College, at Georgetown, District of Columbia, 24,000; and the South Carolina College, at Columbia, 22,000. Several of the Western Colleges, considering their youth, have splendid libraries. Thus Marietta College, in Ohio, has 14,000 volumes, the students' libraries, as well as those in the college library proper, are included.

The cost of education varies at different colleges. At Harvard, the total expenses of room rent and truition, are ninety dollars annually; and the cost of board is from seventy to ninety dollars in addition; making an average, with washing, wood, and lights, of two hundred dollars. The expenses at Yale, averaged in a similar manner, may be estimated at about the same sum, as may also those at Princeton. Bowdoin, Dartmouth, Brown University, Amherst, and Williams, are cheaper, ranging from one hundred and twenty-five to one hundred and fifty dollars. The University of Virginia costs each student about one hundred and twenty-five dollars; while that of the Western Reserve costs less than one half, or only about one hundred.

In these estimates, clothing, books, and pocket-money are not included.

Besides these, one hundred and eighteen colleges proper, there are forty-four theological schools in the United States, about seventeen law schools, and about forty medical ones.

STUDY OF SCRIPTURE.

Melville, a distinguished English preacher, makes some judicious remarks on the proper study of the Bible:

We say not that the study of Scripture should exclude other studies, or be substituted for them. Natural philosophy is not to be learned from Scripture nor general history; and we would not have such matters neglected. But we say that scriptural study should be at once the ground-work and companion of every other; and that the mind will advance with the firmest and most dominant step into the various departments of knowledge, when familiarized with the truths of revelation, and accustomed to walk their unlimited spreadings. If parents had no higher ambition than to make their children religious, it is thus we apply our subject to those among us who are parents or guardians. But it applies to all We call upon you all to observe that, in place of being beneath the notice of the intellectual, the Bible is the great nourisher of the intellect. We require of you to bear away to your homes, as an undeniable fact, that to care for the soul is to cultivate the mind. And therefore be ye heedful—the young among you more especially—that ye be not ashamed of piety as though it argued a feeble capacity. Rather be assured, forasmuch, as revelation is the great strengthener of reason, that march of mind that leaves the Bible in the rear, is in advance, like that of our first parents in Paradise, towards knowledge, but at the same time towards death.

EXPERIMENT IN MANNERS.

In the year 1821, I made, in London, in a spirit of wager, a very decisive and satisfactory experiment as to the effect of civil and courteous manners on people of various ranks and descriptions.

There were in the place a number of young Americans, who often complained to me of the neglect and rudeness experienced by them from citizens to whom they spoke in the streets. They asserted, in particular that, as often as they requested directions to any point in the city towards which they were proceeding, that they either received an uncivil and evasive answer, or no answer at all. I told them that my experience on the same subject had been exceedingly different; that I had never failed to receive a civil reply to my questions—often communicating the information requested; and that I could not help suspecting that their failure to receive similar replies arose, in part at least, if not entirely, from the plainness, not to say bluntness, of their manner in making their inquiries. The correctness of this charge, however, they sturdily denied, asserting that their manner of asking information was good enough for those to whom they addressed themselves. Unable to convince them by words of the truth of my suspicions, I proposed them the following simple and conclusive experiment:

Let us take together a walk of two or three hours in some of the public streets of the city. You shall yourselves designate to me the persons to whom I shall propose questions, and the subjects, also to which the questions shall relate; and the only restriction imposed is, that no question shall be proposed to any one who shall appear to be greatly hurried, agitated, distressed, or in any other way deeply pre-occupied in mind or body, and no one shall speak to the person questioned but myself.

My proposition being accepted, out we sallied, and to work we went; and I continued my experiment until my young friends surrendered at discretion, frankly acknowledging that my opinion was right, and theirs, of course, wrong; and that, in our passage through life, courtesy of address and deportment may be made both a pleasant and powerful means to attain our ends and gratify our wishes.

I put questions to more than twenty persons of every rank, from the high-bred gentleman to the servant in livery, and received in each instance, a courteous, and, in most instances, a satisfactory reply. If the information asked for was not imparted, the individual addressed gave an assurance of his regret at being unable to communicate it.

What seemed most to surprise my friends was, that the individual accosted by me almost uniformly imitated my own manner. If I uncovered, as I usually did in speaking to a gentleman, or even to a man of ordinary appearance and breeding, he did the same in his reply; and when I touched my hat to a livered coachman or waiting-man, his hat was immediately under his arm. So much may be done, and such advantages gained, by simply avoiding coarseness and vulgarity, and being well-bred and agreeable. Nor can the case be otherwise. For the foundation of good-breeding is good nature and good sense —two of the most useful and indispensable attributes of a well constituted mind. Let it not be forgotten, however, that good-breeding is not to be regarded as identical with politeness—a mistake which is too frequently, if not generally committed. A person may be exceedingly polite without the much higher and more valuable accomplishment of good-breeding. [Dr. Caldwell.

Education.—Education should follow nature and aid it. How does nature proceed? It acts slowly, and developes itself moderately in the different periods of the child's age. Nothing forced; nothing violent; nothing precipitant. Thus ought education to be. The soul of the child is not an empty vase, which receives passively what is destined to fill it. It contains a fruitful germ, proper to be developed. It has in itself a force and energy to assimilate to itself the principles which come from without. It is by the exercise of the natural faculties that they develop their highest degree of perfection. The mother commences the development. The father and the teacher continue it. Social education finishes it.

Physical nature reaches this end slowly but surely. It is not always so with the education of the child. Deplorable causes sometimes interrupt it. But education has, over nature, this advantage; that man is submitted to its influence at nearly every period of his life, when physical nature has finished its work upon the body at perhaps twenty years of age. But one capital point should never be lost sight of. It is this:—If a young man has been badly raised, he will not resist, after he has reached the age of man, the trials of life. If his education has not solidly formed his character, settled his heart, enlightened his spirit, and his conscience, like furious tempests, these trials will overwhelm him. [J. B. Angeliz.

Not too Late to Commence.—As it is never too soon to do good, so it is never too late to amend. I will, therefore, never neglect the present, nor despair of the time past. If I had been sooner good, I might, perhaps, have been better; if I am longer bad, I shall, I am sure, be worse. That I have stayed a long time idle in the market-place deserves reprehension; but I am late sent into the vineyard, I have encouragement to work:— "I will give unto this last as unto thee."

[Warwick.

AUTUMN MUSINGS.

The Autumn time! the Autumn time!
How softly steals its footsteps on!
How gently fades the summer's prime,
And dims her glories one by one!
The days are bright, and calm, and clear,
It seems yet summer time to me;
But ah! a change is round me here,
In faded flower and crimson tree.

The Autumn leaves! the Autumn leaves!
How gorgeous in their golden sheen!
And yet 'tis but death that gives
Their glowing hues for simple green.
Oh! spirit of the frozen North!
Oh! mocker of our summer dreams!
Why com'st thou to blight our earth,
And hush the music of our streams?

The Autumn winds! the Autumn winds!
Ye come once more with plaintive song;
Ye breathe a dirge to saddened minds,
As softly low ye sweep along.
We're sighing for the faded bloom
Of dying summer's beauty fled,
Like mourners wailing o'er the tomb
Of young and loved ones, early dead.

The Autumn rain! the Autumn rain!
Its sound falls sadly on my ears,
And coursing down the window pane,
The pearly drops seem gushing tears.
Each pale sad flower hath caught a gem,
Which trembles in its loving eye,
Then fallen from its withered stem,
It lays its cheek down low to die.

And yet I love thee, Autumn time!
I love the blessing thou dost bring;
Though thou hast not the merry chime
That thrills the soul in joyous Spring.
'Tis sweetly sad—'tis sadly sweet—
To gaze upon this solemn scene,
Nor would I, if I could, retreat,
Where naught but vernal bloom is seen.

A SETTLED MINISTRY.

Frequent ministerial changes are an evil of immense magnitude. This evil exists in the American churches, and is on the increase. To arrest it should be the steady aim of Zion's friends. The following excellent remarks are from the *Puritan Recorder*:

A pastor's office pre-supposes permanency. A stranger that comes and goes hither and thither cannot be a pastor. An "everlasting candidate" with one foot on the ground of his labors, and the other in the stirrup for a new journey to a more inviting field, is not a pastor. The pastor is a settled minister, abiding with the flock that he feeds, till some imperative voice of Providence calls him away from them; and, ordinarily, the voice of Providence is something more clear than a prospect of having a wider field for one's talents and influence. There are few positions of pastoral labor so confined as necessarily to hide a minister's talents under a bushel. Such are the channels for the transmission of thought and influence, that every minister, who has talents fitting him to occupy a commanding position, already *has* such a position. He makes the station which he occupies, to become a center of influence. No metropolitan congregation can make a great and good man of one who is neither great nor good.

"Pigmies are Pigmies still, though perched on Alps"

Edwards was not indebted for his greatness to his position, either at Northampton, or among the Stockbridge Indians, where he wrote his immortal works. Nor was Bellamy indebted to the little town of Bethlehem for his fame or power for good. It was not the greatness of the congregation in Newport which made Hopkins great, unless, indeed, he was starved into his greatness. Neither did the narrow dimensions of the town of Franklin contract the mind or influence of Emmons. Men of this calibre have never found it necessary to change their place. It is smaller men who need a great place to give them importance.

The dismission of a good minister without a necessity, or an evident call of Providence, either in his occasions, or those of the people, involves a damage which is rarely compensated by his finding a field of greater usefulness. Such a change involves a loss of that knowledge which the minister so much needs, of the wants of his people. By many years of intercourse with a people, a pastor acquires a knowledge, that he could not get by any amount of information conveyed by another. It is a knowledge gained by observation upon individual character, to which he is constantly adding through the whole course of his ministry. If his heart is in his work, his mind is upon the spiritual interests of his people, and is approaching towards a complete knowledge of what their characters and circumstances require. A new pastor, for want of this slowly acquired knowledge, must give a more general and indefinite character to his preaching. He must preach more of what applies to men in general, and less of what applies to his own people in particular. This difficulty is like that of a physician, who is called to prescribe without a knowledge of the idiosyncrasies of his patient.

SCOLDING IN THE PULPIT.

A lady correspondent of the New Orleans *Christian Advocate* complains of the preacher for scolding his hearers in the pulpit. She says: "He has a way of talking which anywhere but in the pulpit would pass for scolding. This is not common; it is only now and then; but very marked. I suppose he does not feel well, or the subject in hand gets entangled. His fine forehead frowns and wrinkles. Around his mouth there are curling and sneering, and almost ill-natured expressions. What he says is hard and harsh. His eye, so beautiful and persuasive when growing with love or moistened by a tear for poor sinners, looks on us as if he was outdone, and didn't care if we go to the bad place."

This is a painful picture to study, even in print. It must be still more so in reality. The pulpit which exhibits it will always be unpopular, and richly deserves the dislike it never fails to invoke. The minister, who, with frowning brow and stern expression, hurls harsh denunciations on his hearers, hoping to benefit them hereby, must be sadly ignorant of human nature. He does not understand that the door of access to the human spirit cannot be forced by the blows of angry denunciation; and that the only effect of such attempts upon it, is to force the naturally perverse mind to lock itself up more closely, and to retire within its most inaccessible defenses. Even a church will become soured, disgusted, and back-slidden under a scolding ministry. It cannot be otherwise while the constitution of human nature remains what it is. It must be that the manifestations of the preacher's mind will beget manifestations in the hearer kindred to his own. If he is angry, harsh, and denunciatory, they will feel angry, harsh, and stern, too. Certainly they will not, cannot be reformed under such a ministry. It is not in the nature of things to expect it. If a minister would be successful, love must reign supremely in his pulpit. His mission is a work of love. When unfolding the judgments of God against the transgressors, he should speak in tones of tenderest affection. When his lips give utterance to the woes which hang like clouds big with destruction over the wilful sinner's head, he should do it with pity in his heart and tears in his eyes. By thus combining the strictest fidelity to truth, in the severest aspect of his nature, he will retain the respect and confidence of his hearers, while he unlocks their prejudices and throws open the gateway of their hearts for the entrance of his Master.

[Zion's Herald.

INCIDENT IN A STAGE-COACH.

I recollect, in another journey, three persons entering the stage, while we stopped to change horses. One was an old man nearly eighty years of age, with white locks and stooped shoulders; the second a middle-aged woman, with a discontented countenance, and querulous voice; the third, a fair, delicate youth, about sixteen, very fragile in appearance.

They were strangers to each other and not of the same party. The aged man had not been seated five minutes, when he commenced a conversation with a gentleman next him, interlarding every few sentences with an oath, calling on the name of the Deity in the most profane manner, and in a short time showed himself a scoffing infidel. The gray-headed old man, on the verge of the grave, whose actions in time would decide his state in eternity, was pouring out such horrid blasphemies, that our very blood was chilled. There were twelve passengers, all remained silent, till that delicate boy, who had waited for those older than himself to speak, laid his thin white hand upon the arm of the old man, and in a mild sweet voice, said:

"My aged friend, have you any one that is dear to you, any one that you love and reverence?"

"A strange question, my boy; do you think that I am without ties in the world?"

"Would you permit me then to ask, would you like to hear them abused or spoken of unkindly?"

"That I should not," he answered, "nor would I permit it."

"I know," replied the youth, "that I am but a boy, but do not be offended when I say you have spoken in such a manner of one I love, the best friend I have, that my heart has been deeply pained!"

"That cannot be, for I know no one you love; you are an entire stranger to me."

"Ah, sir, it is the great God, whom I have been taught from my infancy to love and reverence; that holy sacred name you have used in the most unhallowed manner. It may appear presumptuous in me to speak to the hoary-headed one, but permit me to say, there is a God, not only of mercy, but of justice, and who will not spare the guilty. The sands of your life are nearly run out; what will become of your immortal soul? It is appointed unto man once to die, and after death the judgment; from that trial there is no escape —are you ready for it? Examine the Bible for yourself." Then drawing from his pocket the inspired volume, and placing it in the hand of the old man, he continued, while tears of feeling stood in his eyes, "May God, in his infinite mercy, enable you to see and believe the important truths revealed in its pages!"

The old man gazed intently into the young speaker's face. His color rose, I knew not whether from shame or anger, till he said, with a quivering voice and deep emphasis, "I thank you, boy; you have given me a good lesson, which I hope I may never forget. I will read the book. I had a religious mother, but alas! I heeded not her instructions!"

The rest of the journey he remained perfectly silent, deep in thought. Indeed a solemn stillness was upon all, for the young disciple of Christ had made an impression for good, upon more hearts than one, and in after years, fruit sprang from that short, but faithful sermon in the stage-coach.

Only a few months, and that pious youth was gone from earth, his spirit reposing with the blest; and no doubt one of the brightest gems in his glorious crown, is the turning of that infidel old man from sin to holiness.

Thoughts of Heaven.—If heaven doth not enter into us by way of holiness, (said Mason,) we shall never enter heaven by way of happiness. If you would lay up a treasure of glory in heaven, lay up a treasure of grace in your hearts. If your souls are rich in grace, they will be rich in glory. The more you do for God in this world, the more God will do for you in the world to come. As heaven is kept for the saints by Christ, so they are kept for heaven by the spirit. In heaven all God's servants will be abundantly satisfied with His dealings and dispensations with them; and shall see how all conducted, like so many winds, to bring them to their haven; and how even the roughest blasts helped to bring them homewards. How can we expect to live with God in heaven, if we love not to live with Him on earth? If thou lovest to worship God here below, God will take thee to worship Him above. Thou shalt change thy place, but not thy employment. Heaven is a day without a cloud to darken it, and without a night to end. We would be seated in the heavenly Canaan, but are loath to be sacrificed with the briers and thorns of the wilderness.

The Sabbath Recorder.

New York, September 20, 1855.

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"YOU KNOW I MUST LIVE."

So pleads the Rum-seller. His employment impoverishes the community, sends desolation into families, corrupts the morals of society, and hurls souls by thousands into a drunkard's hell. Good men expostulate, and entreat him to desist from such a wicked calling. But his reply is, that he has no other way of procuring a subsistence. Himself and his family depend upon the avails of his business for their bread. "And," says he, with an air of confidence, as if no successful answer could be offered, "you know we must live."

So pleads the Sabbath-breaker also. So earnest is he to accumulate property, that he will not respect the day of rest, to keep it holy. To cease from work, every seventh day, would be time lost. True, it is well for those to lay by their work who can afford to do so, but he is a poor man. He is just beginning in life, and he must make the most of every opportunity. At all events, he must not be expected to keep the Sabbath holy, at all times, and under all circumstances. Occasions will arise, now and then, which render it important to work, Sabbath or no Sabbath. His harvest is not secured, and it may take injury if it is not gathered. The river is in good stage for rafting his lumber, and unless he seizes the opportunity, he may lose his chance altogether. An opportunity for making a very advantageous bargain opens on the Sabbath-day, and unless he embraces it promptly, he will not be so well off, by a number of dollars. Or it will not promote his business interests so well, to keep the Sabbath, as to keep the first day of the week; and so he disregards what the Law of God says, in order that he may do well for himself in the things of this world. "For," says he, "you know I must live."

But stop a moment. We do not know any such thing. We are not quite sure that you ought to live. It is not perfectly obvious, that there is any necessity for it. Perhaps, the world would be better off, if you were dead. If you can live so as to be a blessing to your fellow-creatures, and to the glory of God, we are ready to admit that it is of some importance to have your life continued. But if your example is to be an injury to mankind; if your rum-selling, your Sabbath-breaking, your cheating in trade, or what not, is to be kept up from day to day; if you can find no way of carrying on your business but by breaking God's law; if you cannot accumulate property without setting at nought the institutions of heaven;—the sooner you die the better. And if you look at the thing in the light of God's word, you will be of the same mind.

There was a good man, of old, who said, "To me to live is Christ, and to die is gain." Phil. 1: 21. As though he had said, 'I have no other object in living but to serve and honor Christ. When I can do nothing more towards this object, I shall wish to die; for to die is gain.' Paul felt that his life was not his own, and that he had no right to dispose of it in any other way but that which would be most conducive to the end for which he was created and redeemed. As Paul felt, so ought every body to feel. He that makes it the great end of life to grow rich, and enjoy himself, is any thing but a Christian.

Suppose it were even so, that by rigidly keeping the Sabbath, at all times, and under all circumstances, or by rigidly refusing to engage in any employment which dishonors God or works injury to man, you were reduced to the point of starving; would that justify you in breaking the Sabbath, or in undertaking such God-dishonoring business? If God, in His providence, requires you to starve, is it not your duty to starve? If His providence is so ordered that you cannot possibly obtain enough, in an honest way, to keep off hunger, is it not your duty to endure hunger? Do not say, that to starve to death, under such circumstances, would be so much like committing suicide, that you would lie under the guilt of self-murder. If God *require* you to do what would issue in death, it is no more suicide than the slaying of Isaac would have been murder, had Abraham carried it into effect. If it is as you say, therefore, that you cannot adhere rigidly to righteousness as enjoined in God's law without starving, then starve; and, in so doing, you will glorify God, and save your own soul.

Of course, if under the circumstances supposed starvation itself is to be braved, much more is it one's duty to endure evils of less magnitude. The man who pleads that he cannot do strictly right in all things, because it would cut off his facilities for business, or would keep him in a very *uncomfortable* condition through life, has not learned the first rudiments of Christianity.

But is it true, that to do strictly right would imperil one's interests, to the extent imagined? We do not believe that any one was ever left to starve for his righteousness. David had never seen such an instance, in his day, (Ps. 37: 25,) and the promises of Gospel afford ample guaranty that the thing will never occur. Try the experiment, see whether God will forsake you. Why, how distrustful you are! How much you act like an infidel! You dare not wait till the Sabbath is past, to transact your business, lest the Providence of God take away your opportunity. What kind of a God do you suppose Him to be? You seem to think that he will not stand by you, unless you break His laws.

Yet you must live, you say. Yes, and you must *die*, too. Do you ever think of that? T. B. B.

OUR ANNIVERSARIES.

The Tract Society.

The American Sabbath Tract Society held its 12th Annual Meeting with the 1st Church in Brookfield, N. Y., on Sixth-day morning, Sept. 7, commencing at 9 o'clock A. M.

After the usual introductory exercises of singing and prayer, the President (N. V. Hull) spoke somewhat at length on the object which the Society is seeking to attain, and the principal obstacles to its success—particularly of the difficulty of bringing men to risk their prospects of success in the world in order to conform to what most of them regard as a *positive* commandment.

The Treasurer then read his Annual Report, from which it appears that comparatively little has been done by the churches, during the past year, to enable this Society to prosecute its labors. Only about $400 had been contributed for the object, most of which had been expended in the distribution of Sabbath publications, and in employing a colporteur and lecturer part of the year.

The Annual Report of the Board was read by the Corresponding Secretary. It sets forth in detail the efforts of the Board to carry out the directions and wishes of the Society. Steps have been taken to secure four new Tracts upon subjects named at the last annual meeting of the Society. One of these Tracts has been written, and referred to a Committee for revision, with a view to its publication. Three others are in preparation. Eld. Lucius Crandall was employed several months within the year to travel in the service of the Society, lecturing on the subject of the Sabbath, distributing publications, &c. Extracts from his journal are embodied in the Report; also, extracts from several letters received by the Corresponding Secretary, going to show that the publications of the Society are being read, and find here and there persons who are disposed to receive and obey the truth as set forth in them.

On a motion to adopt the Report of the Board, interesting remarks were made by several persons, among whom were J. P. Hunting and J. Croffut, (recent converts to the Sabbath,) and J. R. Irish.

H. H. Baker introduced a resolution, urging the Society to adopt more active and efficient measures to secure a general circulation of its publications. In advocating the resolution, he set forth a plan by which he is endeavoring to bring the claims of the Sabbath to the notice of ministers of the Gospel, through tracts sent to them by mail. The resolution was also advocated by S. S. Griswold, and adopted.

A resolution was introduced, and discussed at considerable length, recommending that the Board employ a General Agent, whose whole time shall be devoted to the interests of the Society, in lecturing, distributing tracts, keeping the churches informed of the plans of the Society, making collections, &c. The resolution, slightly modified, was adopted.

Two or three other topics occupied the attention of the Society in the course of the meeting; but our notes in relation to them are so imperfect, and the time at our command is so brief, that we shall have to omit for the present any notice of them.

The next meeting of the Society is to be held with the 1st Church in Hopkinton on the First-day following the second Sabbath in September, 1856.

The Publishing Society.

The Sixth Annual Meeting of the Seventh-day Baptist Publishing Society was held in the afternoon of Sixth-day, Sept. 7th, and was, like all the other anniversary meetings, well attended.

The Treasurer's Report showed that at the commencement of the Society's financial year, in June, 1854, there was 90 cents cash in the Treasury—that he had received within the year $3,297 62, and paid out $4,078 76—and that there was a balance against the Treasury at the close of the financial year June 6, 1855, of $780 24—a result which is attributed in part to the pecuniary embarrassment so common last year throughout the country.

In connection with the Treasurer's Report, a Report was presented by the Auditors. They were last year instructed to accompany their report this year with an apprisal of all of the property of the Society at its cash value. In order to facilitate their work, the Board last spring instructed the General Agent to make a complete inventory of property, accounts, liabilities, &c., to be submitted to them. It is a lengthy document, and will be printed in connection with the Annual Report of the Board. It must suffice here to state that the property and accounts of the Society, according to the apprisal of the Auditors, are worth $4,066 98—that the only liability of the Society is the balance against the Treasury of $780 24. The fund derived from memberships is estimated at $1,801 93. The estimated value of the assets, over the liabilities and fund, is $1,484 81.

The Annual Report of the Board gives a complete and encouraging account of the Society's operations during the past year. The facts embodied in this Report are of course familiar to the constant readers of the *Recorder*, and do not need to be enumerated here.

At the annual meeting of the Society last year, a Committee was appointed, consisting of George Greenman, David Dunn, and Perry B. Maxson, "whose duty it shall be, as soon as practicable, to meet in the city of New York, and examine thoroughly the financial operations of the Society since its organization, and the position of the General Agent in relation thereto, and give to the General Agent and to the Board certificates of the result of their investigations, and make a full report of the same to the Society at its next anniversary." This Committee presented a Report to the Society, which was referred to a Committee, consisting of J. R. Irish, Eli S. Bailey, D. E. Maxson, P. L. Berry, and C. M. Lewis, to consider and report what action should be taken by the Society in the premises. In due time they made a report, which was adopted, as follows:—

"The Committee appointed to examine the Report of the Committee of Investigation in relation to the financial transactions of the General Agent, report: That they find a majority and a minority report, each a lengthy document, showing that a thorough examination was made by said Committee, establishing beyond a doubt the financial ability and integrity of the General Agent. Further, we are of opinion, that the points of difference in the Reports do not in any sense impeach the General Agent. But as the documents are lengthy, and we can see no real benefit in their publication, but rather the gratification of a morbid inquisitiveness on the part of readers in relation to private and personal differences, we therefore recommend, as the only proper alternative to publishing both Reports, that no further action be taken in relation to said Reports, only to keep them filed and sealed in the archives of the Society."

The next meeting of the Society was appointed to be held with the 1st Church in Hopkinton, R. I., on the Sixth-day before the second Sabbath in Sept. 1856.

☞ The foregoing is written in the confusion of a crowded steamer on Lake Erie, and without opportunity to re-examine the documents referred to. We believe it is correct as far as it goes, and hope it is sufficiently complete to give an idea of the proceedings of the meetings in question. Before dismissing the subject of anniversaries, and in connection with them, we may as well say—

1st. A letter from the Mill Yard Church, London, designed for the Conference, has come to hand since the meetings. The facts embodied in it will be embodied in the Minutes of the Conference, and the letter itself, or portions of it, will probably soon appear in the *Recorder*.

2d. The Conference appointed Geo. B. Utter, James Bailey, and H. H. Baker, a Committee to prepare for the Minutes a statement showing, as far as possible, the locations of Sabbath-keeping societies or individuals where no church has been organized. Such individuals, and some person connected with each society of the kind, are requested at once to forward the necessary information to the chairman of the Committee, in New York.

3d. The Minutes of the Ohio Association for two or three years past omit the statistics of three churches from which reports used to be received. Will brethren Simeon Babcock and Eli Forsythe send us the facts necessary to make the Minutes correct in this respect?

"STANDARD OF EXTRAVAGANCE."

In an article under this head, from the pen of Bro. Brown, which appeared in the *Recorder* of August 23, the following statement is made:—"The facts of the case show, that persons of all classes are disposed to avail themselves of as many of the good things of this life as they can; they dress as well as they can; they ride in as good carriages and drive as fine horses as they can; and if one does not go as far as another, in these respects, it is not because he considers it intrinsically wrong, but because, in view of all his circumstances, he cannot afford it."

When I read this statement, my heart was pained to think the standard of piety was so low among professed Christians as to warrant such an assertion. It seems to me such persons as are here described can have no proper sense of the responsibility which rests upon them as the disciples of Christ, or of the solemn accounts which, as the stewards of God, they must soon render to an impartial Judge. I regard all such persons as referred to it the statement quoted, whatever may be their relative position in society, whether rich or poor, whether holding official stations in the church, or occupying the place of private members, as sadly deficient of one important element in the Christian character, at least. Self-denial is wanting, or if exercised at all, only in a very limited degree. They may be very religious in a certain way, but it may be said of them, in the language of Christ, "One thing thou lackest." The important requisition of self-denial which Christ demands of every disciple is not regarded. They prefer self-indulgence to the exercise of self-denial, and are more anxious to gratify themselves than to glorify God. They may contribute, to promote the cause of God, what may be considered liberal by a backslidden church; but it is with them as it was with some in the days of Christ—they cast into the treasury of the Lord of their abundance, but within such limits as to give full scope to self-gratification. The self-denying poor who may give but little, may be approved of Christ, as was the poor widow who cast in her two mites, while those others may fall into condemnation as a consequence of failing to do what was required at their hands. Some of these, perhaps, may be giving five hundred dollars a year to promote the cause of God, and hence may congratulate themselves as doing much for Christ, and may be puffed by others as being men of great liberality, and yet it may appear at a future day, that God had a claim upon them for the cause of benevolence, equally valid with that of any human creditor, for a thousand dollars a year, instead of five hundred, but which was never cancelled because it would encroach upon their habits of self-indulgence, or limit to a certain extent the augmentation of their capital. Others, of less capital, of whom less is required, may have incurred equal guilt from the same cause, by failing to do for Christ according to the measure of their obligation. I did not take my pen to write an essay which might occupy a column of the *Recorder*, but to sketch a case of moderate self-denial which came under my own observation.

I have known a brother in Christ, poor and embarrassed with debt. He declined acting as solicitor in a tract society, because he was unwilling to ask others to do for an object to promote which he could not make even the smallest contribution. With respect to himself, he regarded the claims of his creditors as paramount to the calls of benevolence. He was strictly honest and had, for a succession of years, met, with rigid punctuality, his annual engagements. The thought occurred to his mind that he had met the claims of his creditors from year to year, although indulging in the free use of tea and coffee in his family, and that by practicing self denial in the disuse of these articles he might save something for the cause of benevolence, and at the same time meet, as heretofore, the annual claims of his creditors. Prompted by the love of Christ and the interest he felt in his cause, he resolved on practicing self denial in this respect. Having the sympathy and approval of a benevolent wife and the sanction of his family, he immediately carried his resolution into effect. Appropriating the money thus saved to the cause of benevolence, he soon found himself with the means of doing more to support the gospel at home than he had formally done and a balance left to contibute to the tract society, the missionary society, and other benevolent organizations. From this point in his history, there was a marked improvement in his religious character. He could now do and persuade others to do in the work of benevolence. Having commenced the practice of self-denial, that he might augment his means of usefulness, it was exercised in various ways and with happy results. He soon became an efficient laborer in the cause of benevolence, accomplishing more, perhaps, by the influence he exerted on the minds of others in prompting them to do, than by his own contributions, which, however, reached a point worthy of imitation, considering his circumstances. He learned by experience that his happiness, as well as usefulness, was promoted by giving, to promote the cause of God, what was saved by acts of self-denial. I often sat by his bedside during his last sickness, and was edified and instructed while he conversed, with deep emotion, about the doings of those societies which were organized to promote the cause of truth and righteousness in the world. It was evident, as the time of his departure was approaching, his heart dilated with the spirit of benevolence. I do not forget, even after the lapse of more than twenty-five years, the expression of his languid eye when he conversed with me in regard to the influence which ought to be exerted in society in order that Christians might properly understand, fully realize, and actually do their whole duty in promoting the cause of the Redeemer in the world.

In conclusion, I will say that, while the calls of benevolence are so pressing, we have something else to do with our money besides emulating each other in dress and equipage. We have no right to regale ourselves in the lap of self-indulgence while our missionaries in Palestine and China are compelled, for the want of adequate funds, to forego the enjoyment of what we consider the necessaries of life; and are so straitened in a pecuniary point of view that they are defeated, in a great measure, in the accomplishment of the object of their missions. AZOR ESTEE.

ANNIVERSARY OF THE AM. BIBLE UNION.

The Sixth Anniversary of this body will be held in the Meeting-house of the First Baptist Church in the city of New York, corner of Broome and Elizabeth streets, on the 4th and 5th of October. The usual business meeting, at which officers and managers are chosen, will be held at 9 o'clock A. M. on the 4th. The public exercises will commence at 10 o'clock, and meetings, beginning at such hours as may be agreed upon, will be held for the two days, or longer, in the morning, afternoon, and evening. Attention will be given to the accommodation of the friends of revision from abroad, who may be present, and they are requested to register their names at the Bible Union Rooms, as early as practicable, after their arrival in the city. Among the speakers who may be expected to be present are Rev. Messrs. D. R. Campbell, LL.D., President of Georgetown College; George W. Eaton, D.D., Theological Instructor in Madison University; Isaac Errett, Warren, O.; I. N. Hill, Albany; W. G. Howard, D.D., Rochester; N. V. Hull, Alfred; T. Gracchus Jones, Norfolk, Va.; A. Maclay, D.D., New York; W. K. Pendleton, Professor in Bethany College; C. P. Sheldon, Hamilton; Q. H. Trottman, Hertford, N. C.

CORRECTION.—In the report of the doings of the Missionary Society, published in the *Recorder* of last week, an error occurred which should be corrected. The sentence—"The Treasurer also showed that a settlement had been made with the executors of the estate of Benedict W. Rogers, and that the Treasurer had received from that source property to the amount of *eighty* thousand dollars," should have read—"and the Treasurer had received from that source property valued at *eight* thousand dollars." Our apology is, the very great hurry in which we were compelled to get the "forms" ready for the press prevented our reading the proof as carefully as it should have been done—much of the report of the proceedings having been received at the office after the time when the paper should have been on the press.

ANNIVERSARY OF THE A. B. C. F. M.

The American Board of Commissioners for Foreign Missions held its Forty-sixth Anniversary meeting at Utica, on Thursday last, Hon. Theodore Frelinghuysen presiding. There were about two thousand persons present from abroad. The Treasurer of the Board read an abstract of his report, by which it appears that the receipts from all sources during the year have been $310,427 77, and the expenditures $318,893 18, which leaves a balance against the Treasury of $8,465 41, and makes the present indebtedness $20,507 90. The first annual report of the "Turkish Mission Aid Society," recently formed in England, has been received, from which it appears that £1,854, (about $9,000,) have been raised by that Society, and most of it paid over to the Missions of the American Board in Western Asia. Four corporate members of the Board have died during the year, viz.: Rev. Robert H. Bishop, D. D., of Ohio, Thomas Fleming, Esq., of Pennsylvania, Hiram H. Seelye, Esq., of New York, and Gabriel Tickenor, Esq., of Ohio. Rev. Nathan Dole, editor of the *Journal of Missions* and *Youth's Dayspring*, and seven Missionaries, and five Assistant Missionaries, have also died. There have been sent out during the year nineteen Missionaries and assistants, male and female, and there are twenty-nine more under appointment. 211,300 copies of the *Missionary Herald*, 357,000 copies of the *Journal of Missions*, 320,500 copies of the *Youth's Dayspring*, 16,700 copies of the *Extra Journal*, 6,000 copies of the Annual Report, and 3,006 copies of the Annual Sermon, have been issued during the year. The following gives a summary view of the operations of the Board:—

Number of Missions, 29; number of Stations, 120; number of Out-Stations, 59; number of ordained Missionaries, (six being physicians,) 155; number of Licenciates, 8; number of Physicians not ordained, 7; number of other Male Assistants, 16; number of Female Assistants, 202; number of Native Preachers, 46; number of Native Helpers, 236; whole number of laborers connected with the Missions, 665; number of Printing Establishments, 11; pages printed last year, (in part,) 25,822,780; number of Churches, (including all at the Sandwich Islands,) 115; number of Church Members, (do. do. last year,) 26,806; added during the year, (excluding those at the Sandwich Islands,) 635; number of Seminaries, 11; number of other Boarding Schools, 19; number of Free Schools, (412 supported by Hawaiian Government,) 787; number of Pupils in the Seminaries, (80 do.,) 429; number of Pupils in the Boarding Schools, 594; number of Pupils in the Free Schools, (10,705 supported by Hawaiian Government,) 20,555; whole number in Seminaries and Schools, 21,587.

ROMISH OPPOSITION TO RAGGED SCHOOLS.—A new Society is being established in London, which promises to be a formidable antagonist to the beneficial efforts of the many institutions which have for their object the social and physical religious welfare of the people. It is under the patronage of Dr. Wiseman, with all his titles, legal and illegal. Its name is the "Catholic Industrial Institution for the Prevention of Vice," by which last term, as defined in their prospectus, they mean Protestantism. The point of Protestant agency which this Society proposes to counteract are stated in the prospectus to be four in number, namely:—1. "The first means of proselytism we may mention is the Industrial Schools." 2. "The Parochial Workhouses." 3. "A third, and even more dangerous means, is the multitude of Ragged Schools." 4. "A fourth, means of perversion is the employment given to poor Catholic boys, by which they may gain money in the public streets; and these are generally connected with the system of the Ragged Schools."

THE LAST OF LUTHER'S LINE.—A paragraph has been going the rounds of the press stating that the last lineal male descendant of Luther had been received back into the Romish communion. It appears, however, says the *Recorder*, that there now resides in Bedford, Pa., Mr. John Luther, a lineal descendant of the great Reformer of the eighth generation; and his family consists of himself, wife, three sons, and one daughter; he has also five brothers and one sister residing in Saxe Coburg, Germany, all with families. There is also one family of the descendants of his great forefather in Saxe Coburg, and a number of families in Bohemia, Germany; a family also in Harrisburg, Penn. They are all, both in this country and Germany, connected with the Lutheran branch of the Protestant Church, and it is not known that one of them has ever become connected with the Romish Church.

TRACTS AMONG THE HEATHEN—Major General Alexander, late Adjutant General of the Madras army, recently made the following statement at a missionary meeting in London: "A particular friend of mine who was engaged in the Burmese war, a man of missionary spirit, made an excursion towards the the eastern frontier, in the neighborhood of the Assam country, and there he found a population of some 14,000 or 15,000 people of the Border tribes, who, sometime about the year 1827, I believe, had picked up a few tracts, and the slight knowledge to be derived from them of the truth. They were professing what they knew, and were anxiously waiting for a day when God in his providence should open a way for teachers from the West to come and proclaim to them the full gospel of Christ."

LIVING IN THE DARK.—The *American Messenger* tells of a colporteur in North Carolina, who found in one quarter nearly one-third of the families he visited destitute of all religious books except the Bible, and more than one-sixth without the Word of God, visited two families in one day, one of which consisted of seven persons, all grown, none of whom but the father could read; the other had been keeping house eighteen years, and but one member of the family could read. Neither of these families ever had a Bible. He also visited another family, where the mother was eighty-seven years old, had kept house sixty years, and brought up nineteen children, but never had a Bible.

THE FIVE POINTS MISSION—The New Five Points House of Industry, New York, is nearly completed, and will be a fine brick building, fire-proof, and in all respects adapted to the wants of the Mission, with a chapel, school and work rooms, dormitories, &c. The cost of the building and ground will be $30,000, including $11,000 paid for the latter. It is about 55 by 100 feet, and will have a height of six stories. It stands on the spot formerly known as "Farlow's Court," which was occupied by a wretched class of people, and according to the landlord, often contained 600 inmates. It will probably be finished by the first of December.

RELIGIOUS INTELLIGENCE.

One of the most interesting objects in the British camp before Sebastopol is the sappers' church. It is built wholly of siege apparatus, but these are neither injured nor unfit for their ultimate purpose; on the contrary, the the materials are so arranged that they are only in store, as it were, ready for use as soon as required. The articles employed in the construction have been scaling ladders, gabions, facines, timber ready cut and shaped for gun platforms, a few planks, and some pieces of rope. Two scaling ladders, locked into each other at the top, form, at certain intervals, the columns which separate the aisles from the body of the church, and bear the roof.

St. Paul's church, Knightsbridge, England, having shown signs of a tendency towards Rome, especially in the matters of flowers and colored altar cloths, the Bishop of London was sent for to pacify the controversy growing out of these innovations. The bishop decided that the flowers might be tolerated upon the altar, but not so as to form the figure of a cross. As to altar cloths, he thought the variety of colors too great, and limited them to a red one for ordinary use, and a blue one for lent. This was intended as a peaceful compromise; but now the parties are warmly contending as to which side the bishop favors.

There were more than two hundred tents on the ground at the Methodist camp-meeting lately held at Edgartown, Mass. A bell was rung at five o'clock in the morning, to arouse the sleepers from their slumbers, and summon them to the work of preparing for the devotions of the day. At nine o'clock preaching commenced at the stand, and conference meetings followed. Dinner was served at twelve; preaching and inquiry meetings at two and seven, and quiet was commanded at ten P. M.

It is expected that preaching in the open air will become quite common in England. The Bishop of Winchester has recently recommended all his clergy who are able to go out of their churches and preach to the people in the streets, at suitable times; and Canon Miller has declared his belief that it is the only way of getting hold of the minds of the multitude. An "open-air mission" has been formed in London, having for its object to employ working men to preach, paying them a small sum for each sermon.

The new dogma of the "immaculacy" has been celebrated in Germany with greater solemnities than was expected. It was known that a majority of those dissenting Episcopal votes, which decided either the expediency of defining this new dogma, or the authority of the pope in such a matter, belonged to Germany. Had the decision been left to a council of Catholic Germany, there is said to be no doubt they would have declined proclaiming such a dogma.

The Methodists of Canada West, at their late meeting made two important changes in their church policy. They have consented to extend the period of a minister's residence on a circuit from two to five years, in any case where a request to that effect emanates from a quarterly meeting of the circuit. They have also consented to admit an equal representation of clerical and lay members of the annual district meetings of the convention.

In various parts of South Wales, the emissaries of the Mormonites are most active in propagating and spreading the doctrines of the Latter Day Saints, and among the laboring population they have been indefatigable in urging the odius practice of polygamy. Among the miners and colliers of the iron and coal districts of South Wales the tenets of this sect find pecular favor.

In the town of Liberty, in Texas, a fine of $25 is imposed upon every man who utters an oath in the presence of a woman. It would be still better if the punishment were extended to those who commit the offense in the presence of their children. To any one who has a son or a daughter, it is painful to pass along our streets, and witness the profanity and obscenity which tender childhood is compelled to hear.

The recent report of the Moravian brethren states that they have at present sixty-nine missions in thirteen different countries, in which are employed many missionaries, male and female, and 212 brother converts. Their last station was formed in 1853, among the Chinese in Mongolia. A large number of these stations defray their own expenses, and for the rest only $9,000 per annum are required.

Archbishop Hughes has given public notice that he has no time to answer the numerous letters addressed to him from various quarters, by those professing to be well disposed towards him and his Catholic fellow-citizens. The letters generally have reference to the charges brought against the bishop as being inimical to the civil and religious liberty of this country.

The British Church Missionary Society raised, during the last year, some $180,000—its stations being among the Indians of their own land, also in western Africa, China, northern India, among the Chinese gold diggers of California, and the Catholics of South America. The Christian Knowledge Society, during the past year, raised $450,000.

The receipts of the American Home Missionary Society last month amounted to $15,320, of which $13,080, or more than five-sixths, were contributed by the Congregational denomination. The receipts for the last four months have been $46,363.

General Intelligence.

European News.

By the simultaneous arrival of the Africa at Halifax, and the Arago at this port, we are in possession of one week's later intelligence from Europe. The war news is quite unimportant, and almost destitute of interest, Nothing more attempted in the Baltic, and "affairs before Sebastopol still unchanged." We have no indication as to when the next bombardment will be commenced, nor even any authority for believing that it will ever be renewed at all.

The papers contain many interesting details of the recent battle of Traktir Bridge, on the Tchernays, but few new incidents.

General Simpson and Pelissier both furnish reports. They say the Russian attack was a deliberate effort to raise the siege of Sebastopol, and if the Russians had succeeded in holding the heights on the Allies' side of the river, they intended further to attack the Allies from four points, namely: A main attack on Balaklava, another on the British camp, and another simultaneously on the extreme right and left of the French lines. Documents found on the body of a Russian General indicate this.

General Pelissier calls the French loss 17 officers killed, and 53 wounded; 172 men killed; 150 missing, and 1,160 wounded. The Sardinian loss was 250. The loss of the Russians was 3,000 killed, and 5,000 wounded, including 1,600 wounded prisoners in the hands of the French, and 200 in the hands of the Sardinians. The Turks were not engaged.

The Russian report admits great losses and three generals killed. It attributes the loss to the too great impetuosity of the right columns of attack. The Russian troops engaged had just arrived in the Crimea.

Omar Pacha definitely takes command in Asia, and would leave on the 21st for Trebizonde. Osman Pacha has command of the Second Division, and the troops will be conveyed in English steamers to Trebizonde.

The Allied Fleets have retired from before Cronstadt, and have taken up another position. A dispatch stating that gun boats were returning home, led to the belief that the campaign had closed; but it now appears that sixteen ships or gun-boats returning were those which have been disabled.

The *Nord*, Russian Journal, says: Omar Pasha freely expressed himself at Constantinople that the Allied Commanders—especially General Pelissier—were humbugs, and that he should twice have lost his army if he had followed their advice.

Five hundred Highlanders had embarked on board the steamer Hansa, at Liverpool, for Malta. On board of the Great Britain, Cavalry were about to embark.

☞ A Paris rumor is that we may expect from day to day to hear of the involuntary abdication of Queen Isabella, and of important events to Spain.

The King of Denmark is visiting the King of Sweden. The question of the Sound dues continues to perplex,

In Naples the political ferment continues, Many arrests have been made.

The potato harvest in Ireland is favorable on the whole.

The crops throughout France are satisfactory. The harvest in Algeria is excellent.

A formidable insurrection had broken out in the centre of Bengal. The insurgents are the Sentals and other tribes occupying the Rajamabal Hills—a bold and hardy race. They number from thirty to fifty thousand men, acting in five parties, and are armed with axes, poisoned arrows, and a few firearms. They have spread over the country a hundred miles in extent, destroying every thing European, and pretend that they are led by their God in person. The few Europeans have entrenched themselves until assistance shall arrive. The insurrection was so little anticipated that there were not a thousand troops within a hundred and fifty miles.

Shanghae advices are to June 29. Quietness was prevailing there and at Canton. Food was plentiful. Commication with the interior had been partially reöpened. An enormous butchery had been perpetrated at Canton. One thousand were executed for sympathizing with the rebels. The insurgents were losing ground in the North.

From Liberia.

The Boston *Traveler* publishes news from Liberia, from which we make the following extracts;—

One hundred and six immigrants arrived at Monrovia from Norfolk on the 18th of June, in the bark Cora. Among the passengers in the same vessel, were Rev. C. C. Hoffman and family, and Miss Martha Williford, Episcopal missionaries, returning from a visit to the United States to their station at Cape Palmas. Rev. D. A. Walson and family, and Rev. Mr. White and wife, from the United States, arrived on the 21st. The former is principal of the Alexander High School at Monrovia.

We have already announced the election of Stephen A. Benson to succeed Mr. Roberts as President of the Republic of Liberia. He was elected by the party styling themselves the "True Liberians." They celebrated their victory on the 22d of May. A few days previous, the President-elect arrived at Monrovia from Bassa. At the place of debarkation he was met by the citizens, and addressed by Hon. H. Paxton, who congratulated him on following, in executive honor, the present worthy Chief Magistrate, President Roberts.

Alfred T. Wood has been tried at Liberia for forgery, for obtaining money by false pretences, and for a "libel on the Republic," and found guilty, and sentenced to five years' imprisonment and $500 fine. This "Rev. A. T. Wood, D. D.," as he called himself in England, came from the British Provinces to Boston, flourished largely for two or three weeks, when the colored people founds out his true character, and he ran away to New York, and thence found his way to Liberia. He soon went to England and begged money to erect a house of worship for his Church in Monrovia, of which, he told one of his dupes, George Harris and his wife, mentioned in "Uncle Tom's Cabin," were members. He was finally arrested, tried and found guilty of obtaining money on false pretences in England, since which nothing has been heard from him till now he has turned up in Liberia, where he seems to have met with his deserts.

Powder Mills Blown up.—The Rochester *Union* of last Thursday, says the powder mills, situated in Brighton, five miles east of that city, was blown up between 6 and 7 o'clock last evening, with a terrific explosion, shaking the earth for miles around. No lives were lost, although the pxplosion created considerable excitement, owing to the fact that mills on the same spot blew up, in May last, destroying five men. The buildings destroyed were four in number, viz.: two cylinder mills, corning house and press. They were situated a few rods apart and heavy embankments of earth raised between. There were probably four or five hundred kegs of powder in the buildings at the time of the explosion. As the custom has been, the saltpetre was put into the cylinders with the charcoal and brimstone at 5 o'clock, when the workmen withdrew, leaving the mills to operate without attendance during the night. About an hour after leaving the mills they blew up, making four distinct explosions in quick succession. The shock was tremendous—sufficiently great to break glass in houses several miles distant. The sensation was not so distinctly felt in the city as on the occasion of former explosions, owing doubtless to the direction of the wind, but to the eastward of the miles it was far greater. The Genesee Mills were owned by A. J. Harlow & Co., the firm consisting of Messrs. Harlow, Crombie and Farnham. These mills have exploded four times within the last eighteen months, and the new mills had only been in operation six weeks. The proprietors had procured the most approved machinery for safety, and employed none but the most experienced men, having hired some at the East who had worked at powder making for thirty years. Yet with all these precautions that property has been swept away as by a single breath.

Specimen of the News of the Day.—As a specimen of the news of the day, we give the headings of some twenty-nine different separate news paragraphs just as they follow each other, under the general head of "Intelligence," copied from one of our religious exchanges:—Drowned, Heavy Robbery of Watches and Jewelry, Refusal of the Supreme Court of Pennsylvania to grant a Writ of Habeas Corpus in the Case of Passmore Williamson, Gov. Shannon in Kansas, Horrible Shooting Affray, Arrival of the Empire City, Another Railroad Accident, Verdict on the Late Railroad Accident, Another Accident on the same Road, Accident at Beverly, The Wounded of the Burlington Accident, Ravages of the Fever, Relief for the Norfolk Sufferers, A Refuge Sought for the Norfolk and Portsmouth Sufferers, Death of Seven Physicians, Fever Decreasing in New Orleans, Excitement at Baltimore, Death of the Lieut. Gov. of Missouri, Vermont Election, Mortality in New Orleans, Numerous Arrests, Visit of Gen. Cass, Death of Capt. Chas. G. Merchant, Another Railroad Accident, A Murder on Shipboard, Execution and Murder, Killed by a Child, Fatal Occurrence, Installment of the Governor of Kentucky.

Degrees Conferred at the Lafe Commencement of Brown University.—The honorary degree of Master of Arts was Conferred on Sylvester Gardner Shearman, one of the Associate Justices of the Supreme Court of the State of Rhode Island; George Woods of Washington City; and John L. Denison, of Mystic, Conn., and John Lauris Blake, Jr., of Orange, N. J., was admitted Master of Arts *ad cundem.* The honorary degree of Doctor of Divinity was conferred on Rev. Silas Axtell Crane, of East Greenwich, Class of 1823; Rev. Arthur Savage Train, of Haverhill, Mass., Class of 1833; and Rev. H. G. O. Dwight, Missionary to Constantinople. The honorary degree of Doctor of Laws was conferred on Samuel Ames, of this City, Class of 1833; and Wm. W. Mather, of Columbus, Ohio.

SUMMARY.

At 6¾ o'clock on Friday morning, Sept. 14, as the steamer Bay State, of the Fall River line, was passing through Hellgate, on coming round, the tide threw her stern on a rock called Rylander's Reef, directly opposite Eighty-ninth street, where she was detained for an hour and a half; the ferry-boat Astoria, came to her assistance and swung her round, but could not get her off, and she had to wait for the tide. Thirty of the passengers came on shore in small boats, and thence to the City per. cars. Her keel alone struck; no injury was done to her bottom. She arrived at her dock at 9 o'clock.

The result of the census of Boston has just been obtained. The total population of the city is 162,629. The number born in foreign countries, with their children under 21 years of age, is as follows: Irish, 69,239; Germans, 4,586; other countries, 12,511—a sum total of 10,000 more than the native population and their children. Out of the 23,841 increase during the past five years, 16,296 was by the Irish population, 1,920 by the Germans, and 4,634 by other foreigners—making the increase of natives only 997. It is estimated, however, that Boston business men, with their families, to the number of 50,000, reside in the neighboring towns.

On Monday afternoon, in Farmington, Ct., two barns belonging to Col. William Rowe, was burned with all his hay and grain, therein stored. The fire was caused by a boy throwing down a lighted segar, between the two barns, which set fire to the loose straw lying around. The flames then spread, despite all efforts to stop them, and in a half hour consumed the barns, as before stated.

A Rutland rumseller being recently before a grand jury as a culprit, assumed the attitude of an accuser of the authorities, saying: "It is a pity I was disturbed. The people were becoming so well treated; that they took liquors from me that were two-thirds water. If I had been let alone. I think they would have drank clear water before six months."

A small child, while playing near a well, in East Albany, on Saturday afternoon last, slipped, and was just on the eve of being precipitated into it, when the little one grasped a cat by the tail and held on to it, until the cries of the child brought assistance, when it was rescued. The cat was sitting on a log, and so death-like was its grasp that the print of its nails was easily detected on it.

The total number of persons killed on the various railroads in the United States, from March 27, 1853, to August 29, 1855, a period of less than 2 1-2 years, was *one hundred and ninety-six*. The number of wounded in the same time from railroad accidents was *two hundred and ninety-two.*

A hen's egg was exhibited a few days ago to the editor of the Woodstock (Va.) *Tenth Legion*, which has the perfect representation of a snake raised on the shell, in full coil, on the smaller end. No artist could have produced a more exact representation of a serpent. The forked tongue, the eye, and symmetrical proportions are as fairly developed as if in a real snake. Unfortunately, the shell of the egg was broken, when it was discovered that the indention, on the inside, contained what appeared to be a bona fide snake. It was as perfect, in every respect, as the representation referred to, on the shell.

In the Boston Municipal Court on Monday, Wm. Smith, for attempting to drown a boy, was sentenced to eight years in the state prison, the first eight days to be solitary. Smith, at the time of the occurrence, was passing along the street in an intoxicated state, when some boys raised a laugh at his manner of progression. In revenge, he seized one of the boys, carried him to a wharf and held his head under water. The boy would probably have been drowned had not others interfered to release him.

Two boatmen, one of whom was named Lloyd, in Scott county, Va., got into a dispute a few evenings since, when another, named Cuddy, interfered to protect the younger and smaller. Every thing having been quieted, the two eventually took seats, by the side of each other on the porch of the house, but in a few minutes Lloyd was seen to make a plunge at Cuddy with a huge case knife, cutting him across the abdomen, and inflicting a horrid wound, from which some of the intestines protruded, and from the effects of which he died next morning.

Serious riots have occurred in the rural districts around Namur, in Belgium. The inhabitants, conceiving the manufactures of chemical productions abounding in these parts were hurtful to the crops, turned out in large numbers, and attacked these establishments. The troops were called out, and having been attacked with stones and other missiles, fired in self-defence. Two of the assailants were killed, one wounded, and twenty were arrested and conveyed to prison.

A young man by the name of Swan, in South Glastenbury, Conn., had the lower part of one of his legs frightfully crushed, on Tuesday of last week, by a heavy anchor falling upon it. The anchor weighed upward of 1000 pounds, and fell from a wagon. An unsuccessful attempt to patch up the wound and properly place the broken bones was made, but it was found necessary to amputate the limb just below the knee.

The advantages of litigation are illustrated in the case of a school district in Cornish, N. H., against Ariel Comings for the recovery of the value of an old broken box stove, worth, probably, from 50 to 75 cents. The Court of Common Pleas, at Newport, last week, gave a verdict in favor of the District, giving $1 31 damages. The verdict carries with it taxable costs amounting in all to more than five hundred dollars, to say nothing of the amount expeuded, which cannot be taxed to the defeated party.

Prof. Alexander lately stated that about the year 1762 a star came in sight and shone very brightly. The light underwent a variety of very remarkable changes. It seemed as if the substance of the star were burning up, and it is hardly possible—says a well-informed scientific writer on the subject—to resist the conclusion that here was a world, the destiny of which, for the time being, had been fulfilled.

The editor of the Chicago "Daily Journal" says he has had exhibited to him by Dr. Hull, of Alton, Ill, something of the peach variety, but of the pumpkin appearance. It was in fact a peach, of excellent flavor, measuring a foot in circumference! The Journal also states that Dr. Hull had contracted to furnish the market of Chicago with 5,000 baskets of this gigantic fruit the present season.

Persons in the neighborhood of the railroad depot at Lasalle, Ill., on Tuesday night last, heard a noise on the track like the mewing of a cat. Proceeding toward it, the sound became that of an infant crying; and when the bundle was picked up, an infant, wrapped in two blankets was found. It lay directly on the track, and in a few minutes it would have been crushed by an approaching train. It is supposed to have been placed there to be killed!

On Sunday night, a Boston policeman took a woman with her babe, about six weeks old, to the station-house, having found them in the street. The child appeared to be in a dying condition, and expired before morning. The woman, when found, stated that she and her child had been turned into the street by her sister, who also had a child in a dying condition, and which actually did die early on the same day.

A dispatch dated Chicago, Saturday, Sept. 15, says: We have received dates from Nebraska City to the 8th inst. Colonel Monnies' party of Government surveyors was attacked by a band of Pawnee Loups, about 30 miles up the Platte River. Colonel Monnies and five others reached Nebraska City safely, but six others were dispersed, and have not been heard from. A company of fifty men was immediately raised, and started in pursuit.

A few days since, a man employed in the coal mines near Piedmont, Va., put his hand under a cross-tie of the railroad and was bitten by a copperhead snake on the finger. Whiskey was freely administered, and one of his companions hastily caught a chicken that was near, and tearing it asunder, bandaged the wound with the entrails. On the following day he was in a manner well.

A dispatch dated Philadelphia, Saturday, Sept. 15, says: Last evening the accommodation train on the Baltimore Railroad ran over a Mrs. Updyke, near Newport, Delaware, killing her instantly. She was walking on the track and was very deaf. She leaves a husband and family. No blame is attached to those in charge of the train.

A man, said to be drunk, was found recently in a closet of a hotel at Mission Doleres, Cal. The lady of the house seized him and called for her husband, who took him to the station-house. The accused was formerly a professor in an eastern university, and a man of splendid talent and high family.

A dispatch dated Saratoga, Sept. 12, says: General Halsey has received some $14,000 worth of the Railroad Bonds and other papers stolen from him, here, on the 5th of August last. The diamonds, jewelry, and money amounting in value to about $5,000, have not yet been recovered.

It is said that there is but one powder making establishment in the United States that has stock to run more than sixty days longer. They must close then or sooner, and await the result of the eastern war, or bid against the Czar of all the Russians for that indispensable ingredient for powder, saltpetre. The demand for Russia has caused it to advance in price one hundred and fifty per cent. in New York and Boston bought by sample all that will arrive this year from Calcutta.

Captain Tatch, of the whaling bark Sun, at Mattapoisett, from a cruise in the Atlantic Ocean, states that on the 1st inst., he "raised" a sperm whale, lowered boats and fastened to him. After staving two out of the three boats, they succeeded in securing and cutting in the whale, which stowed down one hundred and two barrels.

The women of Utah, it appears, have been falling in love with the U. S. soldiers under Col. Steptoe, and eloping with some of them. This has so incensed the prophet, Brigham Young, that he denounces with immediate death every man who entices away a Mormon female, and hurls his torpedo anthemas against the federal government and all who oppose "free love" and polygamy.

A horse belonging to Mr. Betts, of Long Ridge, in Danbury, Conn., while being driven on Monday evening, was scared, tried to kick himself clear of the wagon, and in attempting to scale a railing, a portion of the broken shaft, attached to the harness, entered his body three or four inches deep, inflicting a dangerous and probably fatal wound.

An amateur sportsman, of New Haven, Conn, with three companions, lately returned from the region of the Adirondack Mountains. They have been absent about six weeks, and in that time shot thirty six deer and a moose. The gentleman referred to shot fourteen of the deer and the moose, the latter weighing eight hundred pounds.

The last census reveals the appalling fact that there are nearly three thousand dentists in the United States. It probably costs the people two millions of dollars and ten million wrenches of agony per annum to keep their teeth in order.

An editor out west gives the following notice: "Our purse is lost! The finder is requested to return it, being careful not to disturb its contents, which were a brass rule, a piece of leaf tobacco nicely twisted up, the stump of a cigar, and a very good leather string."

An "exiled Hungarian count" who was recently lionising at the Montgomery White Sulphur Springs, in Virginia, and who created a tremendous sensation among the unmarried ladies, turns out to have been a journeyman barber of this city.

A band of gipsies are prowling about Charlottesville, Va. Some of the females travel much faster than the stage, and a visitor often meets at each of the Springs a female who had solicited alms at the first watering-place at which he arrived.

Nebraska Territory already contains taxable property to the amount of $619,806, according to the returns of the assessors. Of this aggregate, no less than $311,116 is in the county of Douglas.

The Richmond *Dispatch* says there is a negro man in that city who, for the last twenty years, has never failed to walk four miles at night to visit his wife, and to return to his employment.

The editor of the Buffalo *Express* says he has seen the contrivance by which the author of the Silver Lake snake-story in the *Republic* "heated his imagination." He merely says it "holds about a pint."

A dispatch dated Louisville, Sept 14, says: Some members of Santa Anna's family (his sister and brother-in-law) passed through here yesterday on their way to New York. The ex-President is expected to follow them shortly.

The Baltimore *Patriot* says that the atmosphere of that city was a few days ago filled with immense swarms of small flies. They fell to the earth with such rapidity that at times the scene looked not unlike a miniature snow-storm.

"Tufts College," the first one of the Universalist denomination in the world, was formally opened, last week, at Somerville, Mass. The president is the Rev. Hosea Ballou, D.D.

Two French Protestant chaplains have been sent to minister to the religious wants of the Protestant soldiers and sailors in the Crimea.

The drouth is beginning to be seriously felt throughout all New England.

New York Markets—Sept. 17, 1855.

Ashes—Pots and Pearls 6 31 a 6 37.

Flour and Meal—Flour, 7 87 a 8 00 for ordinary and straight State, 7 87 a 8 12 for mixed Western, 8 12 a 8 87 for Ohio, 9 00 a 10 50 for extra Genesee. Rye Flour 5 50 a 6 25 for fine and superfine. Corn Meal, 4 75 for Jersey.

Grain—Wheat, 1 85 a 1 90 for red, 1 90 a 1 95 for white. Rye 1 15. Barley 1 05 a 1 10. Oats, 38 a 50c. for State and Western. Corn, 87c. for Western mixed.

Provisions—Pork, 21 00 for new prime, 22 50 for new mess. Beef, 11 75 for prime, 13 75 a 14 00 for country mess. Lard 11½c. Butter, 15 a 18c. for Ohio, 18 a 22c. for ordinary to good State. Cheese 8½ a 10c.

DIED,

In Brooklyn, L. I., suddenly, on Seventh-day, Sept. 8th, Sallie Harrington, wife of Daniel W. Harrington, and daughter of John P. Knowles, formerly of Charlestown, R. I. Although unconscious most of the time, and suffering great physical agony during her illness, yet she left the blessed assurance that through it all, when earthly love was powerless to afford aid, she was sustained by Him, who triumphed over Death. And she exclaimed several times distinctly "Victory," "Glory." Also, on the 6th inst., John, infant son of the above. Their remains were interred in Cyprus Hills Cemetery. com.

Drowned, in Walworth, Wis., June 28th, Hoxsie P. Bassett, in the 14th year of his age.

LETTERS.

Azor Estee, S S Griswold, "M E S," Wm P Langworthy, S A Taft, Samuel Hunt, O P Hull.

Every Reader

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W B Lewis "	2 00	12	52
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H Sherman, Verona	2 00	13	52
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John Maxson, South Brookfield	2 00	12	52
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Edon Blake "	1 40	12	52
Wm E Palmer "	2 66	12	52
Jabez Burdick, Little Genesee	2 00	11	52
Matt S Ennis "	2 00	11	52
Wm Ennis "	4 00	12	12
Joel Crandall "	2 00	11	52
Ira J Burdick "	2 00	13	13
Samuel Hunt, Akron	4 00	13	52
H Commins "	2 00	13	14

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Margaret Stillman, Unadilla Forks	25

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Polly Mills, Brookfield	1 00
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FOR THE CAROL:

Wm A Babcock, Leonardsville	$1 40
H W Stillman, D G Curtis, L Crandall, John Babcock, 35c each	1 40

WILLIAM M. ROGERS, Treasurer.

The Virginia Association.

The Seventh-day Baptist Virginia Association will hold its next annual meeting with the Seventh-day Baptist Church at Lost Creek, Harrison Co., Va., commencing on the fifth day of the week before the fourth Sabbath in September, 1855, at 10 o'clock, A. M. Opening discourse by E. Bee; A. Bee, alternate.

J. F. Randolph, Secretary.

New Market Seminary.

This Seminary will re-open on the 12th of September, with Mrs. R. H. Whitford, as Preceptress.

This Institution is located in a pleasant section of country, and has a commodious and well arranged building, and is designed to furnish every facility and advantage to the student found in other institutions of this class.

Board for students may be had in families at one dollar and seventy-five cents per week, where all their wants will be kindly cared for. Tuition from $3 to $5 per term, according to the studies pursued. Music, with use of Piano, $10 00.

I. H. Dunn, Sec. of Board of Trustees.

New Market, N. J., August 26, 1855.

State of New York,

SECRETARY'S OFFICE, Albany, August 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State in the place of Elias W. Leavenworth;

A Comptroller in the place of James M. Cook;

An Attorney-General in the place of Ogden Hoffman;

A State Engineer and Surveyor in the place of John T. Clark;

A State Treasurer in the place of Elbridge G. Spaulding;

A Canal Commissioner in the place of Frederick Follett;

An Inspector of State Prisons in the place of Darius Clark;

A Judge of the Court of Appeals in the place of Addison Gardiner;

All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals in the place of Charles H Ruggles, Resigned;

Also, a Justice of the Supreme Court for the first Judicial District, in the place of Edward P Cowles, whose term of office will expire on the last day of December next;

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J Barr, Thomas R. Whitney, Mark Spencer and Erastus Brooks, whose term of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

Sixteen members of Assembly;

A Sheriff in the place of John Orser;

A County Clerk in the place of Richard P. Connolly;

Four Coroners in the places of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and William O'Donnell;

A Comptroller in the place of Azariah C. Flagg;

A Street Commissioner in the place of James Furey;

A Commissioner of Repairs and Supplies in place of Bartholemew Purdy;

Two Governors of the Alms House in the place of Patrick Henry add John J. Herrick;

City Inspector in place of Thomas K. Downing.

A Counsel to the Corporation in place of Robert J. Dillon;

Two Justices of the Superior Court in the place of Wm. W. Campbell and Murray Hoffman;

A Justice of the Marine Court in place of Chas. E. Birdsall;

A Police Justice for the Sixth Judicial District in the place of Geo. W. Pearcy;

A Judge of the Court of Common Pleas in the place of Lewis B. Woodruff.

Yours respectfully,

E. W. LEAVENWORTH, Secretary of State.

Sheriff's Office, New York, August 28, 1855.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be had before the Board of Supervisors, and passed for payment. Sep—13.

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Farm for Sale.

THE House and Farm lately owned and occupied by James Hubbard, in Scott, Cortland Co., N. Y., are now offered for sale, on reasonable terms. The House is a large two-story house, nearly new, and well arranged to accommodate a large family. The Farm consists of about thirty-six acres of good land, most of which is under good cultivation and is well watered. There are about fifty trees of choice grafted fruit in good bearing condition. It is situated in an industrious and moral community, enjoying all the advantages of schools, meetings, and markets, necessary to make it a pleasant home.

Apply to A. D. C. Barber, or J. N. Pratt. 4t-9.

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It will be sold with or without the stock and farming implements, and possession given the ensuing winter or spring, if desired. To those wishing to secure a quiet home in an enterprising neighborhood, and surrounded by such comforts as can only be found in an old settled and thickly populated country, this affords an opportunity seldom offered. For terms and other particulars apply to the subscriber on the premises, or address John E. Potter, No. 15 Sansom-st., Philadelphia, Pa. Benjamin Potter, Ashaway, R. I.
11tf.

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The Great Book of the Year!

From the Editors of the Philadelphia Post.—"We think we may safely pronounce this to be the most thorough and valuable work on the Empire of Russia that has yet appeared in the English language."

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In selling, in every County in the United States—our new work on the "RUSSIAN EMPIRE," and other popular PICTORIAL WORKS. Terms, Catalogues, and Canvassing Circulars, forwarded free of postage, on addressing, ROBERT SEARS, Publisher,
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Ahead of all Competition.

In press, and will be published on the 20th of September. FLEETWOOD'S LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST, together with lives of the Holy Apostles and Evangelists, and a History of the Jews. The whole carefully revised with additions by the Rev. Joseph Belcher, D. D.

Determined to furnish agents and their patrons with books of sterling merit, we are about issuing, in connection with our popular History of all Religious Denominations, a new edition of the above fine old work. It will contain about 700 pp. uniform in size and type with the latter, and will be handsomely illustrated by engravings. Copies have been procured from England and Scotland, and carefully collated by the above eminent divine, with those published in this country. Many fine omitted passages have thus been restored, the manifold mistakes of successive printers have been corrected, and we shall now have the pleasure of placing in the hands of canvassers *the most correct edition in existence of this admirable work.* For terms and other particulars address either of the

Publishers, { Noyes Spicer, Indianapolis, Ia.
John E. Potter, Philadel., Pa.

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This Institution is located in a pleasant and healthy section of country, and in a community comparatively moral and intelligent. It is easy of access from Syracuse, Chettenango, and Homer. Our motto is, *Teach the young to govern themselves—to educate themselves.* Grateful for past liberal patronage, we assure the public we have ample accommodations for more.

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Michigan Southern Railroad Line.

TRAVELERS for Chicago, St. Louis, Kansas, and all points West and Southwest, can obtain through tickets, and all information concerning routes, fare, &c., either by the New York and Erie Railroad, or the New York Central Railroad, by application at the Company's Office, No. 192 Broadway, corner Dey-st., to
JOHN F. PORTER, General Agent.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M. 1 and 4 P. M. For Somerville, (way.) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somervill (way) at 6 A. M.

New York and Elizabethport.

Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.
Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.
Buffalo Express at 6 A. M. for Buffalo.
Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.
Accommodation at 12¼ P. M. for Port Jervis and intermediate stations.
Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.
Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.
Night Express at 5¼ P. M. for Dunkirk and Buffalo.
Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.
On Sundays only one express train, at 5¼ P. M.
These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., with first-class splendid steamers for all ports on Lake Erie.

D. C. McCALLUM, General Sup't.

Miscellaneous.

Singular Epitaph.

The following is the inscription on a monument erected in Horsley Down Church, in Cumberland, England :—

Here lie the bodies of
Thomas Bond and Mary his wife.
She was temperate, chaste, and charitable.
But
She was proud, peevish, and passionate.
She was an affectionate wife, and a tender mother.
But
Her husband and child whom she loved, seldom saw her countenance without a disgusting frown,
Whilst she receiv'd visitors whom she despis'd with an endearing smile.
Her behavior was discreet towards strangers,
But
Imprudent in her family.
Abroad her conduct was influenced by good breeding,
But
At home by ill temper.
She was a professed enemy to flattery, and was seldom known to praise or commend;
But
The talents in which she principally excelled
Were difference of opinion and discovering flaws and
Imperfections.
She was an admirable economist,
And, without prodigality,
Dispensed plenty to every person in her family,
But
Would sacrifice their eyes to a farthing candle.
She sometimes made her husband
Happy with her good qualities,
But
Much more frequently miserable with her
Many failings.
Inasmuch that in thirty years cohabitation,
He often lamented that,
Maugre all her virtues,
He had not on the whole enjoyed two years
Of matrimonial comfort.
At length
Finding she had lost the affection of her husband, as well as the regard of her neighbors, family disputes having been
divulged by servants,
She died of vexation, July 20, 1768,
Aged 48 years.
Her worn out husband survived her four months and two days, and departed this life
November 28, 1768,
In the 54th year of his age.
William Bond, brother to the deceased,
Erected this stone as a
Weekly monitor to the wives of this parish,
That they may avoid the infamy of having
Their memories handed down to posterity
With a patchwork character.

[New York Observer.

From the New York 'Life Illustrated.'

Abbott Lawrence.

The Roman maxim, that nothing but good should be spoken of the dead, has been acted upon with singular unanimity in what has been said and written of Abbott Lawrence since his death. He has been held up before his countrymen as the very model of a man and—merchant. Young men have been given to understand that his career is an exact and full definition of the magic word SUCCESS, and that to be an Abbott Lawrence is to be all that a man can attain to in this sublunary sphere.

It is not true, that nothing but good should be spoken of the dead. The interests of the living require that the errors and faults of the departed should be as clearly pointed out as their virtues. A better maxim would be, that nothing should be spoken either of the dead or of the living, except in charity.

The good qualities and virtuous deeds of Abbott Lawrence are known to all. He won the coveted prizes of life, wealth, power, and good repute. He gave a new direction to the industry of large numbers of his fellow-citizens; Lowell, Manchester, Nashua, and Lawrenceville are his monuments. He was able so far to rise superior to the vulgar lust of possession, as to give away large—very large—sums of money for the promotion of the public good. He surpassed even the liberality of Boston, where munificence is the fashion.

A liberal hand is much, but a liberal mind is more. Even now that Abbott Lawrence is dead, we cannot forget than when he, a man who sprung from the humbler walks of life, filled the place of American Ambassador at the court of London, he was not true to the people he was sent to represent, nor to the principles which they represent. We cannot forget, that when dining with lords and magnates in the city of London, he congratulated the society whose guests he was, upon possessing the portrait of the man 'who had the *honor* of killing Wat Tyler,' This may have been ignorance, for Abbott Lawrence was not a learned man. But we cannot think he was so ignorant as not to know the story of the honest, heroic blacksmith, who first avenged a beastly insult offered by a tax-gatherer to his daughter, and then led his countrymen in arms against their oppressors, thus beginning that sublime series of struggles for freedom which Cromwell continued, and which at last found invincible champions in the men of seventy-six. It could not have been ignorance; we fear it was something else. The man seemed to be wanting in that description of moral courage which Senator Sumner has named BACKBONE.

Nor, while reading the accounts of his funeral, performed according to the usages of the Unitarian Church, and by clergymen of that denomination, can we forget that Abbott Lawrence was content in Boston to derive respectability from a connection with its fashionable religion, the Unitarian, but was not willing to bestow respectability upon that sect in London, where it is feeble and despised, by attending one of its humble places of worship. Like Sir Walter Scott, and other victims of the 'world spirit,' he preferred to be of the 'more genteel religion of the two.' In Boston, the most genteel religion is the Unitarian, and Abbott Lawrence professed it; in London, all sects are despised in the great world, except the Episcopalian; and accordingly, in London, Abbott Lawrence adhered to that. A MAN does not behave so. If he has a religion, he believes in it, and is rejoiced, most of all, to avow his belief where the principles which are dear to him, and which he believes essential to the good of men, are least understood or most despised.

The liberal hand, we have observed, is much. The sordid clutch with which some men hold fast to their gains, deaf to the wail of distress, and blind to the spectacle of calamity, is indeed most lamentable to witness. Of how much joy they rob themselves, and what a deadly fraud they commit upon their own hearts! At the same time, we are prompted here to declare our belief, that the act of giving is one which we have got into the habit of lauding too highly. To be generous is easy; to be just is difficult. To be generous is a luxury; to be just is necessity. Generosity wins universal applause; the just man is likely to incur odium. Giving away, in almost every conceivable case, does some harm. If it relieves distress, it is apt to lessen self-respect and the power of self-help in the receiver. If it founds colleges, it deprives those colleges of that only quality which can thoroughly vitalize them, the quality of self-sustainment. Compare the Mercantile Library, which is self-sustaining, with the Astor Library, which is the result of a rich man's endowment. The former is a living thing, of immence and direct benefit to thousands every day; the latter is a dead thing, and the good it does is more imaginary than real. Far be it from us to discourage one generous impulse, or to prevent one generous action. We merely say, that bestowing immense sums upon public institutions is not the unmingled good it is supposed to be; nor does it imply exalted virtue in the man who does it; nor does it entitle him to the highest place in the list of public benefactors. Sometimes, it is nothing more than the exchange of fifty thousand dollars' worth of property for a hundred thousand dollars' worth of fame.

When a man finds that he is making money inconveniently fast, there are several ways by which he can relieve himself. The common the popular, the easy method is to give a swinging sum to a college, a library, or a hospital. But would not a just-minded man think first of those who assist him to earn his money? Would he not conclude that he was getting too large a share of the earnings of his establishment? We cannot tell. We have never been in such a predicament. And yet we cannot help thinking that, if we were in the circumstances described, our first resort would be the wages-book, to see whether or not the superfluous money under which we groaned might not find an easy escape into the pockets of those who helped to earn it. To give a man money is a doubtful good; not so, to raise his wages. And we had rather bless and beautify a thousand homely homes, than found a thousand dead colleges.

Let Abbott Lawrence have all the glory to which his enterprise, his generosity, and his perseverance entitle him. But let us also bear in mind, that the virtue which is most applauded is not the virtue which is most praiseworthy, and that a man may do showy actions without being preëminently entitled to respect.

New Uses of Spiritualism.

A singular case of bigamy recently occurred in this city, says the New York *Times*, which illustrates the new uses to which spiritual raps may be appropriated. A woman named Susan A. Hubbard was arrested for the above offence, and taken before Judge Osborne, of the Lower Police Court, for a hearing, on the 20th ult. It was alledged that she had had three or four husbands; but it was necessary only to prove the existence of two marriages. Rev. Mr. Saggart, a Baptist clergyman, one of the witnesses, identified the prisoner as the person whom he had, some years since, married to Hubbard. Hubbard himself was present, and was also identified by the witness, thus proving that he was not dead, but had unfortunately "turned up." The second husband (or rather one of the subsequent husbands) was also present, and swore to his recent marriage with the defendant. Mr. Smucker, the counsel for the prosecution, wished to know the circumstances under which the last marriage had been brought about. The witness, Henry W. Smith, was a schoolmaster. He had first met the prinoner at an assemblage of spiritualists, on the corner of Broadway and Lispenard street. She was a prominent member of the circle which met there from time to time to summon the world of spirits to their presence and interrogate them. The prisoner gradually became acquainted with the witness, (a robust, good-looking young man) and, having conceived a passion for him, set about the work of inducing him to marry her. He heard that she had former husbands, and wished to know if they were dead. At the next meeting she summoned the whole of them from the land of showers, and made them all, one after the other, testify to the fact that they were dead (in the body,) and give other interesting items as to their spiritual condition. The young man, being a firm believer in Spiritualism, could not, of course, deny such evidence, and being attracted by the smartness, intelligence, and good looks of the "medium," he married her. Not long after, he discovered that her "Spiritual Manifestations" were lying manifestations, and that there were three or four other claimants to the possession of his wife.

PUMPKINS AND SQUASHES OF AMERICAN ORIGIN.—Dr. Harris, of Harvard University, says: "Accident led me, some four years ago, to undertake the investigation of the history of squashes and pumpkins, which has led to quite interesting results. Most of the older and well-known species and varieties were by modern botanists supposed to have come originally from Asia, and particularly from India. This I have proved to be an error, and have shown that these fruits were wholly unknown to the ancients, no mention being made of them in the Scriptures, nor by Greek and Latin authors; the writers of the middle ages, while they describe or take note of other cucurbitaceous plants, entirely omit pumpkins and squashes; and these did not begin to be known and noticed in Europe till after the discovery of America. Early voyagers found them in the West Indies, Peru, Florida, and even on the coast of New England, where they were cultivated by our Indians before any settlements were made here by the Europeans. The old botanists who flourished during the first century after the discovery of the New World, or the West Indies, began to describe them for the first time, and give to them specific names, indicating the Indian (American) origin. Here arose the mistake of modern botanists in referring these planis to the East Indies and to Asia.

"From a study of the history of the plant, I went next to a study of the species with particular reference to their botanical characters, and to this end have been cultivating and examining, every year, all the kinds accessible to me. I think I have established the facts that all the fruits known by the names of 'pumpkins' and 'squashes' are of American origin; that there are three distinct groups of them—the first including summer squashes and pumpkins, with deep, five-furrowed fruit stems; and the third, the winter pumpkins and squashes, with short, cylindrical and longitudinally wrinkled (but not five-furrowed) fruit stems. The last group was, probably, originally confined to tropical and sub-tropical parts of the western side of this continent, from California to Chili. The most esteemed varieties now cultivated in New England belong to this group, and the best of them are the 'autumnal marrow' and 'acron squashes.'"

How the Slaves Live.

Their Boasted Comfort and Contentment.

It is the boast of slaveholders, that their slaves enjoy more of the physical comforts of life, than the peasantry of any country in the world. My experience contradicts this. The men and the women slaves on Col. Lloyd's farm, reeceived, as their monthly allowance of food, eight pounds of pickled pork, or its equivalent in fish. The pork was often tainted, and the fish was of the poorest quality—herrings, which would bring very little if offered for sale in any Northern market. With their pork or fish, they had one bushel of Indian meal—unbolted—of which quite fifteen per cent. was fit only to feed the pigs. With this, one pint of salt was given; and this was the entire monthly allowance of a full grown slave, working constantly in the open field, from morning until night, every day in the month except Sunday, and living on a fraction more than a quarter of a pound of meat per day, and less than a peck of corn meal per week. There is no kind of work that a man can do which requires a better supply of food to prevent physical exhaustion, than the field-work of a slave. So much for the slave's allowance of food; now for his raiment. The yearly allowance of clothing for the slaves on this plantation, consisted of two tow-linen shirts—such linen as the coarsest crash towels are made of; one pair of trowers of the same material, for summer, and a pair of trowsers and a jacket of woolen, most slazily put together, for winter, one pair of yarn stockings, and one pair of shoes of the coarsest description. The slave's entire apparel could not have cost more than eight dollars per year. The allowance of food and clothing for the little children, was committed to their mothers, or to the older slave-women having the care of them. Children who were unable to work in the field, had neither shoes, stockings, jackets, nor trowsers given them. Their clothing consisted of two coarse tow-linen shirts.

The sleeping apartments—if they may be called such—have little regard to comfort or decency. Old and young, male and female, married and single, drop down upon the common clay floors, each covering up with his or her blanket, the only protection they have from cold or exposure. The night, however, is shortened at both ends. The slaves work often as long as they can see, and are late in cooking and mending for the coming day; and, at the first gray streak of morning, they are summoned to the field by the driver's horn.

More slaves are whipped for oversleeping than any other fault. Neither age nor sex finds any favor. The overseer stands at the quarter door, armed with stick and cowskin, ready to whip any who may be a few minutes behind time. When the horn is blown, there is a rush for the door, and the hindermost one is sure to get a blow from the overseer. Young mothers who worked in the fields, were allowed an hour, about ten o'clock in the morning, to go home to nurse their children. Sometimes they were compelled to take their children with them, and to leave them in the corner of the fences, to prevent loss of time in nursing them. The overseer generally rides about the field on horseback. A cowskin and a hickory stick are his constant companions. The cowskin is a kind of whip seldom seen in the Northern States. It is made entirely, of untanned, but dried, ox hide, and is about as hard as a piece of well-seasoned live oak. It is made of various sizes, but the usual length is about three feet. The part held in the hand is nearly an inch in thickness; and from the extreme end of the butt or handle, the cowskin tapers its whole length to a point. This makes it quite elastic and springy. A blow with it, on the hardest back, will gash the flesh, and make the blood start. Cowskins are painted red, blue and green, and are the favorite slave whip. I think this whip is worse than the "cat-o'-nine-tails." It condenses the whole strength of the arm to a single point, and comes with a spring that makes the air whistle. It is a terrible instrument, and is so handy, that the overseer can always have it on his person, and ready for use. The temptation to use it is very strong; and an overseer can, if disposed, always have cause for using it. With him, it is literally a word and a blow, and, in most cases, the blow comes first.

As a general rule, slaves do not come to the quarters for either breakfast or dinner, but take their "ash cake" with them, and eat it in the field. This was so on the home plantation, probably, because the distance from the quarter to the field, was sometimes two and even three miles.

The dinner of the slaves consisted of a huge piece of ash cake, and a small piece of pork, or two salt herrings. Not having ovens, nor any suitable cooking utensils, the slaves mixed their meal with a little water, to such a thickness that a spoon would stand erect in it; and, after the wood had burned away to coals and ashes, they would place the dough between oak leaves, and lay it carefully in the ashes, completely covering it; hence, the bread is called ask cake. The surface of this peculiar bread is covered with ashes, to the depth of a sixteenth part of an inch, and the ashes, certainly, do not make it very grateful to the teeth, nor render it very palatable. The bran, or coarse part of the meal, is baked with the fine, and bright scales run through the bread. This bread, with its ashes and bran, would disgust a Northern man, but it is quite liked by the slaves. They eat it with avidity, and are more concerned about the quantity than about the quality. They are far too scantily provided for, and are worked too steadily, to be much concerned for the quality of their food. The few minutes allowed them at dinner-time, after partaking of their coarse repast, are variously spent. Some lie down on the "turning row," and go to sleep; others draw together and talk; and others are at work with needle and thread, mending their tattered garments. Sometimes you may hear a wild, hoarse laugh, arise from a circle, and often a song. Soon, however, the overseer comes dashing through the field. "*Tumble up! Tumble up*, and to *work, work*" is the cry; and now, from twelve o'clock (mid-day) till dark, the human cattle are in motion, weilding their clumsy hoes; hurried on by no hope of reward, no sense of gratitude, no love of children, no prospect of bettering their condition; nothing, save the dread and terror of the slave-driver's lash. So goes one day, and so comes and goes another. [Fred. Douglass.

From the Friend of China.

Execution of Rebels at Canton.

The Canton execution ground is situated about 100 yards from the river, at a distance of two miles or so below the factories. The ground is oblong, about 150 feet in length, the entrance on the side nearest the river being about six feet. This is closed with bars during practical operations. At the grand entrance the ground is twenty feet wide. On the right hand, doorways open on several oven and tile manufactories.

As we approached the execution ground, many were met with hands to their nostrils, or with their tails tied round their faces, for the purpose of avoiding the horrid stench, which could literally be "felt" at a considerable distance. The ground was covered with partially dried gore, the result of the past day's work. There are no drains to take the blood away, nor is any substance used to slake it. One man was found digging holes for two crosses, on which, he said, four were to be tied and cut in pieces.

The execution had been fixed for noon. At half-past eleven, half-a-dozen men arrived with the knives, preceded by bearers of rough, deal wood-boxes, decorated with bloody sides.

These were the coffins. Unconcern was the general appearance of the soldiers and spectators, of whom, altogether, there may have been one hundred and fifty. The day was dull, a fresh breeze from the eastward carrying the stench away from foreigners, who, to the number of a dozen, had obtained admittance to the top of one of the houses on the far side of the street passing the entrance of this "field of blood." At a quarter to twelve, the first batch of ten prisoners arrived, speedily followed by the rest in similar quantities. Each prisoner (having his hands tied behind his back, and labelled on the tail,) appeared to have been thrust down in a wicker basket, over which his chained legs dangled loosely, the body riding comfortably, and marked with a long paper tally, pasted on a slip of bamboo, thrust between the prisoner's jacket and his back. These "man-baskets," slung with small cords, were carried on bamboos on the shoulders of two men. As the prisoners arrived, each was made to kneel with his face to the south. In a space of about twenty feet by twelve we counted as many as seventy, ranged in half-a-dozen rows. At five minutes to twelve, a white-buttoned mandarin arrived, and the two to be first cut in pieces were tied to the crosses. Whilst looking at this frightening process, the execution commenced, and twenty or thirty must have been headless before we were aware of it. The only sound to be heard was a horrid cheep—cheep—cheep, as the knives fell. One blow was sufficient for each, the head tumbling between the legs of the victim before it. As the sword falls, the blood-gushing trunk springs forward, falls on the breast, and is still forever.

In four minutes the decapitation was complete; and then on the other victims commenced the barbarity which to think of only is sufficiently barbaric. With a short sharp knife a slice was cut out from under each arm. A low, suppressed, fearful groan from each followed the operation of the weapon. Dexterous as butchers, a slice was taken successively by the operators from the calves, the thighs, and then from each breast. We may suppose, we may hope, that by this time the sufferers were insensible to pain; but they were not dead. The knife was then stuck into the abdomen, which was turned up to the breast bone, and the blade twisted round and round as the heart was separated from its holding. Up to this moment, having once set eyes on the victim under torture, they had become fixed as by fascination; but they could be rivetted no longer. A whirling sensation ran through the brain, and it was with difficulty we could keep ourselves from falling. But this was not all; the lashings were then cut, and the head, being tied by the tail to a limb of the cross, was severed from the body, which was then dismembered of hands and arms, feet and legs, separately. After this the mandarins left the ground, however, to return with a man and woman; the latter, it was said, the wife of one of the rebel chiefs—the man a leader of some rank. The woman was cut up in the way we have described; for the man a more horrible punishment was decreed. He was flayed alive. We did not see this, but it was witnessed by the serjeant of the marines of the U. S. S. J. P. Kennedy—the cry at the first insertion of the knife across the forehead, and the pulling of the flesh over the eyes, being most horrible.

The First Telegraphic Message.

We find in the papers, the following interesting account of Prof. Morse's successful efforts to establish the telegraph :—

He now returned to his native land, from Europe, and proceeded immediately to Washington, where he renewed his endeavors to procure the passage of the bill, granting the appropriation of thirty thousand dollars. Towards the close of the session of 1844, the House of Representatives took it up and passed it by a large majority, and it only remained for the action of the Senate. Its progress through this house, as might be supposed, was watched with the most intense anxiety by Prof. Morse. There were only two days before the close of the session, and it was found on examination of the calender, no less than one hundred and forty-three bills had precedence to it. Prof. Morse had nearly reached the bottom of his purse, his hard earned savings were almost spent, and although he had struggled on with undying hope for many years, it is hardly to be wondered at, if he felt disheartened now. On the last night of the session he remained till nine o'clock, and then left without the slightest hope that the bill would be passed. He returned to his hotel, counted his money, and found that after paying his expenses to New York, he would have seventy-five cents left. That night he went to bed sad, but not without hope for the future, for through all his difficulties and trials that never forsook him. The next morning, as he was going to breakfast, one of the waiters informed him that a young lady was in the parlor waiting to see him. He went in immediately, and found that the young lady was Miss Ellsworth, daughter of the Commissioner of Patents, who had been his most steadfast friend while in Washington.

"I come," said she, "to congratulate you."

"For what?" said Prof. Morse.

"On the passage of your bill," she replied.

"O, no—you must be mistaken," said he. "I remained in the Senate till a late hour last night, and there was no prospect of its being reached."

"Am I the first then," she exclaimed joyfully, "to tell you?"

"Yes, if it is really so."

"Well," she continued, "father remained till the adjournment, and heard it passed, and and I asked him if I might not run over and tell you."

"Annie," said the Professor. his emotion almost choking his utterance, "Annie, the first message that is sent from Washington to Baltimore, shall be sent from you."

"Well," she replied, "I will keep you to your word."

While the line was in process of completion, Prof. Morse was in New York, and upon receiving intelligence that it was in working order, he wrote to those in charge, telling them not to transmit any messages over it till his arrival. He then set out immediately for Washington, and on reaching that city, sent a note to Miss Ellaworth, informing her that he was now ready to fulfill his promise, and asked her what message he should send.

To this he received the following reply, "What hath God wrought!"—words that ought to be written in characters of living light. The message was twice repeated, and and each time with great success. As soon as the result of the experiment was made known, Governor Seymour, of Connecticut, who is at present, U. S. Minister to St. Petersburg, called upon Prof. Morse and claimed the first message for his State, on the ground that Miss Ellsworth was a native of Hartford. We need scarcely add that his claim was admitted, and now engraved in letters of gold, it is displayed conspicuously in the archives of the Historical Society of Connecticut.

PLEASURE OF PLANTING.—Where shall we find so pleasing an appreciation of the pleasures that attest the lover of a garden, as the following extract of a letter from the venerable Dr. Fothergill; "Planting and gardening supply a fund of entertainment, the most lasting and reasonable of any occupation in this life, pleasures not to be purchased. The trees which we ourselves have planted, the the fruits we have raised, the plants we have cultivated, seem to be like our children, a kind of new creation. Their shades, their taste, their fragrance, and their beauties, affect us with a richer repast than any other. What a pleasing scene lies open to a young man of fortune devoted to such amusements! Each succeeding year produces new shades, other fruits, fresh beauties, and brings besides most certain profit. To behold the rising groves, barrenness made fertile, our country improved, ourselves made useful and happy, and posterity enriched! I have seldom known of a man possessed of a taste for such pleasures, who was not at the same time temperate and virtuous."

MARRIAGE IN THE GREEK CHURCH.—The priesthood in Russia are peculiarly situated as respects the connubial state. The Greek, unlike the Roman Church, does not prohibit their marriage; while the Russian polity goes so far as to enjoin, nay, to insist upon it. No one, in fact, can hold a cure until he is married; and it sometimes happens that a wife has to be sought for in a great hurry in order to secure a desirable parish. If a Russian priest loses his wife by death he cannot wed a second time, because they interpret the phrase "having one wife" in its entirely literal sense; should he have the misfortune to become a widower, he generally enters a monastery, as he can no longer have the care of a parish.

VARIETY.

A dispatch dated Pittsburg, Friday, Aug. 31, says: This morning, about 2 o'clock, the express train on the Ohio and Pennsylvania Railroad, going West, ran over a cow, and three of the cars were thrown off the track, about twenty miles from this city. One car was completely wrecked, and ten persons were more or less wounded, four of them seriously.

The St. Louis Republican says:—Wm. Walker, a half-breed of the Wyandot tribe of Indians—a man of education and of wealth, and who glories in his Indian blood—is spoken of as a candidate for Congress in Kansas. The territory could not be better represented than by Mr. Walker.

The Miner's and Manufacturer's Bank of Tennessee, located in Knoxville, Joseph L. King, President, Hu. L. McClung, Cashier, is broke, and its notes, a good many of which are in circulation, are worthless. This institution has been in operation but a short time.

Statements have reached this country to the effect that the Persian Government have suppressed the public schools for Protestants formed in that country, and that Russian influence had instigated this most unwarrantable suppression.

During the funeral of Lord Raglan not a Russian gun was fired. In return, so soon as the church bells began tolling, announcing the interment of Admiral Nicrimoff, all the batteries were silenced.

One of the Detroit fire companies has adopted a resolution forbidding the use of intoxicating liquors by its members at the engine-house, at fires, or while wearing the uniform of the company.

The Illinois Central Railroad has found it necessary to order three hundred more cars, in consequence of the immense quantity of wheat to be transported.

The Baltimore steamers for Norfolk go daily freighted with coffins, for the afflicted city. Sometimes the entine cargo consists of these narrow houses for the dead.

At some of the fashionable up-town churches in this city, where the pew-holders come in late, the seats are neatly labelled, "Strangers are respectfully requested not to occupy this pew."

The money, under the clergy reserve act in Canada, has been paid over by the government to the parties entitled to receive it. Some of the rectors will receive from $10,000 to $20,000.

Mrs. Lucy Stone Blackwell has purchased a fine farm on Fox River, a short distance above Cedar Rapids, in Wisconsin.

The Rev. Father Sawyer, nearly a century old, is seriously ill at Bangor, Me.

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These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and tintermediate points the same day.

These Steamers are of the first class for strength and speed—well known favorities of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler.

Through tickets can be obtained on board the boat for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouse's Point and Montreal

The Northern Freight Express will give Bills of Lading to all points as above named. Shippers who desire it, can have time receipts, by applying at the office on the Pier. A. A. DYKEMAN.

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FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

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The Sabbath Recorder.

THE SOUTHERN LITERARY MESSENGER ON GEOLOGY AND THE BIBLE.

As the publication, in the *Recorder*, of the article from the *Southern Literary Messenger* was undoubtedly suggested by views which I have published on the same subject, it may not be amiss for me to pen a brief review of it. The writer discusses two points. 1. That our earth as it now is affords irrefragible evidence of *one* of the great facts stated in the Mosaic records—a *general deluge*. 2. That *one* of the most remarkable and clearly demonstrated epochs of astronomy proves the sacred chronology of the world to be true.

I think the writer signally fails to prove either of these propositions. The facts which he adduces to prove an universal deluge are facts which the Noachian deluge is totally incompetent to explain. That the Mosaic record clearly describes a deluge sufficient in extent, at least, to drown the antediluvian progenitors is not denied by any one. It is questioned, however, by the most profound scholars and devoted theologians, whether that deluge extended over any more than that part of the earth which was then inhabited. There are many and cogent reasons for the belief that, only so much of the earth was inundated as was necessary to drown the human race which, in all probability, had not yet extended over one-half the earth. On this point, however, I do not wish to present opinion or argument. I believe there was a flood sufficient to accomplish every purpose for which it was designed. I believe the *Bible* clearly teaches this, but I *do not* believe that *geology* teaches it, or that the earth affords any evidence of it whatever. And here I am at issue with the writer under review. Nor am I alone at issue with him. In the language of President Hitchcock, "among well informed geologists, at least, the opinion is almost universal that there are no facts in their science which can be clearly referred to the Noachian deluge, that is, no traces in nature of that event; and, on the other hand, that there is nothing in the Mosaic account of the deluge which would necessarily lead us to suspect permanent marks of such a catastrophe upon the earth." This testimony, of course, must settle this question; for geologists, of all men, are most *competent to testify* concerning the facts of their *own science*. Physiologists must testify of facts in *their* science, and astronomers of facts in *theirs;* so geologists must be allowed to testify of the earth, which is the especial subject of their study. But the writer under review testified to the contrary, and affirmed that the earth is covered with the marks of an universal deluge. We have only to inquire, then, whether the phenomena which he has presented are referable to the deluge in question. I think he has entirely mistaken the character of those phenomena and referred them to a cause totally inadequate to produce them. He starts with this assertion, "That the present dry lands of the globe were the bed of the antediluvian ocean, is admitted by all geologists." This I understand to be the revival of a theory long ago exploded, viz: That at the deluge the ocean and dry land exchanged places, so that the present ocean covers what was dry land before, and the present dry land occupies the place of the former ocean. The writer does great injustice to geologists when he attributes this theory to them, for they have long ago shown the absurdity of the hypothesis. That absurdity is manifest at a single glance. It is the aim of the writer to prove that the chronology which makes the earth only six thousand years old is the *true* reckoning. These two propositions put together give the following result, viz: That the ten miles of stratified rock, containing over thirty thousand species of fossil remains of animals and vegetable, was deposited during the less than two thousand years which intervened between the creation and the deluge. Such an absurd conclusion at once overthrows the hypothesis out of which it grows. The talented author of "The Religion of Geology" makes the following truthful remark on this point: "The facts of geology forbid the idea that our present continents formed the bed of the ocean, at least at so recent a date as Noah's deluge, and that the supposition that all organic remains were deposited during the two thousand years between the six days' work and the deluge is totally irreconcilable with all sound philosophy. Why, during the time when the fossiliferous rocks were in course of formation, four or five entirely distinct races of animals and plants successively occupied the land and the waters, and passed away in regular order; and these races were so unlike that they could not have been contemporaneous. Who will maintain that all this took place in the short period of two thousand years? I am sure that no geologist will."

But again, this theory is at war with the Mosaic account of the flood. The same land which was covered with water is represented as again emerging, so that even the very rivers flowing out of the garden of Eden, still flow in their former places. We must then admit, at least, that the *Asiatic* continent is the same as the antediluvian, or deny the authenticity of the account of Eden in Genesis. This latter alternative has been adopted by some, as Perm an Fairholme, who affirm that the account of Eden is no part of the Bible. The fact, then, that marine fossils are found imbeded in rocks on the tops of high mountains and elsewhere, proves nothing concerning the deluge of Noah, but they most clearly show that at a period immensely more remote than that the present dry land was formed beneath the ocean

The writer next quotes various authors to show the evidence of the flood in the distorted condition of the stratified rock, showing clearly that, "wherever the steep front of mountains disclose their interior construction, wherever the miner has pierced the layers beneath, wherever caverns and fissures reveal the disposition of the component materials, *convulsion*, and *disruption*, and *disarrangement* are visible." Again, "the whole of Great Britain has suffered considerable disturbance from prodigious and mysterious power, by which all the known strata, to the greatest depth that has been explored, have been more or less broken and displaced, and in some places have been so lifted that the lowest of them have been raised to the surface," &c. Now I submit that this is queer evidence of a flood of water *resting down* on the earth's surface. How much depth of water must rest on the *top* of the ten miles of stratified rock of Great Britain to "lift the *lowest of them to the surface?*" The absurdity of the proposition is seen at once. No amount of water resting down on the surface of the earth could ever "*lift up*" the strata of rock as we find them all over the earth. Nothing short of the melted mass which boiled *beneath* these rocks could ever have produced this uplifting, and disruption, and distortion which everywhere meets the eye. And surely nothing but tremendous heat below could have lifted whole continents from beneath the ocean. That same mighty upheaving power is now vomiting forth melted streams of lava from Vesuvius and occasionally from three hundred terrible chimneys, while ever and anon it shakes the earth for leagues, tumbling down whole cities on their defenseless inhabitants, and not unfrequently causing the earth to open her terrible jaws and swallow thousands at a mouthfull. All this, indeed proves the hypothesis *of internal heat*, but it says not one word about *the deluge*.

The writer was no less unfortunate in the selection of his next fact to prove a deluge by geology. He refers to the phenomena of *drift* as evidence of a flood in every part of the world. The drift formation presents us with blocks, of stone of all sizes and forms, torn from their native beds and transported to great distances. To understand the phenomena of drift, it is necessary to notice that this formation exists in two modes, indicating two phases of action. In the first case, the drift has been carried outward from the summits of mountains and spread over the neighboring plains. The best example of this phase of drift is found near the Alps. Boulders have been carried in great abundance and deposited in the valleys below, to the distance of many miles. This phase of drift, of course requires no *deluge* to account for it. The force of gravity with the action of glaciers, avalanches, &c., are the obvious causes of all this. This form of drift is found in all countries having large mountains. At the foot of the Himmalaya mountains, the drift has extended thirty miles into the plain. In the second phase of this formation, the force acted on a wider scale, having driven the material in a south-easterly direction over all the northern part of America and a part of Europe. For a full description of the drift, on both continents, the reader is referred to Hitchcock's Elementary Geology, page 237. A good example of this, on a somewhat large scale, can be seen at Baker's Bridge, Allegany Co., N. Y. Here are vast quantities of boulders of granite, synate and various other kinds of rock, mixed confusedly with sand, gravel, and clay, piled up to the height of more than a hundred feet above the native rock on which it rests. All this came from the north. On the top of the highest hill in Little Genesee, Allegany Co., are numerous large boulders of conglomerate rock, some of them eight or ten rods in circumference and fifteen or twenty feet high. These were drifted there from the north or in bergs when the northern ocean was tumbled over the continent to produce the general phenomena of drift. These boulders diminish in size and number as they go south, until they nearly disappear south of the Ohio. On the coast of New England they extend into the ocean and to some of the adjacent islands. Now, *this* phase of the drift formation cannot be explained by the Noachian deluge; for, in the first place, other agencies besides water must have operated to produce such results. And, in the second place, this phase of drift does not reach the regions of Asia, where the flood is particularly described in the Bible. If the flood produced this drift no reason can be given why it did not produce it *there* as well as in regions not yet inhabited by man, and where its power was little needed. But aside from these reasons, there is another most conclusive on this point, and which alone settles the fact that the flood of Noah did not cause the drift. There are numerous and unmistakeable indications that the drift was deposited long ages before man and the present race of animals were placed on the earth, and that the time necessary to perform such a mighty task was immensely longer than the hundred and fifty days during which the waters of Noah's deluge prevailed on the earth. This evidence is conclusive to all geologists, and I will not take time to reherse it, unless some of my interrogators or critics call for it.

The writer mentions in this connection one other fact which he calls "an impressive and extraordinary proof of a sudden and general deluge." About the beginning of the present century, a rhinoceros was found preserved entire near the mouth of the Lena, on the shore of the Arctic ocean, and also the bones of a mammouth were found in the same country. These being such as now inhabit tropical climates, the writer thinks they could not have been removed to the north so far except by a *general deluge*. To estimate correctly the value of this fact, it should be added that, the drift along the shores of the northern ocean abounds with bones of the same kind of animal. The writer's facts, when put together, produce a very curious phenomenon. It is this:—The transporting of these animals from the equatorial regions *northward* he ascribes to the deluge, and he has already ascribed the drift to the *same deluge*. Now, the curiosity of the matter is that, the same deluge, at the same time that it was bearing vast quantities of boulders *all southward*, was bearing rhinoceroses and elephants *all northward*. I think it accords much better with the incontestable facts of the case to suppose that those animals lived and died where their remains are found; especially as those remains are entire, wanting nothing, which could not be the case if they had been tumbled all the way up from the equator by the turbulent waters of the general deluge. Granite rocks, in going that distance south, are worn round and smooth, and we can hardly suppose our rhinoceros was tougher than granite. Such are some of the absurdities of supposing these animals transported there by the flood. But no such difficulties attend the supposition that they lived and died their. Every fact of geology shows that the climate of former times was warmer than at present, so much so that the present fauna and flora of the earth are but the miniature successors of those monsters of former times, when forests of gigantic tree ferns of two hundred species, and dense groves of equisctaceae and cycadeae covered the land, over which hovered swarms of heteroclitic and monstrous pterodaetyle, which, like the fiend of Milton,

> "O'er bog, or steep, through strait, rough, dense, or rare,
> With head, hands, wings, or feet, pursues his way
> And swims, or sinks, or wades, or creeps, or flies."

With flocks of such creatures flying in the air, and shoals of no less monstrous ichthiasauri and pleisiasaure swarming in the ocean, and gigantic crocodiles and tortoises crawling on the shores of the primeval lakes and rivers, air, sea, and land must have been strangely tenanted in those early periods of our infant world. (Buckland's Treaties.) But to this theory that these animals lived in the region where their remains are found, the writer proposes "the unanswerable reply" that, "no fossil remains of the vegetable kingdom, which must have existed for their support, *have ever been found*." This statement is not so "unanswerable" as it would be if *true*. The *fact* is that, plants of a tropical character, such as equiseta, lycopodiaerae, tree ferns, palms, &c., are found in a fossil state in the rocks of the northern regions—around Baffin's Bay, at Mellville Island, and as far north as 75°.

To strengthen still more the position which he has taken, the author affirms that, "unquestionable, admitted human fossils have been recently discovered in various parts of the world, as in the Island of Gaudaloupe and elsewhere in grottoes and caves of mountains." It is admitted that human fossils have been found, but it is denied that they give any evidence of a deluge. Dr. Buckland, in his Bridgewater Treaties, thus speaks of these fossils:—"The remarkable specimens of human skeletons found embeded in solid limestone rock on the shores of Gaudaloupe deserve attention in this connection. At first view they may seem genuine examples of man in a fossil state. But they belong to the alluvial formation, and probably were buried there only a few hundred years ago. For the same rock contains shells of existing species, as well as arrows, hatchets of stone, and pottery." Now, what does this show for a deluge? These remains have never been found except in the alluvial formation which is now being deposited, and the few thus found indicate that they rest peacefully where they were first laid. These remains found in caverns certainly do not show a deluge, for that would not have deposited them away in caves and holes, but would have left them scattered over the surface. More likely that they crawled into these caverns and died there.

This completes the geological evidence of a general deluge. It appears to me that it shows nothing concerning that sublime event. That event rests entirely on the testimony of Moses, which is clear and explicit. There let it rest. (To be continued.) D. E. MAXSON.

"YE ARE NOT YOUR OWN."

To every created object, animate or inanimate, it may be truly said, "Ye are not your own!" The lowest and most insignificant, as well as the most complex and important, were created for a purpose beyond themselves The grain of sand, the insensate stone, the simplest vegetable growth, the most microscopic insect, are links in the great chain of being, and formed to subserve the all wise purposes of their Creator. The glory of fruit, and tree, and flower, the varied activity animal life, and that mysterious union of spirit and matter, "made a little lower than the angels," also belong to God. The latter is especially his, by the three-fold claim of creation, preservation, and redemption, and yet it is the only one which presumes to independence—which needs to be reminded again and again, "Ye are not your own, ye are bought with a price."

When does men best succeed in attaining that great end of his being, or, when comes he nearest to complete and perfect manhood—to realizing the idea with which he was formed—the thought of which he is the offspring?

It is when he feels most the force of the declaration, "Ye are not your own!"

It was when his entire being, body and soul, are consecrated to the furtherance of Gods kingdom and glory, held and used as belonging to Him who hath redeemed them, not only from the evils of sin here, but a dreadful life hereafter.

How escape we from the evils, from the dominion of sin here? Can we do so?

"There remaineth, therefore, a rest for the people of God," and "he that is entered into his rest, he also hath ceased from his own works."

It is not a rest of inactivity. But he that loveth nobly and purely, and whose every act is imbued with that love, "hath ceased from his own works;" from all that is toilsome, and taken upon himself a service that is easy and without any sense of fatigue; a service which is in itself a reward—an exceeding great reward.

How precious is that rest which we may taste, even here—the repose of faith unquestioning and unshrinking, in the mercy of our Father, in the tender love of his Son, in the indwelling of his Spirit in our hearts. Oh, to take God at his word, to lose all the feeling of being "our own," or anything out of His care and ownership. Then, indeed, we enter into that rest which now is, and which remaineth forever for his people.

Oh, for the power of identifying faith, which exclaims, "It is I to whom these precious promises were made! I am one whom the Saviour loves, for whom he died!" Feeling thus, we come near to God—we rest in him. He accepts us! We are his! We cry "Abba Father." [Genesee Evangelist.

DOMESTIC HAPPINESS.

Ah! what so refreshing, so soothing, so satisfying, as the placid joys of home? See the traveler—does duty call him for a season to leave his beloved circle? The image of his earthly happiness continues vivid in his remembrance; it quickens him to diligence; it makes him hail the hour which sees his purpose accomplished, and his face turned towards home; it communes with him as he journeys, and he hears the promise which causes him to hope, "thou shalt know also that thy tabernacle shall be in peace, and thou shalt visit thy tabernacle and not sin." O! the joyful re-union of a divided family—the pleasures of a renewed interview and conversation after days of absence!

Behold the man of science—he drops the laborious and painful research, closes his volume, smooths his wrinkled brow, leaves his study, and unbending himself, stoops to the capacities, yields to the wishes, and mingles with the diversions of his children.

Take the man of trade—what reconciles him to the toil of business? What enables him to endure the fastidiousness and impertinence of customers? What rewards him for so many tedious hours of confinement? By and by, in the season of intercourse, he will behold the desire of his eyes, and the children of his love, for whom he resigns his ease; and in their welfare and smiles he will find recompense.

Yonder cames the laborer—he has borne the burden and heat of the day, the descending sun has released him from his toil, and he is hastening home to enjoy repose. Half-way down the lane, by the side of which stands his cottage, his children run to meet him. One he carries and one he leads. The companion of his humble life is ready to furnish him with his plain repast. See his toil-worn countenance assume an air of cheerfulness. His hardships are forgotten—fatigue vanishes—he eats and is satisfied. The evening fair, he walks with uncovered head around his garden—enters again, and retires to rest; and "the rest of a laboring man is sweet, whether he eat little or much." Inhabitant of this lowly dwelling! who can be indifferent to thy comfort! Peace be to thy house! [Jay.

A WORD TO BOYS.—Did you ever think, boys, that this great world, with all its wealth and woe, with all its mines and mountains set with brilliants, its oceans, seas, and rivers laid with pearl and gold, its steamboats and ships, railroads and steam printing-presses, magnetic telegraphs, etc., will soon be given over to the hands of the boys of the present age? This is what really awaits you, and you should look abroad upon your inheritance earnestly and hopefully, and prepare to enter, with stout and cultivated hearts, upon your duties. In after time, let it not be said that you disgraced the place of the great men and heroes whose mantle is to descend upon you.

FAUSTUS—INVENTOR OF PRINTING.

'Twas but a little deed he wrought,
All in a quiet way,
The Faustus of that honored age
Which never shall decay;
It may not be, he dreamed the light
Which from that deed should spring—
That he, in glorious after years,
Would shame the proudest king!

Oh! think ye on his swelling thought
That mighty vision sprung,
That far in other continents
His name would thus be sung?
That commerce's hands should bear it on
With winds, and wings of flame,
Above the rolling age's sea,
To everlasting fame?

Ah! little thought that humble one,
That from the rise of sun
To where it sank beyond the West,
The work he had begun
Should spread as spreads the morning light,
As beams the middle day;
And in its splendor, Error's night
Forever pass away!

Ah! little thought that earnest soul,
That it had roused a star,
Before whose zenith-light should bow
The nations from afar;
That millions upon millions freed
Should should beneath its gleam;
Oh! no, it was too gorgeous
For any mortal dream!

And yet he has accomplished it;
The pennon he unfurled
Is now the quivering dawn of days
Above the shouting world;
The falling dungeons utter it—
From tyrant's lips have sprung
"Immortal Faust! immortal Faust!"
As back their crowns were flung.

Bridged oceans bear the echo on,
Linked continents of slaves,
With tongue that drowns the thunder blast,
And shames the roar of waves,
Huzza to him who struck their chains,
Who set the ages free,
Immortal Faust! immortal Faust!
Immortal Faust, to thee!

PRACTICAL EDUCATION.

An old and even hackneyed theme, I grant; but not, by consequence either of its antiquity, or its frequent recurrence, necessarily worn out, or in any sense bereft of interest. Indeed to the educator such themes often present the strongest challenge to his earnest consideration, and zealous pursuit. The topic announced is pre-eminently of this class. Though often and in educational circles universally discussed it still presents to the teacher of youth new and ever-varying phases, no one of which may be disregarded by him in the pursuit of his profession.

It must be conceded that practical education is the imperious and unequivocal demand of our day. Little deference is now accorded to the mere "bookworm," however extensive and varied his attainments, and hence we often hear from such, the bitter complaint against mankind that their great learning is unappreciated and their long years of toilsome acquisition unrequitted. So, end *so bitterly* may they ever find ample reason to complain. The scholar for the times is not he whose light is concealed "under a bushel" and whose only claim to consideration is that of great acquisition, but he who having acquired knows how to use; not he, who, year by year, has stowed away "en masse" all that his devoted, yet objectless investigation could gather from his musty volumes, but he who has diligently applied each new acquisition of knowledge, directly, to the increase of his mental power, and by its legitimate employment, ejected what the mere literary gormand can never approximate; the conversion of scientific truths into palpable facts. Such education must ever evince in its possessor, the merit of "the good tree" which is known by its "good fruits." Moreover, the person thus educated must always and everywhere be appreciated, for knowledge with him is no inert possession, but ever active and practical, will continually work out some good to himself or his fellow-men. These sentiments admitted, the immense responsibility of the teacher in this regard, becomes fully apparent. To him most emphatically is entrusted the intellect of the next generation of men, and through them, of successive generations thereafter. By his molding and transforming power he pre-eminently arranges and determines the mental and moral characteristics of incoming society.

The individual thus educated, will not be ushered into the busy arena of life to be baffled in the performance of his part. He has been taught self-reliance, and hence can walk boldly into intricacies, with the assurance that perseverance in the exercise of his disciplined faculties, shall ultimately open up the way before him, and his triumph be rendered complete and glorious. He has been taught the use and application of his knowledge, and hence the importation of educated inefficiency and learned imbecility, not more common than deserved in regard to graduates from "the schools," when forming business connections, shall never rest upon him. He has, moreover, been taught a sterling and practical morality, not one consisting of mere theological abstractions, and his daily life shall furnish an ever recurring illustration of that most comprehensive rule of action "As ye would that others should do to you, do ye even so to them." [N. Y. Teacher.

INVEST FOR YOURSELF.

My lord, here is an acquaintance of ours, and he has been spending the energy of a very good understanding, of exceedingly strong will, or well formed habits, in conducting business and making a fortune. He owes no man anything; he is a benefactor to community; he assists the struggling poor, whom he leaves comfortable and independent; and he says, I have invested £50,000 for every one of my children. But what have you invested for yourself? You ought not, with all your love for your children, to think only of them. What do you propose to invest for yourself? This is the question, and it is a business one. You have but one way of investing money permanently. You may invest it in houses, or in lands, or in banks, but when the great fire comes that will burn all that up, and your beautiful mansion will be no more to the the flames than the dust you tread on, what portion of your property is invested for you, and will re-appear after the fire, to enrich you forever? None, but what you have given up to God—literally and absolutely none—what you have consecrated to the Saviour—what you have consecrated to the poor—what you have given out of love to Christ—love to other men. It is in his hand, and he will remind you of it, and show it to you in another shape at the last day. Oh, what a word that is, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." These friends cannot procure a habitation; they cannot prepare a habitation; they can give no title to a habitation; all that being done by the free grace of your Father through the alone merit of your Saviour and Redeemer. The title being given, and the house being prepared for you, make friends of the mammon of unrighteousness, that they may receive you into everlasting habitations. A wonderful thing it is to take a cold shilling into my hand and turn that cold piece of metal into a friend, who, when the Lord shall lift up my head on that day, will be there to receive me, and bid me welcome to the land of rest. None of us would like to die poor. Who is he that dies rich? That man dies rich, and only that man, who, when he leaves behind him a little or more, or nothing, has before him a treasure laid up in heaven. Who dies poor? He that, whatever he leaves behind him, has nothing laid up before him. He dies poor.

[Rev. W. Arthur.

CIVILITY.

It is an easy thing to be civil, and although in the language of the old proverb, "fine words butter no parsnips," they frequently, nay, almost invariably, have a kindly effect, and influence the mind as well as the heart. Nevertheless there are certain persons who go through the world as if determined never to do a civil turn. They are naturally rough, harsh, peevish, and dissatisfied, and even when appealed to in matters of business, they will indulge in such a spirit, and assume such an air as to make the intercourse cold, formal, and repulsive. A sad mistake in every point of view. All of us are more or less dependent upon civility. It softens and sweetens the intercourse between man and man—it breaks down barriers and impediments that would otherwise exist—it appeals to the higher and more refined qualities of our nature, and it bespeaks not only intelligence and polish, but clearness of head and goodness of heart. A man of the world, one who has traveled or enjoyed the advantages of thorough education, and especially a gentleman, is rarely uncivil. To be so is to be rude, *discourteous, and insulting*. Nothing, indeed, is more agreeable, nothing more fascinating, and nothing better calculated to secure an easy path in life or society, whether in the social or the business world, than unwaveringly civility. It touches many a heart, it impresses many a mind, it removes many an obstacle; and, while it is calculated to gratify thousands, it can offend no one.

The man of finished manners and elegant taste, of cultivated mind and gentlemanly instincts, is civil, not only to the millionaire, the banker and the merchant, but to the mechanic and day laborer, and even the beggar who knocks at his door. He respects himself and hence he respects the feelings of others. He looks for kindness and good will at the hands of his fellow creatures, and he manifests these qualities himself. He may have his errors and infirmities, his prejudices and his passions, his follies and excitements; but at all times and occasions, his language and his manners are civil, or if having unwittingly committed an offence against propriety, he is the first to make the *amende honorable*.

Civility is not only one of the virtues, but it is one of the essentials of social and civilized life. It cannot be cultivated too sedulously. We should as much as possible endeavor to engraft its spirit upon the young, and thus render it a feature and an embellishment of character. The effect cannot but be salutary. If this quality be calculated to adorn and dignify age, what a grace and a polish will it impart to the ingenuousness of youth. It at once softens and refines, elevates and beautifies. Often, too, it opens the road to prosperity, and leads the way to conquest and power. With the sterner sex it has a magic and a charm, and with the gentler it is almost irresistable. [Phil. Inquirer.

WANT OF SUCCESS.—Walked by moonlight in the grounds, reflecting on the missions. My soul was at first sore tried by desponding thoughts; but God wonderfully assisted me to trust him for the wisdom of his dispensations. Truly, therefore, will I say again, who art thou, O great mountain? Before Zerubbabel thou shalt become a plain. How easy for God to do it! and it shall be done in good time; and even if I should not see a native converted, God may design by my patience and continuance in the work to encourage future missionaries. But what surprises me is the change of views which I have here from what I had in England. There my heart expanded with hope and joy at the prospect of the speedy conversion of the heathen! but here, the sight of the apparant impossibility requires a strong faith to support the spirits.

[Henry Martyn.

MOTIVES TO HOLINESS.—A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of their companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the court of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet and eyes and lips should be pure and holy; and I should be dead to the world and live for heaven. [Albert Barnes.

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WHAT IS TO BE DONE?

Another celebration of our Missionary and other Denominational Societies naturally reminds us of what we owe to the world of mankind. All classes have claims upon us, in proportion to our power to serve them. The fact that some are far removed from our locality, does not lessen our obligation; they are, nevertheless, our *neighbors*, in the scriptural sense of the term. If we can obtain access to them, with a reasonable probability of serving them beneficially, we need nothing more to determine our duty. "Preach the Gospel to *every* creature," is an injunction which implies the right of every creature to be blessed by the same truth which has proved a blessing to ourselves. Has Christ died for all? Has He shed His blood for those beyond the sea, as well as for our companions at home? Has He bequeathed to them the legacy of Inspired Truth, that by its consolations they may be cheered—that by its promises they may be animated—that by its doctrine they may be sanctified? Who, then, are the executors of that Testament, under the responsibility of seeing that the bequest is shared by all the legatees?

Most unquestionably, does it devolve on Seventh-day Baptists to labor for the conversion of the world. But where are the missionaries? It is notoriously true, that we cannot adequately supply our own churches with pastors. Whom shall we send to the heathen, then? Whom shall we send to labor in the whitening fields of our Western country? Can they believe in Him of whom they have not heard? And can they hear without a preacher?

These are serious questions, and they seem to us more and more serious, every year. The lack of great, thorough, all pervading revivals of religion in our churches; the very prevalent neglect of family prayer; the numerous breaches of the Sabbath which go unrebuked of discipline; the difficulty, not to say impossibility, of sustaining prayer-meetings in the most of our churches; together with the spirit of worldliness which has seized upon all, young and old, go far to extinguish the hope of seeing the ministry re-inforced by any such additions as are needed to answer the Macedonian calls, which came from all parts of the earth.

True, we have hope in God, still. We are satisfied that His purposes will be accomplished by such instrumentalities as will glorify His name. *The gates of hell will not be* suffered to prevail against the Church, nor against the ministry of the Church. Ultimately, all will be right. But our anxieties have respect to the present. As we live in the present, so our responsibilities concern the present. They concern the future, only through the present, and as far as what we now do may exert an influence upon the generations that succeed us. Our responsibilities having reference to the present time, and to present opportunities; and the state of things in the Church of the present age being any thing but hopeful; we cannot help fearing, that the honor of serving God in the work of regenerating the world is reserved for another people, and that upon another set of servants will be bestowed the reward, while upon ourselves will rest the shame, nay, the curse, which is due to those who came not to the help of the Lord against the mighty.

If we have not missionaries to carry out the work to which our Denominational Organizations are pledged; if we can do but little more than to meet, every year, and groan over this deficiency; and if this has been a state of things of long continuance, with no immediate prospect for the better; is it not time that we begin to inquire, why is it thus? An adequate supply of "pastors and teachers," including evangelists, was embraced in the Ascension gifts of Christ to the Church; and if so important a gift is withheld, and that year after year, does it not betoken something wrong in the Church itself? Does it not indicate a state of things with which the Holy Spirit is grieved, and on account of which He cannot consistently hold that free intercourse with us, which is necessary to our prosperity?

We desire to see our Denomination immediately aroused to its great and important mission. There is no time for delay. But something more is called for than the active work of our Denominational machinery. There is a work which lies back of our great organizations, and even back of our church organizations. It is a work which concerns every individual personally, and with individuals it must begin. Nothing but that [illegible] tense, burning piety of individual [illegible] in- which does not confine itself to [illegible] hearts, but [illegible] the individual, [illegible] goes out to other hearts, and diffuses itself through the whole Church, will suffice to bring about the desired result. T. B. B.

Ordination of Missionaries for India.—Messrs. Jared W. and Ezekiel Scudder, sons of the late Rev. Dr. Scudder, were, on Sunday evening of last week, ordained as missionaries for India, at the Reformed Dutch Church, on 29th street, in this city. A number of eminent clergymen of that order officiated, and after the ordination exercises addresses were delivered by both the missionaries. It is said that in addition to their theological attainments, each of the young men has had the advantage of a complete course of medical lectures. They, with their wives and sister, will sail for Ceylon, India—their birthplace—about the first of next month.

ORGANIZATION OF THE EDUCATION SOCIETY.

In pursuance with the following resolution, presented by the Educational Committee to the Seventh-day Baptist General Conference and adopted by that body, Sept. 6, 1855, a convention was called in the 1st Brookfield Church, at Leonardsville, N. Y., Sept. 8, 1855, at 7 1-2 o'clock P. M., to organize the Seventh-day Baptist Education Society.

Resolved, That as the votes given on the question of the location for a Denominational College and Theological Seminary make a majority for Alfred Center, N. Y., (though the vote altogether is not deemed equal to the importance of the subject,) the Conference waive any further action on the subject, except to recommend the organization of an Education Society upon the Constitution presented by our Educational Committee, and advise that the Society so formed have the entire management of the subject committed to it from this time, with a due regard to the vote of the churches.

The Convention was called to order by Thomas B. Stillman, Chairman of the Educational Committee. Prayer by W. C. Whitford.

On motion of David Dunn, T. B. Stillman was called to the chair.

On motion of J. M. Allen, W. C. Whitford was appointed Secretary.

J. M. Allen, Secretary of the Committee, presented the Constitution recommended by the General Conference, which, after some modification, was adopted as follows, as the basis of the Society's organization.

Constitution.

Article 1. This association shall be known by the name of the Seventh-day Baptist Education Society.

Art. 2. The object of this Society shall be the promotion of Education, in such a manner as shall tend to the ultimate founding and full endowment of a Denominational College and Theological Seminary.

Art. 3. Any person by contributing two dollars may become a member of this Society for one year, which membership may be renewed, for a year, by the payment of one dollar. Each subscriber of twenty-five dollars, which may be met by two payments, shall be a member for life. Societies, churches, or associations, may become auxiliaries by contributing to its funds, and shall be entitled to one vote for every ten dollars contributed.

Art. 4. The officers of this Society shall consist of a President, Vice Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and ten Directors, whose respective duties shall be the same as those of like officers of similar associations, and shall be elected annually.

Art. 5. *Sec.* 1—The Society shall proceed, as soon as practicable, to establish a Literary Institution and Theological Seminary. The Professors in the Theological Seminary shall be Seventh-day Baptists—the Presidency of the Literary Institution shall always be filled by a Seventh-day Baptist—the other Professors and Teachers to be such as the Trustees of the Institution, acting in conjunction with the Society, shall see fit to elect. *Sec.* 2—Three-fourths of the Trustees of the Institution shall, at all times, be Seventh-day Baptists. *Sec.* 3—Any person contributing the sum of one hundred dollars, or more, towards the endowment of Literary Professorships, or securing its future payment to the Society, with the interest being paid thereon yearly, shall have the privilege of perpetually receiving in return, towards the education of a scholar, at the rate of ten per cent. per annum, for the time of actual attendance, on the amount paid or secured to the Society. All tuition in the Theological Department shall be free. *Sec.* 4—All contributions designated by their donors for a particular object, shall be accordingly appropriated. Contributions not thus designated, shall be disposed of according to the pleasure of the Society. All subscriptions for the endowment of Professorships shall constitute a permanent fund, and only the interest accruing thereon, shall be used for the objects specified.

Art. 6. The Society shall hold its annual session at such time and place as shall have been agreed upon at a previous meeting.

Art. 7. The officers of the Society shall constitute a Board for the transaction of business. The Board shall hold meetings, as often as once in three months, and special meetings as occasion may require, at the call of any two of its members, through the Recording Secretary. Five members shall constitute a quorum, and shall have power to transact all business pertaining to the interests of the Society.

Art. 8. This Constitution may be amended at any regular meeting, by a majority vote of the members present, provided such amendment shall have been recommended by the Board, or by a vote of two-thirds without such recommendation.

On motion of Jas. R. Irish, an opportunity was given for persons present, who desired, to become members of the Society. The list is as follows:—Wm. B. Maxson, T. B. Stillman, N. V. Hull, S [illegible] S. Griswold, H. H. Baker, A. B. Burdic[illegible], James R. Irish, W. C. Kenyon, J. M [illegible] Allen, D. E. Maxson, A. B. Spaulding, Abel Stillman, Clark Rogers, P. L. Berry, B. F. Langworthy, David Dunn, A. M. West, W. C. Whitford, Isaac Brown, Wm. A. Babcock, J. P. Hunting, J. B. Clarke, Isaac C. Burdick, Mrs. M. L. Burdick, N. H. Langworthy, J. B. Wells, Henry Clarke, David Clawson, C. S. Titsworth, A. J. Wells, G. S. Kenyon, Mrs. C. M. Baker, Mrs. R. H. Whitford, Lucius Crandall, Nelson Clarke, D. Delos Wells, G. C. Stillman, Alvit Clarke, Alfred Maxson, E. S. Fitch, John Babcock, David Babcock, J. Maxson, I. D. Titsworth.

In compliance with a vote, the chair appointed a committee, consisting of J. M. Allen, A. B. Burdick, and D. E. Maxson, to nominate the permanent officers of the Society.

On motion of J. R. Irish, it was voted that the Convention have a recess of a few minutes to give the old Seventh-day Baptist Education Society an opportunity to dispose of the funds in its possession and close up its business.

After the recess, the Nominating Committee presented their report, which, after some changes, was adopted as follows:—

President—Thomas B. Stillman.

Vice Presidents—Wm. B. Maxson, W. C. Kenyon, Jas. R. Irish, Lucius Crandall, Henry L. Jones, A. C. Spicer, Thos. R. Williams, James Bailey, S. S. Griswold Gerrit Smith, A. B. Burdick, Geo. B. Utter, C. H. Stillman, A. R. Cornwall, David Dunn, John Whitford, George Greenman, Benj. Maxson, J. P. Hunting.

Recording Secretary—W. C. Whitford.

Corresponding Secretary—J. M. Allen.

Treasurer—Clark Rogers.

Directors—N. V. Hull, T. B. Brown, L. C. Rogers, Welcome Stillman, D. E. Maxson, H. H. Baker, A. D. Titsworth, P. L. Berry, O. P. Hull, W. B. Gillette.

On motion of James R. Irish, it was voted that the Convention adjourn.

THOS. B. STILLMAN, *President.*
W. C. Whitford, *Recording Secretary.*

Meeting of the Executive Board of the Education Society.

The Executive Board of the Seventh-day Baptist Education Society held its first session in the 1st Brookfield Church, at Leonardsville, N. Y., on the 9th of Sept., 1855.

The Board was called to order by the President, T. B. Stillman.

On motion of J. M. Allen, it was voted that a committee of three be appointed to make inquries concerning the most feasible location for a Denominational College and Theological Seminary.

On motion, Thomas B. Stillman, George Greenman, and Lucius Crandall, were appointed that committee.

W. C. Kenyon, on motion of J. M. Allen, was appointed General Agent.

The General Agent was requested to proceed immediately to the collection of funds for the Society.

It was voted, on motion of J. M. Allen, that six per cent. be the rate of interest which shall be paid on all subscriptions secured to the Society, by persons in the different States.

By resolution, the Board allowed three years to the filling up of subscriptions, so as to determine the ratio of each subscriber in paying interest.

The General Agent was instructed to make arrangements with the subscribers to receive interest on their subscriptions on the 1st of September of each year.

On motion of W. C. Kenyon, a committee, consisting of T. B. Stillman, Clark Rogers, and Charles H. Stillman, was appointed to consider the question, at what time the interest on the several subscriptions shall commence, and what shall be the amount of interest which each subscriber shall be expected to pay.

It was voted that the President and Recording Secretary be a committee to audit the account of J. M. Allen, as General Agent of the Educational Committee; that the Board assume whatever sum they award him, and that he have an order on the Treasury for the same.

On motion of L. Crandall, the Minutes of the Convention held Sept. 8, 1855, together with those of this Board, were ordered to be published in the *Sabbath Recorder.*

On motion, it was voted that the salary of the General Agent be five hundred dollars per annum and his expenses.

On motion, the President appointed W. C. Kenyon, J. M. Allen, and W. C. Whitford, a committee to draft Rules of Order for the transaction of business by the Board.

It was voted that the next annual session of the Seventh-day Baptist Education Society be held with the 1st Church in Hopkinton, R. I., on the fourth day of the week before the second Sabbath in Sept., 1856.

It was also voted that, the exercises on that occasion be opened by a Literary Address, and that the President and Recording Secretary be a committee to obtain a person to deliver the Address.

The Board then adjourned to meet with the Executive Boards of the other Societies, in January, 1856.

THOS. B. STILLMAN, *President.*
W. C. Whitford, *Rec. Sec'y.*

FROM THE LAND OF CANAAN—NO. 3.

Jerusalem, June 20, 1855.

Dear Sisters—I left you standing on Mount Zion, looking towards the Damascus road. If you will now accompany me, we will walk through the Valley of Jehoshaphat, or the Kingsdale. Now, as we are passing out of St. Stephen's Gate, pause for a moment and look at the four lions which are sculptured in bold relief over the gateway, which has the appearance of great antiquity. Let us go on, following the zig-zag pathway down the steep descent, to the valley of Jehoshaphat. Here is the rock where it is said that Stephen was martyred, "calling upon God, and saying Lord Jesus receive my spirit." Just below, we are crossing a stone bridge of one arch over the dry bed of Kedron's Brook. Here Jesus passed with his sorrowing disciples, on that memorable night when he administered to them the memorials of his death, after commending them to God in that most wonderful and touching prayer. What a cheering thought that Jesus remembered us in that prayer, for he says, "Neither pray I for these alone, but for them also which shall believe on me through their word." The flat-roofed square building which you see on the left, is called the "sepulchre of the Virgin Mary." It has a long descent of fifty steps, leading to various chapels, in some of which service is performed every morning at seven o'clock by the Greeks. This is within a few rods of the Garden of Gethsemane, which lies just on the ascent of the Mount of Olives, and is enclosed by a high stone wall. The quietness here is well suited to the tone of our feelings, for the thought arises that, this very ground has been hallowed by the foot-steps of our divine Lord. Let us enter the Garden. Now that we are within its sacred precincts and seated at the foot of one of its venerable and time-worn olives, let us open the holy record and read the pathetic history of our Lord's last agony. Now with deep contrition, with bowed heads, bended knees, and tearful eyes, let us pray to God that we may ever see and avoid the enormity of sin which demanded such a sacrifice; and that we have divine light and guidance in bringing the chosen descendants of Abraham to see and acknowledge their guilt, and embrace their long rejected Messiah; and that God will hasten the time when the banner of the cross shall be unfurled in every valley and upon every hill top; when instead of the call of the mussleman from the towers and the minarets, the heralds of the cross may proclaim the gospel of Christ in its true light and purity.

We will proceed southward down the Valley, with Jerusalem on the right and the Mount of Olives on the left. You will be struck with its sepulchral character, for here you see numberless stones of an oblong square placed upon the ground, which mark it as the chief ancient burying ground of the Jews. For here the successive generations of Abraham have been laid, and the Jews are still willing to live here in poverty and contempt that they may be buried with their fathers. Here they believe that God will plead for Israel. "For then will he gather all nations, and will bring them down into the Valley of Jehoshaphat and will plead with them there for Israel, whom they have scattered among the nations." I think this must be the place which Ezekiel saw when he said, "The hand of the Lord was upon me and carried me out in the Spirit of the Lord, and set me down in the midst of the valley, which was full of bones." Here you see also several remarkable monuments, cut out of solid rock. First, we will notice the tomb of Jehoshaphat, the king of Judah, "who walked in the ways of the Lord," and from whom the Valley derives one of its names. It is an excavation in the rock behind the Pillar of Absalom, the door is ornamented by a pediment and pilasters. The Pillar of Absalom is a most wonderful structure, cut from the solid rock, with the exception of the cone, and ornamented with Ionic pilasters. "Now Absalom, in his lifetime, had taken and reared up for himself a pillar, which is in the Kingsdale, for he said I have no son to keep my name in remembrance; and he called the pillar after his own name, and it is called unto this day, Absalom's place." The stones which you see on the architrive have been cast there by the Jews in detestation of Absalom's rebellion against his father. Next is the cave of St. James, where it is said he retired and remained without eating or drinking till after the resurrection of Christ. It has two Doric pillars in front and stands in a recess of the rock. Close by is the tomb of Zacharias, who was "slain between the temple and the altar." This monument is square and, like Absalom's Pillar, detached from the rock; the top has a pyramid form, and the sides are ornamented with Ionic pilasters. Here you see another bridge of one arch thrown across the Kedron, leading to the hill of Zion. Just below, we are now passing the rock where it is said that Judas hung himself. Still following down the Valley, on the right we see the Fount of Siloam. Under the Hill Ophel, a long flight of stone steps leads to the water. Let us go down; and now you see a subterranean channel cut in the rock, which connects with the Pool of Siloam. Immediately opposite, you see the village of Siloam, the inhabitants of which live chiefly in caves and in the tombs which are cut in the sides of the rock. Their manner of living reminds me of the narrative in Matthew, of the "two possessed with devils coming out of the tombs." Our winding path now leads to the King's Garden, a triangular plain, rich in alluvial soil. Here you see the grain, vegetables, and trees flourishing luxuriantly in this most delightful spot, which is irrigated by the water of the Pool of Siloam. This is said to be, and no doubt is, the site of one of Solomon's gardens. He says, "I made me great works, I planted me vineyards, I made gardens and orchards and planted trees in them of all kinds of fruit, I made me pools of water to water therewith the wood that bringeth forth trees." On the right, you see a beautiful mulberry tree, the boughs of which are supported by stays and the roots defended by a wall or terrace. This is said to be the place where Isaiah was sawn asunder by order of Manassah. Near this, according to Eusebius, Melchizedek, King of Salem, met Abraham after his return from the slaughter of Chedorlaomer, when he brought forth bread and wine, and blessed him and said, "Blessed be Abraham of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thine hands." We have now reached the south end of the Valley of Jehoshaphat, and here you see a picturesque building over the well of Job, which is Enrogel. This, according to Joshua 15: 7, 18: 16, is one of the border marks between the tribes of Judah and Benjamin. This well is is of solid masonry to a great depth, and of excellent workmanship. I have been informed since at Jerusalem, that this well or fount has not overflowed for hundreds of years until within the last seven years. Last winter the overflow was abundant, when the people came down to it with music and rejoicing; for they believe this to be one of the indications that the curse which has so long rested on the land is soon to be removed.

We will now lead your steps towards Jerusalem, pausing for a moment "by cool Siloam's shady rill," where the "waters of Shiloah that go softly." Jesus said to the blind man, "Go, wash in the Pool of Siloam." Its hallowed waters, with its low sweet murmur, still flows on in this quiet vale. But we must hasten, for the departing sun is now casting his rich tints upon the towering heights of Zion, and the lengthened shadows are lying in these sacred vales, giving the whole an air of indescribable beauty. We will now take the path that leads around the southern slope of Mount Zion, with the Valley of Hinnon on the left. Here the idolatrous Ahaz "made molten images for Baalim; moreover, he burnt incense in the valley of the son of Hinnon, and burnt his children in the fire, after the abomination of the heathen." The wicked Manassah, son of the good Hezekiah, caused his children also "to pass through the fire, in the valley of the son of Hinnon." The noble young Josiah broke in pieces their idols, "that no man might make his son or his daughter to pass through the fire to Moloch." He made this valley the receptacle of all the nuisance of the city, keeping fires continually burning, no doubt to render it odious and to prevent the assembling of the idolatrous people. Quenched are those fires and hushed are all those dreadful cries of agony which once echoed here, and a melancholy stillness now pervades this lovely valley. We now make a steep ascent and reach Zion's gate. The sun has sunk deep in the west, and the soldiers are standing with their hands upon the heavy iron doors, as if waiting for us to enter. When life's sun shall have set, may our spirits ascend and enter Zion's gate in the New Jerusalem, whose Maker and Builder is God. Martha Saunders.

The Bible on the Sabbath: *a Tract on the Sabbath, just issued by H. H. Baker.*

The advantages claimed for this Tract over others on this subject, exists, in first collating, as they occur, all the texts in the Bible referring to the *seventh day* as the weekly Sabbath. Secondly, by bringing together in their order, all the passages in the New Testament referring to the *first day* of the week, and thereby, by an essay or argument, brief, comprehensive and conclusive, covering the ground of these scriptures. By this arrangement, any person wishing to investigate this subject need not, necessarily, refer to the "Family Bible," and imagine that, "much more is there said and could be found, had they time;" for here they have presented at one view all the Bible says on both sides of the question, and with the subject thus set forth can investigate and at once come to a scriptural decision. It is designed to place this Tract in the hands of every Protestant minister in North America, as well as thousands of others, at as early a day as practicable.

When we remember that, within a few years between twenty and thirty ministers of other denominations have embraced the Sabbath and united with us, many of them possessing talents and piety of a high order, and are now advocates for the truth of the Sabbath; and when we look at the small and inefficient efforts we have made to call their attention to the subject, may we not say of a truth, that the Lord has far exceeded our most sanguine expectations, in blessing the means we have so feebly put forth? Let us pray that God will prepare the way for this messenger, that it may prove a blessing to the cause of the Sabbath reform.

As the distribution of this Tract is carried on by individual enterprise, all who love the cause of our Redeemer and wish the Sabbath of the Lord to be hallowed, are solicited to aid in giving it a general circulation. Already, more than three thousand ministers, in different States of the Union, have been provided for and are to be supplied through the United States mail.

Orders for the Tract should be directed to H. H. Baker, New Market, N. J., or they may be obtained by applying at the office of the *Sabbath Recorder*, 9 Spruce street, N. Y. They will be supplied at the rate of $3 a hundred. Orders for packages costing less than one dollar, may be remitted in postage stamps, and of the denomination of *one cent* if convenient, as large numbers have to be used in mailing the Tracts.

Deposition of a Son by Bishop Doane. A son of Bishop Doane, of New Jersey, who was some six months since ordained to the Diaconate in the Episcopal Church, by his father, having "gone over" to the Roman Catholic Church, has been deposed from that office by the same hand. The following is the sentence of deposition:—

To all, everywhere, who are in communion with the One, Holy, Catholic and Apostolic Church:

Be it known that George Hobart Doane, M. D., Deacon of this Diocese, having declared to me, in writing, his renunciation of the Ministry, which he received at my hands from the Lord Jesus Christ, and his design not to officiate in future in any of the offices thereof, intending to submit himself to the schismatical Roman intrusion, is deposed from the Ministry; and I hereby pronounce and declare him to be deposed, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Given at Riverside, this fifteenth day of September, in the year of our Lord, 1855, and in the twenty-third year of my consecration. G. W. Doane, D.D., LL.D.,
Bishop of New Jersey.

In the presence of
Milo Mahan, D.D., Presbyter.
Marcus F. Hyde, A. M., Presbyter.

☞ Eld. N. V. Hull, of Alfred, will address the American Bible Union, on Thursday, the 4th of Oct., in this city. On the Sabbath following (the 6th) he will preach at the Seventh-day Baptist Chapel, on Eleventh-st., between Third and Fourth avenues, at 11 o'clock in the morning.

Sunday-Schools in San Francisco.—In a recent number of the San Francisco *Journal*, we find a very interesting account of the anniversary of the Sunday-School Union of that city, which embraces the Sunday-Schools of the different evangelical denominations. The exercises were held in the First Congregational Church, which was crowded to overflowing. The singing was performed by a youthful choir of some 800 children, and was a delightful feature of the occasion. The report of the Secretary showed that there are 11 schools connected with the Union, the average attendance at which for the previous year was 882 scholars, and 191 teachers. The different libraries contain about 8,000 books, and about 20,000 Sunday-School papers are distributed annually. We notice that one school, with an average attendance of 102 members, has a library of 1,200 volumes; another, with an average attendanne of 68 scholars, has a library of 1,700 volumes; and another, with an average attendance of 110 members, has a library of 700 volumes. This statement shows that the children of San Francisco are well supplied with a religious literature—far better supplied than the Sunday-Schools of New England even will average. The paper from which we copy says, "the whole affair proceeded with the utmost decorum, and gave another token of our rapid strides as a religious and refined community."

Mendi Mission.—In January last, (says the *American Missionary*, the organ of the American Missionary Association,) three ordained ministers of the "United Brethren" Order, W. J. Shuey, D. C. Kumler, and D. K. Flickinger, sailed from New York, for Africa, in company with missionaries about to join the Mendi Mission. Their expectation was to be absent about a year, and by personal inquiry and observation to prepare themselves to report to their denomination whether the field about the mission was a suitable one for them to occupy in the commencement of Foreign Missionary operations. The two brethren first named have returned to New York, where they arrived July 15. They come back prepared to recommend that the United Brethren should commence a Mission Station on the Jong River, not far from Wela, and will also recommend a co-operation, in some form, with the American Missionary Association, in carrying forward the work.

RELIGIOUS INTELLIGENCE.

The Rev. Samuel Wesley, father of John Wesley, was a man of marvelous courage. Being strongly importuned by the friends of James II. to support the measures of the court in favor of Popery, with promises of preferment, he absolutely refused even to read the king's declaration; and although surrounded with courtiers, soldiers, and informers, he preached a bold and pointed discourse against it from the words, "If it be so, our God whom we serve is able to deliver us out of thy hand, O King! But if not, be it known unto thee, O King! that we will not serve thy gods, nor worship the golden image which thou hast set up."

The practice of catechising did not originate with the Roman Catholic church, as is commonly supposed. They received it from the early fathers. In the first centuries there was a catechist in every church. Chrysostom, and others eminent among the fathers, had been distinguished as catechists. Indeed, the Jewish church had essentially the same form of instruction. The Jews were commanded to teach their children in answers to questions, and to instruct them in the house and by the way.

It is said that six or seven translations of the Bible already exist in Arabic; but all that were made when the facilities for producing such as were true in meaning and correct in style, were poor compared with what they now are. These defects suggested the idea to the American missionaries, and especially to the Rev. Dr. Smith, of the revised and improved translation upon which he is now engaged, and which will be a master performance of its kind.

Archbishop Innokearte lately celebrated divine service before Prince Gortschakoff, General Osten Sacken, Admiral Nachimoff, and all the sea and land officers. The archbishop brought to Prince Gortschakoff the pictures of the saints sent by the cities of Kieff, Varanwska, Moscow, and other places, and, in addressing the troops, the prelate told them to pray to the pictures, as their power had no equal in this world.

In the New York Universalist Convention, at Utica, a resolution recommending a national convention of the denomination, to take measures for the adoption of a liturgy, was passed. Trustees were also empowered to take definite action for the location of the proposed theological school, and a committee was likewise appointed to raise $50,000 for that object.

A grand Methodist jubilee came off recently, in Boston, in celebration of the 60th anniversary of the building of the first Methodist meeting-house in Boston, it being also the second erected in New England. Several veteran patriarchs of the preacher's ranks were present, and made speeches, and the occasion was one of great interest and pleasantness.

Protestant missions in the islands of the Pacific have been more successful, judging from the number converted and brought into the Christian Church, than in any other part of the world. According to the last enumeration, there were 119 missionaries, (American and English,) 45,929 communicants, and 54,708 scholars; and connected with the stations are 239,900 Protestants.

During the past year there have been received into the Reformed Dutch Churches in this country 2,900 persons, which is a falling off from accessions of the previous year. The contributions for benevolent objects during the year were $62,120.

Under the head of "Disorderly Officiating at Church," a writer in the *Churchman* says: "I have seen to-day what I never saw before, and hope never to see again—a minister of our church administer the holy sacrament of baptism in a black gown!"

An American congregation has been formed at Albuquerque, New Mexico, under the pastoral charge of the Rev. Mr. Talhurst.

Isaac Rich, of Boston, has made the munificent donation of twenty thousand dollars, to endow the Wesleyan University.

IMPERFECT IN ORIGINAL

General Intelligence.

European News.

The Baltic arrived at this port on Wednesday, Sept. 19, bringing one week's later intelligence from all important points. The news generally is not of much importance. Matters before Sebastopol seem to remain in about the same position as before, though the Russians on the Tchernaya are, we learn, again menacing the Allies. Rumors of negotiations are rife once more. From Asia Minor we learn that some fighting had taken place, but it does not seem to have amounted to much. There had been more Carlist disturbances in Spain. The Cotton market was dull; the Grain market firm.

Mexican News.

By way of New Orleans we have advices from Mexico to the 8th inst. The country—far from being settled—is really in a worse condition, (if that were possible,) than it was under Santa Ana's dictatorship. General Ignacio de la Slave, the leader of the Revolutionists at Vera Cruz, has refused to acknowledge the new Provisional Government under Carrara, alleging that it was not elected in accordance with the provisions of the plan of Ayutia. Meeting with some opposition to his views, De Slave, in regular Mexican style decided the matter by the sword, and forcibly took possession of Vera Cruz. Other cities and departments are equally undecided—some being in favor of one political programme, and others clamorous for the very reverse. A proposition to establish a Monarchy has even been started.

We have as yet no indication as to who will be elected President. Numerous parties are mentioned, but the candidates are not fairly in the field. Among the most prominent noticed by the press are Alvarez, Comonfort, de la Slave, Vidaurri and Haro Y. Tamariz. Alvarez and Vidaurri would seem to have the best chance, provided their present popularity lasts for another month. Carrara, the temporary President, has expressed a wish to give up the office to Alvarez, or any other person whom the latter might choose to appoint.

SMASH UP ON THE CENTRAL RAILROAD.—The Albany "Evening Journal," of Sept. 20, says: At an early hour this morning a fearful and melancholy accident occurred at West Albany, a few miles from this city, and more generally known as the Cattle Depot. It appears that a cattle train which had just arrived was being switched off the track when a coupling broke, leaving two or three of the cars filled with cattle on the track, which at that moment belonged to the express train, then due. In almost an instant after the breaking of the iron which connected the cars together, the train due here at 4.20 came up at regular speed, and ran into the three cars on the track.

The concussion was so great that the tender of the express train was thrown over and upon the locomotive, and the baggage and express cars badly broken. One cattle car was demolished, and all the cattle in it killed. So great and fearful was the concussion that trunks were thrown out of the cars to the distance of from twenty to thirty feet; and even the iron trunk belonging to Wells & Co.'s Express, heavily strapped with iron bands, was totally demolished. By this accident we are called upon to note the loss of one person and perhaps two, and the serious injury of four if not five persons who were on the express train.

A FIENDISH MURDER.—One of the most fiendish murders we ever heard of occurred in New Orleans a few days ago. It appears that an old woman had been for some time lodging in a house where furnished rooms are kept by a Mrs. Brown. The woman was in the last stage of consumption, and as she owed a great deal for rent, she was notified by Mrs. Brown to leave. About seven o'clock on the same evening, she sent a servant to purchase camphene, which she poured on the floor, and then enticed a little orphan that had been adopted by Mrs. Brown into her room, whereupon she set fire to the camphene and threw her into the blaze. When the little creature's clothes were all on fire, she seized and pushed her into the hall and shut the door. The act was witnessed by a little boy belonging to the house, who succeeded in putting out the flames, in which the wretched child was enveloped, and also checked those in the room occupied by this brutal woman. The child died the next evening and as it is supposed that death will speedily rid the world of the murderess, no legal proceedings were instituted against her.

EXCESSIVE DROUTH.—The drouth, so long continued, and which in this region is more severe than that of last year, is bearing with great severity upon labor. It is estimated that the amount of wages paid to the operatives in the mills in this State is now $25,000 less per week than when they are all running. Such an abstraction from the wages of labor must be very seriously felt by those depending upon their daily earnings for support. It must have, too, an effect upon the price of goods. We have not been informed of the amount of diminished production of goods, but it must be very large. Upon both branches of the Pawtuxet River there are about 162,000 cotton spindles, more than 100,000 of which are entirely stopped. Upon the Blackstone it is not so dry, but at least one half of the machinery in all the mills is lying idle. Many of the factories in Washington County are entirely without water. Some large reservoirs in Kent County, which have heretofore furnished an abundant supply of water in the dryest seasons, are now completely exhausted. [Providence Journal.

CITY MORTALITY.—Public health in the city still continues in a very satisfactory condition. According to the official report of the City Inspector the total number of deaths during the past week was 503—an increase of two over the mortality of the previous week. The proportion of deaths from diseases of the stomach and bowels is still large. Diarrhœa carried off 31, dysentery 25, inflammation of the bowels 15, and cholera infantum 54. There were 52 cases of convulsions infantile, 39 of consumption 16 of inflammation of the brain, 13 of whooping cough, and 62 of marasmus infantile. There were five suicides and one murder.

INTERESTING WEDDING PARTY.—In our list of marriages this evening, we report a wedding at which the venerable Dr. Lowell officiated. We are informed that additional interest was imparted to the services from the fact that Dr. Lowell, more than forty years since, married the father and mother of each of the parties. He also christened the bride in her infancy, and five of her brothers and sisters, all of whom were present. In the company were five couples, whom the Doctor married, several if not the most of whom are grand-parents. It was remarked that while the aged minister was thus surrounded by friends of three generations, he was about the youngest man in the party. [Transcript.

SUMMARY.

Bull-fighting is at length becoming unpopular in Spain. The *Messager de Bayonne*, in giving an account of some bull-fights which took place on the 26th and 27th ult., remarks that the taste for those spectacles, formerly so strong there, is fast declining. The performers were received with loud invectives, and even missiles, not exclusively of the softer kind, were thrown at them. As for some women who fought and killed the bulls, they were hissed and hooted by large crowds along the streets on their return home. In some instances, the disorder was so great as to lead to the arrest of the most turbulent among the people.

The greatest lumberman in America is William Price, of Quebec. He has erected a wharf at River La Loup, 120 miles below Quebec, at a cost of $120,000, to accommodate his lumber business. He is the most extensive dealer in North America; has 30 saws running near that place; 40 at St. John's Bay; 22 in constant operation at Ha-ha Bay, and at the Saguenay Rapids 10 more. He also purchases some millions of feet from the Ottawa. It is said he has furnished, for several years, employment for from 2000 to 3000 men, and freighted over a hundred ships annually, with lumber for European markets.

In the Boston Police Court, on Tuesday, a man was tried for assaulting his wife in a most shocking manner. It was testified that the wife's leg, from her ancle to her thigh, was covered with blood marks, and that her life was in danger from the cruel treatment of her husband. S. D. Parker, Esq., for the defence, with a spirit worthy of the worst day of barbarism, argued that a man had the right to beat his wife; but the judge thought differently, and therefore fined the brute, and put him under bonds to keep the peace.

The Rev. Toney Proctor, a free colored man and a preacher, died at Tallahassee, Fa., on the 16th ult., aged 112 years. It is said he was at the battle of Quebec, as the servant of an English officer, in 1759—a fact he distinctly recollected. He was, at the beginning of the revolutionary war, in the vicinity of Boston, at the time the tea was thrown overboard; and afterwards at the battle of Lexington. He went to Florida long before the change of flags, and settled in St. Augustine, whence he purchased his freedom, married, and reared a large family.

Cist's *Advertiser*, Cincinnati, estimates the wheat crop of this year in the United States, at one hundred and eighty-five millions of bushels! Of this mountain of breadstuffs, Ohio yields forty, Pennsylvania eighteen, Virginia thirteen, New York fifteen, Illinois twenty, Indiana fifteen, Michigan nine, Wisconsin eleven millions of bushels each. Alabama yields less than two millions; Kentucky, Missouri and Tennesee yield six millions each. The proportion of Georgia, South Carolina, New Hampshire and Massachusetts is not given.

The whole number of pairs of boots manufactured in Lynn, from June 1854 to June 1855, was 3,274,893; shoes, 6,000,700; total, 9,275,593 pairs! Number of males employed in said manufactures, 4,545; females 5,476. Total employed, 11,021. Total value of boots and shoes manufactured, $4,165,529 28. Micajah C. Pratt is the largest manufacturer in the city, his business for the year being as follows: 150,000 pairs boots; 150,000 pairs shoes, valued at $180,000.

It seems that housekeepers who wash their silver ware with soap and water, as the common practice is, do not know what they are about. The proprietor of one of the oldest silver establishments in the city of Philadelphia, says that "housekeepers ruin their silver by washing it in soap-suds—it makes it look like pewter. Never put a particle of soap about your silver—then it will regain its original lustre. When it wants polish, take a piece of soft leather and whiting, and rub it hard."

In Spain's reply to the Pope, with respect to the release from mortmain of the lands of the clergy, the government sets forth the grave reasons which have made it necessary; and, opening the history of Spain, shows one by one the cases in which her most Catholic kings, those most friendly to the papal see, have proceeded without its consent to dispose of ecclesiastical property, without Rome's having thought proper to break off her relations with Spain.

The San Francisco *Herald* recently stated that Mr. Silas Burrows, just returned from Almira, was an eye-witness to the execution of thirty-five rebels at Canton, in March last. In the New York papers, this number was increased to thirty-five hundred—and the Columbus Post, of Monday, gravely announces that Mr. Burrows witnessed the barbarous execution of thirty-five thousand rebels!

Returns from 384 towns in Maine shows the following result: whole number of votes 104,214, of which Morrill, Republican, had 48,704; Wells, Dem., 45,229, and Reed, Whig, 10,281. It has not been ascertained that a single Republican Senator is chosen. The House stands 61 Republicans, 67 Democrats, and 21 Whigs, with two Districts to hear from, which have probably chosen Democrats.

Several persons, some of whom were said to be members of the Nebraska Legislature, recently attempted to oust a squatter, named Davis, who barricaded his log-house. A battle then ensued, and firearms were freely used. A man from Iowa, named Goss, was killed; another named Purple, had his arm broken, and two others were wounded. The wife and children of Davis, it is reported, were killed.

A dispatch dated Chicago, Friday, Sept. 21, says: A libel suit has been instituted at Milwaukee against Judge Hubbell of the Second Judicial Circuit Court, by the editor of the Daily News of that city, on account of a statement alleged to have been made by the Judge that Attorney-General Caleb Cushing offered him a bribe of $5,000 in the land case of "Hungerford against Cushing." The suit is brought by Mr. Cushing's attorneys.

A dispatch dated New Orleans, Friday, Sept. 21, says: The Yellow Fever is here no longer considered epidemic. The number of deaths by it during the present week will not equal those from other causes. The deaths by fever at the hospital for the past week were only forty-four, which is a gratifying reduction as compared with the previous six or eight weeks.

A dispatch dated Racine, (Wis.) Saturday, Sept. 22, 1855, says: The brigs Black Hawk, and Young America came in collision at abont 3 o'clock this morning, near this place. The Young America went down almost immediately, with a cargo consisting of about 17,000 bushels of corn, bound from Chicago to Oswego. She was owned in Oswego. The crew were all saved.

Barnum gives notice of baby shows in Lowell, Worcester, Providence, Hartford, Conn., Pittsburg, Penn., Chicago, St. Louis, Louisville, and all the large cities in the United States and Canada as soon as arrangements to that end can be perfected; and Josiah Perham announces that henceforth he will hold a colored baby show in each town, and on the same date as Barnum and Col. Wood hold theirs.

It has been proposed by several gentlemen who own slaves in Kentucky, that they (the slaveholders) hold a convention at Frankfort, to adopt some plan for the abolition of slavery, and that Hon. W. H. Luke of Pendleton county, a slaveholder, be appointed by the friends of the convention to draw up a proposition for its gradual abolition.

The Troy (N. Y.) *Times* says that potatoes are selling in Saratoga at twenty-five cents a bushel. A farmer who disposed of a quantity at this price declared himself quite fortunate, as he thought that in a very short time potatoes would be selling at one shilling a bushel.

There is a whale ship now lying at the wharf, says the Nantucket Inquirer, which has just accomplished her third voyage into the Pacific, to which she was fitted as a whaler, and she has made already, clear to her owners, over and above an interest account, the snug little sum of $80,000.

A dispatch dated New Orleans, Friday, Sept. 21, says: Four stores on Charles-street, in this city, were destroyed by fire last night, and the "Bee" newspaper office was considerably damaged. The loss is estimated at $60,000. Two men were badly injured during the fire.

A short time since, Mr. W. R. Elliott, of Detroit, leaped out of his bed-room window in the night, while sleep-walking, on the pavement below, a perpendicular distance of thirty-five feet. Strange to say, no bones were broken nor was he seriously injured.

A dispatch dated New Orleans, Wednesday, Sept. 19, 1855, says: Advices from Canton, Miss., state that there are now one hundred and seven cases of yellow fever in that place, out of a population of only three hundred and eighty-eight. The number of deaths thus far has been twenty-nine.

A witness in a liquor case in Manchester, Mass., the other day gave the following testimony: "Sal Soda is ice and water and some stuff squirted into it from a concern. Don't know whether it is intoxicating or not; it makes one feel good—feet lift easier."

There is said to be a woman in one of the towns near Boston, who is only twenty-six years of age, who a year ago weighed three hundred and thirty pounds, and at the present time will probably come full up to three hundred and fifty pounds.

A hog, which has been running wild in the woods, in the westerly part of Woburn, Mass., for a year or two past, was killed on Thursday last by Mr. Sullivan Pierce, of that town. The animal had tusks several inches in length, and weighed about 125 pounds.

A Mr. Ragers Bagley, 107 years old, has purchased 160 acres of land in Minnesota territory, on which he designs settling. He is said to be still in the enjoyment of excellent health, and one of the most active and industrious men in the territory.

At a wedding party given near Danceyville, in Haywood county, Penn., a few days ago, forty-five of the guests were poisoned. One man is dead, and several other persons are not expected to recover. The poison was contained in some of the ingredients of cake used on the occasion.

The ages of the bishops of the church of England and Ireland are given in the Church and State Gazette. Fifteen of the number have exceeded the limits of three score and ten; while four of them have reached beyond four score. The oldest is 85, the youngest 44.

A dispatch dated Pittsburg, Thursday, Sept. 20, 1855, says: Last evening two freight trains on the Pennsylvania Railroad, near Altona, came in collision. A fireman named Wilhelm jumped off the engine and was killed. No one else was hurt.

The Ithaca papers speak of a man named Shirts, of the town of Dryden, in that county, who lost his wife on Friday and was married on Sunday, in season for the second wife to attend the funeral of the first.

A dispatch dated Salisbury, Conn., Sept. 20, says: We had in our vicinity a very heavy frost this morning, which will probably do some injury to late sown buckwheat and give us some unsound corn.

A train of twenty-one passenger and two baggage cars passed over the New York Central Railroad one day last week—being probably one of the largest, if not *the* largest, regular trains on record.

One man has been fined $20 and costs, in New Haven, Ct., for cruelty to a horse; another, for cruelty to animals, has been sent to jail for thirty days, in addition to fines.

At the late term of the Superior Court for Litchfield Co., Ct., twenty-six persons were divorced from each other.

A Catholic priest has been imprisoned at Chicago for drunkenness, and a Protestant minister arrested for horse stealing.

Experiments are being made with balloons at Vincennes, France, for the purpose of testing a plan for dropping shells and carcases upon the Russian shipping and magazines. The balloon is to be sent up when the wind is favorable, and is to carry up carcases and 12 inch shells, which are to be fired by electricity and dropped upon the objects of attack.

The late Thomas P Cushing, of Boston, left the munificent sum of $150,000 to the town of Asburnham, Worcester Co., to endow two seminaries of learning, to be located in Asburnham, the one for males, and the other for females over ten years of age.

Hon. Henry A. Wise has fitted up his dwelling-house, barns, and every other place of shelter, and invited thither the afflicted people of Norfolk and Portsmouth, Va., assuring them a most cordial welcome.

The Lockport *Courier* says that for the last three nights that vicinity has been visited by frost, and considerable damage has resulted therefrom. It learns that along the Lake Shore, and on all the low lands in that vicinity, the corn and buckwheat have been seriously injured.

There is said to be a good deal of suffering among the Sioux Indians, on account of the decrease of game, and their slothful disposition, which renders them indisposed to agricultural pursuits. The U. S. Agent has no money to expend for the their relief.

A Massachusetts paper, in reference to the silly cry of "potato rot," started by speculator forestallers, says that if half the potatoes now in the ground should rot, there would be more than enough left to supply the demand.

During the last five months, no less than eleven Postmasters in Ohio have been arrested, and held to answer, for robbery of money letters. More complaints, it is said, have been made from Ohio to the Department at Washington, than from any other State.

A dispatch dated Boston, Saturday, Sept. 15, says: While Mr. John M. Folsom, cattle dealer, was purchasing a railroad ticket for his home in Newburyport, he had his carpet-bag, containing $4,000 in bank bills, stolen. The theif made good his escape.

It is stated that contracts have been made for the introduction, this year, into the island of Cuba, of a large number of African slaves. One party alone has contracted for the supply of seven thousand. Portuguese agents, it is said, are now in New York, making the necessary arrangements.

The St. Paul's (Minnesota) *Democrat* of the 6th inst., states that there had been a bloody battle between the Sioux and Half Breed Chippewas, in which nineteen Sioux were killed and about sixty wounded, and several of the Chippewas also killed and wounded.

Hon. George S. Boutwell, late Governor of Massachusetts, has been appointed State Librarian and Secretary of the Board of Education, in place of Rev. Barnes Sears, D. D., the newly elected President of Brown University.

A dispatch dated New Orleans, Friday, Sept. 21, says: The yellow fever is making terrible ravages at Natchez, Vicksburg and Waterproof. At the latter place nearly all the inhabitants are sick with it.

Gov. Price, of New Jersey, has issued a Proclamation, setting apart Thursday, the 4th of October, as a day of Thanksgiving to Almighty God, for the continuance of public health, with abundant harvest. etc.

A dispatch dated Baltimore, Wednesday, Sept. 19, says: Four floors in one of Haxall's mills at Richmond, fell on Tuesday morning, carrying down 20,000 bushels of wheat. The loss is estimated at 10 to $20,000.

A dispatch dated Oswego, Saturday, Sept. 15, says: By reliable data it is ascertained there are now 364,000 bushels of wheat and about 100,000 bushels of corn afloat from Upper Lake ports, bound here.

On Mount Washington, the highest peak of the White Mountains in New Hampshire, a young lady is reported to have frozen her face on the 17th of August. Ice formed there that morning to considerable thickness.

Eli Thayer, of Worchester, Mass., is about to go to Maine, to organize a colony of lumbermen for Kansas. He says "they are the strongest and bravest men on this continent—the Highlanders of America."

The yellow fever has carried off one thousand six hundred and forty-nine of the unacclimated portion of the population of New Orleans in nine weeks of the present season.

A dispatch dated Chicago, Saturday, Sept. 22, says: Cholera has broken out in a malignant form in Kansas, opposite St. Joseph's, Missouri.

The number of baskets of peaches received in New York, a recent Tuesday, was between 40,000 and 50,000—all from New Jersey.

During the last five years the British Wesleyan Connection has decreased 100,000 members.

At the instigation of the Russian government, Persia has suppressed all her Protestant schools.

During the last year, the income of the Methodist Episcopal Church South was $396,458.

The latest news from the afflicted cities of Norfolk and Portsmouth indicates that the fever is slowly decreasing.

New York Markets—Sept. 24, 1855.

Ashes—Pots and Pearls 6 31 a 6 37.

Flour and Meal—Flour, 7 87 a 8 00 for ordinary and straight State, 8 00 a 8 12 for mixed Western, 8 12 a 8 87 for Ohio, 9 00 a 10 50 for extra Genesee. Rye Flour 5 50 a 6 25 for fine and superfine. Corn Meal, 4 75 for Jersey.

Grain—Wheat, 1 85 a 1 90 for red, 2 00 a 2 10 for white. Rye 1 18. Barley 1 35 a 1 40. Oats, 38 a 50c. for State and Western. Corn, 87c. for Western mixed.

Provisions—Pork, 21 50 for new prime, 22 50 for new mess. Beef, 11 75 for prime, 13 00 a 14 00 for country mess. Lard 11½c. Butter, 15 a 18c. for Ohio, 18 a 22c. for ordinary to good State. Cheese 8½ a 10c.

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ROBERT SEARS, Publisher,
181 William-st., N. Y.

MARRIED,

At New Market, N. J., on the evening of Sept. 23, by Rev. H. H. Baker, Mr. JOHN W. BENSON to Miss MARY ANN MALANIPHY, all of the city of New Brunswick.

In Berlin, Rennselaer Co., N. Y., by Schuyler Green, Esq., Mr. ALMON W. RHODES, of East Albany, to HANNAH SAUNDERS, of the former place.

In Newstead, Genesee Co., N. Y., on the 15th inst, by Eld. Rowse Babcock, Mr. WILLIAM GETTY to Mrs. CATHARINE BATES, both of the above place.

In Alden, Erie Co., N. Y., on the 18th inst., by Eld. Rowse Babcock, Mr. FRANKLIN BABCOCK, of Clarence, (son of Eld. Rowse Babcock,) to Miss KATIE O. HOUSE, of Alden.

In Clarence, Erie Co., N. Y., on the 18th inst., by the same, Mr. HENRY H. CLARKE, of Darien. to Miss ARINOE BABCOCK, of Clarence, daughter of Eld. Rowse Babcock.

At the same time and place, and by the same, Mr. LYMAN C. CLARKE, (brother of H. H. Clarke above,) to Miss LAURA E. BABCOCK, of Clarence, daughter of Eld. Rowse Babcock.

In Westerly, R. I., Sept. 16th, by Rev. Wm. Stowe, THOMAS V. STILLMAN to SARAH E. VINCENT, daughter of Joseph R. Vincent.

In Clarkville, Madison Co., N. Y., Sept. 19th, by Eld. J. Clarke, Mr. GEO. W. HOLMAN, of Clayville, Oneida Co., to Miss BARBARA M. CLARKE, of the former place.

DIED,

In Plainfield, N. J., on the morning of the 14th inst., Miss RHODA DRAKE, aged 62 years. She has, for many years, been an exemplary and useful member of the Seventh-day Baptist Church. Her life has been devoted to usefulness in the cause of the Redeemer, and very many have been made to realize the value of Christian kindness as ministered by her. She has lived many years in the family of Dea. Randolph Dunham, where many in the denomination have made her acquaintance and enjoyed the generous hospitality of the family in which she bore a willing part. She was universally beloved in life and is lamented in death. She died in hope. GDM.

In Lincklaen, Sept. 15th, of *dysentery*, FREDERICK WENDALL, infant son of Schuyler and T. Amanda Olin, aged 8 months and 26 days. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

LETTERS.

L T Rogers, Eliz M Osgood, Wm C Tanner, D E Maxson, W B Gillett, J C Bowen, L H Davis, David C Long, Martha Saunders, Clark Sherman, Rowse Babcock, J Clarke.

RECEIPTS.

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Eliz M Osgood, Lairdsville	$2 00	to vol. 12	No. 52
W C Tanner, Mt Clemens, Mich	1 00	12	26
Clarke Sherman, Alfred	2 00	12	52
Ethan Saunders, Alden	2 00	12	52
Nathan Burch, Leonardsville	2 00	12	52
R P Dowse, South Brookfield	2 00	12	52
K Crandall "	2 00	12	52

WILLIAM M. ROGERS, Treasurer.

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New Market Seminary.

This Seminary will re-open on the 12th of September, with Mrs. R. H. Whitford, as Preceptress.

This Institution is located in a pleasant section of country, and has a commodious and well arranged building, and is designed to furnish every facility and advantage to the student found in other institutions of this class.

Board for students may be had in families at one dollar and seventy-five cents per week, where all their wants will be kindly cared for. Tuition from $3 to $5 per term, according to the studies pursued. Music, with use of Piano, $10 00.

I. H. DUNN, Sec. of Board of Trustees.
NEW MARKET, N. J., August 26, 1855.

State of New York,

SECRETARY'S OFFICE, Albany, August 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State in the place of Elias W. Leavenworth;

A Comptroller in the place of James M. Cook;

An Attorney-General in the place of Ogden Hoffman;

A State Engineer and Surveyor in the place of John T. Clark;

A State Treasurer in the place of Elbridge G. Spaulding;

A Canal Commissioner in the place of Frederick Follett;

An Inspector of State Prisons in the place of Darius Clark;

A Judge of the Court of Appeals in the place of Addison Gardiner;

All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals in the place of Charles H. Ruggles, Resigned;

Also, a Justice of the Supreme Court for the first Judicial District, in the place of Edward P. Cowles, whose term of office will expire on the last day of December next;

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer and Erastus Brooks, whose term of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

Sixteen members of Assembly;

A Sheriff in the place of John Orser;

A County Clerk in the place of Richard P. Connolly;

Four Coroners in the places of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and William O'Donnell;

A Comptroller in the place of Azariah C. Flagg;

A Street Commissioner in the place of James Furey;

A Commissioner of Repairs and Supplies in place of Bartholemew Purdy;

Two Governors of the Alms House in the place of Patrick Henry add John J. Herrick;

City Inspector in place of Thomas K. Downing.

A Counsel to the Corporation in place of Robert J. Dillon;

Two Justices of the Superior Court in the place of Wm. W. Campbell and Murray Hoffman;

A Justice of the Marine Court in place of Chas. E. Birdsall;

A Police Justice for the Sixth Judicial District in the place of Geo. W. Pearcy;

A Judge of the Court of Common Pleas in the place of Lewis B. Woodruff.

Yours respectfully,
E. W. LEAVENWORTH, Secretary of State.

SHERIFF'S OFFICE, New York, August 28, 1855.

The above is published pursuant to the notice of the Secretary of ~~State and the~~ requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be had before the Board of Supervisors, and passed for payment. Sep—13.

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Miscellaneous.

Chinese Banking.

It is well known that paper money has been for centuries used in China, and treatises on the ancient practice have appeared by European Chinese scholars; but in a paper read not long ago before the Asiatic Society, by Mr. Alcock, "On the Paper Currency and Banking System of Fuh-chow-foo," there is to be found, for the first time perhaps, a detail of the practical working of the system, by one who has been placed in a position to see its action and results.

It appears that the government system of paper-money, from various causes, more especially the bad faith of the rulers and want of confidence in the people, gradually grew out of use more than two centuries ago, and no attempts were made to revive it; but the Chinese people, seeing the real value of the expedient, have kept it among themselves as a regular trade, depending only on the personal credit of the parties exercising it, without any support or guarantees of the authorities. A want of uniformity of system necessarily follows from this; and the paper of one part of the country will be of no use in a distant quarter. The description of the trade of Fuh-chow-foo, therefore, will be found to suit exactly that place only. It is understood that, until within a recent period, the paper-money of Fuh-chow-foo was merely a plan by parties known to each other, of giving notes of hand when cash was scarce, and these notes were taken only by such parties; that it was not until some considerable interval had elapsed that issue of such notes became a separate occupation; and until about fifty years ago the trade was small. At that period it began to grow into favor. By 1815 notes of all amounts were in circulation, and paper is now nearly the sole circulating medium of the entire province, the native coin being almost wholly superseded. The perfectly unrestricted way in which any one may issue notes, has at times led to an over-issue and consequent depreciation; but the great competition resulting has had on the whole a good effect, and, by giving the public a choice out of a large number, it has confined all transactions of any considerable amount to parties in whom confidence could be placed. From the nature of the security, these banks cannot assist the merchant in the remittance of money to any distant places, nor do they take money in deposit for making payments by cheque. They will take deposits, paying interest at nine and a half per cent. but only as a personal favor; and they require the whole of the deposit to be retained or withdrawn in one amount.

This does not appear, however, to be the case in the more northern provinces. The banking establishment in the city and suburbs are reckoned by hundreds; but the number of those of any stability is about thirty, with capitals varying from half a million to upwards of a million dollars each. This wealthy class forms a distinct body, which by coöperation, regulates the market. Their notes are very rarely below par; they pass current with all parties, and are readily cashed by any of the body. These bankers keep some twenty men in their general employ, whose business it is to attend the markets and report to their employers every thing that is passing; and the bankers, upon their reports, determine the relative prices of notes, bullion, and dollars.

A considerable part of the business of the bankers is the refining silver for payment of taxes to the government, which must always be done in ingots of a certain size and purity; and a pretty large per centage is allowed them for this trouble. They also realize a good profit by making similar payments to the custom-house for merchants, when required to be made in the same way. Another source of profit is derived from the pawnbrokers' shops, which are very numerous in China. These establishments receive a high interest for their loans, and they generally refuse any thing in payment but copper cash and bank notes; and each shop has its own banker, whose notes alone it will receive. Such a connection is obviously profitable; and no banker can carry on a large trade without one. Some bankers have pawnbroker shops of their own; and one is known to have opened five in different parts of the city. Bankruptcies are very rare, and are almost confined to the smaller banks; they are usually settled by private arrangement, without reference to the authorities; and the defaulters have in most instances paid 50 to 60 cents on the $1. Forgery is seldom practised, and only for small notes. The highest punishment is transportation to the distance of 1000 miles; but it is more usually imprisonment or corporeal castigation. In one instance, a notorious forger, who had been several times prosecuted, was taken into the pay of the body, and was found a very effective instrument in detecting the impositions of others. The bank notes are longer but much narrower than ours. They are surrounded by an elaborate border, studded with sentences recommendatory of the firm, which give them a pretty appearance. They are usually printed from copper-plate, but some of the smaller banks find it more economical to use the ordinary wooden blocks. They represent copper cash, dollars, or specie, and vary in value from about $4 each, to above $500.

Newton as a Lover.

It appears, from Sir David Brewster's Life of Sir Isaac Newton, just published, that the great philosopher, at the ripe age of sixty, made proposals of marriage to a widow. The lady was the widow of Sir William Norris, who died in 1702. The following is Newton's philosophical way of popping the question:—

"Madam, your ladyship's grief at the loss of Sir William shows that if he had returned safe home, your ladyship would have been glad to have lived still with a husband; and, therefore, your aversion at present from marrying again can proceed from nothing else than the memory of him whom you have lost. To be always thinking on the dead is to live a melancholy life among sepulchres, and how much grief is an enemy to your health is very manifest by the sickness that it brought when you received the first news of your widowhood. And can your ladyship resolve to spend the rest of your days in grief and sickness? Can you resolve to wear a widow's habit perpetually—a habit which is less acceptable to company, a habit which will be always putting you in mind of your lost husband, and thereby promote your grief and indisposition till you leave it off? The proper remedy for all these mischiefs is a new husband; and whether your ladyship should admit of a proper remedy for such maladies, is a question which I hope will not need much time to consider of. Whether your ladyship should go constantly in the melancholy dress of a widow, or flourish once more among the ladies; whether you should spend the rest of your days cheerfully or in sadness, or in health or in sickness, are questions which need not much consideration to decide them. Besides that, your ladyship will be better able to live according to your quality by the assistance of a husband than upon your own estate alone; and, therefore, since your ladyship likes the person proposed, I doubt not but in a little time to have notice of your ladyship's inclination to marry, at least, that you will give him leave to discourse with you about it. I am, Madam, your ladyship's most humble and most obedient servant."

The Author of "Jane Eyre."

From Sharpe's London Magazine.

The following particulars, obtained from a private, and, we believe, authentic source, though we do not pledge ourselves to their accuracy, may not prove unacceptable to our readers:—

On the northern side of one of the wildest and bleakest moors of Yorkshire stands the little village of Haworth, consisting of a church and a few gray stone cottages. One of these, scarcely superior to its fellows, and distinguished only by a sort of court-yard, surrounded by a low stone wall, and overgrown with grass, (shrubs and flowers refusing to generate in so ungenial an atmosphere,) is the parsonage. The architecture is of the simplest description—a straight walk leads up to the front door, on either side of which appears a window, that of the sitting-room looking into the church-yard, well filled with gravestones. On this parsonage, until within a few months since, not a touch of paint nor an article of furniture had been expended for thirty years, the period which had elapsed since the death of Miss Bronte's mother. Some six or seven years antecedent to that date, an Irish clergyman, Rev. Patrick Bronte, then resident at Penzance, espoused a young lady, contrary to the wishes of her relations, who refused to hold any further intercourse with her after her marriage. Her husband, obtaining the perpetual curacy of Haworth, took his bride to his new residence, where they spent the remainder of their days, she dying in a rapid consumption, after the birth of her sixth child, Charlotte. Mr. Bronte, who, though advanced in years, is still alive, is described as a man of studious and solitary habits, and of a singular and highly eccentric turn of mind, which, together with a peculiar temper, must have rendered him anything but a suitable guardian to a youthful family. Nor can we wonder at the mother's dying exclamation, "What will become of my poor children?" Engrossed by his own pursuits, the father never even dined with his family nor taught them any thing, and the children learned to write and read from servants only. When Charlotte was 12 years old she (even then of an original and self-reliant nature) asked and obtained her father's permission that her sisters and herself should be placed at the clergy-school at Cowan Bridge. This, as it then existed, she has described to the life in "Jane Eyre." Two of her sisters died of the fever which at one time devastated the school; the two others, and probably Charlotte herself, quitted it with the seeds of consumption in their constitution, fostered by the cruel privations they underwent. The food was horrible, and of it, bad as it was, they obtained so little that often they were literally half starved. Frequently has she "crept under the table to pick up the crumbs others had dropped." At the time of the fever the doctor examined the food, he put some in his mouth and hastily rejected it, protesting it was not fit for dogs. "So hungry was I," said Charlotte, "that I could have eaten what he threw away." The three survivors returned to Haworth with broken health; but there fresh trials awaited them. "At nineteen," continued Charlotte, "I should have been thankful for a penny a week." I asked my father; but he said, "What do women want with money?" She was yet only nineteen when she advertised for and obtained a situation as a teacher in a school; not finding it turn out as she had hoped, she waited until she had saved money enough to pay her passage to Brussels, where she had secured a position as school teacher—she started alone, never having previously quitted Yorkshire. When she arrived in London it was night; she became alarmed, and not knowing where to go, and fearing to trust herself to strangers, she took a cab, drove to the Tower stairs, hired a boat and was conveyed to the Ostend packet. At first the officer in command refused to take her on board till the next morning, but on learning her desolate situation recalled his prohibition. In Brussels she remained two years, her experiences there are detailed in *Villette*. The character of Adele, in particular, is drawn from life. On her return she found that the health of her two remaining sisters was declining, and that her father's eyesight was becoming affected, and she considered it her duty to remain at home. She tried various ways of increasing their income, but failed in all. Without mentioning her project to her father, she wrote "Jane Eyre" a work of which Messrs. Smith and Elder had the good sense to perceive the merits, and were courageous enough to publish it. in spite of its peculiarities, which might have alarmed any but a really spirited publisher. About three months after the appearance of her novel, and when its success was no longer doubtful, Miss Bronte resolved to screw up her courage, and inform her father of the step she had taken. Mr. Bronte, it appears, did not then join his family, even at meal times. At dinner Charlotte announced her intention to her sisters, adding that she would put it in execution before tea! Accordingly, she marched into the study with a copy of her work, wrapped up in a review of it, which she had received, and the following conversation ensued:

"Papa, I have been writing a book!"

"Have you, my dear?"

"But, papa, I want you to look at it."

"I can't be troubled to read manuscript."

"But it is printed."

"I hope you've not been involving yourself in any such silly expense?"

"I think I shall gain some money by it; may I read you some reviews of it?" She read the reviews, and again asked him if he would look over the book; he said she might leave it and he would see—later on that same evening he sent his daughter an invitation to drink tea with him. When the meal was nearly concluded, he said: "Children, Charlotte has been writing a book, and I think it is a better one than I expected." For some years he never mentioned the subject again.

A lady, who afterwards became intimate with Miss Bronte, thus describes her first introduction to her: "I arrived late at the house of a mutual friend, tea was on the table, and behind it sat a little wee dark person, dressed in black, who scarcely spoke, so that I had time for a good look at her. She had soft, lightish brown hair, eyes of the same tint, looking straight a you, and very good and expressive; a reddish complexion, a wide mouth, altogether plain; the forehead square, broad, and rather overhanging. Her hands are like bird's claws, and she is so short sighted that she cannot see your face unless you are close to her. She is said to be frightfully shy, and almost cries at the thought of going among strangers."

Not Worth the Trouble.

"O! it's not worth the trouble to dress, I see only my husband." Then, madam, if your husband is not better worth pleasing than a host of "company," it is a pity you are married. Not worth the trouble to look better to him than his merest acquaintances. Not worth the trouble to surround yourself with every grace and fascination that you are capable of? Then if you are a neglected wife by and bye never complain, for it is your own fault; it was "not worth the trouble" to have a happy home.

"O! it's not worth the trouble;" says the nervous mother, snatching the implements of work from the hands of her awkward child; "not worth the trouble to teach her, I can do it better myself."

Can you? then how, if this is your method, will the child ever learn to become useful! If her timed services are not worth the trouble of teaching and correcting, how can you blame her if in after years she prefers to sit in the parlor, and leave the work to you? The instructor, who has not one tithe of the interest you should have in the child, thinks it well worth the trouble to impart to her a dozen different accomplishments; alas! that the mother should be more indifferent than a stranger.

It's not worth the trouble. How often the words are uttered! and with what sad consequences followed. The woman becomes the slatternly housekeeper, the daughter the insignificant pleasure seeker; friends are estranged because "it's not worth the trouble" to explain "that little difference" —and the influence of the spirit pervading such a decision is felt to the detriment of every walk in life.

Be careful, then, how you carelessly utter the words, "it's not worth the trouble."

[Olive Branch.

A Convent in Russia.

An English lady of nobility, in the year 1844, made the tour of Russia, and spent ten years there inspecting its people, observing the country, the manners and customs, etc., and on her return home she published a book entitled the Englishwoman in Russia. From one of the chapters of the work we take the following description of a Russian convent:

Among my acquaintance was the abbess of a nunnery in the province of Twer. Her reason for having embraced the sacred profession was one which we found common enough in Russia: Je n'avais pas de succes dans le monde, ainsi je me suis faite religieuse, was her candid confession. She was of high family, but the generality of those who thus devote themselves to a convent life are not of noble birth; indeed we are told that by so doing those who are of gentle blood lose their rank. We frequently went to pay her a visit, and were always received kindly and with true Russian hospitality; but as the monks and nuns of the Greek Church are forbidden to eat any kind of meat, they can only furnish their table with fish cooked in different ways, generally in oil, and with pastry, sweetmeats, and so on; and to confess the truth, I was not very fond of dining at the convent. The abbess was a lady well accustomed to the *politesse* of the world; it made no difference that I was a busermanca or heretic; she very politely took me over her establishment, and explained their mode of life; most of the nuns were either the daughters or widows of priests.

"Those young girls," said the superior, throwing open the door of a large apartment, "are the orphan children of priests; they are being brought up in the convent as the proper asylum for such. They are, as you perceive, very busy in embroidering the church vestments."

"But what becomes of them in after life, ma mere?"

"O," replied the abbess, "some of them are married off to young priests, for, of course you are aware that no pope can have a cure unless he be married. Those who have not a chance of becoming so settled remain in the convent, and when they are of a proper age they take the veil; but as no one can do so till she is forty, they hold the position of novices till then."

The young girls were all occupied in embroidery. One was making a chalice cover; it was about three-quarters of a yard square, of crimson velvet and pearls; in the middle was a resplendent cross, and the figure of a cherub with its wings spread, painted on some peculiar substance, was inserted at each corner. Another was engaged in ornamenting the collar of a robe with spangles and gold lace, with here and there the imitation of some precious stone. They seemed pleased at my admiration of their skill, and the abbess kindly offered to show me the wardrobe belonging to the Church, which she assured me had been made entirely by the inmates of the convent. On my expressing a great wish to see it, she led the way through a long corridor; we descended some stone steps, at the foot of which was a door, which my friend opened. Here I was shown into several rooms surrounded by immense clothes-presses and chests of drawers. Each was unlocked in succession, and innumerable suits of vestments were displayed to view. Some were of silver tissue with flowers of silk woven on it; others of silk with gold flowers, or of cloth of gold enriched with pearl embroidery. Each seemed to be more magnificent than the last, and the dresses were in such quantities that I thought the holy sister who accompanied us would never have finished opening and shutting the drawers. I inquired whether the splendid materials had been presented to the establishment. "Yes," answered the superior, "all these vestments are made out of the palls thrown over the coffins at rich funerals. After the interment they become the property of the church in which the deceased is buried, and are put to the use you see. Many of the dresses," continued she, "are, as you may perceive, very ancient; some of them were embroidered in the reign of Peter the Great, and others in the time of Anne and Elizabeth. But you have seen enough of these; would you not like to visit our infant school?" So saying, she opened a door on the opposite side and led the way through the church. There was an old nun standing before an image as motionless as a statue; she was rapidly repeating in a low tone some prayers in Sclavonic, and then prostrated herself several times and kissed the pavement. The superior smiled approvingly as we passed, and then informed me that it was sister Marie, "one of the most truly devout women in the convent, for no illness nor any other reason ever prevents her from performing her religious duties either night or day." By this time we had reached a moderately sized apartment, in which about twenty children were being taught to read by some of the nuns. They seemed happy and contented, and to all appearance were well treated; these were also children of priests. We afterwards visited some of the cells, which were very poorly furnished with a small mattress. a deal table, and one chair; we then proceeded to the refectory. It was their supper time, being five o'clock, for the nuns retire to rest at six, in order to be enabled to perform mass at two o'clock, A. M. The sisters were all seated at long tables, partaking of the mushroom-soup of which the Russians are very fond, but which is very distasteful to foreigners. We did not stay in the apartment, as we would not interrupt their repast.

Newspaper Literature in Prussia.

The Berlin correspondent of the Philadelphia *North American and Gazette*, in a recent letter to that journal, furnishes the following interesting particulars relative to the appearance and editorial conduct of the Prussian newspapers:—

Let me attempt to give your readers some idea of a Berlin newspaper. We will take as our example the journal which, everything considered—its good summary of news and its high literary character—stands at the head of the Berlin daily press. I mean the Berlinische Nachrichten, or the Berlin "News of State and Learned Matters." It is a small sheet, about twelve by eighteen inches in size, and bears a pretty vignette above its title, representing the Prussian eagle, with outstretched wings and crowned head, as usual, while below lies a sceptre, musical instruments and branches of laurel. Under the eagle appears the inscription, "With royal privilege." The journal, perhaps, never appears without one or more supplementary sheets, called Beilagen, yet the whole amount of paper is generally less than one of our penny "dailies" in our American cities. At the head of the first column one always finds a set of announcements, beginning "His Majesty the King, have most all-graciously designed" to appoint certain persons named to certain offices, to confer certain titles or decoration, or to give his consent to some of his subjects to receive and wear orders conferred upon them by the Sovereigns of other States. Here, too, we are informed of all the movements and journeys of the royal family, or of their august visitors. Then comes one or two political articles, always connected more or less directly, with the Russian war, the all-engrossing subject of political interest throughout Europe, and frequently a little cloudy and uncertain, like German diplomacy and politics in general.

Before the first editorial articles, we have, about twice a week, a report of the proceedings of Prussian Chambers. The Parliament does not assemble oftener than this, but in it more real work is done in the committees, and less breath expended in speeches, than in most bodies of similar character.

The leading editorials are followed by various items of news of Berlin first, then from other cities of Prussia, and afterwards from various countries of Europe, in regular order. The next place is occupied by telegraph despatches, followed by financial and commercial intelligence. Then come advertisements, and the American will be struck with the great number of announcements of public amusements of various kinds.

In the "Beilagen" we have further summaries of foreign news, and a variety of local city items, notices of new books, criticisms of works of art, concert and the theatrical entertainments, foreign correspondence, &c. Instead of the connected lists of marriages and deaths which we find in American journals, the German papers publish such and similar announcements separately in the form of advertisements, and paid for accordingly. I give a few specimens of the various kinds of such announcements:—

Betrothal Notice.—The Betrothal, which took place on the 12th of this month, of our eldest daughter Anna, with the Machine factory owner, Mr. Hermann Paucksch, we have the honor hereby to announce very respectfully to all friends and relatives in place of any more particular notice.

The Preacher and School Inspector, Schroeter, with his wife:—

In place of any more particular notice, recommend themselves as betrothed.

Anna Schroeter,
Hermann Paucksch.

Confinement Notice.—Last night was my dear wife, born von Liebeherr, easily and happily delivered of a healthy daughter, I have the honor thereby to announce this respectfully to my relatives and friends, in place of further notice. Carl Von Brantz,

Captain of the 1st Guard Reg. of Foot.

Notices of Deaths.—Yesterday evening softly fell asleep my warmly loved Grandmother, Herrietta Chevalier, born Krack, in the arms of her true sister the Frau Dorethea Meyer, born Krack. She had left the 81st year of her life behind her. For silent sympathy for her loss, beg, Albert Lahdo,
Dorothea Meyer.

This noon at half past 1 o'clock, fell softly asleep our little Paul. We thank God, who vouchsafed to us for two years the possession of this dear child, and beg of our relatives and friends their silent sympathy.

Among the expressions for decease in these notices, we see often, "slept softly away to a better life," "slept over 'to that side,'" "departed thither," and the like. The notices are often couched in very significant and touching terms though sometimes less happy. In cases of weddings the married pair "recommend themselves" in the newspapers in terms similar to the announcements of betrothal.

I have seen in the Nachrichten several advertisements for a wife on the part of some disconsolate old bachelor; men "of good person and thriving business;" demanding the usual mixture or the amiable temper, good health, and good breeding. There was one curious advertisement also, for "female society," on the part of a man who represented himself as very much depressed by reverses of fortune, and in need of something to revive and cheer his spirits.

The Berlin press is by no means free from governmental trammels. The papers here are occasionally "warned," or a certain edition suppressed and confiscated, for the utterance of political opinions which are considered as dangerous. Yet the Berliners are always ready to assert the privilege of "free speech," and the press is much freer in Prussia than in Austria.

Apples, as an Article for Food.—With us, says the Albany *Journal*, the value of the apple, as an article of food, is underrated. Besides containing a large amount of sugar, mucilage, and other nutriment matter, apples contain vegetable acids, aromatic qualities, &c., which act powerfully in the capacity of refrigerants, tonics, and antiseptics; and when freely used at the season of mellow ripeness, they prevent debility, indigestion, and avert, without doubt, many of the "ills which flesh is heir to." The operators of Cornwall, England, consider ripe apples nearly as nourishing as bread, and far more so than potatoes. In the year 1801—which was a year of much scarcity—apples, instead of being converted into cider, were sold to the poor; and the laborers asserted that they could "stand their work" on baked apples, without meat; whereas, a potato diet required either meat or some other substantial nutriment. The French and Germans use apples extensively, as do the inhabitants of all European nations. The laborers depend upon them as an article of food, and frequently make a dinner of sliced apples and bread. There is no fruit cooked in as many different ways in our country as apples; nor is there is any fruit whose value, as an article of nutriment, is as great, and so little appreciated.

Baked Sweet Apples.—Wash well the apples; place them in a pan with a very little water that the juice may not burn, if they are to be cooked in a brick oven; then put the apples in a jar, cover them close, and bake them five or six hours. Sweet apples should be baked long after they are tender.

Baked Sour Apples.—Wash well the apples; place them in a pan; pour in a teacupful of water and one of sugar; bake them slowly till done. Eat them with cream and the juice which cooks from them.

Coddle Apples.—Take windfalls, or fall apples; wash them, and put half a peck into a preserving kettle; add half a cup of water, sweetened with a large cup of sugar, or half a cup of molasses. Cover them, and boil gently until tender.

The Working of Cows.—Why should not cows work for a living, as well as other females—animal and human? We were visiting a friend the other day, who owns a small farm, and manages it well; and in the course of our observations about his premises, he called our attention to a large calf, the largest one we ever saw at the early age of two days old. It was a beauty; we wanted also to see the cow that produced such fruit. He showed her to us; she was a good conditioned cow, but only of the ordinary size. He then remarked that the cow belonged to a yoke of cows, which, with two other cows, yoked, had done all his farm work for several years past—hauling wood, drawing stone, plowing green sward, harrowing the ground, hauling manure, &c. They worked as kindly and more actively than oxen, and appear in as good plight, and produced as good calves, and as much milk as any lazy cows, that did not work. He is quite sure that a small farmer, who has no very heavy work to do—such as logging, &c., had much better keep 4 cows, and teach them to work, than to keep two cows only, and one yoke of oxen. The expense is less, he will get more milk, and will be able to perform as much work. Of course if he works his cows, he will give them extra keeping, and this will enable them to give as much milk while they work as less-feed and more idle cows will give. The females of our own species work, and some of them work as hard as men, the females too, of the horse genus, equal their mates of the other sex in the service of man; why, pray, should not cows also be made to perform such operations as may be consistent with their health and usefulness in other respects?

[Drew's Rural Intelligencer.

Gathering Squashes and Pumpkins.—The sooner Squashes are now gathered the better. They should be put into a dry cool place, where they may if possible, have sun and air by day, and be kept from frost at night. The least bruise is sure to be followed by decay, and on this account great care should be used in handling. A very good place for storing them is in a room over a kitchen, which is kept warm by the heat of the stove. Let them be kept as much separated as may be; if hung by the stem upon nails, or over poles, all the better. They should not be transferred to the cellar until it becomes impossible to keep them longer from frost, and then let them have the dryest part of the cellar. If properly preserved, there is no more wholesome table vegetable for the Winter and Spring, and they make excellent pies.

Pumpkins may be kept in the same manner as Squashes, but when designed for stock feeding, more room is required. A very good plan is to put them into a hay-mow, or other dry receptable, and pack them well in straw thoroughly dry, In this way a hundred loads may be put together, and the straw will protect them perfectly from frost. They make a first rate Winter feed for stock—to say nothing of "pumpkin pies."

A Useful Lady in the Camp.—A lady of color in the Balaklava, and occasionally in camp (writes the special correspondent of the London *Morning Advertiser* in the Crimea) is quite an original in her way; and an amusing specimen of the adaptability to circumstances of the darker specimens of the *genus homo*. She is both a Miss Nightingale and a Soyer in her way. A native of Jamaica, she has traveled extensively on the American continent, and has acquired great experience in the treatment of cases of cholera and diarrhœa. Her powders for the latter epidemic are now so renowned that she is constantly beset with applications, and it must be stated, to her honor, that she makes no charge for her powders. She is often seen riding out to the front with baskets of medicines of her own preparation, and this is particularly the case after an engagement with the enemy. Her culinary powers are so very great, that even Soyer told her the other day she knew as much about cooking as himself. Mrs. Seacole is, moreover, a highly intelligent woman.

New Steamboat Line for Albany and Troy.

From Pier 15, foot of Liberty-st., at 6 P. M

STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and Sunday, at 5 P. M.

Fares: Saratoga, $1 50; Moreau, $2 15; Fort Edward, $2 15; Whitehall, $2 75; Castleton, $3 10; Rutland, $3; Burlington, $4; Rouses Point, $5 50; Montreal, $7 50.

These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and intermediate points the same day.

These Steamers are of the first class for strength and speed—well known favorities of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler.

Through tickets can be obtained on board the boat for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouse's Point and Montreal.

The Northern Freight Express will give Bills of Lading to all points as above named. Shippers who desire it, can have time receipts, by applying at the office on the Pier. A. A. DYKEMAN.

Ayer's Pills.

FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

Price 25 Cents per Box. Five Boxes for $1 00.

Ayer's Cherry Pectoral,

FOR the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy has won for itself such notoriety for its cures of every variety of Pulmonary diseases, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of *Colds, Coughs, Hoarseness, &c.*, and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is—

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Milton..Joseph Goodrich.
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The Sabbath Recorder.

THE SOUTHERN LITERARY MESSENGER ON GEOLOGY AND THE BIBLE.

(Concluded.)

We now come to notice the writer's second point, that one of the most remarkable and clearly demonstrated epochs of astronomy proves the *sacred chronolagy of the world to be true.* It is my purpose to show that the "remarkable epoch" (although easily demonstrated by a tyro in astronomy) *proves nothing whatever in relation to the age of the world.* "This remarkable astronomical epoch is the coincidence of the greater axis of the earth's orbit with the line of the equinoxes, when the true and mean equinox was the same. This state of the heavens," the writer continues, "could have existed only at the first moment of the creation of our solar system; for the moment the earth and other planets began to move, the causes which altered this position of the earth began to exert their irresistable power and produce the procession of the equinoxes." This statement is no less *remarkable* than the astronomical epoch on which it is founded. That the state of the heavens in which the "greater axis of the earth's orbit coincides with the line of the equinoxes" could have existed only at the first moment of the existence of our system, is a most bold and baseless assumption, in the face of every astronomical fact that relates to the procession of the equinoxes. No man who had carefully studied the subject would ever venture such an assertion. It may sound somewhat imposing to the reader not acquainted with astronomy, to state such a proposition without explanation, and then affirm it as conclusive proof that the solar system has been in existence only six thousand years.

A brief explanation of the astronomical phenomenon in question will show the emptyness of the assertion that, it could happen only at the moment when the solar system began to exist. That such coincidence of the greater axis of the earth's orbit did exist about 4,089 years before the Christian era, is easily shown, but that it therefore follows that the solar system began to be at that time, is a most palpable *non sequitur*. It by no means follows. For a full explanation of the procession of the equinoxes, the reader is referred to Olmstead's Astronomy, page 104; Herschel's Astronomy, page 163, and for a still more explicit illustration, see Mitchel's Planetary and Stellar Worlds, page 156. The subject will be sufficiently understood for our present purpose, by the statement of a few astronomical facts. The phenomenon to be explained is "the coincidence of the greater axis of the earth's orbit with the line of the equinoxes." The earth revolves around the sun in an eliptical orbit, the sun being in one of the foci. The greater diameter is called the transverse axis, and the less diameter the conjugate axis. The point of the orbit nearest the sun is called the perihelian, and that the farthest the aphelian. The "equinoctial points" are points where the sun crosses the equator. The time when he crosses the equator going northward, about the 21st of March, is the *vernal* equinox, and the time when he crosses it going southward, about the 22d of September, the *autumnal* equinox. The "line of the equinoxes" is a line from the one to the other, across the plane of the earth's orbit. The "procession of the equinoxes" is a slow shifting of the equinoctial points from east to west. Thus, when the sun crosses the equator *next* March the vernal equinox will be further west than it was *last* March, and so for every succeeding year until the equinoctial point shall have made a complete revolution around the ecliptic or earth's orbit. The "line of the equinoxes" will then have coincided with every conceivable line across the plane of the earth's orbit, and somewhere in its course must have coincided with the greater axis of the earth's orbit. But as this greater axis is a line drawn from perihelian to aphelian, that coincidence could only occur when the earth was in one of these points, say in perihelian. Now, the proposition of the writer is that, when the line drawn across the plane of the earth's orbit from the vernal to the autumnal equinox corresponded with a line drawn from perihelian to aphelian, the solar system must have begun to exist. The intelligent reader cannot fail to perceive that there is not the *remotest* connection between his premise and his conclusion. Precisely of analagous character would be the following reasoning: At a certain time the moon, in her course around the earth, fell between the sun and earth so as to intercept the rays of the former and produce darkness upon the latter; therefore, that must have been the beginning of the solar system, for such a state of the heavens could only have existed at the beginning of our solar system. The astronomical fact here refered to just as much indicates the beginning of the solar system as the one under consideration does. But *neither* of them, as every astronomer knows, has the remotest bearing on the world's age. The *effect* of an eclipse of the sun is much more striking and important on the earth than the effect of the coincedence of the line of the equinoxes with the greater axis of the earth. The former hides the earth in darkness and fills the mind of the unlearned with dread. But the only effect of the latter is to cause an exact equality in the length of spring and summer compared with autumn and winter. At present there is a difference of some seventeen and a half days. The *last* coincidence of the earth's greater axis with the line of the equinoxes occurred 5,939 years ago. The next coincidence will occur in 20,984 years from that time, and so on once in about 20,000 years, as long as the sun and planets shall wheel their majestic course in the heavens. Thus, in a little more than 15,000 years from now, this remarkable astronomical coincidence will occur again. But nature will survive it. And the only terrestrial phenomenon that will attest its advent will be the passage of the sun from vernal to autumnal equinox in *just six months,* instead of six months and seventeen days, as it now does. This is certainly not quite remarkable enough to indicate the time when worlds were created and flung into their stupenduous orbits. The earth could have started in any other part of his orbit just as well as in that part where its greatest axis coincides with the line of equinoxes; for the causes which alter the position of the earth and cause the procession of the equinoxes are at work and causing that phenomenon in *every part* of the orbit alike. After the next coincidence shall have occurred, perhaps some contributor to some *southern* journal may insist that, that coincidence must have been the *beginning* of the solar system, and he will have just as much reason thus to insist as this writer in the southern journal now has to insist that the *former* coincidence must have marked the dawn of worlds.

The writer, in choosing the evidences of the great age of the world against which to hurl his shafts, has taken great care to select such as are most easily demolished, and what is most singular, such as geologists in general never adduce as evidence. He has been careful not to attack the strongholds of truth which lie at the foundation of the doctrine of the world's age.

The well near Etna, to which he has refered, is not at all relied on by geologists to sustain their belief. It is a mere man of straw which the writer may have all the glory of demolishing. The famous Egyptian zodiacs, to which he alludes, are of the same character. No geologist with whose writings I am acquainted has ever refered to them as evidence of the world's age. The astronomical tables of the Hindoos are ditto. Neither geologists nor astronomers make use of them as evidence of their theory of the earth's age. The great *fact* which most especially and incontestably evinces the vast antiquity of the earth, is the solid crust of the earth, stratified to the depth of about ten miles, and to the depth of about seven miles this stratified rock is filled with the remains of animals and vegetables, a work which almost incalculable ages alone could suffice to effect This the writer has not alluded to, and very judiciously; for the *fact* is incontestable and the inference inevitable. On the validity of this argument for the world's age, Hugh Miller makes the following truthful remarks:—

"The astronomer founded his belief of the mobility of the earth and immobility of the sun, not on a mere dream like hypothesis founded on nothing, but on a wide and solid base of pure induction. Galileo was no mere dreamer; he was a discoverer of great truths, and a profound reasoner concerning them; and on his discoveries and his reasoning, compeled by the inexorable laws of his mental constitution, did he build up deductive beliefs which had no previous existence in his mind. His convictions were consequent, not antecedent. Such also is the character of geological discovery and inference of the existing belief—their joint production—regarding the great antiquity of the globe. No geologist worthy of the name began with the belief and then set himself to square geological phenomena with its requirements. It is a deduction—a result—not the starting assumption or given sum in a process of calculation, but its ultimate finding or answer. Clergymen of the orthodox churches, such as the Sumners, Sedgwicks, Cohghears, and Pye Smiths, of England, or the Chalmers, Duncans, and Flemings, of our own country, must have come to the study of this question of the world's age with, at least, no bias in favor of the geological estimate The old, and as it has proven, erroneous reading of the Mosaic account was by much too general a one early in the present century not to have exerted upon them, in their characters as ministers of religion, a sensible influence of a directly opposite nature. And the fact of the complete reversal of their original bias, and of the broad unhesitating finding on the subject which they ultimately substituted instead, serves to intimate to the uninitiated the strength of the evidence to which they submitted. There can be nothing more certain than that it is minds of the same caliber and class, engaged in the same inductive track, that yielded in the first instance to the astronomical evidence regarding the earth's motion, and in the second to the geological evidence regarding the earth's age."

I have not the least doubt but that the *geological* theory of the earth's *age* will come ere long to be as universally believed as is the *astronomical* theory of the earth's *motion*. The evidence of the one is as irrefutable as that of the other. But one happened to be promulgated a little sooner than the other, and of course is sooner received. Truth can always afford to bide its time. D. E. MAXSON.

ALFRED ACADEMY, Aug. 27, 1855.

ONE HUNDRED YEARS HENCE.

Who'll throng the streets in eager haste
One hundred years from now,
And mammons's fleeting phantoms chase
With care-worn, anxious brow;
To gain a name
For wealth or fame—
Ambition's goal,
Or honor's scroll—
Who will be that spell-bound throng,
Passing with hasty steps along,
One hundred years from now?

Where, oh! where will be the men,
One hundred years from now,
Who now the virtuous poor condemn
With purse-proud, haughty brow;
Who give the sneer
To misery's tear,
Withhold relief
To orphan's grief;
Where, oh! where will be their pride,
When rich and poor l ie side by side,
One hundred years from now?

Who'll grace our courts as judges grave,
One hundred years from now,
Nor warp the law, nor screen the knave,
When wealth and affluence bow;
When bribes of gold,
And crimes untold,
Make justice sleep,
And mercy weep;
Who will be those jurists pure,
And bribes and sycophants abjure,
One hundred years from now?

Who'll guide our rights o'er land and sea,
One hundred years from now,
Stand by the banner of the free,
And dare confront a foe;
And never yield
O'er flood and field
And do no wrong—
Submit to none;
Who will be those patriots brave
To guard our flag o'er land or wave,
One hundred years from now?

Where, where will the proud despot be,
One hundred years from now,
Who'd crush the germ of Liberty,
And make the nations bow?
They'll be forgot,
Their names will rot,
Nor nations feel
Their iron heel;
And the fair goddess, Liberty,
Will reign o'er every land and sea,
One hundred years from now.

SOWING AND REAPING.

Under the government of God there is a blessed interdependence of sowing and reaping; there is a sure connection of cause and effect, although often at wide intervals. In the spiritual husbandry of God's vineyard, there is a mutual interchange of work and reward. One generation or set of men labor, and a succeeding generation entere into their labors; and the reward of those that sow in one age, is the harvest others reap in the next. They do not always reap who sow; but that precious promise, He that goeth forth with weeping, bearing precious seed, shall doubtless return again with rejoing, bringing his sheaves, is fulfilled thus: They return from sowing at one time, with sheaves of harvest which they or others have sown at another, it may be a long time ago; and the foot of the sower treads upon the heel of the reaper.

Sooner or later, but ever in the great Husbandman's good time, the seed sown beside all waters is sure to come up. The world's great Farmer has ever an eye upon his seed. It is ours to go forth and sow, to sow in hope, to sow in tears, but never doubting that we, or others in our stead, will in due time return with rejoicing, bringing the sheaves with them.

When there comes over the land—and coming we may be sure it is—a general and mighty revival of religion, then it will be seen and acknowledged how much the humble country pastors, and colporteurs and tract-distributors have had to do with bringing it to pass; when others will enter into their labors whose arms shall be heavy with the golden sheaves of a spiritual harvest, for which the seed is even now being sown.

No seed is lost. If it took two hundred years for Oliver Cromwell to begin to be appreciated, or for a just history to be written of the Puritans, or for the principles they spread broadcast to germinate and develop their fruit, then may seed-sowing ministers of the gospel, and founders of benevolent institutions, and laborious private Christians, contentedly await the results yet to be of their now unapplauded labors. "Though seed lie buried long in dust," and you may think it wasted and decayed, it is never lost. If not on this side of the grave, it shall spring on the other, and thou shalt be recompensed at the resurrection of the just. Work on, work ever; hope on, hope ever, for thy reward is sure. [N. Y. Evangelist.

THE PIOUS SHEPHERD.

An aged man, says a writer in the *Wesleyan Methodist Magazine,* who was remarkable for the purity of his character, the cheerfulness of his piety, and the general respect in which he was held, told me that when he was young he hired himself as a shepherd to a respectable farmer in the fens of Lincolnshire, and that, during the time of his servitude, Methodist preaching was introduced into the village; the itinerant ministers of that denomination coming at stated periods, and in an humble cottage declaring the word of life. My informant and several of his fellow-servants attended the ministrations of these zealous strangers, from whose lips were heard the words of truth and salvation. He received the gospel message with a believing and obedient heart, and obtained an assurance of God's forgiving mercy, with the regenerating grace by which he was made a new creature. After some time, the master, who was not a religious man, sent for the whole of his servants to appear before him in the parlor, every one of them wondering what was the matter. He then addressed them to the following effect: "I understand that you have all gone to hear these Methodist preachers, and some of you regularly attend their meetings. I now inform you that I shall not allow any of my servants to become Methodists; and unless you promise me, before you leave this room, that you will not attend another Methodist meeting during your stay with me, I shall immediately pay you the wages which are due you, and send you away to seek employment elsewhere." Beginning then with the foreman, he inquired of every one in order whether he would attend the Methodist preaching again; demanding of each a direct answer, yea or nay. Most of them, with little or no hesitation, expressed their regret for having thus offended him, and promised never more to offend in this matter. The farmer called upon the shepherd last, asking, with a grave countenance and a stern manner, "Harry, what hast thou to say for thyself?" Harry answered, "I am very happy in my place, and would be glad enough to remain with you as your shepherd; but my soul is of more worth than the wages that I am hired for. I have received good under the preaching of these men; and I am determined to hear them, whatever may come of it. I will not act against my conscience, sir, for nobody."

On hearing this, the farmer, whose object it was merely to ascertain the real character of his men, exclaimed, "Thou art an honest lad, Harry, and worthy to be trusted. As for these other fellows, every one of them would sell his soul for worldly benefit; and what confidence can one put in them?"

He then declared that he should retain Harry as his shepherd, and forthwith dismissed every other servant as unworthy of his confidence. The venerable man who gave me this account was then about eighty years of age; and as the facts occurred in the early part of his life, nearly a century has elapsed since the religious principles of these poor men were thus severely tested.

IDEA OF PROBATION.

There is a probation everywhere present in life, which runs into the smallest things, even into minute divisions of time. Each separate fraction of life may be taken to represent the whole. Thus a day is a short life. Its morning freshness, its mid-day ardor, its evening weariness, are images of the buoyancy of youth, the strength of manhood, and the feebleness and decay of old age. So in the seasons of the year. Spring, summer, and autumn, seed-time and harvest, are emblems of the successive stages of human life. Which ever of these periods of time we take, a day or a year, we remark that there is some part of that time which appears to be a probation for the rest. There is some point which present peculiar advantages for successful effort, and which gives direction to the whole. Thus there are particular hours of the day—the hours of the morning—which God designs for exertion. If these are well spent, they will bless the whole day with the continuance of their own useful and happy moments. But if the morning is idled away, it cannot be overtaken. So the year has but one spring, one seed-time. Whatever is done to secure the harvest, must be done then, or the husbandman is left to want till another year rolls round.

So take the whole of life together. Human character is constantly undergoing a trial, constantly passing through probations, and reaping its reward or its punishment. The mind and character are constantly undergoing changes—even as the body momently wastes away and is renewed. Human existence is not a dull round of the same acts, presenting the same opportunities of happiness with every returning year. The soul is never at a stand-still. It is always on the march, ascending or descending. It is a wave that mounts higher as it rolls. What we do this hour and what we did the last, throw their accumulated influence into the next. This year we reap honor and respectability as the fruits of exertion last year, or we suffer mortification and disgrace as the consequence of negligence and sloth. So the fate of next year will be decided by the actions of this. Thus as we advance onward, an incessant retribution pursues us, rendering probable what the Scriptures foretell—that the issues of this mortal life, will be felt through the eternal ages which are to succeed. [N. Y. Evangelist.

EARLY RISING.

It is remarkable what numerous examples we have of early rising in the Scriptures Let any one take a Concordance and look out the passages where it is mentioned, and he will be surprised at their number. Are not such examples binding on Christians? Abraham arose up early in the morning to offer sacrifice; "early will I seek thee," said the Psalmist; shall not Christians early rise to pay their vows unto God?" "Very early in the morning" the holy women came to the sepulcher to embalm the Saviour; and shall not his disciples seek their risen Lord early in the day? Christian! when are you most apt to neglect prayer, or perform it hastily and unprofitably? Is it not when you omit early rising? When are you most prone to neglect reading the Bible, or peruse its sacred pages negligently? Is it not when you act the sluggard, and waste precious hours in repose? At what season do you peruse God's word with delight, and call upon his name with fervor? Is it not when you early rise to pay your sacrifice? Nature, then, as well as Scripture, indicates the value of the morning for religious meditation, reading and prayer. Neglect not, then, their united intimations. Experience shows you the benefits of early rising. Profit by its voice. Let the dawn summon you from the bed of repose; let the orb of day witness you at your devotions, supplicating that the sun of righteousness may arise upon you with healing in its beams. Thus your body will be invigorated and your soul will be in health and prosper. "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

CONFIDENCE IN ONE'S SELF.—When a crisis befalls you, and the emergency requires moral courage and noble manhood to meet it, be equal to the requirements of the moment and rise superior to the obstacles in your path. The universal testimony of men, whose experience exactly coincides with yours, furnishes the consoling reflection that difficulties may be ended by opposition. There is no blessing equal to the stout heart. The magnitude of danger needs nothing more than a greater effort than ever at your hands. If you are recreant in the hour of trial, you are the worst of recreants and deserve no compassion. Be not dismayed or unmanned, when you should be bold, daring, unflinching and resolute. The cloud whose threatening murmurs you hear with fear and dread, is pregnant with blessings, and the frown whose sternness now makes you shudder and tremble will ere long be succeeded by a smile of bewitching sweetness and benignity. Then be strong and manly, oppose equal forces to open difficulties; keep a firm reliance on your ability to overcome the obstacles, and trust in Providence. Greatness can only be achieved by those who are tried. The condition of that achievement is confidence in one's self.

HIGHER.

Higher! is a word of noble meaning, the inspiration of all great deeds—the sympathetic chain that leads, link by link, the impassioned soul to its zenith of glory, and still holds its mysterious object standing and glittering among the stars.

Higher! lisps the infant that clasps its parent's knees, and makes its feeble essay to rise frome the floor—it is the first aspiration of childhood—to burst the narrow confines of the cradle, in which its sweet moments have been passed forever.

Higher! laughs the proud school-boy at his wings; or as he climbs the tallest tree of the forest, that he may look down on his less adventurous companions with a flush of exultation, and abroad over the fields of his native village. He never saw so extended a prospect before.

Higher! earnestly breaths the student of philosophy and nature; he has a host of rivals, but he must eclipse them all. The midnight oil in his lamp burns dim, but he finds light and knowledge in the lamps of heaven, and his soul is never weary when the last of them is hid behind the curtains of the morning.

And higher! his voice thunders forth, when the dignity of manhood has invested his form, and the multitude is listening with delight, to his oracles burning with eloquence and ringing like true steel in the cause of freedom and right. But when time has changed his locks to silver, and when the world-wide renown is his; when the maiden gathering flowers by the road-side, and the boy in the field, bow in reverence as he passes and the peasant looks to him with honor—can he breathe forth from his heart the fond wish of the past?

Higher, yet! he has reached the apex of earthly honor, yet his spirit burns as warm as in youth, though with a steadier and paler light, and it would borrow wings and soar up to high heaven, leaving its tenement to moulder among the laurels he has wound around it, for the never-ending glory to be reached only in the presence of the Most High!

ONE IDEA.—It is admitted, says Professor Sanborn, by psychologists, that the mind, when engrossed by the contemplation of a single subject, becomes disqualified for the discovery or appreciation of truth. Everything is excluded but the solitary theme of interest. No light shines upon the mind's eye, except that which is reflected from the minute forms of its own thoughts. Empirics avail themselves of this principle to impose upon the credulous by their specious wonders. Men are hypnotized, mesmerized, rendered insensible to pain, and cured of diseases, by arresting the attention and confining it to a single object. "Men of one idea" live in a perpetual state of somnambulism. A man who is committed to a theory is not a safe investigator of truth. It matters not how learned or devout the man of "peculiar views" may be; for in such circumstances the smallest portion of truth suffices so to engage the attention of men of superior intellect, that they forget everything else, and become blind to all that is not comprised within the narrow circle of their own ideas. The theorist, like the spider, lives within the attenuated and feeble tissue, which his own brain has woven. History becomes an excellent "alterative," for such a mental diathesis.

OUR HOUSES.—We always look upon our houses as mere temporary lodgings. We are always hoping to get larger and finer ones, or are forced some way or other to live where we do not choose, and in continual expectation of changing our place of abode. In the present state of society, this is in a great measure unavoidable; but let us remember it is an evil, an that so far as it is avoidable, it becomes our duty to check the impulse. It is surely a subject for serious thought, whether it might not be better for many of us, if, in attaining a certain position in life, we determined, with God's permission, to choose a house in which to live and die—a home not to be increased by adding stone to stone and field to field, but which being enough for all our wishes at that period, we should be resolved to be satisfied with forever. Consider this, and also, whether we ought not to be more in the habit of seeking honor for our descendants than our ancestors; thinking it better to be nobly remembered than nobly born; and, striving to live that our son's sons, for ages to come, might still lead their children reverentially to the doors out of which we have been carried to the grave, saying, "Look, this was his house; this was his chamber."

MURMURING.—Cecil was once riding with a friend on a windy day, when the dust was so troublesome that his companion wished they were at their journey's end, where they might ride in the fields free from dust, and this wish he repeated a number of times. When he reached the fields, the flies so teased his friend's horse, that he could scarcely keep his seat on the saddle. On his bitterly complaining—"Ah! sir," said Mr. Cecil, "when you were in the road, the dust was your only trouble, and all your anxiety was to get into the fields; you forgot that the fly was there. Now, this a true picture of human life; we know the the trials of our present station, but the next will have trials, and perhaps worse, though they may be of a different kind."

A GOOD CONSCIENCE.

That conscience alone is good which is much busied in self-examination, which speaks much with itself, and much with God. This is both the sign that it is good, and the means to make it better. That soul will doubtless be very wary in its walk, which takes daily account of itself, and renders up that account to God. It will not live by guess, but naturally examine each step beforehand, because it is resolved to examine all after; will consider well what it should do, because it means to ask over again what it hath done, and not only to answer itself, but to make a faithful report of all to God; to lay all before him continually, upon trial made; to tell him what is in any measure well done, as his own work, and bless him for that; and tell him too, all the slips and miscarriages of the day, as our own; complaining of ourselves in his presence, and still entreating free pardon, and more wisdom to walk more holily and exactly, and gaining, even by our failings, more humility and more watchfulness. If you would have your consciences answer well, they must inquire and question beforehand. Whether is this I purpose and go about, agreeable to my Lord's will? Will it please him? Ask that more, and regard that more, than this, which the most follow. Will it please or profit myself? Fits that my own humor? And examine not only the bulk and substance of thy ways and actions, but the manner of them, how thy heart is set. So, think it not enough to go to church, or to pray, but take heed how ye hear; for, consider how pure he is, and how piercing his eye, whom thou servest. [Leighton.

CURIOUS CUSTOM OF THE OLD EGYPTIANS.—On the death of every Egyptian king, a general morning was instituted throughout all Egypt for seventy-two days; hymys commemorating his virtues were sung; the temples were closed; sacrifices were no longer offered; and no feasts or festivals were celebrated during that period. The people tore their garments, and covering their heads with dust and mud, formed a procession of 200 or 300 persons of both sexes, who met publicly twice a day, to sing the funeral dirge. A general fast was observed; and they allowed themselves neither meat nor wheat-bread, and abstained from wine and every luxury. In the mean time, the funeral was prepared, and on the last day, the body was placed in state, within the vestibule of the tomb, and an account was given of the life and conduct of the deceased. It was permitted to any one present, to offer himself as an accuser, and the voice of the people might prevent a sovereign from receiving funeral honors. This was an ordeal, the dread of which would, doubtless, tend to stimulate the Egyptian monarchs to the practice of their duty; for there is planted in the human breast, in all ages, and in all countries of the world, an ardent desire that a last tribute of respect should be paid to frail humanity.—

TRADE.—We rail at trade, and the philosopher and lover of man will have much harm to say of it; but the historian of the world will see that trade was the principle of liberty; that trade planted America and destroyed feudalism; that it makes peace and keeps peace, and it will abolish slavery. We complain of the grievous oppression of the poor, and of its building up a new aristocracy on the ruins of the aristocracy it de stoyed. But there is this immense difference, that the aristocracy of trade has no permanence, is not entailed, was the result of toil and talent, the result of merit of some kind, and is continually falling, like the waves of the sea before new claims of the same sort. Trade is an instrument in the hands of that friendly Power which works for us in our own despite. We design it thus and thus; but it turns out otherwise and far better. This beneficent tendency, omnipotent without violence, exists and works. [R. W. Emerson.

THE EVENING OF AGE.—When the summer of youth is slowly wasting away into the nightfall of age, and the shadow of past years grows deeper and deeper, as life wears on to its close, it is pleasant to look back through the vista of time upon the sorrows and felicities of our earlier years. If we have homes to shelter and hearts to rejoice us, and friends have been gathered together around our firesides, then the rough places of our way-faring will have been worn and smoothed away, in the twilight of life, while the sunny spots we have passed through, will grow brighter and more beautiful. Happy indeed are those whose intercourse with the world, has not changed the tone of their holier feelings, or broken those musical chords of the heart, whose vibrations are so melodious, so tender and touching in the evening of age.

THE BIBLE IN ARABIC.—The following account is given of the translation of the Bible into Arabic at Beyroot:—First of all, a native scholar, a slender, sallow, care-worn man, well versed in Hebrew and Greek as well as in Arabic, made the translation. Then Dr. Smith, the first Arabic scholar of the world, revised that translation. Then a profoundly versed Arabic scholar, whose ear had not been vitiated by any foreign idiom, revised it again, and the revised revision was again revised by Dr. Smith.

CHRISTIAN LIBERALITY.—There are certain great principles laid down in Scripture in relation to giving, and the use of property generally, respecting which there is much practical skepticism. They are as follows: 1. That which we have, we hold as stewards who must give an account. 2. The way to increase is to distribute. Some are rich because liberal. 3. That which is given to the poor is loaned to the Lord. 4. That which is done to Christ's little ones is done to himself.

It is calculated that the yearly consumption of tobacco in Turkey, reaches 320,000,000 pounds, allowing 40 pounds a year each for eight millions of smokers.

The Sabbath Recorder.

New York, October 4, 1855.

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British Correspondent- JAMES A. BEGG.

SUPPORTING OUR OWN.

ALFRED CENTER.

BROTHER BROWN—*Dear Sir:* In the *Sabbath Recorder* of Sept. 20th, your editorial is headed, "You know I must live." Without repeating what you had to offer in regard to Sabbath-breaking, &c, we would ask you to inform us, through the *Recorder*, what the encouragements are for the young of our denomination to educate themselves for any professorship or profession, thinking to gain an honorable support among the people of his choice, so far as the day is concerned. If they wish to teach a common school, he must go among the Sunday people for his school, while the seventh-day friends will hire first-day teachers, and by so doing they give their support to those of that day.

If a medical profession might be our choice, we should be compelled to look for patronage among our first-day brethren, if we wish to become eminent. Allowing us to be as well prepared to practice our professions, and equally as good in our morals, still, the first-day man, even an *infidel* in principle, will get the best support, &c. If a divine or divinity was our choice, we should expect even that would not any more than pay, and live on faith the greatest share of the time at that; still, we think that pays the best.

Please give us your views on giving support to our own, or those, if worthy of support, of our own denomination, or something besides Faith and Starvation.

Yours in love, WE.

We hardly know what relation the foregoing has to our editorial of the 20th ult., though, from the fling of our correspondent at "*faith and starvation*," we half suspect that he is covertly attempting to justify, or at least, extenuate, the line of conduct at which our remarks were leveled. However, be his design what it may, as his communication is suggestive of ideas in which our people have a practical concern, we take occasion to say:—

First, that Seventh-day Baptists ought, in our opinion, to give their patronage to teachers, physicians, and tradesmen, of their own Denomination, provided they can be as well served by such as by others. It is understood that, when a mechanic goes into a neighborhood of First-day people to pursue his calling, he must lose one of the six working days, every week, or else give up his principles and work on the Sabbath. There are comparatively few of the observers of Sunday, who will give him employment, and allow him to work on the day which they consider sacred. The same thing holds with regard to one who teaches a common school. The temptation with such persons to abandon the Sabbath is very strong; and if our daily prayer is, 'Lord, lead us not into temptation,' we ought not to run unnecessarily into temptation ourselves, nor to allow our brethren to do so, if we can help it. If it is possible, therefore, to sustain such brethren among ourselves, without suffering damage, we are not fully up to our duty if we refuse to do it.

In respect to physicians, the case appears to be somewhat different. Generally, they pursue their calling on all days alike. Their practice knows no Sabbath. We do not say that it ought to be so; we only say what is the general usage. In our opinion, a physician might pass those of his patients who are not so ill as to require daily attention, and so secure for himself, in some good degree, the rest of the Sabbath. But if the general usage is to be followed, we do not see that Seventh-day Baptist physicians labor under any such disadvantages, on account of their religion, as to create a claim for the patronage of their brethren. A First-day man never refuses the aid of a physician on Sunday; he is as willing to have it then as on any other day. A Seventh-day Baptist physician never refuses to give his aid on the Sabbath-day; if sent for, he goes readily, no matter what day it is. And we believe the number of those is very small, who would reject a physician merely because his religious creed happened to differ from their's. Sick people do not, generally, take such things into the account. They only want to know who has the most skill to cure them. Indeed, as far as our observation goes, Christians of every persuasion are willing even to employ infidels, if they suppose them to possess greater skill than others. That they should prefer employing infidels to Seventh-day Baptists, when Seventh-day Baptist physicians are known to possess quite as much ability in their profession, is a thought so uncharitable that we are not willing to entertain it, unless we can be furnished with the most positive proof of the fact.

But, in the second place, if Seventh-day Baptist artisans, or professional men, lay claim to the patronage of their brethren, they must do something to deserve it. Must I employ a builder to erect my house, merely because he is a Sabbatarian, when I have the best evidence in the world that he is not competent to do a good job? Must I have my horse shod by a Sabbatarian, whom I know to be a bungler, when a First-day man will, for the same money, do it fifty per cent. better? Must I employ a shoe-maker, a cabinet-maker, or a pretender of any other trade, paying him my money merely because he is of the same religious profession with myself, when a First-day man stands ready to do the job in a better and more satisfactory manner? Must we call in teachers, or employ physicians, of our own order, when it is clear that they are too deficient in skill to suit our purpose? These questions answer themselves. Reason shows that, when we are called to pay out our money, we are entitled to an equivalent for it. And though, in most of the various trades and professions, Seventh-day Baptists have a fair proportion of expert and finished workmen, they have also some of a different character; and when these latter do not succeed in enlisting the patronage of their brethren, we could wish that they possessed discernment always to ascribe it to the right cause.

We are inclined to think that our people, for the most part, are not backward in supporting the business men of their own order. But it sometimes happens, that artisans are not satisfied with the amount of patronage which they can receive in a Sabbath-keeping community. There is not business enough for them there, and either their necessities, or their cupidity, drive them to other places. This is to be regretted, but in the present state of things there appears to be no remedy.

T. B. B.

THE NORTH-WESTERN ASSOCIATION.

The Seventh-day Baptist North-Western Association held its Ninth Anniversary with the church in Berlin, Marquette Co., Wisconsin, commencing on Fifth day, Sept. 20th, and closing on the evening of the following First-day. The place of meeting was on the extreme northern limit of the Association; in consequence of which the delegation in attendance was not as large as on some former occasions, when the meetings were held at more central points. Those who did attend, were evidently actuated by an earnest desire to promote the interests of the churches—a desire which was responded to by the residents of Berlin, who for the time laid aside all other business. The meetings throughout were fully attended, and all appeared to feel that it was good to be there.

The Introductory Discourse was preached by Zuriel Campbell, of Christiana, from the prayer of our Saviour, recorded in the 17th chapter of John, "that they all may be one, as thou, Father, art in me, and I in thee."

ZURIEL CAMPBELL was chosen Moderator of the Association; I. D. CLARKE and N. J. READ, Clerks; Varnum Hull, of Milton, Corresponding Secretary; Duty J. Green, of Albion, Treasurer.

Letters were received and read from all of the churches in Wisconsin, and from members of the church at Farmington, Ill., but none from the church at Southampton. As these churches are comparatively new, our readers in the East will probably thank us to give their statistics in full.

Milton—Varnum Hull, pastor; Daniel Babcock and R. C. Bond, elders; Levi H. Bond and Jonathan Bond, deacons; A. D. Bond, clerk. Members 188. Has a Bible Class and Sabbath School with 10 teachers and 100 scholars.

Albion—Thomas E. Babcock, pastor; Jas. Weed, licentiate; J. A. Potter, S. P. Burdick, L. Coon, N. Palmer, and John Webster, deacons; T. F. West, clerk. Added last year, by baptism 17, by letter [illegible]; members 187. Has within its bounds three weekly prayer meetings, and three Sabbath Schools, of which T. R. Williams, John Webster and C. A. Burdick are superintendents.

Christiana—Z. Campbell and R. G. Burdick, elders; Z. Gilbert, R. T. Green, A. P. Stillman, and E. M. Crandall, deacons; W. H. H. Coon and D. B. Crandall, clerks. Added, by baptism 11, by letter 5, total membership 71. Has a Bible Class and Sabbath School.

Walworth—O. P. Hull, elder; W. H. Redfield, licentiate; Alfred Maxson and W. S. Clarke, deacons. Added 6; total number of members 71. Has a Sabbath School, Bible Class, and Prayer Meeting.

Berlin—Julius M. Todd, pastor; Charles Clarke and Charles Hubbell, deacons; Datus E. Lewis, clerk. Added last year 20, of whom 12 were by baptism; total of members 75. Has a Sabbath School, with 10 teachers, 50 scholars, and a library of from 100 to 150 volumes.

Dakota—Geo. C. Babcock and Hamilton Hull, licentiates; Rowland I. Crandall and Geo. C. Babcock, deacons; Geo. Thorngate, clerk. Added 2, total 30.

The letter from Farmington gave some account of the embarrassed condition of the church, and requested advice as to the course which ought to be pursued in the circumstances. The Association appointed a Committee, consisting of Thomas E. Babcock, Joseph A. Potter, and O. P. Hull, "to visit Farmington and vicinity, and make an earnest effort to remove all occasion of discord among the brethren located there, and to secure that harmony and brotherly love which should characterize the followers of the Prince of Peace."

At the last session of this Association, delegates were appointed to attend the meetings of the Eastern, Central, and Western Associations, and of the General Conference. They reported that the duties assigned them were not performed, partly for want of time, and partly because no provision was made to meet the necessary expenses. For the coming year, Varnum Hull was appointed to attend those Associations, and provision was made to meet the expense—a result attributable in part, probably, to the fact that the Eastern and Central Associations were represented at this meeting by their delegates, C. M. Lewis and A. W. Coon, whose presence was welcome to all.

Several topics of general interest were brought to the attention of the Association by Reports and Resolutions, which elicited remarks and opened the way for plans that will no doubt prove permanently beneficial.

The subject of Education was brought up by the Report of a Committee, which shows that two educational institutions are now in successful operation within the bounds of the Association—one at Milton and the other at Albion, each of which has about 100 scholars in regular attendance. It was also stated, in the course of remark upon the Report, that at Walworth an effort has been made, which will probably prove successful, to establish another Academy. These institutions are giving to our people a good name and great influence in the communities where they are located, at the same time that they are furnishing the rising generation in our churches with the means of easily obtaining that knowledge which is power.

The subject of Missions, especially within the bounds of the Association, was pretty fully canvassed. The Executive Committee appointed last year to look after the matter, reported that they had done nothing. The letter of one of the churches proposed that for the coming year an effort should be made to secure the entire services of one minister at least, whose business it should be to visit, at regular intervals, the isolated families of Sabbath-keepers scattered over Wisconsin, Illinois, and Iowa, with a view of encouraging them to stand by the cause of truth, and to organize churches where there is a prospect that they can be maintained. A resolution in accordance with this proposition was adopted; and the carrying out of it was left with an Executive Board, consisting of V. Hull, T. E. Babcock, J. A. Potter, R. G. Burdick, and O. P. Hull.

The case of Bro. Pardon Davis could not fail of eliciting interest at a meeting held with the church of which he is a member, and within the bounds of which many of his relatives reside. The resolution in relation to it drew forth animated remarks from many members of the Association. From the statements of a brother of Mr. Davis, who has visited him in prison, and has had interviews with many persons whose position gives them influence in the matter, we gather that there is some reason to hope for his release, after the excitement connected with his imprisonment has subsided; and that meanwhile very little good is likely to result from the multiplication of petitions on the subject by those who are looked upon as "abolitionists," and whose gratification would be no pleasure to "the powers that be."

For the other topics discussed, we must refer to the Resolutions, printed herewith.

The next meeting of the Association was appointed to be held with the church at Walworth—Thomas E. Babcock to preach the introductory discourse, V. Hull alternate.

— In the way of preaching, this meeting of the Association was fruitful, and we have seldom seen more attentive listeners. The evening after Fifth-day, Geo. C. Babcock preached, and on the following evening Russell G. Burdick. On Sabbath morning a missionary discourse was preached by Geo. B. Utter, followed by a discourse from A. W. Coon. Charles M. Lewis preached in the afternoon, and I. D. Clarke in the evening. On First-day afternoon, Varnum Hull preached on the Immortality of the Soul—a subject which has been much discussed of late in this vicinity. The evening after First-day was devoted to services in connection with the ordination of Geo. C. Babcock, whose examination by the presbytery, and ordination if deemed proper, was requested by the church at Dakota. The ordination discourse was preached by Thomas E. Babcock, the charge to the candidate was given by Geo. B. Utter, and the hand of fellowship by C. M. Lewis. At the conclusion of the ordination services, an incident occurred, which may well be repeated in other cases of the kind. One of the ministering brethren suggested, that as the church at Dakota was feeble, and unable to do much towards furnishing their new minister with the means of purchasing a suitable library, he was desirous of being one of ten to make up a purse of fifty dollars, to be invested in books for the use of the minister, and held as the property of the church. The proposition met a hearty response, and in a few minutes *sixty* dollars were raised for the object.

Report on Education.

The Committee to whom the subject of Education was referred, report, that in taking the matter into account, they feel impressed with the conviction, that Providence is pointing to our position as a people in the West, and calling loudly upon us to *take* and *hold* high ground upon the subject; that the resources of intellect, like those in the vast depositories of agriculture and minerals about us and under us, are struggling for development; that to facilitate the former as well as the latter, there must be a liberal and repeated outlay of interest, labor, and capital. Though some of our brethren who have acted as pioneers in the cause may feel that they have canceled heavy drafts upon every description of available treasure, we feel assured that patient waiting will bring them most seasonable, ample, and substantial reward.

It is a cause of rejoicing, that we have already two Academies in successful operation, and that within the year past measures have been taken, both at Milton and Albion, to enlarge the accommodations for students; and we hope that, as the demand for such accommodations shall increase, they will be promptly and cheerfully met. We hope, also, that our brethren will not be indifferent to the privilege which our early occupancy of the field affords us, of dispensing the benefits of education *beyond our own bounds.* May the inhabitants of the surrounding country remember us for nothing worse, than that we have furnished them with the most ready means of thorough intellectual culture.

We feel, also, that this is an appropriate place to commend to our brethren the enterprise of looking out worthy young men who may think of entering the ministry, and affording them such encouragement as they need in the way of material aid.

Resolutions.

1. *Resolved,* That the use of the term "*Reverend*" to designate a Minister of the Gospel, as it is only used in the Scriptures in reference to God, is unwarrantable, and ought to be discouraged.

2. *Resolved,* That in our opinion the prohibition by law of the manufacture and sale of intoxicating liquors as a beverage, is the only effectual means of exterminating the evils of intemperance.

3. *Resolved,* That we look upon the act of Congress in throwing open the Territories of Kansas and Nebraska to slavery, as a flagrant abuse of legislative power.

4. *Resolved,* That we cherish a deep and lively sympathy for Bro. Pardon Davis, now imprisoned in Louisiana, and that we are ready to do all in our power to aid his friends in their efforts to secure his release.

5. *Resolved,* That we hail with satisfaction the indications of interest within the Association in the establishment of a mission in the vicinity; in view of which, we recommend to the Executive Board the permanent employment of a man for the work

6. *Resolved,* That in recommending to the churches of this Association to contribute liberally to the support of a missionary in our own vicinity, we do not wish to divert means from the support of the same cause in foreign lands.

EVIDENCES OF PERSONAL RELIGION.

Concluded.

Among the evidences of personal piety furnished by the Bible, there is none on which more stress is laid than *love to God's people.* There certainly ought to be no difficulty in knowing who they are, for their characters ought to be as distinctly marked as the Word of God requires. Nor can we love any one as a Christian, only as the divine lineaments stand out in the life. There is a great deal of denominational love among all sects, and that is right, so far as it goes, and especially so far as denominational peculiarities are purely scriptural; but Christian love has to do with moral qualities and Christian graces. If we are Christians, we shall love all who have the mind, bear the image, and follow the example of Christ. A Christian has universal benevolence and good will to all men; but the new commandment can only be carried out towards those who, being redeemed by the blood of Jesus and regenerated by the divine Spirit, form, as it were, a new world. The affection of the soul will be towards these in proportion to the degree of moral excellence they possess. Love to Christians, as such, according to the degree of Christianity exemplified, is the natural result of love to Christ, and a destitution of this grace is a demonstration of an unconverted state, or of the want of love to God. John says, "If we love not our brother whom we have seen, how can we love God whom we have not seen?" These are the companions of the renewed man; with them he loves to converse, to pray and sing the praises of the Lord. The Christian world is one great spiritual fraternity, and it matters not of what country, or language, or color, or sect, Christianity induces to a recognition and love as soon as the Christian character is discovered.

Another evidence, and somewhat in connection with the preceding, is *love for the public worship of God.* In this exercise, we come into closer contact and with greater numbers of those who love and serve the same God, believe in the same Saviour, and have the same hope of eternal life. To the pious soul, it is good indeed to feel himself in company with so many trophies of divine grace, and of those who are bound to the land of purity and joy. Soon the earthly exercises and songs of praise will be over, but they are bound for Immanuel's land, and will cast their crowns at his feet, and shout the loud hallelujah to his great name, in united concert. How promotive of Christian love is the public worship of God, where the expression of devotional feeling meets the eye, and the accents of Christian praise from human voices arrest the ear! Oh, ye stayers at home from trivial causes, you who are seldom seen in the house of prayer, let your want of relish for devotional exercises rebuke and condemn you, and remember that God's house is the place where Christians meet. Public worship is of divine appointment, and time is allowed and required for the purpose of carrying out the duty. The requirement meets the approbation of the Christian mind, and his love to his God prompts him to obey. David said, "I have loved the habitation of thy house, and the place where thy honor dwelleth;" "I had rather be a door keeper in the house of the Lord, than dwell in the tents of wickedness;" and "my soul fainteth for the courts of the Lord." The effect of the work of grace on the soul is substantially the same in all ages, and if the ancient servants of the Lord delighted to do his will in this respect, and to unite with his people in acts of public worship, so will modern Christians. Let us go up to the house of the Lord to worship, is a Christian thought and wish, and meets a hearty response from every heaven-born soul

Lastly, *ardent attachment to the cause of Christ, and strong desires for its prosperity,* is invariably the experience of true believers. This feeling commences with the Christian character. As soon as an individual knows experimentally the great leading doctrines of revelation, he feels the importance of their being universally known and believed. As soon as that blessed light from the divine Spirit shines into the heart, revealing at once the sinfulness of our nature and its fearful consequences, he longs for all to flee from the wrath to come. As soon as the discovery is really and powerfully made, that the law of God is violated, the divine government assailed, and the divine lawgiver insulted and dishonored, he is anxious to see mankind lay down their weapons of hostility and become the willing subjects of his authority. And still further, as soon as the greater and more damning sin of rejecting the gospel—the most wonderful dispensation of heaven, and stupenduous act of grace known to men or angels—is apprehended, his soul goes out in holy and fervent desire towards those who are closing their ears and hearts against those accents of mercy which issue from Calvary. The prosperity of the Church of Christ lies in reality in the conversion of men, and when the climax of that prosperity arrives, the world will be converted to God. This event is the burden of the prayers of all that love the Saviour in sincerity, and the object of all their efforts. Every indication of the advancement of the kingdom of Christ is hailed with joy, and the prospect of its universal triumph inspires the mind with divine satisfaction.

May we all who profess Christianity have all the evidences of personal religion laid down in the word of God, that we may have a hope which will not make us ashamed at the last day.

GEO. R. WHEELER.

OBSTACLES TO BENEVOLENT MOVEMENTS—NO. 2.

That there is room for more benevolence in the church, is obvious to every one. Our Saviour says, "The poor ye always have with you." How often do we find that the favorable laws with which we are blessed are obstacles in the way of benevolence towards the importunate poor among us. "Let them go to the poor house, we pay taxes to support those institutions," is the plea of those to whom application is made. Yes, you pay your taxes, and so does the man of the world. But is your religion good for nothing—are you not willing to pay something for it? The man of the world pays for all he has; and are you not willing to do the same? True religion requires us to be careful "to remember the poor;" and those churches which let their poor suffer in the midst of plenty, are certainly deficient in Christian benevolence. Deacons of the flock, this is a work that belongs to you. Ascertain their wants, bear them to your more wealthy brethren, obtain their alms, carry them to the humble cot, and you will cheer the desponding heart.

A desire to leave a competence to our children, is an obstacle in the way of benevolence. More there are among us who have earned a competence, than of those who have found one. A fortune earned is more lasting than one found. If you would secure it for your children, put it away for safe keeping; and where will you find a safer banker than Jesus Christ? He pays the principal with interest. "He that giveth to the poor lendeth to the Lord." Are you not willing to take him for your security? Supposing that brother D—— is a farmer, worth twelve thousand dollars, he has four children, they all wish to be farmers, living in a rich farming community. He purchases for each of his children a farm for four thousand dollars, pays one-half of the amount, and leaves a debt of two thousand dollars for each of them to pay. Now they have something to stimulate them to labor, economy, and perseverance; and in nine cases out of ten they will succeed better than if the farms had been given them unencumbered. And besides, here is four thousand dollars left in the hands of the father, with which he may bless the cause of God. And will not that family feel stronger attachment to that church where their father has been a large contributor? They will certainly feel that they have an interest there. There are brethren among us who have this world's goods who are childless—why will not such feel for the interests of Zion? Must they give to their relatives—nephews and cousins? What claims have they in comparison to those of the church of God? Perhaps the church of which you are a member is crippled for the want of means to live and prosper. If not, others are. Build them a meeting-house, if they have none; or pay for the one for which they are in debt. Or help others that may need help in that way which may be most for their benefit and for the glory of God—in supporting among them the preached word, in building for them a sanctuary, a parsonage, a lecture room, or whatever the circumstances of the case may require. Do it, brethren, and you will be blessed in the deed.

Another objection is often made, that, if we give for missionary purposes, we are not certain that it will be appropriated to that cause. I have confidence to believe that every dollar that has been appropriated for missions among us, since the organization of the present Society, has been thus applied. If there should be deception and wrong in this matter, would the cause be to blame? No, indeed; let us correct the wrong, and double our diligence, that the breach may be healed. We are able to double our missionary contributions in all our churches. Until our ministers are willing to work hard, to live poor, and to give up their worldly speculations that they may become speedily rich, it will not be done. "Like priest, like people." Some must be leaders, and what are our teachers for, if it is not to lead in the cause of benevolence? That one who neglects the calls of benevolence will meet with similar neglect from those whom he serves. "There is that scattereth and yet increaseth;" of this we may be assured, for every good act which we perform will be blessed in return. "Cast your bread upon the waters, and you will see it after many days."

Another very formidable obstacle is this, Cannot God do his own work? If he wishes this or that done, will he not do it? Does he want human agency? Yes; this is the way God works. He has determined the means as well as the end. He has promised seed-time and harvest, yet land must be broken up and the seed sown ere we can even hope for a harvest. "One sows, another reaps; he that sows and he that reaps shall rejoice together." It was doubtless the design of God to deliver Peter from prison; yet it was to be done in answer to the prayers of the disciples who had assembled for that purpose. He had revealed to the prophets the truth that his ancient people should be released from captivity at the expiration of seventy years. But he told them that "he would be sought unto to do those things for them." Look abroad and see what has been accomplished by these instrumentalities, and we are at once led to wonder and to adore. Soon we may expect that the Jew, with the fullness of the Gentile, will be gathered in, and "nations shall be born to God in a day." Hasten it, Lord, in thine own good time.

A CHURCH MEMBER.

METHODISTS IN MISSOURI.—At a meeting which the citizens of Independence, Missouri, recently held, resolutions were passed protesting against the Northern Methodists holding an Annual Conference, which had been appointed to meet in that place. The reason assigned is, the anti slavery sentiments and opinions held by the ministers, and fears were entertained, under the excited state of public opinion on the subject of Slavery, that it might lead to results to be regretted. Among the resolutions passed is the following:—

"*Resolved,* That if the ministers and others constituting said conference should, after this respectful remonstrance, persist in holding the same here, we shall hold ourselves fully acquitted from any consequences that may result therefrom."

RELIGIOUS INTELLIGENCE.

A correspondent of the *Christian Advocate*, writing from Norfolk, Va., says: "There has been a great disposition to belie the Protestant ministers in our very midst, as well as abroad. It was first predicted that they would not visit the sick; then asserted that they had refused; and, lastly, that they had all fled. And while they are busy day and night traversing the filthy lanes and alleys, hunting up and visiting the sick and dying, still the impression on the minds of some is, or the report is repeated, that none but the Catholic priests visit the sick with the fever. The truth is that, with the exception of one denomination, the Protestant ministers are as indefatigable in their pastoral labors among the sick with the yellow fever, as any priest here or anywhere else."

An instance of the effect of little things has recently come to light in Armenia. A copy of the Gospel accidentally fell into the hands of a Koordish chief, some five or six years ago, and so well pleased was he with its teachings, that he made it the law of his tribe. All matters are tried by the rules of the Gospel. The tribe profess to believe in Christ, have a sort of church organization, and celebrate the Lord's Supper. In another section of that country a large number of semi-Christianized Turks have been discovered. They do not observe the great fast of the Mahommedans, nor do they observe their rites or forms of prayer. They pray extempore, and meet together once a year, make bread and eat it, and say this is for Christ.

An English paper publishes a translation from Hindostan of a list of the idols manufactured by "a most respectable and orthodox house at Birmingham." Here it is: "Yamen, (god of death,) in fine copper, very tasteful; Nirondi, (king of demons,) in great variety, the giant he rides being of the boldest design, and his sabre of the present style; Yaronnin, (god of the sun,) very spirited, his crocodile in brass, and whip in silver; Couberen, (god of wealth,) is of the most exquisite workmanship. Smaller demi-gods and minor demons in every variety. No credit, and discount allowed for ready money."

It would appear that the Episcopal church, in Scotland, does not gain much favor in the sight of the Presbyterian bodies in that country. On a late occasion, one of the sheriffs of a Scotch county rejected the claim of Bishop Eden, because he claimed under the name and designation of the "Right Rev. Robert Eden, D. D., Bishop of Moray and Ross." The bishop refused to amend the claim by deleting the words "Right Rev.," and the designation "Bishop of Moray and Ross," and the claim was accordingly rejected.

Peleario's work on the "Benefits of Christ's Death," thought by scholars to be hopelessly lost, is to be published in England, from copies discovered in St. John's College library, in the Italian edition of 1543, the French version of 1551, and the English translation of 1548, by Edward Courtenay, Earl of Devonshire. From 1843 to 1848, 40,000 copies were published in Europe. It was the original Italian which was supposed to be lost.

The Roman Catholic papers publish a list of prominent converts to Romanism in England during the last six years. The catalogue contains the names of one duchess, one marchioness, two countesses, twelve "right honorable" ladies, ten "right honorable" gentlemen, and a large number of the gentry. The clerical list has the names of two archdeacons and eighty clergymen of the English church.

The government of Spain has experienced considerable difficulty in effecting the sale of church property. The Bishop of Urgel was especially refractory, making himself so offensive that the authorities found it necessary to transport him from his own See, across that of the Mediterranean, to the Baleoric Isles, where he will remain shut up until he promises to behave better.

The Universal Protestant Conference has just opened at Paris, many eminent divines from all parts of Europe being present, including such men as Rev. Baptist Noel, Rev. Dr. Kruimnorcher, one of the court Preachers of Berlin, Dr. Stearne, and Sir Culling Eardley; also, from the United States, Rev. Drs. McLeod, Patton, Baird, and many others.

Movements have recently been made among the different denominations, with a view to the establishment of a ritual for public worship. In the Dutch Reformed Church some progress has already been made toward this end by the Rev. Dr. Bethune, who was made chairman of a committee of the grand synod, to prepare a devotional formula.

At a recent Sunday-School celebration at Warrenburg, O., thirty-six of the pupils recited 13,866 verses of Scripture, premiums of prize Bibles having been offered to the three pupils in each class who would recite the highest number. Three little girls recited 7,435.

General Intelligence.

European News.

By the arrival of the America at Halifax and the Washington at this port, we are in possession of one week's later intelligence from Europe. The news is startling—announcing nothing less than the fall of Southern Sebastopol. A fierce bombardment was opened on the 5th of September, and on the 8th the Malakoff and Redan were, for the second time, assaulted by the French and English. Repulsed six times, the former at last succeeded in taking the Malakoff. With its capture the southern side of Sebastopol became untenable, and the Russians, having first destroyed the defences and the shipping, evacuated the city and retreated to the northern forts. The loss of life must have been enormous. The grand total is set down at 30,000 men. The London *Times* of Sept. 11, furnishes the following:—

On Saturday, the 8th of September, within a few days of the anniversary of the landing of the Allied forces in the Crimea, and 316 days after the opening of the besieging batteries against Sebastopol, on the 17th of October, 1854, a final and victorious assault was made upon the southern part of the town. Before night the French flag waved in triumph upon the Malakoff Tower, which had fallen before the indomitable courage and perseverance of the assailants, and within a few hours more the Russian garrison had evacuated the Karabelnaia suburb and the southern portion of the fortress, after blowing up the magazines and principal works, setting fire to the town in many places, and then endeavoring to withdraw across the harbor from this terrific scene of devastation and defeat. So fell Sebastopol. The catastrophe surpasses in horrible interest all the preceding scenes of this gigantic contest. The columns of the Allied armies, combined in a fourfold attack, struggled all day with equal valor, though with unequal success, against the principal points marked out for assault. The extreme right of the French attack was directed against the work called the Little Redan, which was at first carried by the impetuosity of our Allies, though they were subsequently driven back by the fierce resistance of the Russians. The second and principal assault of the French army was against the Malakoff, which was carried by storm, and determined by its fall the fate, not only of the day, but of the siege. A third attack was made, by the British forces on the great Redan, and, although we learn that the salient angle of this formidable work was at one moment carried and occupied by our troops, it must be added that they were subsequently driven out of it by the fire of the Russian batteries which commanded it, and this check in some degree diminishes the exultation which will be felt in this country at the triumphant termination of the siege. The French columns on the left also assailed, in the fourth place, the Central Battery, but failed to establish themselves in the work. We have no doubt that every man who attacked the defences of Sebastopol on that eventful day fought with the same undaunted gallantry and the same determination to carry the place or to perish in the attempt; and, although the results of these several attacks were unequal, all were animated by the same spirit and contributed to the great result. The first prize of this glorious victory belongs of right to our gallant allies the French, since the Malakoff Tower, the key of the main position, fell before the vigor of their assault; but, with that chivalrous feeling which is the noblest bond of men who have fought and conquered together, the names of all those who carried the rugged defences of Sebastopol deserve to stand side by side on one page, and no invidious distinctions shall sully or lessen their common renown.

The Russians on their side unquestionably defended the place with the utmost determination, and on more than one point they had the advantage over the besiegers. But it was the courage of desperation, for this effort was their last. No sooner were the outer works taken, which laid the town and the port at the mercy of the allied forces, than the men-of-war and steamers in the harbor were all set on fire, blown up, sunk, or destroyed, either by the fire of the allied batteries or by the orders of the Russian authorities. Such was the fate of the Russian Black Sea fleet, on which the Imperial Government had expended incalculable sums of money and incessant labor—that fleet which two years ago threatened the very existence of the Turkish Empire, but whose solitary naval achievement was the atrocious outrage upon a far inferior force at Sinope. Of the authors of that nefarious attack, what remains? The Emperor Nicholas sleeps in the vaults of St. Peter and St. Paul, no longer conscious of the chastisement his wicked ambition has brought down on his empire and his heirs. The admirals who commanded and the crews who fought on that occasion have most of them fallen in the batteries of Sebastopol. The very ships for which Russia contended at the Conferences of Vienna as essential to her dignity and power are torn plank from plank and scattered upon the waves. The dockyard and arsenal were already, on Sunday, in possession of the Allied troops; Prince Gortschakoff had, it seems, solicited an armistice, though we know not whether it was granted; but his troops were hurrying away with the utmost precipitation; and, considering the moral and physical results of such a defeat upon the remnant of his army, it may be doubted whether the Russian General can attempt to make any further stand on the north side of the harbor.

No change has taken place in the position of affairs in the Baltic, with the exception of the moving of several ships from Cronstadt to Revel. This, together with the fact that a French transport had recently arrived at Niargen, with five thousand rockets of a formidable kind, has induced the belief that an attack on Revel was contemplated this season.

Another attempt has been made on Louis Napoleon's life. As the Emperor was going to the opera on the evening of the 7th ult., an individual named Bellemarre fired twice at a state carriage, supposing that it contained His Majesty. No damage was done. The man is said to be a maniac. He was instantly captured.

Austria is said to have offered her mediation to Denmark for the purpose of adjusting her difficulties with the United States.

Later from Tampico.

By the arrival of the schooner Red Fox, Capt. Sbisa, from Tampico yesterday, we have papers thence to the 1st inst.

They are filled with reports of the proceedings there consequent on the flight of Santa Ana, and the proclamation of a new Government. The news of these events was received with considerable excitement, but Gen. Casanova had sufficient influence to maintain quiet and order, till after 8 o'clock on the night of the 24th, when the fire bells were rung and the people summoned out upon the parade. Gen. Casanova, however, was soon on the spot, and succeeded in inducing the people to disperse, promising to summon them to meet on the following day to decide on the course they would pursue. This was accordingly done; authorities and people met and unanimously adopted the plan of Ayntis, and acknowledged the new order of things established in the metropolis, taking corresponding local measures. Gen. Casanova's is the first signature to the new proclamation. On the same day he issued an address to the citizens, in which he engaged as a soldier to support public order, and to recognize and pay obedience to whatever Government might be chosen by the nation In like manner he issued an address to the troops, in which he says: "As soldiers of the nation we must recognize and support the Government adopted by the nation. * * The army neither deliberates nor discusses; its mission is to sustain order and the laws."

The troops accordingly proceeded to profess their adherence to the new order of things, as at the same time did all other public officers.

The tariff of Ceballo, was at once proclaimed, and thus, without the slightest disorder, the State of Tamaulipas passed from its late subjection to the rule of Santa Ana, and, by the way, from bearing his name instead of Tampico, its former one, which it has resumed. The new Governor of Tamaulipas, appointed by Gen. Garrera, is Senor Don Juan Francisco Villasana. [N. O. Picayune.

California News.

The steamer Star of the West, with California news to Sept. 5th, arrived in New York Sept. 30th.

The principal items from San Francisco relate to the election, during which several bloody personal encounters took place.

From Oregon we have intelligence of more massacres by the Indians. Mr. Bauton, just arrived across the plains, reported a terrible Indian massacre of emigrants at Devil's Gate, on Sweet Water River. A train of 300—men, women and children—were attacked by the Chiennes Sioux, and 150 killed, and all their stock, provisions, &c., captured. The remainder of the train reached Salt Lake City in a starving condition. Among the slain were Gen. Lane's brother and family. It is also reported that 70 whites have been murdered near Fort Colville by the Indians.

The Camel Expedition.—The Washington *Star* has some particulars of the progress of the expedition to the Levant in search of camels to be used on the Western deserts between the Atlantic and Pacific Oceans. The U. S. storeship Supply was at Tunis on the 4th of August. Major Wayne, the chief of the expedition, and the officers of the ship, were presented to the Bey of Tunis, who, on hearing of the object of the expedition, immediately sent them a present of two fine camels. They were gratefully accepted in the name of the President of the United States. The Supply left for Malta on the 10th of August, courteously taking as passengers the widow and daughter of Sir Edward S. Baynes, late English Consul General. The Supply also took on board a beautiful block of marble from the ruins of Carthage for the Washington monument, presented by Mr. David P. Heap, son of our late Consul. The block is of variegated (red and white) marble, and was cut from one of the columns of the temple of Esculapius.

Cost of Governing New York City.—The entire amount of expense of the city government for the last six months in 1854, was $1,818,219 86; for the first six months in 1855, $2,338,765 53, making a total for the year of $4,156,485 39. The whole expenditures, including the trust accounts for the year, is $13,535,371 23. The entire receipts for the same period were $13,067,161 24. During the year $4,732,279 of the temporary debt has been paid. The total sum raised by general taxation during the twelve months was $15,466,051 31.

SUMMARY.

Next to the ancient church in Virginia, recently mentioned in the newspapers, the oldest in the United States is the Unitarian church in Hingham, Plymouth Co., Mass. It was erected 173 years ago, and has had only four pastors—Rev. John Norton, Rev. Ebenezer Gay, Rev. Henry Ware, and Rev. James Richardson, the present pastor.

Rev. Dr. Matthews, of this city, who has long been engaged in preparing an elaborate work on the relations of Science and Religion, has just completed an able work on the relations of Christianity to Learned Men. The distinguished author starts with the inquiry, "How far and from what causes learning has been arrayed against religion?"

Rev. Asa Cummings has left the editorial chair of the *Christian Mirror*, published at Portland, Me., and is to be succeeded by the Rev. Dr. Drummond, of Lewiston, Me. Dr. Cummings intends retiring and living on the estate of $100,000 recently inherited by his wife.

A Bedouin Arab stallion has just arrived in Philadelphia, of the celebrated Kylan breed in Eastern Arabia. He is of gray color and four years old; $10,000 has been refused for him, and his owner requires $12,500. The horse was 166 days on shipboard, during which time he never laid down. He is said to be in excellent health.

A dispatch dated New Orleans, Wednesday, Sept. 26, says:—We learn that there were forty deaths from fever at Vicksburg for the week ending yesterday, out of 170 cases. At Canton there are many deaths daily, and at many other points on the river the fever is raging with more or less violence.

Upon the whole, (says the Tribune,) we think we are safe in saying that the country at large is already assured of one of the most extensive crops of Indian corn ever grown in the United States.

On Monday, Sept. 24, Mr. Plumer Wheeler and others were engaged in digging a well at Manchester, N. H., when it suddenly caved in, catching Mr. Wheeler between the planking and holding him fast, while the dirt rapidly filled in up to his neck. In this situation he was held about an hour, he giving direction to those about him how to proceed in the attempt to extricate him; but after they had excavated nearly all the dirt, it caved again, covering him completely, and smothering him to death. The accident happened about ten o'clock in the morning, and they succeeded in reaching his body and taking it out at about five in the afternoon

On the 23d ult., an alarm of fire, in the city of Albany, had caused a very large crowd to collect on State-st. Bridge, when it fell into the water, a distance of twenty feet, carrying down with it not less than one hundred persons. The panic caused was frightful—men, women, and children being huddled together in great confusion amidst the greatest consternation, and yet but two or three were seriously injured, and none, so far as ascertained, fatally. This is not the first time this bridge has fallen. Not long since, if we remember right, some twenty persons were killed by the fall of it.

At a recent Allegany county fair, held at Angelica, a large rotating swing had been erected. There were four boxes, each holding four persons, and while these were full and the swing in motion, some part of the machinery broke, throwing the four persons in the highest box to the ground with great violence. One of them named Graham was almost instantly killed, and another has since died. The other two are very seriously injured. The persons in the other boxes sustained but little injury.

We learn that one hundred bushels of Rough Rice per acre have been realized on the Trinity lands, near Liberty. Six hands are said to be adequate to the cultivation of one hundred acres of land in rice. Why should not Texas, not only grow all the rice needed for home consumption, but also a large quantity for exportation? The lower Brazos and Trinity, and the coast region generally, are admirably adapted to the production of Rice. Will not some of our intelligent and enterprising farmers try the experiment?

G. W. Berry, of Neponsett, Mass., has what appears to be a curious specimen of bisquadrupedology, in the shape of a grey kitten, with one head and eight legs. The head and fore shoulders are those of a perfect animal. About half way between the head and tail the body is divided into two perfect hind quarters, with four feet and two tails. Two more legs appear just where the two bodies unite in one. Every thing seems perfect, externally. The kitten was one of a litter of five, and was dead when first discovered.

Joseph Carr, well known as a keeper of several eating houses in Boston, met his death on Wednesday of last week, from a very singular cause. Some six weeks since he complained that a corn upon one of his feet gave him great pain. Upon making known his complaint a gentleman recommended Mr. C. to put a clam-skin upon the corn, which he said was a sure cure. Mr. C. followed the direction, since which the pain spread entirely over his body, and it is thought by his friends to have been the cause of his death.

The coroner of Williamson county, Tenn., was called upon on the 21st ult. to hold an inquest over the body of a negro woman, the property of James Bolton. She was most terribly mutilated, besides having her neck dislocated. Mrs. Bolton confessed to the commission of the murder, but said it was done in self-defence. It is said by others that the motive which induced the crime was jealousy of an improper connection between the murdered negress and Mrs. Bolton's own husband.

A lad 16 years of age, named Alonzo West, has been indicted by the Grand Jury of St. Joseph County, Mich., for placing obstructions upon the Southern Road, and plead guilty. He is one of the gang who were employed in this fiendish employment in June last, and was arrested by Mr. Pinkerton, of the Northwestern detective police. His sentence has been deferred to the next term of the Court, to endeavor to induce him to confess the names of his accomplices.

A dispatch dated Boston, Monday, Sept. 24, says:—The British bark Annie, from Pictou, N. S., arrived at this port, reports on the 23d, off Cape Cod, came in contact with the schooner Chesapeake, from Rockland, for New York, with a cargo of lime, and lost foremast, main-topmast and bowsprit. The schooner was seriously damaged, and was abandoned by her crew, who arrived here in the Annie. The schooner, doubtless, sunk shortly after the collision, as nothing could be seen of her at daylight.

A Memphis (Tenn.) paper states that a colored boy in that city killed himself on the 21st ult. by shooting himself in the head. Some time since he ran off and attempted to make his way to Canada, but was arrested and placed by his master in a negro mart for sale. He was about being sold to some gentleman who resided in Arkansas, and his aversion to going is the only imaginable cause for this rash act.

The editor of the Minnesota Pioneer says he has in his office a squash raised in the garden of Captain Wm. Foster, on the Minnesota River, weighing seventy pounds. The squash was picked by Captain Foster just six weeks after the seed was planted, and was not fully grown. He has other specimens on his vines, planted at the same time, which he proposes to let remain, for the purpose of "seeing what the things will come to!"

A young lady named Hood, while combing her hair, met with a most horrible accident in the factory in which she was employed at Mechanicsville, Bucks county, Pa., a few days ago. She had thrown her tresses backwards, when they were caught by the machinery, and, with a part of the scalp, torn from her head. Her hand and arm were also badly lacerated in her endeavors to disenrage herself from the machinery.

A son of Samuel S. Robbins, of Salisbury, Conn., died at that place a few days ago, aged 18 years. His death occurred from a disease of the lungs, brought on about nine years ago, when playfully running and holding a head of herds grass by its stem in his mouth, he drew it with his breath into his lungs, from which it was removed after death, in a perfect state of preservation.

Miss M. C. Rice, one of the assistant teachers in the Webster Grammar School at Cambridge, Mass., has received notice from the proper authorities at Para, Brazil, of the death at that place of a gentleman who has left property to her, by will, of $70,000. This windfall, so unexpected, came from a disappointed suitor of Miss Rice, who, in despair at his rejection, some eight years ago, wandered away to South America, and made a fortune there.

One of our exchanges notices the fact that Pomponius Atticus Bibb has been appointed assistant secretary of state for Kentucky. Titus Pomponius Atticus Bibb, Esq., resides in the borough of Frankfort. To this grandiloquent announcement, another paper adds that Scipio Cincinnatus Washington Cæsar Tucker has been arrested for stealing a pig, and committed to jail. Mr. S. C. W. Tucker dwells in Nashville, Tenn.

A dispatch dated New Haven, Thursday, Sept. 27, says: The case of Willard Clarke, on trial for the murder of Richard Wight, who had married the young lady to whom Clarke was attached, was given to the Jury last evening. The defence was insanity, and at 2 o'clock the Jury returned a verdict of acquittal on that ground. When the verdict was announced, two rounds of applause were given by the large crowd present. Mr. Clark will be confined in the insane Retreat, by order of the Court.

The Assessor's report gives the total valuation of Boston at two hundred and forty-two millions, three hundred and forty nine thousand, two hundred dollars, showing an increase over the valuation last year of fifteen millions three hundred and thirty six thousand dollars. The rate of taxation has been fixed at seventy-seven cents on one hundred dollars, a reduction of fifteen cents from last year.

According to a writer in the Rochester American, a colored man named Richard Stamp, formerly a slave of Washington, is now living with his sixth wife at Urbana, Ohio, at the good old age of one hundred and eight years, who has in his possession the original papers, giving him his freedom, in General Washington's own hand-writing. He owns about one hundred acres of land, bought with money given him by his illustrious master.

The United States Agricultural Society, though yet in its infancy, has held two great National Exhibitions—the first, of horses, at Springfield, Mass., in 1852; the second of Live Stock generally, at Springfield, Ohio, in 1854. Its third Annual Exhibition of Domestic Animals is to be held this year on Boston Common, in aid of which a subscription of twenty thousand dollars for the payment of premiums and expenses has been made in Boston and its vicinity.

A dispatch dated Kingston, C. W., Monday, Sept. 24, says: A fire broke out at 2 o'clock this morning, in the extensive dry goods store of W. H. B. Smith, and entirely destroyed the interior of the house and its contents. Another fire occurred at 10 o'clock this morning, on the premises of the Bay of Quinter Hotel, and destroying the stables and outbuildings, the upper floor of the hotel, and a frame cottage.

Captain J. J. Wright, who was fearfully stabbed in the side and abdomen by Robert S. Dean, on the evening of the 15th ult., at the St. Nicholas Hotel, is reported to be slowly recovering, and his physicians have given a certificate to the effect that they consider him to be out of danger.

The Grand Jury of Burlington Co., N. J., has indicted the engineer of the train which was the cause of the late accident on the Camden and Amboy Railroad, for manslaughter, and the agent of the Company for keeping the property taken from the dead.

A woman recently disguised herself in men's clothes, and enlisted in the U. S. army at the rendezvous at Rome, N. Y. Her sex was not suspected until she was detected in a larceny, which led to the curious exposure. She is now in jail at Utica.

The editor of the Kansas Pioneer thus chronicles the dimensions of a beet, raised and presented to him by a resident of Kickapoo city. It is a whopper; and measures 25 inches in circumference, 23½ in length, weighs 18 1-2 pounds, of the common blood variety.

A dispatch dated Boston, Tuesday, Sept. 25, says:—One of the freight cars of the Stonington Steamboat Train, coming this way, caught fire this morning from a spark from the locomotive, when near Attleboro', and with its contents was entirely consumed.

On Sunday morning of last week, the best part of the city of Carbondale, Pa., was laid in ashes. Twenty buildings were destroyed by the raging element. The fire is supposed to have originated from the drunkenness of some of Washburn's Circus Company.

According to a work not long since published in London, Wenham Lake, from which so much ice is annually obtained, is located in the mountains, in the town of New Hampshire, in the state of Massachusetts.

A jury in Bradley county, Tenn., have recently awarded Charles M. McClung, of Knoxville, the exemplary verdict of $10,000 against a railroad in that section for injury done to his person some four or five years since.

Mr. T. Harlacher has presented the editor of the Allentown (Pa.) Democrat with a peach, of the variegated freestone species, measuring 18 1-2 inches in circumference, and weighing nearly a pound.

A dispatch dated Philadelphia, Friday, Sept. 28, says: A suit has been commenced in the Eastern District Court against Passmore Williamson for the value of the abducted slaves belonging to Mr. Wheeler.

A dispatch dated New Orleans, Friday, Sept. 28, says: During the past week, there have been 40 deaths from the yellow fever at Vicksburg, and 170 new cases. At Canton the number of deaths has been 20.

A dispatch dated Boston, Monday, Sept. 24, says: The total amount collected in this city and remitted for the relief of the sufferers from yellow fever in Norfolk and Portsmouth now reaches $9,000.

Hon. John Welles, one of the "merchant princes" of Boston, died at his residence in that city on Tuesday evening, the 25th, aged nearly 91 years.

$4,598 has been raised by the Liquor Dealers of this City, in aid of the Norfolk and Portsmouth sufferers—and four Wards have not yet sent in their returns.

New York Markets—Oct. 1, 1855.

Ashes—Pots 6 37; Pearls 6 62.

Flour and Meal—Flour, 7 75 a 7 87 for common to good State, Ohio, Michigan, Indiana, and Upper Lake, 7 94 a 8 18 for State and Western extras, 9 00 a 10 75 for extra Genesee. Rye Flour 5 75 a 7 00. Corn Meal 4 62 for Jersey.

Grain—Wheat, 1 80 a 1 90 for Western red winter, 1 75 for a lot of new mixed Ohio, 2 05 for fair white Canadian winter, 2 06 a 2 10 for white Southern. Oats, 42 a 45c for State, 46 a 47c for Western. Barley 1 25 a 1 35. Rye 1 14 a 1 18. Corn 85 a 86c for western mixed.

Provisions—Pork, 21 25 for prime, 22 50 for mess. Beef, 11 50 a 12 00 for country prime, 13 00 a 14 00 for country mess. Lard 11¾ a 12½c. Butter, 15 a 18c for Ohio, 19 a 22c for State. Cheese 9 a 10c.

Hay—70 a 75c per 100 lbs.

Lumber—12 00 a 13 00 for Eastern Spruce and Pine.

MARRIED,

In Walworth, Wis. Sept. 15th, by Eld. O. P. Hull, Mr. Nathan J. Read to Miss Anna Maria Randolph, formerly of Shiloh, N. J.

DIED,

In Little Genesee, N. Y., on the 19th ult, Joseph W. Wells, in the 48th year of his age.

In West Edmeston, Otsego Co., N. Y., Sept. 24th, Mrs. Mahala Coon, widow of the late Daniel Coon, aged 75 years. Sister C. was a member of the third Seventh-day Baptist Church in Brookfield, and she has left to her bereaved family and friends, every desirable reason to believe that she has made a happy exchange of worlds. W. B. M.

LETTERS.

Geo W Post, Eli Forsythe, Geo R Wheeler, Noyes Spicer, C Satterlee, B G Stillman, W B Maxson, C D Langworthy.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

Geo W Post, Appleton, Wis	$2 00	to vol. 12	No. 52
Enos Babcock, Montra, O	4 00	12	13
E P Stout "	2 00	12	16
C Satterlee, Sheffield, Pa	2 50	12	52
Lot Crandall, DeRuyter	1 00	13	03
S B Cardner "	7 00	12	52
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Elijah Lewis, Alfred	2 00	12	52
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J Langworthy "	2 00	12	52
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M Dangerfield "	3 00	11	52
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John W Stillman "	2 00	12	20
Oliver Champlin, Berlin, Wis	2 00	12	30
C W Clarke "	2 00	13	13
John Larkin "	2 50	12	52
Benj Saxton "	3 00	12	52
J M Todd "	2 00	12	52
Nathan Gilbert, Grand Prairie, Wis,	2 00	12	15
Barber Green "	2 00	11	52
Russell G Burdick, Utica, Wis	1 00	12	26
John Drake, Coloma, Wis	2 00	12	52
S R Green, Dakota, Wis	2 00	11	52
John Ellis, LaCote, Wis	2 00	13	13
John A Burdick, Dartford, Wis	2 00	13	13
Daniel Potter, Alfred	2 00	12	52
E C Green "	2 00	12	52
E R Saunders, Alfred Center	2 00	12	52
John Allen "	2 00	12	52
R A Thomas "	2 00	12	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

J R Davis, Charles Hubbell, and W B Maxson, 2d, $3 50 each for bound vols. $10 50

FOR THE CAROL:

C Satterlee, Sheffield, Pa.	50
6 copies to various persons, a 35c. each,	2 10

WILLIAM M. ROGERS, Treasurer.

☞ The General Agent of the Publishing Society, after an absence of nearly four weeks, is again at his post, and will give immediate attention to unanswered letters, &c.

☞ Wisconsin subscribers for the Society's publications will find their accounts in the hands of our local agents, to whom payments may be made.

☞ Rowland I. Crandall has been appointed a local agent for the Sabbath Recorder at Dakota, Wis.

Ohio Association.

The Ohio Association will hold its next annual meeting with the church in Jackson, commencing on the 5th day of the week before the 2d Sabbath in October, which will be the 11th of the month.

Carpet Warehouse.

YOUNG & JAYNE, No. 364 Broadway, corner of Franklin Street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of

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N. B.—Churches and clergymen furnished at wholesale prices. Sept 27—3 m.

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SUBSCRIBERS to the "CHRISTIAN DIADEM" for 1855, are entitled to a splendid steel engraving, the ☞ LILLY AND THE ROSE PERSONIFIED, being given *gratis* to all old and new subscribers who send us only ONE DOLLAR, by mail or otherwise.

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FIFTY ENERGETIC BUSINESS MEN are wanted immediately to circulate the "Diadem" throughout the Eastern and Western States. To such as can send good references the very best inducements will be given. Address Z. P. HATCH, Publisher, 9 Spruce street, New York. May 24—3m.

New Market Seminary.

This Seminary will re-open on the 12th of September, with Mrs. E. H. Whitford, as Preceptress.

This Institution is located in a pleasant section of country, and has a commodious and well arranged building, and is designed to furnish every facility and advantage to the student found in other institutions of this class.

Board for students may be had in families at one dollar and seventy-five cents per week, where all their wants will be kindly cared for. Tuition from $3 to $5 per term, according to the studies pursued. Music, with use of Piano, $10 00.

I. H. Dunn, Sec. of Board of Trustees.

New Market, N. J., August 26, 1855.

Ahead of all Competition.

In press, and will be published on the 20th of September.

FLEETWOOD'S LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST, together with lives of the Holy Apostles and Evangelists, and a History of the Jews. The whole carefully revised with additions by the Rev. Joseph Belcher, D. D.

Determined to furnish agents and their patrons with books of sterling merit, we are about issuing, in connection with our popular History of all Religious Denominations, a new edition of the above fine old work. It will contain about 700 pp. uniform in size and type with the latter, and will be handsomely illustrated by engravings. Copies have been procured from England and Scotland, and carefully collated by the above eminent divine, with those published in this country. Many fine omitted passages have thus been restored, the manifold mistakes of successive printers have been corrected, and we shall now have the pleasure of placing in the hands of canvassers *the most correct edition in existence of this admirable work.* For terms and other particulars address either of the

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TRAVELERS for Chicago, St. Louis, Kansas, and all points West and Southwest, can obtain through tickets, and all information concerning routes, fare, &c., either by the New York and Erie Railroad, or the New York Central Railroad, by application at the Company's Office, No. 192 Broadway, corner Dey-st., to

JOHN F. PORTER, General Agent.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somerville (way,) at 6 A. M.

New York and Elizabethport.

Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.
Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.
Buffalo Express at 6 A. M. for Buffalo.
Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.
Accommodation at 12¼ P. M. for Port Jervis and intermediate stations.
Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.
Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.
Night Express at 5½ P. M. for Dunkirk and Buffalo.
Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5½ P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

D. C. McCALLUM, General Sup't.

State of New York,

SECRETARY'S OFFICE, Albany, August 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State in the place of Elias W. Leavenworth;

A Comptroller in the place of James M. Cook;

An Attorney-General in the place of Ogden Hoffman;

A State Engineer and Surveyor in the place of John T. Clark;

A State Treasurer in the place of Elbridge G. Spaulding;

A Canal Commissioner in the place of Frederick Follett;

An Inspector of State Prisons in the place of Darius Clark;

A Judge of the Court of Appeals in the place of Addison Gardiner;

All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals in the place of Charles H. Ruggles, Resigned;

Also, a Justice of the Supreme Court for the first Judicial District, in the place of Edward P. Cowles, whose term of office will expire on the last day of December next;

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer and Erastus Brooks, whose term of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

Sixteen members of Assembly;

A Sheriff in the place of John Orser;

A County Clerk in the place of Richard P. Connolly;

Four Coroners in the places of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and William O'Donnell;

A Comptroller in the place of Azariah C. Flagg;

A Street Commissioner in the place of James Furey;

A Commissioner of Repairs and Supplies in place of Bartholemew Purdy;

Two Governors of the Alms House in the place of Patrick Henry and John J. Herrick;

City Inspector in place of Thomas K. Downing.

A Counsel to the Corporation in place of Robert J. Dillon;

Two Justices of the Superior Court in the place of Wm. W. Campbell and Murray Hoffman;

A Justice of the Marine Court in place of [illegible] Birdsall;

A Police Justice for the Sixth Judicial District in the place of Geo. W. Pearcy;

A Judge of the Court of Common Pleas in the place of Lewis B. Woodruff.

Yours respectfully,
E. W. LEAVENWORTH, Secretary of State.

Sheriff's Office, New York, August 28, 1855.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be had before the Board of Supervisors, and passed for payment. Sep—13.

Miscellaneous.

Terms used in Fortifications and Sieges.

Just now when the besiegers of Sebastopol are pushing closer and closer upon the works of the besieged, and we are likely to read in every newspaper inscriptions in which terms of military fortifications occur, it is well that we should for the sake of understanding all the points and passages of this great conflict, make ourselves acquainted with many of the terms employed in the nature and construction of objects referred to.

The *Glacis*, is made sloped ground in front of the rampart and is the most essential part of modern fortifications, and when well defended, is the most bloody scene of the siege.

Second Ditches and Convert Ways—When the ground lies low, and water to be found, there is often a ditch made round the glacis. All works constructed outside the ditch are called outworks.

Rampart, is elevated above the level of the place, according to the nature of the ground and particular construction of engineers.

Parapet, is a part of the rampart elevated about seven feet above the rest of the work, in order to protect the troops when drawn up there from the fire of the enemy; and the *banquette* is about four feet lower than the parapet, that the troops standing upon it may be able to fire over the parapet.

Mines—Properly speaking, excavations made by the besiegers against the place are called *mines;* those made by the defenders under their works, are called *countermines.*

Battery, is a parapet carried up to cover the gunners and men employed from the enemy's shot; the parapet is open at intervals for the guns to be fired through, and are called *embrasures;* the mass of earth between the embrasures is called the *merlon*. The platform or floor of a battery is formed of sleepers, to keep the wheels from sinking into the earth, and is made canting towards the embrasures to prevent recoil, and to facilitate the bringing back of the gun.

Intrenchments form an obstacle from behind which the soldiers may defend themselves, and keep the enemy at bay. They consist of a bank of earth, called a breast work or parapet, and a ditch dug in front or rear, usually seven feet high, with a step called a *banquette* to stand on, and from this the soldiers deliver their fire over the top.

Redoubts, are of easy construction, and are proper for covering an advanced post, or in defile, protecting a retreat supporting the wings of an army, or line of frontiers, and have the advantage of affording a good defence.

Stockades are strong, rough, close palisading pointed at top, and loopholed to fire through.

Abattis are obstacles formed by trees and branches, placing them outward or toward the enemy, in all directions, with the ends sharpened, and when placed upright in a ditch are called perpendicular abattis.

Gabions, baskets or osier work about three feet in length, and a foot and a half wide, pointed at bottom, and when placed on end are filled with earth and used for the commencement of a parapet, when used for the first parallel they are called *flying sap*.

Casemated Battery—Constructed with strong masonry, with openings or embrasures, so as to resist heavy shot or shell.

Facines—Bundles of brushwood or faggots bound up by the sappers. They are generally from twelve to eighteen feet long, strongly bound together, and made proof against musket shot.

Palisades—Are made from the stumps of trees, six to ten inches in diameter, and nine or ten feet long. They are generally fixed about 7 feet above the ground; any stout posts, rails, or timber of sufficient strength to prevent the enemy breaking them down, may be used.

Traverse—A mass interposed, the intention of which is to prevent or protect the men from the fire which may come upon them in any direction but their front.

Redan—An angular parapet work constructed in a cuneiform shape.

Lunette is formed as a redan, and having two flanks.

Hurdles are what the name implies, and are used in retaining earth on steep slopes.

En Barbette—Cannon placed on the top of a wall without a parapet, in order to have a commanding position, and takes a greater range; and not firing through embrasures, they can be turned to fire in any direction.

Zig-Zags—Oblique approaches which are made on the salient angles of a fortification.

Parallels—Sunken opproaches that are made on the salient angles or capitals of the bastions.

Japanese Peculiarities.

It seems that the national exclusiveness of this peculiar people is also exhibited in their social habits. The streets of their towns present only a dead wall on each side, the houses being situated in gardens behind them, and hidden as much as possible by trees and shrubbery. Being under constant surveillance, the people are much given to hiding themselves.

Their dress consists of one loose robe with a girdle about the middle. This is a very cool arrangement for summer weather, but in winter is not quite so comfortable. However, they manage to keep warm by levying contributions upon each other, for whenever one member of the family goes out in the cold weather, he borrows the garments of those who remain within, and put them on one over the other.

The Japanese idea of a shoe is peculiar. The article with them is simply a sole, and is worn not for the protection of the foot—which in fact it does not cover—but for the preservation of the matting on the floors—the sole being always slipped off at the door, the wearer going barefoot in the house. The shoe, therefore, is only intended to keep the feet from contact with the earth, and thus from soiling the matting, which is a matter of pride to keep very clean. This, indeed, is a very essential matter, as the matting is used not only for a carpet, but for a table cloth and mattrass as well, being in fact the only article of furniture in the house. The inmates sit, eat, and sleep upon the floor.

The Japanese pillow—for they indulge in that luxury—is a curious affair. It consists of a little block of wood, with sides of unequal width, so that by turning it over—which is often done even in sleep—the head may rest at different points of elevation. This peculiar pillow is made necessary from the fact that the hair is worn upright upon the head, matted together with grease and secured by pins, which by their material indicate the rank of the wearer. This pillow is considered a very comfortable affair, and altogether superior to the bag of feathers on which we outside barbarians are wont to recline our heads.

The Japanese, like the Chinese, take their food with chopsticks, and indicate their enjoyment of it by a loud snoring noise, not at all agreeable to civilized ears.

Being always accustomed to sit with their legs bent upon the floor, they find it painful to sit upon chairs, complaining that the part of the leg which hangs down "is just the same as if it was cut off."

The mandarins, when they go abroad, have always a retinue; an umbrella capable of covering thirty or forty persons, is held over their heads, while two men go before with brooms to sweep away evil spirits in the air! They believe in spirits, but not in the immortality of the soul.

When the Japanese gentleman walks out he is always accompanied with a servant, whose duty it is to carry three essential articles—an umbrella to shade his master—his slippers (for it is a general thing to go barefoot) and an eating-box containing food, lest his master should become faint on the way. When this happens the gentleman sits down upon the ground, opens his box and eats his dinner.

The Japanese are bound to support their fathers while living, and to worship them after death. This worship is the only social enjoyment they have, for they make an amusement of it, though one would think it must be a very grave one. In fact the grave yard is the only place of public resort, and is made a place of sensual enjoyment. Every day the household resorts to the family tomb, and there indulges in eating, drinking, and wailing alternately. This is their worship. Formerly they were required to spend three years by the graves of their parents, now fifty days will do, and they sometimes even hire men to watch in their stead. This indicates a lamentable decline of piety, which, however, is not without its parallel among the professors of a higher faith. [Port. Trans.

The Preservation of the Eyes.

Mr. Cooper, in his "Practical Remarks on Impaired Vision," gives some excellent hints on the preservation of the eyes, which will be interesting to many of our readers:—

Daily experience teaches us that the decay of vision is hastened by many causes which are frequently overlooked. Although it is at about forty that the sight usually begins to fail—yet we find that some persons attain extreme old age without needing glasses at all. A respected friend of mine who for many years held a distinguished position in the public service, can now, in the eighty-fourth year of his age, see to read and write with as much facility as he could fifty years ago; he has never used glasses, nor will he probably ever require them. Other persons, on the contrary, require glasses by the age of thirty, and, though much depends upon constitution, much also depends upon a person's habits.

One of the worst of habits is that of overworking the eyes by candle-light at night. Repose from labor, so necessary for the restoration of tone and vigor to the several organs of the body, is too sparingly granted to the eyes. Some from a desire to distinguish themselves, others urged by necessity, encroach upon the hours of rest, and overtax the sight without mercy, by lamp or gas-light. To the poor but working classes, medical treatment, when the eyes are thus oppressed, affords only temporary relief; the return to similar habits, however necessary, invariably brings back the same disease, and, by its repeated attacks, vision is sooner or later destroyed. Let us hope that the advancing spirit of the age will speedily arrest so crying an evil.

Let it be remembered that day-work is preferable to night-work; that while the light of a candle or lamp is trying even to a strong eye, the moderate light of the sun is strengthening to it. Those whom circumstances compel to study in the evening, should select that kind of work which is least distressing to the eyes; they should especially avoid indistinct writing or small print. [We have ourselves experienced the injury attendant upon a too great straining of the eyes over small print, and we can therefore more readily support Mr. Cooper's warning in this respect.]

Reading by firelight, or simply gazing at the fire when sitting alone, or in a contemplative mood, is highly injurious to feeble eyes, and should be avoided by all. It is not advisable to read by twilight; too little light is as pernicious as too much light, yet many persons will, evening after evening, try their eyes in this way rather than burn a candle. It is injurious to the eyes to be long exposed to the reflection of a strong light, whether artificial or natural, such as the reflected sunshine from the page of a book. Too brilliant a light produces undue excitement of the eyes. Travelers in the African deserts find it necessary to protect these organs from the sun's rays by a piece of crape. The inhabitants of some eastern countries, for the same purpose, anoint the edges of the lids and eyelashes with a black pigment composed of oxide of antimony and oil, which has the effect of subduing the light, and, at the same time, improving personal appearance. The inhabitants of the Arctic regions ingeniously protect their eyes from the light reflected from the snow by wearing in front of the eyes a long and thin piece of wood perforated by two narrow horizontal slits, one corresponding to each eye. By means of this simple contrivance, just such a quantity of light is permitted to enter the pupil as will suffice for vision. To preserve weak eyes as much as possible from a strong light, neutral tint spectacles are exceedingly suitable.

In reading and writing, just that amount and quantity of light, whether natural or artificial, should be allowed, which, while it thoroughly illuminates the object, feels grateful and pleasant to the eyes. This desideratum can never be obtained without due regard to the position of the light. The light cast upon a book while the candle is in front, is by no means pleasant, and the glare of the flame is very trying to weak eyes. It will be found, that if the candle or lamp be placed behind the reader, a little elevated, and slightly on one side, the pleasantest and least injurious effect is produced; for the light then reflected to the eyes is less distressing, and at the same time the eyes are perfectly protected from the heat and glare of the flame.

It would be well if in our public buildings more attention was paid to the position of the lights. It is very distressing to sit in a gallery immediately opposite the glare of a gas-burner or lamp, for an hour or more; the eyes frequently do not recover from the irritation thus excited for several days. Not only might the evil be easily removed by employing lights of greater power and placed nearer the ceiling, but there would be a great advantage gained from the increased purity of the air.

Sudden transitions from gloom to strong light should be avoided. The dazzling effect produced when we come suddenly from darkness into light, arises from the pupils having been widely dilated to admit the greatest possible number of luminous rays whilst in the gloom; and as the pupil of the eye requires time to contract, sudden transition from comparative darkness to a bright light compels the eye to admit far more rays than is either agreeable, or than it is calculated to bear without injury.

It cannot be too strongly urged upon any one about to use spectacles for the first time, that that power which will enable him to read without much exertion by candle light, is the only power suitable for him. It is by candle-light only he should use glasses at first, and as soon as he finds that he stands in need of glasses by day as well as by candle light, and that the glasses he used no longer afford him sufficient assistance by candle-light it will be proper to use the next power for the evening, but for the evening only, and allow himself the use of the others—and their use only—during the day. The greatest caution as to increasing the power of glasses should be observed, for persons who change their glasses, unnecessarily increasing their power each time, are exhausting the resources of art instead of economizing them as much as possible. Optical aid can only be extended to a certain point, and the steps to that point should be as slow and as numerous as possible. By exercising prudent precautions, persons may often attain great age, and yet never require the aid of glasses beyond a very moderate power; others, on the contrary, who from ignorance frequently increase the power of their glasses, may run through the whole assortment, and leave themselves only the most inconvenient resources to fall back upon—viz: the very highest powers.

American Expresses.

The machinery of commerce is developing so rapidly under the infludnce of modern science and industry, that we are hardly aware of the great changes that are occurring day by day. With railroads, steamboats, the telegraph, and *Yankee ingenuity*, we are now prepared for almost any thing.

No one change or improvement is more striking than that has faciliated the commercial intercourse of States and nations. Every step in advance in this direction is as much a step towards the millennium as the distribution of Bibles or the sending forth of a missionary to preach the Gospel to the heathen. Reader, will you pause and consider the influence now being exerted by a single feature of our commercial progress; a feature of which we may well be proud, because it is essentially American, having its origin in our own country. We refer to the American Express.

The American Express system originated with Wm. F. Harnden, in 1839, at the suggestion of Mr. Pullen, (now of the National Express Co.,) and some other gentleman of Boston. Mr. H. was in the employ of one of the Boston and New York Rail and Steamboat Companies, as ticket agent. His health having failed, he was obliged to abandon that agency, and seek some new employment, to sustain himself, his pecuniary means being small. Harnden died in 1845. The Express known as Harnden's—between Boston and Philadelphia, viâ New York—out of compliment to its founder, took its name from him.

The next Expresses which came into existence were what are now merged into either the "Adam's Express Co.," "American Express Co.," or the "National Express Co." The messengers either of one or the other of these, together with those since established (Wells, Fargo & Co., and the United States Express Co.,) move through almost every habitable part of North America, by land as well as water communication, on lake, ocean, and the steam-car, forming many of the links of commerce which connect us with the Old World. These expresses perform any and all kinds of service for the public. They carry the exchanges of the banks, collect notes, bills, drafts, accounts, etc., and carry all the small and large packages which are too valuable or unsafe to entrust to the mails or other means of conveyance. At one time the commercial interests of our whole land were agitated and suffering seriously for the want of a medium through which our money exchanges could be effected without ruinous discount to those who lived far in the interior. This want, about which politicians quarreled, and our law makers in vain endeavored to legislate, was at once most perfectly supplied through the Express system of communication; as by this means the cost of exchange was immediately reduced to the exact expense of transporting from any given point to another. The Expresses try to do every thing possible for every body. Every parcel is *ticketed, booked* and *billed* with more pains and regularity than in the Post Office Department. Reduction of postage has been greatly faciliated by the Express companies. Formerly the General Government insisted on the charge (except for very short distances) of 12½, 18¾, and 25 cents postage for carrying letters. The expresses, though threatened by Uncle Sam, undertook the same service for 5 and 10 cents. The Government not only scolded but *prosecuted*, and finally the United States courts sustaining the Expresses, the work of reduction commenced. The Expresses, in a word, are ubiquitous, and it has been a wonder that their never-tiring faithfulness performs the varied and enormous amount of business entrusted to them as well as they do. The express business has not only become spread like a net-work over the States of this Union, but its operations extend to the most distant clime, enabling the inhabitants of every part of the globe to enjoy the advantages of *separation* without the difficulties of distance. Their carriers have traveled, and still travel from State to State and nation to nation, at the highest speed of time, and as public *envoys of commerce*, frequently outstrip the mails and private dispatches of government. One of these companies has 300 offices, is now traveling 13,000 miles daily, paying a single railroad company over $100,000 per annum, carrying an average burden of from one to twenty-five tons, and employing 850 men.

The expresses have become like a piece of furniture which we cannot now do without, and it may safely be contended that as the five brothers Rothschild lived in the five principal commercial capitals of Europe, with their *private* dispatch messengers, going to and from each other, conducting their vast money exchanges, so the expresses may conduct the exchanges both domestic and foreign, from the fact that they possess the very best and *safest* medium of remittance from one mart to another. Said the late Mr. Rothschild in 1832, (the one who is said to have made millions sterling in English funds, on hearing by his own private messenger in London *eight hours earlier* than the public, of the victory of Waterloo,) "England is in general the Bank for the whole world. I mean that all transactions in India, in China, in Germany, in Russia, in America and in the whole world, are all guided here and settled through this country." So will it be said at no distant day of this country and of New York, its great commercial emporium, when, with a *direct* route to California, and a few Collins or Aspinwall ferry-boats across the Pacific, our express system shall be fully perfected and appreciated.

Anecdote of Dr. Young.

The following whimsical anecdote is related of the celebrated Dr. Young, author of Night Thoughts:—

This eminent writer, and amiable man, was remarkable for the urbanity of his manners and the cheerfulness of his temper, prior to a most disastrous family contingency, which threw a shade on all the subsequent part of his life. He was once on a party of pleasure with a few ladies, going up the water to Vauxhall, and he amused them with a tune on the German flute. Behind him were several officers also in a boat rowing to the same place, and soon came along side the boat where the doctor and the ladies were.

The doctor, who was not very conceited of his playing put up his flute on their approach. One of them instantly asked, "Why he ceased playing, or put the flute up in his pocket?" "For the same reason (said he) that I took it out, to please myself." The son of Mars very peremptorily rejoined, "that if he did not immediately take out his flute and continue his music, he would instantly throw him into the Thames." The doctor, in order to allay the fears of the ladies, pocketed the insult with the best grace he could, and continued his tune all the way up the river.

During the evening, however, he observed the officer, who acted thus cavalierly, by himself in one of the walks, and making up to him, said with great coolness, "It was, sir, to avoid interrupting the harmony either of my company or yours that I complied with you arrogant demand; but that you may be satisfied courage may be found under a black as well as a red coat I expect you will meet me to-morrow morning at a certain place without any second, the quarrel being entirely *entre nous.*"

The Doctor further covenanted in a very peremptory manner, that the business should altogether be settled with swords. To all these conditions the officer implicitly consented. The duelists met the next morning at the hour and place appointed; but the moment the officer took his ground, the Doctor presents a pistol at his head; "what, (says the officer,) do you intend to assassinate me?" "No, (said the Doctor,) but you shall this instant put up your sword, and dance a minute, otherwise you are a dead man." Some short altercation ensued, but the Doctor appeared so furious and determined, the officer could not help complying. "Now, sir, (said the Doctor) you forced me to play yesterday against my will, and I have obliged you to dance this day against your's; we are again on equal footing, and whatever other satisfaction you demand, I am ready."

The officer forthwith embraced the Doctor, acknowledged his impertinence, and begged that for the future they might live on terms of the sincerest friendship, which they did ever after.

Moving Sullen Oxen.

MR. MOORE:—Noticing in the *Rural* of the 4th ult., an extract headed "How to move a sullen Ox," it brought forcibly to mind my little experience in that matter. When a boy, I frequently had the management of oxen, one of which was at times particularly sullen, or *balky* as we then termed it, and my ingenuity and wit were put to the test to devise some means to induce the stubborn animal to draw. At last I hit upon a plan, as the sequel will show, which effectually accomplished my purpose, and cured him in a measure of his hanging back propensity.

On a certain day in winter I was set hauling wood with the oxen and sled. My road led over a bridge, and up a short but quite steep hill. Having arrived at the foot of the hill on the bridge, with a load, my team came to a dead stand still, and, as coaxing and whipping proved of no benefit, I bethought me of procuring the services of the "*old tom cat*," and applying him. I found tabby quietly sleeping on the hearth, and taking him in my arms, quickly retraced my steps to the oxen. My purpose was to apply the cat to the back of the ox and draw him backwards by the tail. *I did so;* but no sooner had the ox felt the claws of the feline monster enter his hide, than I found myself turning a back somerset through the air, off the bridge, with a propelling force I was powerless to withstand, accompanied by a tremendous squall from poor puss. I brought up, or more properly *down*, some twelve feet below, in the bed of the stream, amid snow and water. Without waiting to contemplate my situation I extricated myself and repaired to the scene of my exploit on the bridge. But lo! neither oxen, wood, nor cat were to be seen; all had mysteriously disappeared; but, as I subsequently found, the oxen brought up all safe in the woodhouse, with the load of wood.

Ever after when the old ox took it upon him to sulk, I had only to show him the cat and a pinch of the tail would make him straighten himself for very life. But I was extremely careful to keep out of reach of his heels.

Thus much for my experience in *moving a sullen ox.* [Rural New York.

THE DOMINION OF THE CZAR.—Although it is the boast of Great Britain that upon her dominions the sun never sets, yet we suspect that the idea is rather a conceited abstraction. Russia is one and continuous, from Kamtschatka to Warsaw—from Archangel to Sebastopol. The Russian Czar is absolute master—not in any figurative sense, but in as complete a sense as one immortal being can be master of another—of some fourteenth part (the exact proportion matters little) of the whole human race. What was Alexander of Macedon to this? He merely overran part of the world, and frightened it into obedience during his lifetime; the Russian Czar is the one and sole that animates the great mammoth body of his vast empire; and what his name is seems to matter little—Peter, Paul, Alexander, or Nicholas; he himself, as an incarnate idea, is indestructible. [Blackwood.

Reading in the Cars.

Oculists are warning prudent men against one of the commonest practices of the day, reading in the cars. We hear of expressmen who have become totally blind from continuing in this habit, and the editor of the New England *Farmer* gives his own experience to corroborate such testimony:

"We had several times been cautioned against reading in the cars, but a bag full of 'exchanges' has proved too strong a temptation to resist, and for several years it has been our practice to read from two or three to twenty or thirty papers while passing over a distance of twenty miles. But during the spring and early part of summer we invariably returned home with a painful sensation in and about the eyes, though feeling nothing of it on taking the cars at Boston. This pain at length became permanent, sometimes violent, and so great as to prevent us from reading, and generally from writing, though the sight was not impaired. Upon consultation with an oculist, he stated that the optic nerve had become weakened by overtasking it, and inquired if we were in the habit of reading in the cars? Under an interdiction from reading and writing, the eyes have rapidly improved, and we can now read half an hour at a sitting, under favorable circumstances."

SELECTING SEEDS.—This is peculiarly the time of seed gathering, and much depends upon the care and skill exercised. It may be laid down as a general rule, that the earliest and best specimens of plants should invariably be chosen to furnish the germs of a future crop. Corn is the most important production of our country, and special care should be taken to select seed now for Spring planting. After deciding from experience what variety is best adapted to a particular locality, let the next attention be directed to finding the fields or stalks which have ripened first, for a quick growth and early maturity are the most important consideration in a country where, on the average, one-tenth of the crop is annually lost by frost. Next to early ripening, look for those stalks which are most prolific in large ears. The ears themselves should be chosen with reference to their being well filled out with kernels at each end. Those ears which are true to the variety should be taken. If the kernels are of mixed colors, they are hybrids, and will not produce as well as if pure. The same principle applies in selecting other seeds. Choose the finest potatoes, squashes, pumpkins, melons, egg plants, beets, carrots, tomatoes, onions, peppers, &c., and the best and earliest beans and peas, and let them be carefully preserved till wanted. Care exercised upon such matters is not only a benefit to the person immediately interested, but is also a public good, by so much as it improves the general quality and fruitfulness of the various productions of the soil.

STAGGERS IN SHEEP.—Formerly I lost sheep by this disease, until, by experiment, I discovered a remedy, which has not failed me for many years, and I think it is safe as well as a sure remedy. About twelve years since I found that a nice ewe of mine, which had two fine lambs, was affected with this disease. She was down by the fence, at the side of the pasture, and when she endeavored to walk or run, would stagger and fall, and appear to be blind. I went to her, took my knife out, cut off an ear close to the head, and to my surprise found the blood did not start; not so much as one drop could I obtain. Thinking my sheep as good as dead I concluded to try experiments upon her. I returned to my dwelling, and taking a bottle of spirits of turpentine in my hand, went again to the pasture. I had been absent perhaps an hour, but the sheep had not moved from where I left her, and there was no discharge of blood from the ear. I poured, perhaps, twenty drops of turpentine into one ear; and after waiting a few minutes, I turned her over and poured the same quantity into the other. She soon began to shake her head, and a stream of blood ran from her amputated ear. In an hour she was apparently as well as ever. Since then I have used the same remedy, without cutting off the ear, and have never lost a sheep by the staggers.

[Rural New Yorker.

OXEN HAULING AND CROWDING.—To prevent this serious evil farmers should never turn their oxen to pasture in the yoke. This is sometimes done in drawing hay and grain, and in other occupations where the oxen have long seasons of rest between each load or draught. To save the trouble of yoking and unyoking, they are allowed to feed in the yoke; the inevitable consequence of which is to induce in them habits of crowding and hauling when they are put to the draught. It is better far to chain them to a post, where they cannot graze at all, during their hours of idleness, or go to the trouble of yoking, and unyoking, than endanger the formation of habits so deleterious as those which they are apt to acquire by feeding in the yoke.

HEALTH AND LIGHT SUPPERS.—One of the great secrets of health is a light supper, and yet it is a great self-denial, when one is hungry or tired at the close of the day, to eat little or nothing. Let such a one take leisurely a single cup of tea with a piece of cold bread with butter, and he will leave the table as fully pleased with himself and all the world, as if he had eaten a hearty meal, and be tenfold better for it the next morning. Take any two men under similar circumstances, strong, hard-working men of twenty-five years; let one take his bread and butter, with a cup of tea, and the other a hearty meal of meat, bread, potatoes, and the ordinary *et cceteras*, as the last meal of the day, and I will venture to affirm, that the tea drinker will outlive the other many years.

Stephen Harrison, who died lately from injuries sustained on the Western Railroad track near Westfield, left $5,000 by his will, for the purpose of connecting an agricultural department to Westfield academy.

The Galveston papers rejoice in evidences or the revival and extension of the sugar business in Texas. Four new mills have recently been built in that city.

New Steamboat Line for Albany and Troy.

From Pier 15, foot of Liberty-st., at 6 P. M

STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and SUNDAY, at 5 P. M.

Fares: Saratoga, $1 50; Moreau, $2 15; Fort Edward, $2 15; Whitehall, $2 75; Castleton, $3 10; Rutland, $3; Burlington, $4; Rouses Point, $5 50; Montreal, $7 50.

These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and intermediate points the same day.

These Steamers are of the first class for strength and speed—well known favorities of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler.

Through tickets can be obtained on board the boat for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouse's Point and Montreal

The Northern Freight Express will give Bills o Lading to all points as above named. Shippers who desire it, can have time receipts, by applying at the office on the Pier. A. A. DYKEMAN.

Ayer's Pills.

FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by DR. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

Price 25 Cents per Box. Five Boxes for $1 00.

Ayer's Cherry Pectoral,

FOR the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy has won for itself such notoriety for its cures of every variety of Pulmonary diseases, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of *Colds, Coughs, Hoarseness, &c.*, and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is—

Sold at wholesale in New York by A. B. & D. SANDS retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere.

Local Agents for the Recorder.

NEW YORK.

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Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
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Brookfield..Andrew Babcock.
Ceres..Geo. S. Crandall.
Clarence..Rowse Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
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Hounsfield..Wm. Green.
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Lincklaen..Daniel C. Burdick
Newport..Abel Stillman.
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Scio..L. R. Babcock
Scott..A. W. Coon.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Albert Babcock.
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Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

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The Sabbath Recorder.

ATONEMENT.

Had not Bro. B. asserted that my denial of the doctrine of a vicarious atonement, together with my insinuations on the resurrection, had placed me in a position which gave my brethren a right to know how I stood, &c., I should not have deemed it proper for me to have longer trespassed upon the columns of the *Recorder* at this time. Lest, therefore, I might seem disrespectful either to cleric or laic, I will not be disobedient to the injunction of my superiors, although I know of no claim my brethren have to demand my theology, that I have not to demanded theirs. I can acknowledge no such amenability to my fellow men in religious belief as denies to me the right of private judgment respecting the meaning of the Word of God. If any man, or any body of men, understand the sacred oracles so different from me that they cannot recognize me as a Christian, it is for them thus to express themselves. But it never can be right to ignore my own honest convictions of truth, for either excommunication, persecution, or even death. After having availed myself of all helps at hand to ascertain what the Lord has spoken, I must decide according to the weight of evidence. And few can deny but that such is the state of theology at the present day—such are the conflicting opinions of even honest, pious, godly, and learned men, upon almost every important question of religion, that to ascertain what truth is can be no easy task.

Different opinions have obtained concerning God, his manner of existence; Christ, his character and mode of existence, and his relation to God, the manner in which he accomplishes the salvation of man; the state of the dead before and after the resurrection; the judgment, &c. Even the doctrine of atonement has been held very differently by different persons. Even those who maintain its vicarious character, have differed widely, one of that class maintaining that it was limited to the elect—another that it was general; one thinks that Christ suffered the proper penalty of God's violated law—another, only what was equivalent. Some think that the atonement appeased the wrath of God, and reconciled him to man—another, that it had no such effect, but only reconciled man to God.

When, therefore, Bro. B. insinuates that to be a true Christian requires the belief of the vicarious character of the atonement, does he not speak uncharitably? I *cannot* think that Bro. B. would agree with a certain orthodox clergyman, who said in a sermon, that he had no doubt but that Dr. Channing was in hell for denying the trinity or divinity of Christ.

Bro. B. cannot but know, that many men, eminent for piety, truth, and biblical research, have rejected a vicarious atonement, as unreasonable and unscriptural, while others cling to it as the sheet anchor of man's salvation.

The following is probably a fair view of those who hold the Atonement as vicarious. It is an extract from a tract published in connection with the "Assembly's Confession of Faith and Catechism":—

"God having freely chosen unto life a certain number of lost mankind, for the glory of his grace, did give them, before the world began, unto God the Son, appointed Redeemer, that, upon condition he would humble himself so far as to assume the human nature of a soul and a body, into personal union with his divine nature, and submit himself to the law as surety for them (the elect,) and satisfy justice for them (the elect,) by giving obedience in their name, even unto the suffering of the cross, he should ransom and redeem them all (the elect) from sin and death, and purchase unto them (the elect) righteousness and eternal life, with all saving graces leading thereunto, to be effectually, by means of his own appointment, applied in due time to every one of them (the elect.) This condition the Son of God did accept before the world began, and in fullness of time came into our world, and paid the ransom on the cross; but by virtue of the aforesaid bargain, made before the world began, he is in all ages since the fall of Adam, still upon the work of applying actually the purchased benefits unto the elect."

Another—"God sent his Son to make a satisfaction or amends to his Father for our sins—to assuage his wrath and indignation, conceived against us for the same."

Again—"It was requisite that the Mediator should be God, that he might sustain and keep human nature from sinking under the infinite wrath of God, satisfy God's justice, and procure his favor."

"The Atonement (says Symington) means that perfect satisfaction given to the law and justice of God, by which the sufferings and death of Jesus Christ, on behalf of elect sinners of mankind, on account of which they (the elect) are delivered from condemnation. God, being offended, requires to be satisfied, and the satisfaction is given by a *substitute*, not by the offenders themselves. On account of the satisfaction given by the *substitute*, the party offended is pleased to pardon the offenders, and to be reconciled to them. *The persons* on whose behalf the atonement is made, *are a definite number of mankind, not angels, but men; not all men, but elect sinners of the human family.*" (See Symington on the Atonement.)

The above, I suppose, must be a correct view of the vicarious atonement, as held by those who limit it to the elect only. This view supposes the following things:

1. That mankind have violated the law and justice of God.

2. That God requires satisfaction in the way of inflicting a penalty before he can pardon.

3. That for a part of mankind Christ became a substitute, and bare the penalty in the stead of that elect part.

4. That God accepts the suffering of Christ in behalf of that elect part, pardons them, and becomes reconciled to them.

5. That God designed only to save a part of mankind, but that he might have saved all had he been so disposed.

6. That the atonement is made to God to satisfy his justice, appease his anger, cool his wrath, and render him propitious.

7. That, however penitent a sinner might be, however reformed he might be, and however much he might pray to God to forgive him, God could not, until God in the person of Christ should suffer—until God the Father was satisfied, or was appeased, his anger assuaged, his wrath cooled.

8. That all for whom Christ died, or made atonement, will be saved.

9. That before the foundation of the world, before man was made, God and his Son made a bargain, in which the Son agreed to endure a certain amount of suffering, on condition that the Father should guarantee to him a certain number of human beings as *payment* for such suffering. That number was so definite it could neither be increased nor diminished.

10. That the elect ones were selected irrespective of any foreknowledge of their being any better than others; that others might have been selected in their stead, had God been so minded.

The above are, I believe, the main things involved in the doctrine of *limited* atonement. Those who hold the atonement to be general, maintain that the satisfaction which Christ rendered to his Father was for all men—that he tasted death for every man. But then they limit final salvation to only the elect. So there are no more saved by the general than by the limited view.

But the limited atonement writers charge great inconsistency upon the general atonement men. Symington, a limited atonement writer, says:—

"It is admitted, that there is such a thing as salvation, and that this salvation is the privilege, not of all, but only of some, of the human race. It must also be admitted, that in effecting salvation, the Divine Being acts agreeably to a preconceived plan, a designed arrangement. Well, then, if God, in the matter of salvation, acts according to design, and it so happens that salvation is limited in its application to some, does it not follow, that it was the design of God that it should be so limited? And if it was the eternal purpose of God, that only some should be saved by the death of Christ, with what propriety can it be held, that it was his design that Christ should die for all? Does not this amount to the supposition that God designed his Son should die for some to whom it was not his design that his death should be effectual?" See page 178.

Again, page 179, "The Supreme Being gives to every one his due. He cannot, according to this, either remit sin without satisfaction, or punish sin where satisfaction for it (sin) has been received. The one is as inconsistent with perfect equity as the other. If the punishment for sin has been borne, the remission of the offense follows of course. The principles of rectitude suppose this—nay, peremptorily demand it. Justice could not be satisfied without it. Agreeable to this reasoning, it follows that the death of Christ, being a legal satisfaction for sin, all for whom he died must enjoy the remission of their offences. It is as much at variance with strict justice or equity, that any for whom Christ has given satisfaction should continue under condemnation, as that they should have been delivered from guilt without a satisfaction being given for them all. But it is admitted, that all are not delivered from the punishment of sin—that there are many who perish in final condemnation. We are therefore compelled to infer, that for such no satisfaction has been given to the claims of infinite justice—no atonement has been made. If this is denied, the monstrous impossibility must be maintained, that the infallible Judge refuses to remit the punishment of some for whose offences he has received a full compensation; that he finally condemns some the price of whose deliverance from condemnation has been paid to him; that, with regard to the sins of some of mankind, he seeks satisfaction in their personal punishment, after having obtained satisfaction for them in the sufferings of Christ; that is to say, that an infinitely righteous God takes double payment for the same debt, double satisfaction for the same offense, first from the surety, and then from those for whom the surety stood bound."

Let the reader ponder the above, for it contains the doctrine of "vicarious atonement" as taught by the ablest men. Mark how strenuously the above writer limits the vicarious atonement to those only for whom the atonement was made, while he as strenuously insists, that if the atonement was general, or if Christ died for all, then all must be saved, or God himself is unjust, in taking double pay—double satisfaction.

Now, it so happens, that almost without exception, the general atonement view is, at present, maintained; and yet, according to Symington, all such ought to become Universalists. And, in fact, universal salvation must ever be the legitimate outgrowth of the general atonement system. It is only that system fully developed, according to such writers as I have quoted. And yet, on the other hand, the general atonement writers positively deny that such are the legitimate results of their view. Now, who shall decide when doctors disagree?

Speaking of the limited atonement view, the author of "God in Christ" says:—

"It is capable of no light in which it does not offend some right moral sentiment. If evil remitted must be repaid by an equivalent, what real economy is there in the transaction? What is effected, save the transfer of penal evil from the guilty to the innocent? And if the Redeemer, in the exce[illegible] his goodness, consents, freely offers him[illegible] the Father or to God to receive the pe[illegible]oes, or some sufficient part of the penal w[illegible] of the world in his own person, what does it signify, when that is accepted, but that God will have his modicum of suffering somehow—if he lets the guilty go will yet satisfy himself out of the innocent. In which the divine government, instead of clearing itself, assumes the double ignominy, first of letting the guilty go, and, secondly, of accepting the sufferings of innocence. In which Calvin, seeing no difficulty, is still able to say, when urging for Christ's three days in hell, 'It was requisite that he (Christ) should feel the severity of the divine vengeance, in order to appease the wrath of God and satisfy his justice.' I confess (continues the author I am quoting) my inability to read this kind of language without a sensation of horror; for it is the cool speculative language of theory, as concerned with the reason of God's penal distribution."

Says a distinguished American writer:—

"The Father must *command* him (Christ) to die, or the stroke would not be his own (the Father's) hand."

Thus Christ must die under *authority*, not willingly, in order that his death should have any real value.

Says Dr. Bushnell:—

"There can be no such thing as future punishment or retribution, in this view, without involving a charge of injustice. For if justice be exactly vindicated and the terms of the law exactly satisfied, to punish after that is plainly to exact double justice—which is injustice." Again continues Mr. Bushnell, "It is a fatal objection to this view, that it sets every transgressor right before the law, when as yet there is nothing right in his character, producing, if we view it consistently, the worst conceivable forms of licentiousness. For if the terms of the law are satisfied, the transgressor has it for his right to go free, whether he forsake his transgressions or not. As far as any mere claims of law or justice are concerned, he (the sinner) may challenge impunity for all the wrongs he has committed, shall commit, or can commit, while his breath remains."

Here it will be seen, that Dr. Bushnell and Mr. Symington agree, that universal salvation is necessitated by a general vicarious atonement. Therefore, while Symington falls back to limited atonement, Bushnell rejects both. And I demand, in the name of charity, whether he (Bushnell) may not be a "true Christian?" And yet Bro. Brown says that the doctrine of vicarious atonement has ever been cherished by *all true Christians*.

I will still continue in the language of the author of "God in Christ:"—

"I know of no definite and fixed point on which the orthodox view, so called, may be said to hang, unless it be this, viz: That Christ suffers evil as evil, as in direct and simple substitution for evil that was to be suffered by us; so that God accepts one evil in the place of the other, and being satisfied in this manner, is able to justify and pardon. As to the *measure* of this evil, there are different opinions. Calvin maintained the truly horrible doctrine, that Christ descended into hell, when crucified, and suffered the pain of the damned three days. A number of Christian teachers, even at this day, maintain that Christ suffered exactly as much pain as all the redeemed would have suffered under the penalties of eternal justice. But this penal view of Christ's death has been gradually giving way, till now, under its most modern, most mitigated, and least objectional form, he (Christ) is only said to have suffered under a law of expression. Thus God would have expressed a certain abhorrence of sin by the punishment of the world. Christ now suffers only as much pain as will express the same amount of abhorrence."

But Bro. Brown does not hold to the equivalent expressive view, for he says, April 26th:

"We are aware, that writers on the atonement have sometimes labored to show that what Christ suffered when he was made a curse for us, was not the identical curse which the law denounces against sinners, but something which the Father was pleased to consider a full equivalent. But Christ (says Bro. B.) endured the curse—the penalty proper—of the revealed law of God."

Now, if Bro. B. holds to the limited atonement view, I cannot see why he must not agree with Calvin, that Christ went actually to hell; and if he holds the atonement general, why he must not admit Universalism as true, according to standard writers on the subject.

'I confess (says one I have quoted) my inability to see how an innocent being could ever be set, even for one moment, in an attitude of displeasure under God. If he (God) could lay his frown, for one moment, on the soul of innocence and virtue, he must be no such being as I have loved and worshiped. Much less can I imagine that he should lay it on the head of one whose nature is itself coequal Deity. Does any one say that he will do it for governmental reasons? No governmental reasons, I answer, can justify the admission of innocence into a participation of frowns and penal distributions. If consenting innocence says, 'Let the blow fall on me,' precisely there is it for a government to prove its justice, even to the point of sublimity; to reveal the essential, eternal, unmitigable distinction it (justice) holds between innocence and sin, by declaring that, as under law and its distributions, it is even impossible to suffer any commutations—any, the least, confusion of places."

Such is the reasoning, and such are the conclusions of one whose piety has never been questioned, I think, and whose giant mind was made to reel under the commonly received orthodox view of vicarious atonement. And are such men (and they are not a few) to be unchristianized because they seek to justify the ways of God to man, in an honest inquiry concerning such subjects? One would think that Bro. B. supposed this subject so clear as that none need but receive *his* view to be right, and that all other views were heterodoxical, if not heretical. From what I have given, all can see, that there is a tremendous collision between the two parties on vicarious atonement, between the limited and general atonement men. And even the most casual observer can but know, that there is, or ever was, no such unity of opinion on that subject as to demand universal assent to all particulars. It seemed to be necessary to set before the readers much of this article, in order that they may see that if I should differ from Bro. B on this subject, or even deny vicarious atonement, as he and some others may explain it, that I shall differ in company with some who were and are acknowledged as "true Christians," and also, that the doctrine of vicarious atonement has not been "cherished by every true Christian," and that many of the best men and Christians have rejected it altogether.

The doctrine of atonement I most firmly believe. It is the only way by which any sinner can ever be saved. As taught by Paul, it harmonizes all the divine attributes, and presents the infinite love of the infinite Father, seeking the reconciliation of his unreconciled children. It reveals God in Christ reconciling the world unto himself.

At another time I will give what seems to me the scriptural view of the atonement. Self-defence against insinuation of unsoundness in the Christian faith, is my apology for this long article. S. S. GRISWOLD.

DEATH IN THE MIDST OF LIFE.

This is the title of a sermon delivered by Dr. Doane, Bishop of New Jersey, on the Sunday following the terrible catastrophe on the Camden and Amboy railroad. The opening which we quote, discloses some personal incident[illegible]ainful interest:

It is [illegible] of the distinguished Robert Hall, [illegible]g written a funeral sermon from th[illegible]s, "In the midst of life we are in death," he searched the Bible to find the place to announce them from, and wondered that he could not. They are in that which is only not the Bible, the Book of Common Prayer, and if not Scriptures, were conceived and born of it. I venture the opinion that they have been uttered from more hearts within the last four days than any other sentence in our language. And I have been so perfectly possessed with it myself, that it must be the theme, although it may not be the text, of what I say to you this morning. 'In the midst of life we are in death.'

You all remember how beautiful a day was Wednesday. We may suppose such weather constantly in Paradise. I spent the morning on our unsurpassed Green Bank with two friends, one of more than thirty years, who had come to put their children at the college. They left me with their little son, in the most perfect enjoyment of all that makes up life, to return to their homes in New York. In less than an hour I heard of what had happened on the railroad. I thought at once of them, and rather flew than ran to find their mangled bodies. God had preserved them perfectly uninjured.

There came to me from Boston, twenty years ago, a young man [Edward G. Prescott, Esq.,] who had early taken a high stand at the bar. He was of patriot name; the very blood of Bunker Hill. His father had adorned the bench. His brother had not been surpassed as a historian in modern times. He had lived carelessly, and away from God. But his heart had been touched. It had melted under the gospel. It yearned to preach to others the unsearchable riches which had been more than rubies to itself. And he asked me to receive him as a candidate for holy orders. I did. There are many who must remember him. He was ordained. He went to Salem as minister of the parish. He was most acceptable as a preacher; and as a pastor most devoted. He married as lovely a woman as ever lived. His life was filled to overflowing with the double tide of usefulness and happiness.

But 'this is not our rest.' His health failed. He sought in vain its restoration. He went to sea. He died on board the ship. He left a widow without children. Possessed of a handsome fortune, and, what is better, with a sense that it was not her own, she was another Dorcas, in the 'good works and the alms deeds which she did.' At ten o'clock on Wednesday, she started with her two dear friends, upon a tour for health and recreation. And, in little more than an hour, had yielded up her soul to God. Is it not true, 'that in the midst of life we are in death?' Do we or can we know 'what shall be on the morrow?' Which one of us might not have been in that disastrous train? Which one of us might not have been of that dead company which filled our streets with coffins, and hung our houses and our hearts with sackcloth?

My brethren, there can need no preacher to bring this mournful Providence home to our heart of hearts. Those nearing trains. The signal to break up. The carriage on the track. The crash. The crush. Car mounted upon car. Car rushing through the midst of car. The clouds of dust. The storm of splinters. The groan. The shriek. The wail. The wounded. The mutilated. The crushed. The torn asunder. The buried alive. That fearful row upon the bank. The hurt. The dying. The dead. Our public houses filled with the maimed and mangled. Our public hall a receiving vault for unknown corpses. Our private houses so many hospitals. Every man a servant. Every woman a nurse. Through that whole day business checked. The social currents all directed to one point. Not an act, not a word, not a thought, but of the wounded, of the dying, of the dead. The very centre of our city a choked grave-yard. There is no human eloquence that is not beggared by such sermons as that scene preached to every heart. God spoke, and man was still. "In the midst of life," all felt—"in the midst of life we *are* in death."

CONVERSION OF DR. CONE.

The early life of the late Dr. Cone, and the marked individuality of his character, make particularly interesting the "passing of such a man from death unto life." A narrative of this converting work of grace we have from himself. He says:

In the month of November, 1813, after breakfast, I took up the newspaper, and saw, among other things, a large sale of books advertised at Wood's auction rooms, and said to myself, I will look in as I go to the office, and see what they are. I did so, and the first book I took up was a volume of the works of John Newton. In an instant my whole life passed in review before me. I remember taking the book out of the College library, while at Princeton, and reading Newton's Life to my mother. His dream of the lost ring reminded me forcibly of my dream of the well, and I felt an ardent desire to own the book and read the dream again. I left the rooms, having first requested Mr. Wood, who was a particular friend, to put it up for sale as soon as he saw me in the evening, as it was the only work I wanted. He promised to do so, and I immediately went out towards our office, which was nearly opposite; but I had scarcely reached the middle of the street when a voice "like the sound of many waters," said to me—This is your last warning! I trembled like an aspen leaf—I felt myself to be in the grasp of the Almighty, and an earthquake could not have increased my dismay. Sermons heard when only eight years old, on the Balm of Gilead, and on the Lamb of God—the dream—all were painfully present, and I thought my hour of doom had come. I went to the office, took down the day-book to charge the new advertisements, but my hand trembled so that I could not write, and I put the book back in its place. I went out into South Street—then walked up and down Market Street in the crowd till dinner time, to drown, if it were possible, my thoughts and feelings. But all in vain. The sound still rung, not only in my ears, but through my heart, like the sound of a trumpet—This is your last warning! I went home to dinner, endeavoring to conceal my feelings as much as possible from my wife. The day wore heavily away; I was at the auction room at the hour; purchased the book that seemed to be strangely connected with my weal or woe; returned to my house immediately, and read Newton's eventful life entirely through before retiring to rest. There seemed to be some strong points of resemblance between us. He had been rescued from wrath to come! What would become of me? I found that he read the Bible and obtained light. I went to bed with the determination of rising early to imitate his example, and search the Scriptures. My dear young wife thought I was going mad. Oh no! no! I was not mad. He who had compassion on the poor Gadarene, was now bringing me to my right mind in a way that I knew not.

I commenced reading the Scriptures with deep interest, to find out how a sinner could be saved; and in two months, read the Psalms and different portions of the Old Testament, and the New Testament I think more than twenty times through. The Psalms, John's Gospel, and the Epistle to the Romans, were particularly precious. It required great effort to attend to domestic duties, and my business in the office; for I felt continually that it would profit me nothing "to gain the whole world, and at last lose my own soul." I sought out preachers, and heard Mr. Duncan frequently; but could not learn from any of them the way of salvation. One evening, after the family had all retired, I went up into a vacant garret, and walked backwards and forwards in great agony of mind; I knelt down; the instance of Hezekiah occurred to me; like him I turned my face to the wall and cried for mercy. An answer seemed to be vouched in an impression that just as many years as I had passed in rebellion against God, so many years I must now endure, before deliverance could be granted. I clasped my hands and cried out, "Yes, dear Lord, a thousand years of such anguish as I now feel, if I may only be saved at last." I continued to read, and whenever I could steal away unobserved into the garret, there I walked the floor, when all around was hushed in sleep; there I prayed and poured out tears of bitter sorrow. While thus engaged one night, the plan of salvation was revealed to me in the figure of Noah's Ark. I saw an ungodly race swept away with the flood, but Noah and his family were saved, for God shut them in the Ark. I felt that as a sinner I was condemned and justly exposed to immediate and everlasting destruction. I saw distictly that in Christ alone I must be saved, if saved at all; and the view I at that moment had of God's method of saving sinners, I do still most heartily entertain, after thirty years' experience of his love. This was Saturday night, and that night I slept more sweetly than I had for many weeks. Before daylight on Lord's day morning I awoke, and went down stairs quietly, made a fire in the front parlor, and threw open the window shutters, and as soon as I could see, commenced reading the New Testament. I opened to the 13th chapter of John, and came to where Peter said, 'thou shalt never wash my feet;' Jesus answered him, 'If I wash thee not, thou hast no part with me.' Simon Peter saith to him, 'Lord not my feet only, but my hands and my head?' At that moment my heart seemed to melt. I felt as if plunged into a bath of blood divine—I was cleansed from head to foot—guilt and the apprehension of punishment were both put away; tears of gratitude gushed from my eyes in copious streams; the fire in the grate shone on the paper from the wall, and the room was full of light; I fell upon the hearth-rug, on my face, at the feet of Jesus, and wept and gave thanks; my sins, which were many, were all forgiven, and a peace of mind succeeded which passeth understanding. Bless the Lord, O, my soul! from that hour to the present, a doubt of my calling and election of God has never crossed my path. With all my imperfections, shortcomings, and backslidings of heart, I have from that hour steadfastly believed that "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus my Lord!"

MINISTERIAL SHIFTS IN POVERTY.

Ministers, and small-salaried men generally, have fared hardly in these days of famine prices, and many curious stories could be told of expedients adopted, more ingenious than pleasant, to eke out a scanty income. But we suspect none have been reduced to such forlorn dilemmas as Sydney Smith reports of himself, with his unfailing good humor. It is found in one of his letters published in the recent memoir of his daughter. Referring to his entrance upon parochial life, he says:

"I was suddenly caught up by the Archbishop of York, and transported to my living in Yorkshire, where there had not been a resident clergyman for a hundred and fifty years. Fresh from London, not knowing a turnip from a carrot, I was compelled to farm three hundred acres, and, (without capital,) to build a parsonage-house. * * * *

"It made me a very poor man for many years, but I never repented it. I turned schoolmaster, to educate my son, as I could not afford to send him to school. Mrs. Sydney turned schoolmistress, to educate my girls, as I could not afford a governess. I turned farmer, as I could not let my land. A man-servant was too expensive; so I caught up a little garden-girl, made like a milestone, christened her Bunch, put a napkin in her hand, and made her my butler. The girls taught her to read, Mrs. Sydney to wait, and I undertook her morals. Bunch became the best butler in the country.

"I had little furniture, so I bought a cart-load of deals; took a carpenter (who came to me for parish relief, called Jack Robinson) with a face like a full moon, into my service; established him in a barn, and said, 'Jack, furnish my house.' You see the result."

THE GERMAN COOK—A LIVING SERMON.

"Do you want to buy some good books, sir?" asked a colporteur of the captain of a vessel. "No," answered the captain, "I've no time to read; my cook is so good a man that he does all the reading and praying on the ship." "Then you think there is such a thing as piety?" said the colporteur. "Certainly I do," answered the captain, "no man can go a voyage with my cook, and not be convinced of that fact."

"With your leave I should like to see him, sir." "Certainly," answered the captain, and kindly leading the way to the galley, he told the steward who the colporteur was, and what had brought him aboard; and while the men stood round his basket of books as he read over the titles, the German cook pointing to the basket, exclaimed, "[illegible]sus Grise in dere, and Chesus Grise up d[illegible]," and clasping his hands on breast, "Chesus Grise in *here*, too." This simple burst of pious feeling touched the hearts of the sailors. The captain bought a package of books and gave one to each of his men, and turning to the colporteur, said, "That is our Christian." The poor cook was a *living sermon* to both captain and crew; and the captain, though professing no religion himself, always allowed his men fifteen minutes in the morning and fifteen minutes in the evening, for their private devotions. "No man has a more orderly crew than mine," he says; "they are always ready."

ANECDOTE OF ROBERT HALL, SENIOR.—The father of the celebrated Robert Hall was one of the most remarkable men of his day. At once a divine and a wit, he could seldom be at a loss for the right answer at the right time. In 1775, Hall was engaged to take a part in the ordination of Andrew Fuller, at Soham. He had never visited the place, and of course was personally a stranger to the whole community. When he arrived near the town, on the day before the ordination, he fell into conversation with one of its inhabitants, and asked him the name of it. The man told him it was "Soham." Mr. Hall then said, "There are to be great doings at Soham to-morrow, are there not?" "Yes," answered he, "they are going to qualify a young man to give the sacrament." "And pray," asked Mr. Hall, "what kind of a man is he?" "A very good kind of man," was the reply, "but he holds to predestination; what say you to that?" "I have somewhere," said Mr. Hall, "met with an old author who held the same sentiment. I think his name was Paul." The man looked at him with some surprise, and said, "I do think you are one of them."

The Sabbath Recorder.

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WILL THE STRONG HOLDS BE TAKEN?

The public has lately been electrified by the intelligence that Sevastopol has fallen. The seige of this fortress has been in progress for a year; and such has been the resistance which it opposed to the allied powers, that it was seriously doubted whether it ever would be taken Nevertheless, it has been taken. But at what a price! At what a sacrifice of human life! At what an expenditure of money! And all for what? Who of all the actors in this dreadful tragedy has been actuated by motives worthy of the end for which he was created? What object higher than earthly ambition has stimulated any of them? Still, it is spoken of as a "glorious victory," and the parties who have achieved it talk of *Te-Deums* and Thanksgivings.

Yet the Crimean Sevastopol is not the only one that has been beleagured, till the heart has grown sick under "hope deferred" of its being reduced to subjection. How long have our missionaries in China been encamped before that mighty fortress of heathenism, and still it is not taken! How many long years the missionaries of other denominations have been storming that citadel of darkness, without making any serious breach in its walls! A few deserters have come over to them, but the strength of their enemy appears to be essentially the same that it was before any asult was made.

And what shall we say of Hindostan, of Thibet, of the kingdoms of Africa, and many other "dark places of the earth," where the soldiery of Jesus Christ have fought, in obedience to their heavenly commission? These are all so many strong holds, where the black flag of the Prince of Darkness still waves in triumph. The bombardments that have been made of them, through the preaching of the gospel, have not yet accomplished their reduction; they are yet in the power of the great enemy.

Will these great Sevastopols of wickedness ever be taken? No, never, says the unbeliever; and he affects to lament the waste of money, and of human life, which have followed the attempt. He makes a doleful outcry about the lavishness of the church in squandering such vast sums in labor so useless, and deplores the martyrdom suffered by missionaries in sickly climates, when here at home they might have lived to a good old age. Yes, and the very persons who make these dolorous complaints, will glorify such victories as that achieved at Sevastopol, and have no tears for the immense libations of blood which they cost, nor for the treasures of money squandered in gaining them. Such is the consistency of the men of this world.

But the Sevastopols of heathenism will be taken. "The weapons of our warfare are mighty, through God, to the pulling down of strong holds." And whatever minor agencies may be employed to this end, we have no doubt that the preaching of the Gospel will be the chief; for it "has pleased God by the foolishness of preaching to save them that believe." If God was so jealous for the honor of the Gospel as to make foolish the wisdom of this world, in order that the simple preaching of the cross might be glorified, it is not likely that, in these last ages, He will allow any other agency to usurp the honor of converting mankind. If the nations can be converted, the Gospel must be the means of it. And since we know, assuredly, that "the kingdoms of this world will become the kingdoms of our Lord and of his Christ," how great is the encouragement to persevere in the work of mercy which the Lord has assigned us!

T. B. B.

THE AMERICAN BIBLE UNION.

The sixth anniversary of the American Bible Union wa[illegible]ld in New York on the fifth and sixth d[illegible]of last week. It was very numerously attended, and is spoken of as an uncommonly interesting meeting. The Treasurer's Report showed the receipt and disbursement of nearly fifty thousand dollars during the past year. The Report of the Board of Magagers represented the affairs of the Union as in a very prosperous condition, and stated that every effort is being made to accomplish the prominent object for which the Union was organized, to secure a revision of the English Scriptures. In the election of officers for the ensuing year, Rev. Archibald MaClay, D.D., was placed in the presidential chair left vacant by the recent death of Spencer H. Cone. Among the Directors, we notice the name of Thomas B. Stillman, of New York. A good many addresses were delivered during the two days occupied by the anniversary of the Union, one of which was by Eld. N. V. Hull, of Alfred, N. Y. Of the other speakers we can only name, now, H. C. Vogel, James Edwards, Samuel Baker, T. A. Backus, Isaac Ewitt, Perry Davis, W. G. Howard, Duncan R. Campbell, T. B. Jones, C. P. Sheldon, Isaac N. Hill, J. S. Conant, J. M. Bray, and Geo. W. Eaton.

M[illegible]sions and the Eastern War.—It is generally understood, that the triumph of Russia in its struggle with Turkey and the Western Powers, would be followed by disastrous consequences to the American missionaries in the Turkish Empire. A letter which alludes to the subject was read at the recent meeting of the American Board, from Hon. Geo. P. Marsh, late United States Minister at Constantinople, in which he says:—

"The action of the missionaries has, I believe, thus far, not been impeded by the events of the war. If that action were now to be suspended, as it infallibly would be by a Muscovite triumph in the present great struggle, still the seed already sown could not fail to yield a harvest that would amply repay the sacrifices it has cost to American liberality and American devotion. If, on the other hand, the Turkish government shall be left free to protect these efforts against the open rancor and the secret intrigues of the Greco-slavic bigotry, there can be no doubt that they will prove the most efficient means of that regeneration of the East, which the barbarous element in the European political system is now exerting its utmost energies to smother."

LETTER FROM THE MILL YARD CHURCH.

The Seventh-day General Baptist Congregation in Mill-Yard, Goodman's Fields, London—
To the American Congregations of like faith and order, in Triennial Conference assembled, greeting:

Dear Christian Brethren,—May grace mercy and peace be abundantly bestowed on you, from the ever-blessed God, to the enriching of your Societies with his most precious gifts, the building up of baptized believers in their several localities as living stones into spiritual temples, and the uniting of you all into a resemblance to the Holy City, the New Jerusalem, which is to descend from heaven, so that the tabernacle of God may even now be with men!

We rejoice in all the good that we hear of you. Truly, your good works do manifest your faith; and we hope and trust that these will shine more and more, until the world, seeing the fruits of your devotion, may join with you in glorifying God our Father.

It gives us much pleasure to inform you that our society is increased by the addition of several members. Within this year we have baptized two, and ordained a third as a deacon.

Our Sabbath School (the only Christian one in Europe) is truly prosperous, and we trust that it will be a nursery for our congregation. The children are brought to our place of worship, and take an evident interest in it. God grant that the seed sown may produce an abundant harvest hereafter.

We hasten to inform you of a fact of considerable importance to the promotion of Scriptural reform. Mr. Heywood, a descendant of the celebrated and apostolic Oliver Heywood, and the well-known advocate of University Reform in this country, a learned and independent Member of the British Parliament, gave notice (toward the end of the session which closed three or four days ago) of the following among other useful motions to be made by him in the next session: That the House of Commons should address the Queen, requesting her "to appoint a Commission to inquire into the state of the Authorized Version of the Bible, and to prepare a plan for the farther revision of that Translation." Considering the prodigious extent to which the use of the translation made by direction of King James prevails in the world, and its well-known errors and defects, we conceive that theological truth may be much promoted by this movement. If the principal religious parties can agree to adopt a better text and translation, truth and piety must be advanced thereby. This important task, already undertaken by the "American Bible Union," has fallen into incompetent hands, and from the specimens that we have seen, we are persuaded that if performed as it has been begun, upon unsound principles, and by inadequate revisers, it never can give satisfaction to the truly learned and judicious students of Holy Scripture, and must fail of the good end intended by the promoters. We, for our part, use various translations in our public services, and do all in our power to promote a correct acquaintance with the sacred originals, especially amongst the young.

We had congratulated ourselves on the peaceful state of the world, and the advancement of industry, useful arts, and sciences, commerce and friendly intercourse among the nations, three or four years ago; and hoped for many years of peace; but now, alas! the "unclean spirits, like frogs," have seduced the nations into war, and our own country is one of the principal parties in this wicked and deadly struggle. Civilization is driven back, and religion prostituted to the service of vengeful and destructive demons. In all this we trace the fulfillment of prophecy; and while we protest against all war, and never stain our hands or consciences with any participation therein, we look forward with joy toward the end of the current period of 1260 years, when God's two witnesses—the tables of his holy commandments—shall no longer witness in sackcloth, and when, sickened with wars, and freed from the oppressiveness of the military governments, (which are now destroying each other,) men will reform their morals and religion by reference to God's commandments and his written word alone.

While we call your attention to these movements on our side of the ocean, and request the opinion of the Conference thereon, we would express our own opinion on a great Transatlantic topic—American Slavery. O, brethren, how earnestly we pray the Divine Being to extend merciful deliverance to slaves. We add our frequent prayers, also, to yours, for the deliverance of our imprisoned brother, Pardon Davis, whom the guilty hands of American slaveholders have shut up in a dungeon, for performing acts required by humanity and Christianity to his oppressed fellow creatures. Cry mightily to God and man, we entreat you, until he be set free.

Our elder and his family hold not unfrequent communications with your devoted brethren in China and Palestine; we rejoice to hear of their welfare, and offer our public prayers every Sabbath for them and for you.

Given in our church-meeting at Mill-Yard, on Sabbath-day, the 18th of the eighth month (August) 1855.

By order and in behalf of the said congregation,

William Henry Black, *Elder.*
Thomas Rix, *Deacon.*

FROM THE LAND OF CANAAN—NO. 4.

Mount of Olives, June 26, 1855.

Dear Sisters—There are moments in life which find us placed in circumstances of so great and so varied an import, that we feel as it were awed and overwhelmed by them Never did the surrounding scenery and its heart-stirring associations (drawn from scripture narrative) make a deeper impression on my heart than at this moment, as I stand here alone upon this Mount, and in a silence unbroken, save the rustling of the hoary Olive by the cool passing breeze. Here Jesus will stand when he shall come to gather all nations to bring them down into the Valley of Jehoshaphat. "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." What august associations does the mind at once perceive around this Mount. There is nothing to disturb the full impression of its identity; and if there be holy ground on earth, it is here. And there is no place in the world, perhaps, the view from which embraces so many objects of interest as from this summit. On every side the eye traverses or rests upon some interesting Scripture localities. And as I gaze upon the scenes, history becomes a reality. The view eastward embraces the Jordan and its plains; southward, the plains of Jericho and the Dead Sea. Beyond these rises the chain of the Mountains of Moab, Gilead, Pisgah, and Mount Nebo. At the base of this mount, on the east, lies Bethany, where our adorable Redeemer sought the quiet home of Lazarus, Mary, and Martha, whose kindred spirits often cheered his over burdened heart. This sweet valley, with its most charming seclusion, is just such a spot as the soul would crave when it would wish to retire from the busy scenes of life for repose.

It was a lovely morning when we visited Bethany, the town of Mary and Martha, and it was with pleasant emotion that I called to mind the narrative of these two sisters whom Jesus loved—Martha, with her energetic carefulness and generous hospitality, making haste to prepare a repast worthy of her Lord—Mary, in her meekness, sitting at the feet of Jesus, listening to the words of heavenly wisdom which flowed from his divine lips. By the light of a taper we explored the tomb where tradition says Lazarus was laid. It is a dark cavern, cut into the solid rock, has a descent of twenty-six steps, leading to a chamter about twelve feet square, and of sufficient height for a person to stand without stooping; from this there is another descent, leading to a smaller vault about eight feet square. From this latter it is said that Lazarus was raised when Jesus "cried with a loud voice, Lazarus, come forth."

At the north west are the Mountains of Ephraim; upon one of the lofty summits you see the mosque or tomb of Samuel. At the west Jerusalem lays extended before us, inclining gently to the east; from this point every part of the city is visible. In position, form and color, Jerusalem presents a most magnificent picture; yet the mind soon wanders from the present [illegible] and looks back to the hallowed scenes [illegible]ried ages. Our eyes now rest upon Mount [illegible]iah, which is in the foreground of the city, and crowned by the great mosque of Omar. This hill was consecrated by one of the most touching events in the history of man. There Abraham went up with the fire and knife in his hand to offer his only son, his beloved Isaac, who carried the wood for the burnt offering, and said, "My Father, behold the fire and the wood; but where is the lamb for a burnt offering?" What anguish must have pierced the heart of Abraham; yet with triumphant faith he replies, "My son, God will provide himself a lamb for a burnt offering." There the Lord appeared to David "in the threshing floor of Ornan." "And David lifted up his eyes and saw the angel of of Lord stand between the earth and the heaven, having a drawn sword in his hand, stretched out over Jerusalem." And there once stood the temple in its majesty, "the house of the Lord," where he said, I will put "my name there forever." Next our eyes rest upon the Church of the Holy Sepulcher. "Its area embraces a space about three hundred feet in length by a very irregular breadth, at such different levels that the chapl of the cross is fifty feet below the alledged rock of Calvary. This irregular form no doubt arose from the wish to include within the walls all the spots which tradition connects with the death and resurrection of our Lord."

We went to the Holy Sepulchre last First-day morning. Before the sun had risen, four sects had assembled for worship—Greeks, Roman Catholics, Armenians, and Copts. I will not weary you with a minute description of the church itself; still, it may interest you to know what is pointed out within its walls, and regarded as sacred by the idolatrous worshipers. Thus I noticed them, as they were shown while making the tour of the church: The stone on which Christ was anointed for his burial. The place where the Virgin Mary stood when the body was anointed. The tomb of Melchizedek. The place from which the clay was taken when God created Adam. The tomb of Joseph of Arimathea. The tomb of Nicodemus. The place where Jesus stood when he appeared to Mary Magdalene, and the spot also where she stood. The pillar to which Jesus was bound when scourged; and the place where he stood when he appeared to his mother after the resurrection. The place where the soldiers parted his garments; where was found the spear which pierced his side, and where he was mocked; and the pillar on which he was seated. The place where the penitent thief was crucified. A block of marble upon which the angel sat who announced to the women that the Lord had risen We now make an ascent of eighteen steps (most of which are hewn from the rock) leading to the chapel, to Golgotha, or Calvary; here we were shown a natural fissure in the rock, said to have been occasioned at the time of the crucifixion. "And the earth did quake, and the rocks rent." Making a descent by another flight of stone steps, we came to the sepulchre itself—"under the great central dome of the church, in a circular area, which is separated from the surrounding space by sixteen fine columns, which rise from the pavement to the upper gallery that rests upon it. In the center of this area stands a small but beautiful structure of white marble, about twenty-five feet in length, and of proportionate height and breadth." We passed into this tomb by a low narrow entrance. Here the primitive rock is entirely concealed by white marble, highly polished. This vault is lighted night and day by forty gold and silver lamps, which are suspended over the tomb where tradition says Jesus was laid. "When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock."

Now our eyes rest upon Mount Zion, "the city of David," where "he reigned thirty and three years," and where his bones now repose. How often, upon that Mount, David in his lofty and holy inspiration poured out in beautiful strains the emotions of his elevated soul. How often he uttered the name of Zion, when he touched the strings of the beautiful harp. "The Lord hath chosen Zion; he hath desired it for his habitation." "Beautiful for situation, the joy of the whole earth, is Mount Zion." "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." "Walk about Zion; go round about her; tell the towers thereof; mark ye well her bulwarks, and consider her palaces, that ye may tell it to the generations following." Generation has told it to generation, and Zion has been "the spell-word of the nation." What an exhibition of love, and how touching the reply of that little band of lonely captives, "By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof; for they that carried us away captive required of us a song; saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." The first object of note on Mount Zion, as you enter the Jaffa gate, is the great and massive tower, the foundation and lower part of which is supposed to have been built by David. It was repaired, or the upper portion added, by Herod, and called the Tower of Hippicus; it is, however, generally called the castle of David. Just above this are the barracks for the cavalry. A little above there stands a stately church and dome, built over the place where it is said James, the brother of John, was beheaded. The interior of this church is most beautifully and richly adorned with mother-of-pearl and tortoise shell of various patterns in mosaic. We were invited to the patriarch's house, which is in keeping with the church for richness and beauty; and from there to his beautiful garden, which luxuriates in fine oriental trees and plants. Another church, said to stand on the site of the house of Annas the high priest, and also a large convent and nunnery, are connected with these Armenian premises, which cover the crownof the hill of Zion. Passing on near the city wall, not far from Zion gate, are some miserable hovels inhabited by lepers. When they see strangers coming, they rush out to implore alms, which no one can possibly refuse. Passing out of Zion gate, you see a part of this Mount lies without the walls, a large piece of table land, the site of the ancient city. Here is a group of buildings, both picturesque in appearanceand interesting in theirassociations, called Nebby David, or the prophet David. Here is the sepulcher of David, and here, most probably, Peter preached to the multitude when he referred most appropriately to this tomb. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." It is now much venerated, and strictly guarded by the Mohammedans. Neither Jews nor Christians are permitted to enter. Sir Moses Montefiore and lady could not gain admission short of the personal attendance of the pacha. The keys are kept by a Mohammedan sheik. A friend of the sheik took us to his house, and thus we gained admission. The sheik led us to a spacious arched room above the vault or tomb itself; it has the appearance of great antiquity; it is said to be the chanber where our blessedLord ate the lastPassover with his disciples, and it is also deemed to be the upper room where the apostles continued in prayer and supplication, with one accord. waiting for the promise, "till the day of Pentecost," when "they were all filled with the Holy Ghost." "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps." The southern slope of Zion is now under cultivation. Prophecy has been fulfilled to the exact letter here, and here God will most assuredly manifest himself again in the triumphs of his grace and glory.

Martha Saunders.

THE CASE OF PASSMORE WILLIAMSON.

Passmore Williamson, a Quaker gentleman, thirty-four years of age, is now confined in the criminal's department of Moyamensing Prison, Philadelphia, for the alledged crime of contempt of the United States District Court. When his imprisonment was first announced, the general expectation was, that the Supreme Court of Pennsylvania would at once interpose by a writ of habeas corpus, and set him free; but that Court refused to do so, on the ground that it had no jurisdiction over a person imprisoned by order of a United States Court. The case has thus become one of great importance, involving the rights of the State over its own citizens on its own soil. In view of its importance, we shall give to our readers, from time to time, the principal documents relating to it, commencing with the following from the *Independent* of Oct. 4th:—

THE ALLEDGED OFFENSE.

On the eighteenth day of last July, Col. Wheeler, U. S. Minister to Nicaragua, arrived at Bloodgood's hotel at Walnut-st. wharf, Philadelphia, with a colored woman named Jane, about thirty-five years of age, and her two sons aged twelve and seven, whom he claimed to hold as slaves, and whom he intended to take with him to New York, and thence to Nicaragua. He kept his eye closely upon his servants until the hour for dinner, when he left them awhile, charging the woman not to speak to any colored person, and if asked who she was, to answer "that she was a free woman, traveling with a minister." The woman knew something of her destination. She knew that in the strange land whither she was going no power could interfere between her person and the passions or the lusts of her master. She knew that her sons might be separated from her at his will, or might be scourged and tortured before her eyes without hope of redress. She had some vague idea that in the State where she was halting for a few hours, she was entitled to be free, and calling to her a female servant of the house, she told her story and her wishes. The master once left the table and came out to the porch to assure himself of the safety of his chattels; but presently the woman found opportunity to speak to a colored man about the premises; and the result of that interview was, that a messenger was dispatched to the Anti-Slavery office in Fifth-st. near Arch, with a note stating that there were three slaves at Bloodgood's hotel who desired their freedom. A person employed in that office hastened to the office of Mr. Williamson on the corner of Seventh and Arch-sts., and requested his immediate attention to the case. Mr. Williamson is Secretary of the Acting Committee of "the Pennsylvania Society for Promoting the Abolition of Slavery, and for the Relief of Free Negroes unlawfully held in Bondage, and for Improving the Condition of the African Race,"—a Society incorporated in 1789, of which Dr. Benjamin Franklin was the first President. In his official capacity, Mr. Williamson was the proper person to be applied to in the case.

It was now 4 1-2 o'clock, and the boat for New York would leave soon. Mr. Williamson was to leave for Harrisburg that night, and was busy in preparations for his journey. It was too late to find a judge competent or likely to grant a writ of habeas corpus, which, though commonly resorted to, was not at all necessary in such a case. Mr. Williamson advised the messenger, Mr. Still, to proceed at once to the hotel and inform the slaves that they were legally entitled to their freedom, and could take it, or, failing of this, to send a telegraphic dispatch to New York, so that the case could be met on their arrival there.

But Mr. Williamson could not rest with such a disposal of the case. He thought of that poor, helpless woman and her children, entitled to their freedom, and held in unlawful bondage through ignorance of the way of deliverance. Perhaps he had read the tract of the American Tract Society, which asks, "What would you not do to save one from *Algerine* captivity?" and felt that nothing less should be done to save one from captivity in Nicaragua. Certainly he had read the injunction of the Master, "Whatsoever ye would that men should do to you, do ye even so to them." He dropped his pen, and hastened to Bloodgood's hotel. Wheeler and his servants had already gone on board the boat. Without saying a word to any one, Mr. Williamson went on board, found the parties on the upper deck, and in the presence of Wheeler informed Jane that she was free by the laws of Pennsylvania. She expressed her desire to be free, and rose to depart. Wheeler attempted to detain her, and Williamson held him back, while Jane and her children, of their own free will, left the boat and entered a carriage, which some colored persons on the wharf, who were unknown to Williamson, had procured, and was driven rapidly away. Williamson returned to his office, went to Harrisbug the same night, and from that day has not seen Jane, or at any time known where she was.

At 11 o'clock the same night a United States Deputy Marshal, with two other officers, appeared at the house of Mr. Williamson senior, to serve a writ upon Passmore. They were informed of his absence from town; and the next day a lawyer appeared before the Court to state the fact of Mr. Williamson's absence, and his consequent ignorance of the process issued against him. Thus all due respect was shown to the court by Mr. Williamson's father upon his behalf. A second writ was issued, to which on the 20th July, Mr. Passmore Williamson made return with his own affirmation. This was a writ of *habeas corpus*, issued by Hon. John K. Kane, Judge of the District Court of the United States in the Eastern district of Philadelphia, on the petition of John H. Wheeler, commanding said Passmore Williamson to bring before said jndge the bodies of Jane, Daniel and Isaiah, said to be "*in his custody detained.*" To this writ Mr. Williamson made the following return:

"To the Hon. J. K. Kane, the Judge within named:

"Passmore Williamson, the defendant in the within writ mentioned for return thereto, respectfully submits, that the within named Jane, Daniel and Isaiah, or by whatsoever names they may be called, nor either of them, are not now, nor was, at the time of issuing the original writ, or at any other time, in the custody, power or possession of, nor confined nor restrained their liberty by him, the said Passmore Williamson. Therefore he cannot have the said bodies of the said Jane, Daniel and Isaiah, or either of them, before your Honor, as by the said writ he is commanded."

This return, it will be seen, is in strict accordance with the facts as above narrated. But Judge Kane pronounced the phrase "*or at any other time,*" "illusory, and evasive, if not false;" and having taken a week to frame his opinion, on the 27th July, he issued the following magisterial sentence: "Let Mr. Williamson, the respondont, be committed to the custody of the marshal without bail or mainprise, *as for a contempt of the court in refusing to answer to the writ of habeas corpus,* heretofore awarded against him at the relation of Mr. Wheeler." From that day to this Mr. Williamson has occupied a cell in the Moyamensing prison!

Mr. Williamson's counsel offered to amend the return by striking out the exceptionable clause, not as evasive or contemptuous, but as surplusage. This was met by an intimation that his client would then be indicted for perjury. Mr. Williamson offered to prove the correctness of his return. The Judge replied, that if he would take oath to produce witnesses to prove this within twenty-four hours, he would take the matter into consideration. Mr. Williamson not knowing any person who chanced to be present at the time, could not take oath to produce his witnesses within twenty-four hours; and so the case was decided without evidence. Next day several respectable persons came to Mr. Thomas Williamson, and offered, as eye-witnesses of the transaction, to verify Passmore's statement. But it was too late. In his official capacity Passmore Williamson had frustrated Judge Kane in the Christiana and Wilkesbarre cases, and *he* must be made to feel the power of a Judge of the United States Court over his own person! Such was the head and front of his offending.

Abyssinia.—Dr. Graph, the South African missionary, has recently returned from a mission to Abyssinia from Bishop Gobat, of Jerusalem. He had several interviews with the king, who seems bent upon improving his country, and his authority is now so firmly established that he can carry his wishes into execution. The King of Abyssinia has prohibited slavery, renounced polygamy, banished the Jesuits, and is anxious that some European mechanics, particularly masons, printers, and gunmakers, should settle in his country. Mr. Plowden, the English consul in Abyssinia, has taken to European clothing again, and has great influence with the king, to whom he gives good advice. An Englishman named Bell, is one of the first of the king's warriors, and, in battle, enjoys with three others the honor of wearing the same apparel as the king, in order that the latter may not be distinguished by his enemies. Another Englishman, named Coffin, who has been in Abyssinia 40 years, is still living there as chief of the provinces, and is now 68 years of age. Beside these three Englishmen, there are no Europeans in all Abyssinia.

Revival.—Rev. J. G. Fackler has written an account of an interesting revival of religion in the town of Richfield, in Upper Missouri. During a meeting which he held in that place, he says:—

"More than seventy persons became deeply concerned, and earnestly inquired what they 'must do to be saved.' Not less than sixty are indulging a comfortable hope through grace, that they have found the Lord precious to their souls. This number embraces many heads of families, among the oldest and most respectable of our population. Forty-four have already united with our church on examination, and it is believed that eight or ten more will shortly come to us. Some will go to other denominations."

The Work in France.—The Evangelical Society of France goes forward prosperously in its work; converts become more and more confirmed in their faith, and bold in their profession of it; missionary stations are prospered; some new churches have been organized; the missions in Paris have been quite successful, and are extending their operations; the Christian schools furnish particular encouragement, and even the scholars in the normal school understand that they have a holy mission to fulfill among children. The Society has sustained 102 laborers in different stages the past year.

Embarkation of Missionaries.—Sailed on Saturday, Sept. 29, in schooner Emily, for West Africa, to join the Mendi Mission, connected with the American Missionary Association, Dr. David J. Lee, Mrs. Martha C. Lee, and Miss Sarah G. McIntosh. Dr. Lee is a native of Pa., and Mrs. Lee of Norfolk, Va. They have resided in Indiana. Miss McIntosh is a native of Maine, has resided in Illinois, and was educated in the Female Department of Knox College. Mrs. Lee, as well as her husband, has a diploma of M. D., being a regularly educated physician.

Rogers' Hotel.—Our friend Clarke Rogers, of Plainfield, N. J., having purchased the Hotel and Dining Saloon, No. 4 Fulton-st., New York, has refitted it in a tasteful manner for the accommodation of the public. The lower saloon is appropriated to gentlemen alone, while the saloon on the second floor is open for gentlemen with or without ladies. Connected with the establishment is a large number of neatly-furnished lodging rooms. The whole is conducted on strictly temperance principles, under the supervision of Mr. Rogers and his gentlemanly partner, Mr. Zollver.

Fair of the American Institute.—The Managers of the American Institute have obtained the Crystal Palace for their exhibition this year, and are making a display more attractive than they have been able to make heretofore in their comparatively contracted quarters. Those who visit the exhibition now open at the Crystal Palace will be sure to get the worth of their money—a sight of the building alone being nearly an equivalent for the price of admission.

Reclamation of Fugitives.—The *Washington Union* publishes the following important Opinion of the Attorney-General of the United States. It shows that the protection of Slavery, rather than of Liberty, is the object sought in the interpretation and execution of the laws :—

1. The constitutional right of a citizen of the United States to reclaim a fugitive from his lawful service extends not only to the State and to the organized Territories, but to all the unorganized territorial possessions of the United States.

2. If in such Territory there be no Commissioner of the United States to act, the claimant may proceed by recapture without judicial process.

3. Any such fugitive from service in the Indian country is there unlawfully, and, as an intruder, is subject to arrest by the executive authority of the United States.

4. Such fugitive cannot be protected from extradition by any Indian tribe or nation; for the Indians are themselves the mere subjects of the United States, and have no power in conflict with the Constitution of the United States.

5. By the local law of the organized political communities of the Cherokees, Choctaws, and Chickasaws, there is ample provision for the delivery up of fugitives from service in any of the States.

Aiding Fugitives "unchristian Conduct."—The Indiana Presbytery of the Cumberland Presbyterian church has suspended from the ministry one of its clergymen, for unchristian conduct. The following are the specification :—

First specification.—For associating himself with an association known as the underground railroad, whose avowed business is to assist slaves to free territory.

Second specification.—For actually engaging in the business of assisting slaves in making their escape from slave to free territory, which is contraay to the laws of the United States and statute laws of the State of Indiana.

Several of the witnesses stated that the offending minister had boasted to them of the number of slaves he had aided to escape, giving the names and places in Kentucky from which they had escaped, and one of them testified that he had heard him say that he had never denied belonging to the underground railroad, and that he had said in April, this year, in speaking of the relative numbers taken to Liberia by colonization, and to Canada by underground railroad, that 10,000 had gone to Liberia, and 35,000 to Canada by underground railroad.

Farewell Missionary Meeting.—On Sunday evening, Sept. 30th, a meeting was held in New York, to listen to the discourses of the Revs. Jared W. and Ezekiel Scudder, two brothers, members of the last graduating class of the Theological Seminary, New Brunswick, N. J., who were to take their departure with their ladies on the 10th inst. for Arcot, India, to join in the missionary labors at that station. Both gentlemen are sons of the Rev. Dr. Scudder, the pious and successful missionary who died last year at the Cape of Good Hope, while on his return to America. An elder brother is already at Arcot, engaged in missionary labors.

☞ The Board Meetings of our Missionary, Tract, and Publishing Societies, will be held at Plainfield, on First-day next.

European News.

By the U. S. Mail steamship Pacific, which left Liverpool Sept. 22d, and arrived at New York, Oct. 3d, we have one week later news from Europe.

The Pacific's mail brings no new fact of importance, but the details, as far as received, of the capture of Southern Sebastopol, though the first announcement of this great event is fully confirmed, it is somewhat remarkable that a feeling of suspense and expectation, not unmixed with uneasiness, should pervade the public mind of England. France, on the contrary, is drunk with excitement. Delighted with her place of undivided honor amid the ruins of Sebastopol, she has given herself up to parades, illuminations, and extravagant exultations. The war—never before very popular—has at last aroused the enthusiasm of the French. Their national vanity has been appeased, and they begin to look upon the struggle with greater interest and more general satisfaction.

From the details of the bombardment and assault on Sebastopol, it appears that while the French, after six successive attempts, carried the Malakoff, the English were repulsed before the Redan, which they at one time occupied. All fought with the most determined bravery, as the long list of killed and wounded testify; but the latter found it impossible to maintain their position. Before they could re-organize for a second attack, the fort was abandoned by the Russians.

The next operations of the Allies are as yet enveloped in mystery. We have no indication of Russian movements, nor any authority for supposing that Prince Gortschakoff will retreat from the Crimea without another desperate effort to retrieve his lost laurels. How long he will be able to defend the northern forts does not appear. In spite of exaggerated telegraphic messages in the London *Times*, and over-sanguine expectations in the flush of victory, there seems little probability of any thing being done for some weeks hence. Reinforcements are crowding in on all sides, but the victors are as much in need of re-organization and rest as the vanquished.

An important item of news by this arrival is the journey of the Emperor Alexander to Moscow, Nicolaieff and the Crimea. His trip to Warsaw, with all its peaceable surmises, has been abandoned, and in its stead he goes to stimulate the energy of his beaten army and revive its old enthusiasm. He has issued a proclamation in which he acknowledges his losses, but places every confidence in the bravery and endurance of Sebastopol's late defenders.

Shocking Calamity.—During the County Fair at Angelica, N. Y., on Thursday, Sept. 20th, a distressing accident occurred which resulted in the death of two persons, and the injuring of two others, one so severely that hopes are entertained of his recovery. A couple of young men, who were said to have come from Warsaw, had erected a large portable swing, for the innocent amusement of those who were anxious to take an ærial ride. The "machine" consisted of an upright frame, about twenty feet high, near the centre of which is a horizontal axle, and around this revolved four cars. The cars were sufficiently large for four men to sit in each, and the motion was produced by turning a crank. Each car being filled, the wheel was set in motion, when suddenly some of the gearing became entangled, which rendered the concern unmanageable, and instantly the four cars came to the ground with a terrible crash, killing William Graham, an Englishman, residing about two miles south of Angelica, almost instantly, and injuring Gardner C. and Henry G. West, of Alfred, (the former of whom has since died,) and Robert Rice, of Angelica, who still lies in a dangerous condition. No other person was seriously injured.

The two men who owned the apparatus, as soon as the accident occurred made their escape for fear of arrest, leaving the machine behind, which was afterwards torn down by some of the enraged citizens of Angelica, and burnt up.

A Park that is a Park.

There is now a fair prospect that New York will have a Park worthy of the name. The Commissioners to whom the project of "Central Park" was referred, have made their report; and as soon as it has received the approval of the Supreme Court, operations will be commenced.

The Central Park, as provided for by the act, and as we now hope to see it laid out, contains 776 acres, including within its area the State arsenal and two reservoirs. This space of ground comprises some 7,500 lots, which have been estimated at an average cost of $700 each. It is bounded upon the south by a line on Fifty-ninth street, extended from the Fifth avenue to the Eighth, and on the north by a line of like extent on 106th street. This, we believe, will form the most extensive park that exists in any city in the world, with the single exception of Phœnix Park in Dublin, which contains some three or four thousand acre. Its length in a direct line will be two and one-third miles, and its breadth three-fifths of a mile. The total amount awarded by the Commissioners for the land taken for this purpose is $5,020,814. This, with the exception of $360,482—the the value of property therein comprised already belonging to the city—is to be paid to private individuals. The fund for the purpose is to be raised in this way: First, a tax of $1,675,329 has been assessed on contiguous property supposed to be benefitted to that extent at least, by the proposed park. This assessment is levied on all property comprised within the space bounded eastward by a line midway between the Third and Second avenues, westward by a line midway between the Tenth and Eleventh avenues, northward by 116th street, and southward by Forty-second street. Exceptions are made on the Fifth, Sixth and Eighth avenues, where the northern limit is extended to 120th streets, and the southern to Thirty-fourth street. Second, the balance of the fund—$2,985,000—is to be supplied by the city by means of a loan, for which the city stock will be pledged, redeemable in forty-five years, and paying an annual interest of five per cent., or in round numbers $150,000. It is supposed that the increase of taxable property within a certain distance of the Central Park will, before long yield a revenue to the city which will more than cover this annual interest.

Suicide by a Boy.—The Menasha (Wis.) Advocate of the 13th ult., gives the following account of the commission of suicide by a boy only 12 or 15 years of age :—

"Young Kelsey imagined himself to be whipped and abused too much by the village boys, and on Monday evening he told his mother he would stand it no longer; that he would hang himself. No attention was paid to the threat, and on Thursday morning he was whipped by his mother for some trivial offence, after which she sent him to the woods to procure some good switches, to be hereafter used on him for bad behavior. He was accompanied by a younger brother. After going into the woods a short distance, he sent the brother back home for a rope, in order, as he said, to bring a large bundle. On his brother's return, young Kelsey was stiff in death. In the absence of his brother, he placed some blocks on the ground, placed one of his suspenders round his neck, and tied one end to the limb of a tree, kicked the blocks away, and hung in that position until dead.

Important to Land Speculators and Purchasers.—A dispatch dated Washington, Wednesday, Oct. 3d, says:—Recently the Commissioner of Indian Affairs was applied to for information concerning the well-known "Carver Grant," and as to whether the title from Carver is good, it being alleged that the Nandwisse Indians, in 1766 or 1767, conveyed to him one hundred miles square of land on the east side of the Mississippi River, between the Falls of Saint Anthony and Lake Pepin. Some of this land has, from time to time, been sold, and but recently a speculator invested a thousand dollars in it. But the Commissioner of Indian Affairs, on the 1st instant, in reply to the inquiry above alluded to, says that the claim has frequently been before the Government, and decided by both the Legislative and Executive branches to be without merit, and that a title from Carver to any portion of the land is not worth as much as the parchment on which the deed is written.

Yellow Fever at the South.—This disease has made its appearance at Montgomery, Ala. The Board of Health, on the 26th ult., reported five cases and one death, and called upon the citizens (among whom, it is stated, a perfect stampede immediately took place) to clean their premises. The disease is said to have broken out at Jackson, Miss., to an alarming extent. At last accounts it had increased to ravages at Vicksburg. At Woodville and Yazoo City, Miss., it also prevails to some extent. Near Port Gibson. Mr. McAlpine, a planter, had died, and several of his family, and sixty of his slaves were ill. At Alexandria, La., on the 18th ult., there were 30 or 40 cases.

Robberies on Lake Michigan.—The Allegany (Mich.) *Record*, of Oct. 1st., says that the people along Lake Michigan, from here north to the Menistee, have been thrown into [illegible]tate of the most intense excitement by the operations of a gang of [illegible]uders, who are reported to be Mormons from Beaver Island, and who have carried on their operations with a boldn[illegible] coolness and desperation rarely equaled [illegible]e records of highwaymen. They are reported to have burned sawmills and robbed stores north of the Grand River. At Grand Haven they made repeated attempts to break into stores and shops. On Saturday they made their appearance at the mouth of the Kalamazoo, and after looking about, pushed up south as the tanneries in the town of Ganges, and on Saturday night broke open Robinson & Plummer's store, robbed them of $1,600 worth of goods, and made back again down the lake.

Republican Nomination.—The Republican Comvention recently held at Syracuse, N. Y., laid down a "platform" and nominated a State Ticket, as follows :—

For Secretary of State—Preston King.
For Attorney General—Abijah Mann, Jr.
For Controller—James M. Cook.
For Canal Commissioner—D. H. Bissell.
For Eng. and Surveyor—George Geddes.
For Treasurer—Alex. B. Williams.
For State Prison Inspect.—Wesley Bailey.
Judge, (long term,)—Bradford R. Wood.
For Judge, (short term,)—Joseph Mullen.

SUMMARY.

A dispatch dated St. Louis, Wednesday, Oct. 3, says: We have Kansas dates to the 2d inst. Returns from three Counties show a heavy vote for Whitefield, Pro-Slavery, for Congress. The Shawnee Indians supported the Pro-Slavery ticket. The entire vote of Johnson County was given for Whitefield. In Leavenworth County Whitefield had 800, and Reeder 200. At Willow Springs 100 votes were polled—all for Pro-Slavery candidates. Gov. Shannon voted the Pro-Slavery ticket. There was no fighting or tumult at the polls, the Free-Soilers generally not voting.

The nativities of the convicts in the Wisconsin penitentiary, at Waupun, are as follows:—Wales 1, Atlantic Ocean 1, Holland 1, Prussia 1, England 2, Ireland 9, Germany 15, United States 30. Total 60—56 males and 4 females. The following are the crimes for which the above convicts are being punished: Murder 11, manslaughter 2, rape 7, larceny 23, burglary 4, assault with intent to kill or murder 3, poisoning a well 1, adultery 2, embezzlement 3, passing counterfeit money 1, forgery 1, false pretenses 1, arson 1.

The death of Mr. Dellicker, a well-known merchant, who resides in Brooklyn, occurred recently under very peculiar circumstances. He was in perfectly good health, and had just returned from the country, where he had left his wife, who was recovering from a recent illness. He had but reached home when a telegraphic message was brought to him announcing his wife's death. He sank into a chair on reading the sad news, said he felt very ill, and requested that a physician should be sent for, and died immediately.

The father of Tuckerman, the Boston defaulter, was well known as a genial man, with a smile and a pleasant word for every one. Since the news respecting his son's swindling transaction was made known, all joyful expression left his face, and his stolid features, his eyes fixed on vacancy, and his ghastly, pallid color, all showed that deep grief had taken possession of him. Some ten days since, without any marked cause, he died from shame—the victim of his son.

The Post Office Department has issued an order in relation to the opening and closing of mails. It sets forth that the mails cannot, in compliance with law, be opened or made up by the postmaster or his sworn assistants within the reach of persons not authorized to handle them. The postmaster must, therefore, while discharging these duties, exclude from the room appropriated to the use of his office all persons except his assistants regularly employed and sworn.

A dispatch dated Syracuse, Monday, Oct. 1, says: The fourth anniversary of the rescue of the fugitive Jerry was celebrated at Wieting Hall, in this city, to-day. Gerrit Smith presided. Addresses were made by Mr. Salisbury, of Albany; Beriah Green, Gerrit Smith, Rev. S. J. May, Abram Pryne, and Rev. J. W. Loguen. Rev. E. P. Rogers, of Newark, N. J.. read a poem on the Fugitive Slave Law. The Hall was densely crowded with ladies and gentlemen, both in the forenoon and afternoon.

We learn from the Philadelphia Ledger that a Canal boat, containing two men, a woman and two children went over the dam on the Lehigh River, near Catasauqua, Pa., on the 1st inst., and were drowned. The very heavy rain on Sunday raised the river to a great hight, and the current where the accident took place was so strong that all efforts to save the unfortunate persons were unavailing. Earlier in the day a man went over at the same spot and was also drowned.

The people of Eastern Indiana and Western Ohio have consulted together, and have resolved to hold a grand "Union Fair" at the line, about four miles east of Richmond, Ind., on the 3d, 4th, and 5th of October. The great attractions are the following items on the premium lists:—Two hundred dollars for the best fire engine; do. for the best band; do. for the best and fastest trotting horse; one hundred dollars for the best and fastest pacing horse; forty dollar gold watch to best lady rider.

It is estimated that there are 10,000 daguerreotypists in the United States, these taking daily 20 pictures each, at an average of $2 50, giving 200,000 pictures at an expense of over half a million dollars. The amount of money paid annually for daguerreotypes is thought to exceed one hundred and fifty millions. Still the business is increasing.

A dispatch dated Buffalo, Monday, Oct. 1, says:—Judge Houghton, of our Supreme Court, has decided that the Prohibitory Liquor Law is unconstitutional, and says the Legislature has no right to pass such an act. In the case of the People vs. Stevens, the defendant admitted the offence charged against him, and was discharged.

The parents of Baron St. Andre, late French Consul at Philadelphia, who was killed in the Burlington disaster, have commenced a suit for damages against the Camden and Amboy Railroad Company in the Supreme Court of Pennsylvania. Charles Le Bontallies, one of the injured in the same accident, has also commenced suit.

The American Express Company offer a reward of $10,000 for the recovery of the stolen $50,000 Gold sent from the Dubuque Land-Office, and intended for the Sub-Treasury in this City. For any part of the Gold, a proportionate reward will be paid. They also offer $5,000 for the apprehension and conviction of the robber or robbers. The loss, from present appearances, is likely to fall on the Express carriers, though the Government is disposed to allow full time for ferreting out the place and circumstances of this daring piece of villiany.

The Fourierite establishment, known as the North American Phalanx, near Red Bank, New Jersey, has gone to smash. All its real estate, in which some $100,000 had been invested came under the hammer Wednesday and Thursday of last week, and produced, in the aggregate, $56,000, or a little over $83 per acre. This, with the estimated proceeds of its moveable property will enable them to pay from sixty to seventy per cent. on the stock issued.

The Census of Cook County, Illinois—the county which includes Chicago—shows that the number of white males is 59,393; females, 44,023; colored, 604, giving a total of 103,960, in the city and county. This shows an increase of population in five years, of 60,575, or over twelve thousand a year. The number of pupils is 8,130, and of schools 162. The number of manufactories is 377, and the value of their product exceeds ten and a quarter millions of dollars.

Commissioner Minot, of the Pension Office, has decided that the forces employed by order of the Secretary of War for the purpose of removing intruders, from the Cherokee lands in 1823 and 1824, are not entitled to bounty land under the act of 3d March, 1855, as it is shown by the record that they were not called into service by any State or Territory, and were not engaged in any war during the year designated.

The Pope has recently ordered a gold medal, of the largest size, to be sent to Geo. Cole, Esq., Civil Engineer at Buffalo, N. Y., in return for a copy of a work containing his tables and designs of machines for railroads, canals, tunnels, &c. The medal is inscribed "bene merito," ("To the well Deserving") and is to be accompanied by a letter of thanks.

The thirty-fifth Annual Report of the Episcopal Commissioners for building new churches has been issued. Twenty-seven churches, containing accommodation for 18,375 persons including 11,774 free seats, have, by aid of grants, been completed since the last Report, and twenty-one new churches are in course of erection.

According to the Census returns, the City of New York contains about a hundred thousand more inhabitants than the State of New Jersey. The entire population of New Jersey is 569,499, exhibiting a gain of 80,166 since the Census of 1850. The two counties which have received the greatest gains are those lying nearest to this City.

Among the medical graduates of the Edinburgh University, who obtained their diplomas at the last examination, were a Chinese and four Egyptians. The Chinese graduate, Wong Fun, is believed to be the first of his nation who has ever graduated at a British University.

Two white deer, caught in the Rocky Mountains, have arrived at Cincinnati, where they have been sold for $2,000, and are to be exhibited. One is a buck, with a fine pair of antlers, covered with a smooth white velvet coating.

The ship Faneuil Hall of Boston, from Baltimore for Calcutta, in ballast, was wrecked in July on Abrothas Bank, about 25 miles from Bahia. The crew were all saved. The vessel proved a total loss, and was sold as she laid for thirty-eight hundred milreas.

The Jerusalem Bishopric Fund was a severe loser by the Strahan failure. The *Record* publishes an appeal, saying that Bishop Gobat's operations will be greatly hindered, and in some directions stopped, without large and speedy contributions.

President Pierce was at Harrisburg, Pa., on the 26th ult., in attendance upon the State Agricultural Fair. He was welcomed in a brief address by the President of the Society, James Gowan, Esq., and made a reply.

An explosion occurred at the Cooper Falls Maine on the 26th of September, which killed two men, and severely injured two more. The fiew of the large boiler of the Stamp Mill collapsed, blowing out the front of the boiler and furnace.

The growers of cranberries on Cape Cod are realizing enormous prices. Twelve dollars a barrel has been given, and the Yarmouth *Register* says that some are holding back with the expectation of obtaining fourteen dollars.

A dispatch dated Pottsville, Pa., Thursday, Oct. 4, says: A frightful explosion took place, to-day, near Minersville, in the mines of Gideon Bast, on Wolf Creek. It is reported that five persons were killed, and many more wounded.

The monthly record of the *Baptist Memorial* for August, reports nine hundred and sixty-seven baptisms, sixteen churches constituted, eleven new church edifices, and the death of five Baptist ministers.

The corner stone of Wayland University has been laid at Beaver Dam, Wisconsin. The institution is named in honor of Rev. Francis Wayland, late President of Brown University.

A new car, made entirely of iron, has been placed on the Third-avenue Railroad. It weighs 1,500 pounds less, and with hold ten persons more than any of the other cars on the road.

The present number of students in the Collegiate Department of Yale College is as follows: Seniors, 92; Juniors, 109; Sophomores, 109; Freshmen, 153; Total, 463.

The Governor of Iowa has issued his proclamation, appointing Thursday, the 22d day of November, to be observed as a Thanksgiving Day in that State.

The aggregate amount of subscription in money already sent forward for the relief of the Norfolk sufferers, is nearly $100,000.

Nearly eleven thousand persons visited the Patent Office and Gallery at Washington during the last month.

The Freshman class in Yale this year is by far the largest ever received at any American college.

A public meeting has been held in Griffin, Ga., for the encouragement of southern emigration to Kansas, and Col. Cargile is endeavoring to organize there a company of a thousand emigrants to proceed to the territory this fall.

The people of Connecticut have recently decided, by a large majority, to amend the State constitution so as to require all electors hereafter to be able to read.

New York Markets—Oct. 8, 1855.

Ashes—Pots 6 37; Pearls 6 62 a 6 75.

Flour and Meal—Flour, 8 00 a 8 12 for common to good State, 8 18 a 8 43 for extra Ohio, Michigan, Indiana, 9 00 a 10 75 for extra Genesee. Rye Flour 5 50 a 6 75. Corn Meal 4 68 for Jersey. Buckwheat Flour 2 12 a 2 37 per 100 lbs.

Grain—Wheat, red has improved 3 to 5c, and white 5 to 8c; 1 80 a 1 90 for red, 1 80 for white Illinois, 1 95 a 2 20 for white Canadian. Rye 1 16 a 1 21. Oats, 40 a 43c for State, 43 a 45c for Western. Corn 88c for Western mixed.

Provisions—Pork, 21 00 for prime, 22 25 for mess. Beef, 11 50 a 12 00 for country prime, 13 00 a 14 00 for country mess. Lard 11¾. Butter, 15 a 18c for Ohio, 20 a 23c for State. Cheese 9 a 10c.

Hay—70 a 75c per 100 lbs.

Lumber—12 00 a 13 00 for Eastern Spruce and Pine.

MARRIED,

In Piscataway, N. J., on the morning of the 27th ult., by the Rev. H. H. Baker, Mr. Alexander C. Heritage, of Marlboro, N. J., to Miss Mary Ann Dunham, of the former place. Wisconsin papers please copy.

In Hopkinton, R. I., October 1st., by Eld. C. Chester, Mr. Silas C. Weeks to Miss Sarah Coolage, all of Hopkinton.

At the same time and place, by the same, Mr. Edward J. Budington, of Hopkinton, to Miss Harriet N, Pitcher, of North Stonington, Conn.

At Adams Center, N. Y., Oct. 2d, by Eld. Alexander Campbell, Mr. William M. Hemphill to Miss Martha B. Langworthy, both of Alfred, Allegany Co., N. Y.

DIED,

In Warwick, R. I., Sept. 28th, at the residence of her son, Mrs. Sarah T. Stillman, wife of the late Paul Stillman, of Westerly, R. I., in the 67th year of her age. The deceased was from early life a member of the church of Christ, having united with the church at Newport, under the pastoral care of her Grandfather, the Rev. William Bliss. She has suffered much through life, from sickness and bodily infirmities, and for the last five years had been mostly confined to her room, much of the time prostrated, and especially in the latter part suffering intensely; yet strong in faith she passed calmly through the valley and the river of death, and fell asleep sweetly in Jesus. "Blessed are the dead who die in the Lord."

In Alfred, Oct. 1st, Fitch Palmiter, in the fiftieth year of his age. The death of Mr. Palmiter was so sudden as to startle the whole community. He was physically a strong man, and had not the first indication of approaching death. On the contrary, he was in perfect health, so far as known, but died so suddenly as neither to speak or breathe after the attack of whatever disease it might be that removed him, which is supposed to have been some difficulty of the heart. He is supposed to have been a member of either the Seventh-day Baptist Church of Hartville or Second Alfred. N. V. H.

In Plainfield, N. J., on the 26th ult., Emma, infant daughter of Randolph, Jr., and Keziah Dunham.

In Alfred, Oct. 1st, William, infant son of William L. and Martha Green.

LETTERS.

John Whitford, Edwin Stillman, Gardner Hall, H W Stillman, C Stevens, Winter Green, S S Griswold, Rowse Babcock, Alexander Campbell, Christopher Chester, W B Davis, Wells K Green, Charles Potter.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

Geo Gavit, Westerly, R I	$2 00 to vol.	12	No. 52
C Chester, Potter Hill, R I	1 00	11	52
E C Scranton, Madison, Ct	6 00	18	52
C Greenman, Mystic Bridge, Ct	2 00	12	52
Thos S Greenman "	2 00	12	52
Asa Pound, Plainfield, N J	2 00	12	52
Robbins Ayars, Shiloh, N J	1 00	12	26
Cyprian Stevens, Paris, Me	1 00	12	39
W K Green, Park's Corners, Ill	4 00	12	52
Harlow M Coon, Walworth, Wis	4 00	12	52
Horace W Babcock, DeRuyter	2 00	12	52
Eliza Harden, Leonardsville	2 00	12	52
Daniel G Smith, Berlin	2 00	11	52
Jared Green "	2 00	12	52
Winter Green "	2 00	12	52
Amos Crandall, Alfred Center	2 00	12	52
Hannah Crandall "	2 00	12	52
Aaron Coon, Petersburg	2 00	12	52
Elias Heath, Adams	2 00	13	26
O Trowbridge, Adams Center	1 50	13	10
Nathan G Whitford "	2 00	12	52
R C Langworthy "	2 00	12	20
James Witter, Stowell's Corners	2 00	13	13
W L Bowler, Little Genesee	2 00	11	52

WILLIAM M. ROGERS, Treasurer.

Board Meetings.

The next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held at Plainfield, N. J., on First-day, Oct. 14th, commencing at 9 o'clock, A. M.

Rogers' Hotel and Dining Saloons,
KEPT ON THE EUROPEAN PLAN,
No. 4 Fulton-st., New York,
Near Fulton Ferry.

☞ Rooms to let by the day or week.

Clarke Rogers } Late of Fulton Hotel.
Henry Zollven }

Carpet Warehouse.

YOUNG & JAYNE, No. 364 Broadway, corner of Franklin Street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of

CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c.,

at the lowest rates. Purchasers are respectfully solicited to examine the stock.

Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.

YOUNG & JAYNE,
364 Broadway, corner of Franklin-st.

N. B.—Churches and clergymen furnished at wholesale prices. Sept 27—3 m.

New Market Seminary.

This Seminary will re-open on the 12th of September, with Mrs. R. H. Whitford, as Preceptress.

This Institution is located in a pleasant section of country, and has a commodious and well arranged building, and is designed to furnish every facility and advantage to the student found in other institutions of this class.

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I. H. Dunn, Sec. of Board of Trustees.
New Market, N. J., August 26, 1855.

Ahead of all Competition.

In press, and will be published on the 20th of September.

FLEETWOOD'S LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST, together with lives of the Holy Apostles and Evangelists, and a History of the Jews. The whole carefully revised with additions by the Rev. Joseph Belcher, D. D.

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ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

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D. C. McCALLUM, General Sup't.

State of New York,

SECRETARY'S OFFICE, Albany, August 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State in the place of Elias W. Leavenworth;

A Comptroller in the place of James M. Cook;

An Attorney-General in the place of Ogden Hoffman;

A State Engineer and Surveyor in the place of John T. Clark;

A State Treasurer in the place of Elbridge G. Spaulding;

A Canal Commissioner in the place of Frederick Follett;

An Inspector of State Prisons in the place of Darius Clark;

A Judge of the Court of Appeals in the place of Addison Gardiner;

All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals in the place of Charles H. Ruggles, Resigned;

Also, a Justice of the Supreme Court for the first Judicial District, in the place of Edward P. Cowles, whose term of office will expire on the last day of December next;

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer and Erastus Brooks, whose term of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

Sixteen members of Assembly;

A Sheriff in the place of John Orser;

A County Clerk in the place of Richard P. Connolly;

Four Coroners in the places of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and William O'Donnell;

A Comptroller in the place of Azariah C. Flagg;

A Street Commissioner in the place of James Furey;

A Commissioner of Repairs and Supplies in place of Bartholemew Purdy;

Two Governors of the Alms House in the place of Patrick Henry add John J. Herrick;

City Inspector in place of Thomas K. Downing.

A Counsel to the Corporation in place of Robert J. Dillon;

Two Justices of the Superior Court in the place of Wm. W. Campbell and Murray Hoffman;

A Justice of the Marine Court in place of Chas. E. Birdsall;

A Police Justice for the Sixth Judicial District in the place of Geo. W. Pearcy;

A Judge of the Court of Common Pleas in the place of Lewis B. Woodruff.

Yours respectfully,
E. W. LEAVENWORTH, Secretary of State.

Sheriff's Office, New York, August 28, 1855.
The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be had before the Board of Supervisors, and passed for payment. Sep—13.

Miscellaneous.

An Incident in the Ohio Penitentiary.

I had been but a few months in charge of the prison, when my attention was attracted to, and deep interest felt in, the numerous boys and young men who were confined therein and permitted to work in the same shops with old and hardened convicts. This interest was increased on every evening, as I saw them congregated in gangs, marching to their silent meals, and thence to their gloomy bed-rooms, which are more like living sepulchres, with iron shrouds, than sleeping apartments. These young men and boys, being generally the shortest in height, brought up the rear of the companies, as they marched to the terrible "lock step," and consequently more easily attracted attention. To see many youthful forms and bright countenances mingled with the old and hardened scoundrels, whose visages betokened vice, malice, and crime, was sickening to the soul. But there was one among the boys, a lad about seventeen years of age, who had particularly attracted my attention; not from anything superior in his countenance or general appearance, but by the look of utter despair which ever sat upon his brow, and the silent, uncomplaining manner in which he submitted to all the hardships and degradations of prison life. He was often complained of, both by officers and men, and I thought unnecessarily, for light and trivial offences against the rules of propriety; yet he seldom had any excuse or apology, and never denied a charge. He took the reprimand, and once a punishment, without a tear or a murmur, almost as a matter of course, seemingly thankful that it was no worse. He had evidently seen better days, and enjoyed the light of home, parents, and friends, if not the luxuries of life. But the light of hope seemed to have gone out; his health was poor, his face pale, his frame fragile, and no fire beamed in his dark gray eye! I thought every night, as I saw him march to his gloomy bed, that I would go to him, and learn his history—but there were so many duties to perform, so much to learn and to do, that day after day passed, and I would neglect him, having merely learned that his name was Arthur Lamb, and that his crime was burglary and larceny, indicating a very bad boy, for one so young. He had already been there a year, and had two more to serve! He never could outlive his sentence, and his countenance indicated that he felt it. He worked at stone-cutting, on the State House, hence my opportunities for seeing him were less than though he had worked in the prison-yard; still his pale face haunted me day and night, and I resolved that on the next Sunday, as he came from school, I would send for him, and learn his history. It happened, however, that I was one day in a store, waiting for the transaction of some business, and having picked up an old newspaper, I read and re-read, while delayed, until at last my eye fell upon an advertisement of "A Lost Boy! Information wanted of a boy named Arthur ——," (I will not give his real name, for perhaps he is still living,) and then followed a description of the boy—exactly corresponding with that of the young convict—Arthur Lamb! Then there was somebody who cared for the poor boy, if indeed it was him; perhaps a mother, his father, his brothers and sisters, who were searching for him. The advertisement was nearly a year old—yet I doubted not, and as soon as the convicts were locked up, I sent for Arthur Lamb. He came, as a matter of course, with the same pale, uncomplaining face and hopeless gait, thinking, no doubt, that something had gone wrong, and been laid to his charge.

I was examining the Convicts' Register when he came in; and when I looked up, there he stood, a perfect image of despair. I asked him his name. He replied,

"Arthur."

"Arthur what?" said I sternly.

"Arthur —— Lamb," he answered, hesitatingly.

"Have you a father or mother living?"

His eye brightened, his voice quivered, as he exclaimed:

"Oh! have you heard from mother? Is she alive? Is she well?" and tears, which I had never seen him shed before, ran like rain-drops down his cheeks. As he became calm from suspense, I told him I had not heard from his parents, but that I had a paper I wished him to read. He took the advertisement which I had cut from the paper, and as he read it he exclaimed:

"That's me! that's me!" and again sobs and tears choked his utterance.

I assured him that the advertisement was all I could tell him about his parents—and that, as it requested information, I desired to know what I should write in relpy. The advertisement directed information to be sent to the editor of the *Christian Chronicle*, New York.

"Oh, do not write!" he said, "It will break poor mother's heart."

I told him I must write; and that it would be a lighter blow to his mother's feelings, to know where he was, than the terrible uncertainty which must haunt her mind day and night. So he consented, and taking him to my room, I drew from him, in substance, the following story:

His father was a respectable and wealthy merchant in an interior town of the State of New York. At the holding of the State Agricultural Fair, in his native town, he got acquainted with two strange boys, older than himself, who persuaded him to run away from home, and go to the West. He foolishly consented, with high hopes of happy times, new scenes, and great fortune. They came as far as Cleveland, where they remained several days. One morning the other two boys came to his room early, and showed him a large amount of jewelry, &c., which they said they had won at cards during the night. Knowing that he was in need of funds to pay his board, they pressed him to take some of it, for means to pay his landlord. But before he had disposed of any of it, they were all three arrested for burglary, and as a portion of the property taken from the store which had been robbed was found in his possession, he too was tried, convicted, and sentenced. He had no friends, no money, and dared not to write home; so hope sank within him—he resigned himself to his fate, never expecting to get out of prison, or see his parents again.

Upon inquiring of the two convicts who came with him on the same charge, I learned that what Arthur had stated was strictly true, and that his crime was keeping bad company, leaving his home, and unknowingly receiving stolen goods. Questioned separately, they all told the same story, and left no doubt in my mind of Arthur's innocence. Full of compassion for the unfortunate little fellow, I sat down and wrote a full description of Arthur, his condition and history, as I obtained it from him, painting the horrors of the place, the hopelessness of his being reformed there, even if guilty, and the probability of his never living out his sentence, and describing the process to be used to gain his pardon. This I sent according to the directions in the advertisement. But week after week passed, and no answer came. The boy daily inquired if I had heard from his mother; until at last, "hope long deferred seemed to make his heart sick," and again he drooped and pined. At last a letter came—such a letter! It was from the Rev. Dr. Bellows, of New York. He had been absent to a distant city, but the moment he read my letter the good man responded. The father of the poor boy had become almost insane on account of his son's long and mysterious absence. He had left his former place of residence, and moved from city to city, from town to town, and traveled up and down the country, seeking the loved and the lost! He had spent the most of a handsome fortune; his wife, the boy's mother, was on the brink of the grave, "pining for her first-born, and would not be comforted." They then lived in a Western city, whither they had gone in hope of finding or forgetting their boy; or that a change of scene might assuage their grief. He thanked me for my letter, which he had sent to the father, and promised his assistance to procure the young convict's pardon.

This news I gave to Arthur; he seemed pained and pleased. Hope and fear, joy and grief, filled his heart alternately; but from thence his eye beamed brighter, his step was lighter, and hope seemed to dance in every nerve.

Days passed—and at last there came a man to the prison, rushing frantically into the office, demanding to see his son.

"My boy! my boy! O, let me see him."

The clerk, who knew nothing of the matter, calmly asked him for the name of his son.

"Arthur ——."

"No such name on our books; your son cannot be here."

"He is here! Show him to me! Here, sir, is your own letter! Why do you mock me?"

The clerk looked over the letter, saw at once that Arthur Lamb was the convict wanted, and rung the bell for the messenger.

"There is the warden, sir; it was his letter you showed."

Too much of a good thing is often unpleasant. The old man embraced me and wept like a child. A thousand times he thanked me, and, in the name of his wife, heaped blessings upon my head. But the rattling of the great iron door, and the grating sound of its hinges, indicated the approach of Arthur, and I conducted the excited parent into a side parlor. I then led his son to his embrace. Such a half shriek and agonizing groan as the old man gave, when he beheld the altered appearance of the boy, as he stood, clad in the degrading stripes, and holding a convict's cap in his hand, I never heard before! I have seen many many similar scenes since, and become injured to them; but this one seemed as if it would burst my brain!

I drew up and signed a petition for the pardon of the young convict; and such a deep and favorable impression did the perusal of the letter I wrote in answer to the advertisement make upon the directors, that they readily joined in the petition, though it was a long time before McLean consented. He was exceedingly cautious and prudent; but the old man clung to him—followed him from his office to his country residence, and there in the presence of his family plead anew his cause. At length, excited by the earnest appeal of the father, the director looked over the papers again—his wife, becoming interested, picked up the answer to the advertisement, read it, and then tears came to the rescue. Mac said, rather harshly, that the warden would let all those young rascals out if he could. Those who know Gov. Wood, will not wonder that he was easily prevailed upon in such a case; and the pardon was granted.

Need I describe the old man's joy—how he laughed and wept, walked and ran, all impatient to see his son free? When the lad came out in citizen's dress, the aged parent was too full for utterance. He hugged the released convict to his bosom; kissed him, wept, and prayed. Grasping my hand, he tendered me his farm; his watch, any thing I would take. Pained at the thought of pecuniary reward, I took the old man's arm in mine, and his boy by the hand, and escorted them to the gate—literally bowing them away.

I never saw them more! But the young man is doing well; and long may he live to reward the fond affection of his parents.

This case may be but one among a hundred. Where guilt is not clear, there should be pity for youth, and some proper means taken to restore them to the paths of rectitude and honor. [Sandusky City (O.) Mirror.

Absence of Mind.

There are some minds which seem to have a propensity of obliviousness of things present. In some cases it appears to be a want of mind, rather than forgetfulness. But many cases of absent-mindedness are due to an all-absorbing interest in more important things. Well balanced minds are subject to a forgetfulness of unimportant matters, and sometimes ludicrous results ensue. Many laughable incidents might be given. The Philadelphia *Inquirer* narrates two late cases, occcrring in that city, as follows:—

"A day or two since, a gentleman stepped into the office of one of our leading private bankers, and with much anxiety, asked if a strange packet had not been picked up there. His manner was quite earnest and anxious, and he remarked that the contents of the packet were very valuable. The banker listened with his usual courtesy, and then cooly asked 'What is that under your arm, sir?' The gentleman immediately detected his absence of mind, recognized the package under his arm as that which he was in search of, bowed his acknowledgments, and left at once mortified and delighted.

Not long ago, an esteemed friend stepped into our room, and with much impatience and trepidation, asked if we had seen his spectacles? He was, he said, confident that he had left them on the table about half an hour before, and could not do without them. We turned our eyes from the desk on which we were writing, and immediately saw the spectacles, but thought it as well to let the absent minded pursue his search for a few minutes. he hurried through the room, overturned and examined the closet, cracks and corners, opened one or two drawers, and then repeated his inquiries, adding a remark, that he was certain that the missing spectacles must be somewhere in the room, for he remembered taking them off during his recent visit. At that instant a thought flashed upon him, he placed his hand upon his forehead, and there were the mysterious specs, not only visible, but tangible and palpable. A burst of laughter followed the discovery, and the excited searcher disappeared in the twinkling of an eye, and did not call again for at least a week. Even now, when the joke is related, he manifests an uneasy sensation. This, too, notwithstanding that he is one of the best natured men alive."

Effects of Under-Draining.

To the editor of the N. Y. Daily Times:

Dear Sir: If I cannot say that I am personally acquainted with the subject of the following short narrative, I can give you reliable assurances, that in it the benefits arising from a system of thorough underdrainage are not exaggerated.

Some years ago the son of an English farmer came to the United States, and let himself as a farm laborer in this State, on the following conditions: commencing work at the first of September, he was to work ten hours a day for three years, and to receive in payment a deed of a field containing twelve acres—securing himself by an agreement, by which his employer was put under bonds of $2,000 to fulfill his part of the contract; also, during these three years, he was to have the control of the field, to work it at his own expense, and to give his employer one-half the proceeds. The field lay under the south side of a hill, was of dark heavy clay resting on a bluish-colored solid clay subsoil, and for many years previous, had not been known to yield any thing but a yellowish, hard, scrunted vegetation. The farmer thought the young man was a simpleton, and that he, himself, was most wise and fortunate; but the former, nothing daunted by this opinion, which he was not unconscious that the latter entertained of him, immediately hired a set of laborers, and set them to work in the field, trenching as earnestly as it was well possible for men to labor. In the morning and evening, before and after having worked his ten hours as per agreement, he worked with them, and continued to work in this way until, about the middle of the following November, he had finished the laying of nearly 5,000 yards of good tile underdrains. He then had the field plowed deep and thoroughly, and the earth thrown up as much as possible into ridges, and thus let it remain during the Winter. Next Spring he had the field again plowed as deep as before, then cross plowed and thoroughly pulverized with a heavy harrow, then sowed it with oats and clover. The yield was excellent—nothing to be compared to it had ever before been seen upon that field. Next year it gave two crops of clover, of a rich dark green, and enormously heavy and luxuriant; and the year following, after being manured at an expense of some $7 an acre, nine acres of the field yielded 936 bushels of corn, and 25 wagon loads of pumpkins; while from the remaining three acres were taken 300 bushels of potatoes—the return of this crop being upwards of $1,200. The time had now come for the field to fall into the young man's possession, and the farmer unhesitatingly offered him $1,500 to relinquish his title to it; and when this was as unhesitatingly refused, he offered $2,000, which was accepted.

The young man's account stood thus:—

Half proceeds of oats and straw, first year		$175 00
Half value of sheep pasturage, first year		25 00
Half of first crops of clover, first year		112 59
Half of second crops of clover, including seed, second year		135 00
Half of sheep pasturage, second year		15 00
Half of crops of corn, pumpkins and potatoes, third year		600 00
Received from farmer for relinquishment of title		2,000 00
Account Dr.		$3,152 59
To underdraining labor and tiles	$325 00	
To labor and manure, 3 seasons	475 00	
To labor given to farmer, $16 per month, 36 months	576 00	—1,376 00
Balance in his favor		$1,776 50

Our farmers must learn, that knowledge and enterprise and perseverence, exercised in their business, will not only add a hundred fold to their own income, but will also confer more permanent benefits upon our country than these qualities exercised in the same degree in any other business whatever.

A Tale of a Tea-Kettle.

On a winter's evening, nearly one hundred years ago, the tea-board was laid out, and the window-curtains closely drawn, in the humble parlor of a small house in the town of Greenock, in the west of Scotland. A tidy, active matron was bustling about, slicing the bread and butter; a blazing fire gleamed and roared in the grate, and curled round the black sides of the kettle which reposed in the midst of it; and the fire crackled, and the water boiled with a faintly bubbling sound, and a stream of white vapor came whizzing out of the spout of the kettle with a shrill, cheery hiss. Now the matron aforesaid saw nothing extraordinary in all this; kettles had boiled, and fires had burned, from the beginning, and probably would do so to the end of the chapter.

As the matron stooped to pour the boiling liquid into the tea-pot, her son James, a boy of twelve summers, sat on a low bench in front of the fire, his elbows resting on his knees, whilst his hands, placed under his chin, supported his head. The boy was intently gazing at the fire, the kettle, and the steam; swallowing them with his eyes, absorbed in deep thought, and lost in contemplation. The boy looked at the fire, and the mother looked at the boy: "Was there ever sic' an idle ne'er-d'-weel in this warl,' as our Jamie?" was the question which, almost unconsciously, she proposed to herself.

A Mrs. B—— stepped in at this moment, when, turning to her visitor, Jamie's mother said, "Mrs. B——, did you ever see the like o' our Jamie? Look at him; he'll sit there for hours, staring at the kettle and the steam, till you wad think his een wad come o't o' his heed!"

And, truth to tell, there was something peculiar in the glance of the boy's eye; there was mind—active, speaking mind—looking through it. He seemed as one who gazed on a wondrous vision, and whose every sense was bound up in the display of gorgeous pageantry floating before him. He had sat watching the escaping steam until the thin vaporous column had appeared to cast itself upward in fantastic, changing shapes; sometimes the subtle fluid, gathering in force and quantity, would gently raise one side [illegible] lid of the kett[illegible]mit a white puff, and then let the metal f[illegible] with a low clanking sound. There was power and strength in that watery cloud; and as the dreaming bo[illegible]w this, an unbidden thought came into h[illegible]d, and he knew that the fierce struggle was symbolical of intellect warring with the elements of Providence.

And still he gazed, and saw in his day-dreams ships sailing without wind or sails, wagons propelled o'er deserts wild by some power unseen to mortal eye. "Jamie, Jamie," exclaimed his mother, "sit by to your tea. If I find ye staring at the fire again, ye'll feel the wicht o' my hand."

The boy rose meekly, and did as he was told. His name was James Watt, afterwards Sir James. He was honored with the title of knighthood, being the first who applied the powers of steam to any useful purpose.

The above anecdote is literally true. Watt was born in 1736. This incident occurred when he was in his twelfth year. He was the son of a poor tradesman in Greenock, and probably had never read a book—the sp[illegible]ing-book and the Bible excepted.

It is a historical fact, and beyond all [illegible]troversy, that all the improvements of the age—steam, telegraphs, printing presses, nau[illegible]al, mechanical and agricultural implements and instruments—were introduced by men who lived, moved, and had their being where the Bible was read in churches, schools, and families. Who ever heard of a Russian serf, a German boor, or an Irish vassal producing anything beyond a measure of wheat or a peck of potatoes? When the goddess of liberty was a babe in her cradle, she was rocked to maturity in the Bible shops of Massachusetts and Connecticut. A Burns at the plough, and a shepherd on the heather hills of Scotland, with no books save the Bible, have eclipsed Byron with all his bombast and jingle. [Home Journal.

The Little Wagon.

Passing along one of the crowded thoroughfares of the city, a few days since, we observed a couple in middle age, respectably clad, and altogether decent in appearance, drawing a little wagon, such as are used for children. Evidently they were from the country; and they had just purchased this "bauble coach" for their child at home. They were not ashamed to be seen taking it home themselves. Ashamed! not they. Not many of the rich merchants, who sweep by them, elated by some good bargain they have just made, feel as proud and happy as those parents in possession of that object upon which they look with so much complacency. It is doubtful which would be the happier, they, or the child who is to ride in it. A wealthy citizen informed that his boy would like a wagon, despatches an order for one to Berrian or Windle, by Kitty the nurse, or George the Butler. A superfluous five dollar bill has made the purchase, and the whole transaction was forgotten as soon as it was done. Not so with our worthy friends in humble mediocrity. They have been wishing for a long time to obtain what they knew would gratify their little child. They have talked together about it. They have feared that it was beyond their means. But they have denied themselves a little here and a little there, and at length they have accomplished the thing which they desired. A thousand-fold more delight have they in their purchase than a rich man ever knew in drawing a check to meet the wishes of a fastidious son. It was bought with the coinage of the heart, with the contrivances and sacrifices of love, and a thousand blessings are sure to go with it.

We observed that these parents were dressed in mourning. The craped hat and the black bonnet, told us that they had lost a relative—perhaps a child. Yes—so imagination would have it—they have just burried one out of the nursery group. Like other parents, similarly bereaved, they reproach themselves that they did no more for their child while it was yet with them. Perhaps it was a weakling. They wish now they had given it more air; and tried other means and methods to give it strength. But it died. All they could give it was a grave. They mean to be more gentle, more careful and more kind to the living. Blessings go with the little wagon!

We follow it to its destination. We catch the joy which it awakens in the whole household. We see the pillow nicely arranged, the gleesome baby snugly deposited, and the happy mother standing at the door and following the equipage on its first turn-out. We are young again ourselves. Cowper's lines to his mother, about his own little coach came back to us. We see the green lane, and smell the sweet clover, and hear the happy birds. The little wagon has carried our memory, imagination and heart away from noise and crowds to moral tranquility and domestic love. Little did the honest pair imagine, as they were drawing along their new purchase, what an effect they were producing on the tired and jaded heart of one of the throng by whom they were jostled. Blessings be with them and their nestling, for they have dropped a blessing on a stranger out of their little wagon. [Evangelist.

How Much Corn Shall we Plant?

To the editor of the American Agriculturalist:

In making our experiments public, we are apt to give only the successful ones, though the unsuccessful ones sometimes teach truth more clearly.

In the season of 1852, I put the manure of one horse and three cows on five eighths of an acre of land, and planted it with corn. The crop harvested from this piece in the fall was about one hundred bushels of ears.

The next season (1853) I put the manure of the same stock, increased by some additional muck, on an adjoining part of the same field, but of twice the size—being ten-eighths of an acre ($2\frac{1}{4}$) in extent—and planted this with corn. The crop harvested was only some 65 or 70 bushels of ears.

These measurements may not be exact—as they were made by pacing the land, and by measuring the corn with a basket—yet the margin is wide enough to cover many times the chances of error in drawing certain conclusions. The management of the two pieces was the same, and there was no apparent difference in the productiveness of the two seasons; so that I can only attribute the discrepancy in the two corps to spreading the manure of the second season over too much surface; and I am strengthened in this opinion, by the fact, that the natural soil of this field would not produce corn without manure, as was evident whenever the planting extended beyond the barn yard dressings. It appears that in this case the greatest amount of corn was raised from a given amount of manure, by having a drop heavy enough to yield at least fifty bushels of shelled corn to the acre.

But the labor that was expended on the surplus half of the second piece was wasted, or worse than wasted, as it was none the better for being tilled. Or, to look at it in another light, the same labor would have raised a green crop on that surplus half and turned it under, so that it would have been in good condition for either fall or spring use.

As it was, the five-eighths of 1852 was in good order the next spring for a crop of carrots and turnips, while the ten-eighths of 1853 was left by the corn in such condition that it was not considered advisable to expend the amount of labor on it necessary to the profitable production of roots.

From these observations I apprehend that the aggregate amount of corn raised in those portions of the Union where the crop depends on manure, would be made greater by planting less and cultivating it more highly; and that by generally adopting a succession of roots, the quantity of stock kept in the country may be much increased, at less than a corresponding expense. The well known importance of the corn crop—second only to that of hay—and t[illegible] increasing attention bestowed upon roots as articles of feed, render such policy worthy of consideration.

Extraordinary Flying Machine.

The following curious and interesting statement appears in the Paris *Patrie*. The age of wonders is not over yet:—

"The Academy of Science is a good deal interested by the invention of a flying machine, by Don Diego de Salamanca. With this machine, Don Diego's daughter, Rosanna, rose in the air some time ago at Madrid to the great astonishment of the Spaniards, who are but little accustomed to this sort of a miracle. Don Diego and his daughter are about to arrive at Paris to show the effects of his marvelous invention. The machine is very simple; it consists of a case two feet long, and one foot wide, adapted to a band of leather round the waist, buckled behind. The two iron rods fastened to the case support a small piece of wood, on which the feet repose. The case contains a simple and ingenious mechanism, similar to that employed in the automaton in motion. The mechanism is worked by means of a handle. It sets in motion two large wings, ten feet long, made of very thin caoutchouc, covered with leathers; and the wings may be so worked as to procure vertical, perpendicular, or horrizontal flying. The number of turns given to the handle determine the height to which it is desired to go.

The handle has to be turned every quarter of a league to regulate the distance; the operation of turning lasts a minute. Horizontal flying is the most difficult. The wings beat the air like the oars of a boat, or rather as the foot of a swan when it swims. By means of this curious machine a man can go almost as rapidly as a carrier pigion—from the Hotel de Ville to the Arcade Triumphe de l'Etoile in eight minutes, and in half an hour to Versailles. Although greatly astonished at this new invention, several members of the Academy have pointed out the inconvenience of bringing it into general use. In point of fact there will be no security for any one, if by the aid of such machines all our usages and customs be overthrown, and if malefactors can fly on the roofs of houses, and afterward get into apartments and commit all sorts of depredations. It will be very curious to see policemen in France and England pursuing theives in the air in order to lock them up on the earth. It appears that 1855 promises us all sorts of marvels."

Solidified and Artificial Milk.

Many experiments have been made in various parts of the world to produce a preparation of milk that will keep sweet in any climate, and for a long time. In Europe, the two kinds of milk indicated by the heading of this article, have lately been brought into public notice, and described as follows by one of our foreign exchanges:

"These two substances are perfect types of our knowledge in organic chemistry. The solidified milk has been patented by Mr. Fadenike, London; the artificial milk is the invention of Mr. Piesse. Both these substances will confer a lasting benefit upon the maratime interests of the world, being so useful for a long sea voyage, especially for emigrants with children. Either of these materials, being mixed with water, produce a real milk, which, with tea or coffee, cannot be distinguished from ordinary milk."

For the public benefit, Mr. Piesse has given his recipe for preparing his Lactine, or Artificial Milk, which we subjoin: Honey, four ounces; gum arabic, in powder, half an ounce; three yolks of eggs; fine salad oil, six ounces. Mix the honey and the gum first, then add the egg, and finally gradually mix in oil. It will at once be seen, that all the ingredients employed are perfectly nutritious; wonderfully representing the known composition of real milk. The oil is for the butter principle; the egg is the animal, or cheese matter; and the honey and gum are for the sugar, found in all milk. One ounce of lactine, dissolved in half a pint of water, produces half a pint of milk. By a slight modification of the process, Mr. Piesse hopes shortly to produce artificial butter. [Scientific American.

Rare Honesty.—Some years since a man in New Hampshire bargained for a lot of land, and agreed by notes, to pay $400 for it; but things went wrong with him, and after some time he left town suddenly between two days. The seller of the land, though rather stolid, said but little about it, and pocketed his disappointment, though he did not the dollars. He came to the vicinity of Boston, and remained a poor man, the "lot still on hand" making him no richer. A few days since, while passing along State street, a voice familiarly called his name, and turning, he recognized his old customer in a well dressed and good looking man. After shaking hands, the well dressed [illegible]sked him if he would now take the face o[illegible] note for the land. "Certainly," was the quick response, "and very glad to get it." "Well," said the man, "come in here," and taking him into an office in the vicinity, he counted out to him $1000, telling the astonished note holder that there was his pay with interest, with the assurance that he had enough left to meet any other little demands that might come up. He had been to California, and had come home to rest on his ores. He was munificent to his creditor, because he had been easy—a lesson to all stony hearted creditors. [Bos. Post.

New Steamboat Line for Albany and Troy.

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STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and Sunday, at 5 P. M.

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These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and tintermediate points the same day.

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Through tickets can be obtained on board the boat for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouse's Point and Montreal.

The Northern Freight Express will give Bills of Lading to all points as above named. Shippers who desire it, can have time receipts, by applying at the office on the Pier. A. A. DYKEMAN.

Ayer's Pills.

FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

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For minute directions, see the wrapper on the Box.

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The Sabbath Recorder.

REPLY TO ELI S. BAILEY—NO. 2.

I am glad brother Bailey has concluded to give his "reasons for not believing my theory." This is what, most of all, I desired. For now the reader may the better judge of the truthfulness of what I have set forth. Herein consists the safety of free discussion. For now the "inconclusiveness" of my reasoning, the "doubtfulness" of my facts, and the "deleteriousness" of the results, may have a counterbalance in the *conclusiveness* of brother B.'s reasoning, the *credibility* of his facts, and the wholesomeness of their results.

He has given two reasons for not believing my theory of the world's age, and I only wish to state to my readers the reasons why his reasons fail to alter my convictions.

His first reason for disbelieving my theory is, that it is opposed to the general sense of the Scriptures, as *he* understands them. Now the simple reason why this *reason* of his does not change *my* conviction is, that my theory is *not* opposed to the general sense of the Scriptures, as *I* understand them; and as he has not *attempted* to show, by any reference to the text, that it more clearly means what *he* affirms it to mean, than that it means what I affirm it to mean, of course his reason is *no reason* to me. When he shall show, by a critical analysis of the text, that it gives more obvious support to *his* theory than to mine, I will accept it as a reason for changing my views.

We have no means of knowing what Moses or the Holy Spirit meant, but by the *language they used.* If that language is just as consistent with one theory as with another, then we are left entirely to *external* evidence, and must suppose that Moses and the Holy Spirit meant to affirm nothing whatever on the subject. I am entirely willing to treat the question in this light, and rely solely on the evidence of science in support of my theory. But I believe that the text does clearly imply the great age of the world. I have given my reasons for such belief. Brother B. believes that it does not imply the great age of the earth, but has offered no reason whatever for that belief. I am therefore left without reason for changing my view of the text, except as I may find sufficient reason in the *belief* of brother B. Much as I esteem his belief, it is more than counterbalanced by the belief of such men as Harris, Pye Smith, Hitchcock, and also of numerous learned divines who commented on the text long before Geology had developed any truth on the subject. I give preference to the *belief* of these men the more readily, since they have confirmed that belief by good and substantial reasons, founded in the philological character of the text itself, unbiased by any theory whatever. In brother B.'s belief, then, I cannot find sufficient reason to abandon the view I have set forth relative to the meaning of the Mosaic account of creation.

Brother B. finds his *second* reason for disbelieving the theory of the world's age in the fact that geologists and astronomers themselves have promulgated *different* theories to explain the facts of their respective sciences, and the records of Moses. It is true, that astronomers have promulgated many theories during the progress of their science; and so have geologists; but it is also true, that astronomers have *demonstrated* the theory of the *motion of the earth*, and the immobility of the sun, in causing day and night, summer and winter. And now very few indeed find any difficulty in explaining those passages of Scripture which represent the *earth* as immovable, and the *sun* as movable, in accordance with this theory. But it is equally true, that geologists have demonstrated the great antiquity of the earth, and almost universally agree in the belief that both the Mosaic record and the facts of the science teach that doctrine. But I had never before learned, that diversity in the opinions of men was a good and substantial *reason* against any theory or any truth. Every theory stands on the merits of *its own* evidence. I find almost an infinite variety of opinions on almost every great truth of the Bible. Am I therefore to believe none of them? I cannot accept this diversity in *evidence*, and consequently brother B.'s second reason for disbelieving my theory is to *me no reason* for abandoning it.

In referring to the tracks in granite rock to which brother B. had previously called my attention, he uses the following language:—

"Brother Maxson, in this explanation, has unwittingly furnished an argument in opposition to his own theory; for if human tracks do exist in granite by accident, or without any adequate cause, it should not be deemed irrational to conclude, that God created the earth consisting of unstratified and stratified rocks at the beginning."

I am surprised at this statement. It represents me as holding, "that human tracks exist in granite rocks without any adequate cause." So far from holding such a sentiment, I expressly denied that "*human tracks* in granite rocks" *existed at all*, and my whole explanation consisted in giving "an *adequate cause*" for certain impressions which had been most strangely called "*human tracks.*" That *cause* I stated to be the action of winds, rains, and waves, on the softer ingredients of the rock, wearing it out in numerous fanciful shapes. This cause is still at work, producing this same effect. These impressions are now being formed in several places which have come under my own observation, and I saw the cause producing the effect. To suppose that these holes in the rocks were made by human feet, is an outrage on all philosophy and common sense, especially if brother B.'s theory is true. If these rocks were "created in the beginning as they now exist," (and this is the popular theory,) and these holes are really human tracks, as is claimed, then, verily, human beings at some time have been vastly heavier than they are now. Men in these days are hardly heavy enough to settle their feet two inches into solid granite. If we will have it that these *rude scratchings* are "human tracks," there is but one way to account for it, and that is by supposing that these rocks have been ejected from volcanoes in the form of lava, and that these tracks were made before it was too hard to be impressible. This would by no means be so impossible an event as brother B., in a former article, has supposed; for it is no uncommon event, in the region of volcanoes, for men to walk on the surface of lava which yields to their weight, and leaves indentations of their feet, while yet the *surface* is not so hot as to afford any inconvenience. *This* were at least *possible.* But it is absolutely an insult to common sense to claim that these are *human tracks*, but that the rock has been just as hard as it is now from the beginning. In the explanation which I have given of them, I have *not* "unwittingly furnished an argument in opposition to my own theory," but have *wittingly* furnished one in exact accordance with my theory. This gradual decomposition and wearing out of the softer parts of the unstratified rocks, by existing agencies, is an apt illustration of the gradual process of stratification, such as is at this moment going on in every lake, sea, and ocean on the globe. Causes are at work producing these tracks and to these causes I refer them. So causes are at work producing stratification, and to these causes I most unhesitatingly refer it. These causes are just as adequate to produce ten miles of stratified rock, as one mile, or one rod. Indeed, my theory claims that it is this disintegration and wearing down of the *unstratified* rock that has furnished the material for the *stratified* rock. These devil's tracks, and human tracks, and cow's tracks, &c., are only illustrations of this process on a very small scale. The reader may judge for himself how far my explanation of these "tracks" has involved me in self-contradiction.

Brother B.'s reason for disbelieving my statement concerning the measurement of the distance of the fixed stars, is in the language of Dunican Bradford, taken from his "Wonders of the Heavens." I am not acquainted with this author, and have only to say, that if he wrote fifty years ago, his statement was *then* correct, but if he wrote it recently, he is sadly behind the times. By the recent improvements in instruments for the measurement of angles, &c., aided by improvements in telescopic apparatus, the annual parallaxes of no less than thirty-five of the fixed stars have been determined with great accuracy by using the diameter of the earth's orbit as the base line of calculation. The difficulty which Dunican Bradford suggested no longer exists In the language of O. M. Mitchel, speaking of this triumph in science, "Ever baffled, but never conquered, the mind returns again and again to the attack, till finally the problem slowly yields, the immeasurable gulf is passed, and the distance of a single star rewards the toils of half a century." He then proceeds to illustrate the mode by which Herschel arrived at the result to which I alluded in a former article, and which brother B. doubts on the authority of a certain Dunican Bradford. Perhaps the statement of Herschel himself on this point may settle all doubts. It will, at least, have more weight than that of Dunican Bradford, or any other man. I have stated, that Sir Wm. Herschel, with his great telescope, saw stars so distant that their light must have been nearly two millions of years in reaching the earth. Let him speak for himself:

"Hence it follows, that when we see the object of the calculated distance, at which one of these very remote nebulæ may still be perceived, the rays of light which convey this image to the eye must have been more than nineteen hundred and ten thousand, that is, almost two millions, of years on their way; and that, consequently, so many years ago this object must already have had an existence in the sideral heavens, in order to send out those rays by which we perceive it." (Philosophical Transactions for 1802, page 498)

This language has been approvingly quoted by Dr. J. P. Smith, in his "Geology and Scripture," and also by Baron Humboldt in his "Cosmos." Such evidence, of course, is *conclusive.* But vast as is this distance traversed by Herschel's telescope, the fifty-two feet reflector of Sir John Ross reveals stars at *ten times* this distance.

But brother B. has provided a way of escape from my *conclusion*, even though he be compelled to admit the *fact* on which I base it. He suggests, that the stars might have been created millions of years before the earth was, and consequently their light had traversed nearly all this mighty distance before the earth was created. I based my reasoning on the supposition that the earth and stars were created at the same time. This, I grant, is necessary to the validity of the argument. And if I thought that brother B. doubted this, I would give my reasons for believing it; but I suppose he believes it as firmly as I do. The reader will find this point, in connection with the other points of the controversy, very ably discussed by Harris, in his "Pre-Adamite Earth," page 273.

Brother B. has devoted less attention to the phenomena of Niagara Falls than I had hoped that he would; and I confess that his reasoning on that point is very *unsatisfactory* to me. I much prefer the reasoning of Sir Charles Lyell, one of the most eminent geologists of the age, who visited the Falls in 1841, and again in 1842, in company with Mr. Hall, State Geologist. I cannot transcribe his reasoning, but must refer the reader to "Lyell's Principles of Geology," page 214. He shows, by clear and unmistakable evidence, that the entire gorge from the Falls to Queenstown, about seven miles, has been excavated by the river which now runs through it, and that the recession of the Falls has been at the rate of about one foot a year, at which rate, he says, "it would have required thirty-five thousand years for the retreat of the Falls from the escarpment at Queenstown to their present site." Has not brother B., in his explanation of the Falls, "unwittingly furnished an argument against his own theory?" He admits, that "the water has worn away the rock something like ten rods." This would require one hundred and sixty five years. How came he by this knowledge? Not by intuition; for it is not a self-evident fact. Not by the evidence of his senses; for he is not yet a hundred and sixty years old; nor yet by human testimony, for no human eye hath seen the mighty work. The evidence is in the very face of the scenery itself. Such a vast torrent of water, tumbling down a precipice of a hundred and sixty feet, *must* wear away the soft shale rock which constitutes the lower layers of the rocks, and the superincumbent weight of waters must break off the edge of the projecting limestone, which constitutes the upper layers. The fall of Table Rock was an illustration of this, though without the weight of waters on the top. The side of the chasm below the Falls, for the ten rods, which brother B. admits to have been worn away, shows most conclusively, that the action of the water has dug it out. But not more manifestly has this *ten rods* been dug out than has the *whole gorge below.* The same evidence is upon the *whole distance* as upon *any part* of it. The following item of evidence, given by Lyell, is so much in point, that I can hardly forbear to quote it. He says:—

"From observations made by me in 1841, when I had the advantage of being accompanied by Mr. Hall, State Geologist of New York, and in 1842, when I re-examined the Niagara district, I obtained geological evidence of the former existence of an old river bed, which I have no doubt indicates the original channel through which the waters once flowed from the Falls to Queenstown, at the height of nearly three hundred feet above the bottom of the present gorge. The geological monuments alluded to consist of patches of sand and gravel, forty feet thick, containing fluvatile shells of the genera Unio, Cyclas, Melania, &c., such as now inhabit the waters of Niagara above the Falls. These fresh-water deposits occur at the edge of the cliffs bounding the ravine, so that they prove the former extension of an elevated shallow valley, four miles below the Falls, a distinct prolongation of that now occupied by the Niagara, in the elevated region intervening between Lake Erie and the Falls. Whatever theory be framed for the hollowing out of the ravine further down, it will always be necessary to suppose the former existence of a barrier of rock somewhere below the whirlpool. By that barrier, the waters were held back for ages, when the fluvatile deposit, 40 feet thick and 250 feet above the present channel of the river, originated. If we are led by this evidence to admit that the cataract has cut its way back for four miles, we can have little hesitation in referring the excavation of the remaining three miles below to a like agency, the shape of the chasm being precisely similar."

This evidence (and this is only one item) makes the conclusion inevitable. I see not how it can be avoided. Perhaps brother B. can explain the phenomena alluded to on some other hypothesis. Sir Charles Lyell could not.

But let us look a moment at brother B.'s position. He thinks the Falls have receded about ten rods in all, and it is a matter of *actual observation*, that they have receded about one foot per year. Now, at this rate, it has required only 165 years to accomplish the whole recession. So the recession began in the year 1690. For all the years which had elapsed since the river was created, previous to that time, its mighty waters had been tumbling down the dreadful abyss, but no rock was worn away. There it stood, resisting the mighty force of the falling waters, but no particle of the soft rock crumbled off! All at once, however, when the year 1690 came, it began to wear away, and since that time has worn away ten rods. It would be interesting to know by what force the falling torrent was restrained from wearing back the rock previous to that time, and what made it begin to wear just at that time!

The more I study this stupendous work of nature, the more does it seem to me to indicate the vast antiquity of the earth. But this is but as a drop in the bucket. There are hundreds of such gorges, on both continents, and many of them on a much grander scale than this, which have *most manifestly* been worn out by the action of the waters which are at this moment deepening and widening them, but at a rate which totally forbids the idea that the whole could have been performed in six thousand years. Of the same character are the deltas of rivers, and the formation of coral reefs, to which I referred in a former article. Add this to the structure of the earth itself, and then superadd the evidence of the heavens, and the conclusion of the world's great age is as inevitable as any truth can be. The more this evidence is *studied* and *understood*, the more will it carry conviction to the mind. The *scientific* world has yielded to the conviction, so that in nearly all scientific works, it is treated as an established fact, much as is the diurnal motion of the earth. And there is no reason why it should not be; for it rests on evidence not less convincing.

But I have already been charged with being more positive than the men whose authorithy I have quoted. Thus brother B. says, "I have read some of your learned authors, particularly Professor Hitchcock's Elementary Geology, and his Religion of Geology, and would state, that though he adopts the same theory with yourself, yet he is far from occupying that positive position you have assumed." I know not with what object this remark was made; but the reader can better judge of its correctness, after reading the work alluded to. Take, for example, the following paragraph. After rehearsing the evidence of the world's great age, he says:—

"Now, these results are no longer to be regarded as the dreams of fancy, but the legitimate deductions from long and careful observation of facts. And can any reasonable man conceive how such changes have taken place since the six days of creation, or within the last six thousand years? In order to reconcile them with such a supposition, we must admit of hypotheses and absurdities more wild and extravagant than have ever been charged upon geology. But admit of a long period between the first creative act and the six days, and all difficulties vanish."

Whether I have assumed a more *positive* position than that, the reader may judge.

In closing this article, I wish to call the reader's attention to the first paragraph of brother B.'s last reply to me in *Recorder*, Aug. 30. It will at once be seen, that he has placed me in a dilemma from which I know not how to escape. After stating his reasons for commencing the discussion, &c., he says: "I presented a series of questions over the signature *Ne Scio* (I don't know,) intending to pursue this course (incog.) until I had obtained answers to my objections, or he should discontinue the subject." Now my difficulty is to know how I am to *discontinue* the subject, so long as he continues his interrogations, and demands response. It would be opposed to all my notions of respect due from man to man, to be silent when properly questioned. So long as he continues his questions, I of course shall continue my answers; and so long as he continues to criticise my views, I of course shall continue to defend them, if I think they need defense. I should have stopped long ago, if I had not been called upon to proceed. I am ready to stop now, if my opponents, and critics, and interrogators, &c., will let me. But I am just as ready to proceed, if they wish. I have yet plenty of play room before *I* shall have occupied a moiety of the space in the *Recorder* that *they* have occupied. About sixty columns of the *Recorder* have been occupied in the effort to *disprove* what the whole scientific world has long ago demonstrated to be true, viz., that the earth is more than six thousand years old. The discussion was *begun* by the opponents of this theory, before a single word ever appeared in the *Recorder* in favor of it. The writer who introduced it into the *Recorder* thought it not a fit subject for discussion in a religious paper, but still occupied sixteen columns of that same paper in discussing it. Brother B. is "opposed to such discussion through that medium," but yet has occupied a reasonable number of columns in discussing it, and has called on me to occupy several more. I am happily not involved in any such unpleasant necessity of occupying space in the *Recorder* in the discussion of a subject which I deem *inappropriate* for such a paper. I deem the subject under discussion *most especially* appropriate to the columns of a religious newspaper, such as the *Recorder* claims to be, and I have occupied just as much space as I thought proper in discussing it. If I wish to discuss it further, I shall think it proper to occupy still more space, until I have occupied as much as my six opponents have occupied.

The notion that this subject of "Geology and the Bible" is not in place in a religious newspaper, is a very strange one. Pray, where would it be in place? It has been discussed in almost every religious journal in the land, and religious teachers, more than any other class of individuals, have been engaged in it. It is most emphatically a *question of religion.* Most emphatically, then, are religious denominations concerned to discuss it through their journals. It may be true, as is affirmed, that "to a large portion of the readers of the *Recorder* such discussions are not only *uninteresting*, but absolutely *repulsive.*" If it is a truth, it is a most *humiliating* one indeed. It would *not be* particularly humiliating to be told that my style of writing was uninteresting, or even repulsive. I should take no exceptions at such a statement; for I make no pretensions to superior qualifications as a writer. But it is humiliating to be told that this *subject* is repulsive to a large portion of the readers of the *Sabbath Recorder.* For the last half of a century it has been a question of the most *thrilling* interest to the best and ablest men of the age. All classes have participated in the discussion of it, and more light has been elicited on dark points of both science and religion by it than by the discussion of any other question. But it may be that to *Sabbatarians* it is both "uninteresting and even repulsive." Be it so; it is a sad commentary. May it not always be so. It has become a common thing to disparage the discussion of any subject through the pages of the *Recorder*, especially if it is likely to assume anything like an elaborate and lengthened form. In the light of such views, it would be difficult to tell what the *Sabbath Recorder* is printed for. It is stated in its prospectus, that, as a religious paper it is designed to rank among the first. But still such matter as is *most prominent* in the first religious journals of the age is pronounced out of place in it. If the discussion of "Geology and the Bible" has been out of place in the *Recorder*, then certainly I owe its readers an apology, and my opponents a much more hearty one, as they have occupied more space. And I am not sure but our editor is also implicated; for it is peculiarly his province to determine what is proper for the columns of his paper. If he had thought the discussion of this subject out of place in the *Recorder*, he would have notified those who have discussed it of the fact, and saved the space for matter that would not be repulsive to the readers. He not only did *not thus* notify us, but he did notify *me*, that he was glad I had undertaken it, and was anxious that the view I had taken of the question should be presented. If, then, I do not offer any apology to the readers of the *Recorder*, it is simply because I do not think I owe them any. Whether I shall ever undertake the discussion of any question again through the columns of the *Recorder*, will depend entirely upon whether I think I can subserve the cause of truth by doing so. If I believed as brother B. does, that what I have written on this subject had a deleterious tendency, and was calculated to destroy the faith of weak believers in the inspiration of the sacred Scriptures, I should exceedingly regret the publication of these sentiments. But I do not believe any such thing. I believe that the view which I have taken is the only view which consists with the inspiration of the Scriptures, and I will only add a caution to weak believers, that they do not mistake a *false interpretation* of the inspired record for the true record itself. D. E. MAXSON.

ALFRED ACADEMY, Sept. 1, 1855.

THE WORLD IS FAIR.

The world is fair to those who live
For God and one another;
Who, working for the common good,
Each selfish feeling smother;
Whose generous hearts ne'er cease to flow
In kindness to both friend and foe.

The world is fair to those who sail
O'er life's temptuous ocean;
Their life-boats manned with spirits meto
To calm its angry motion—
Their banner floating to the gale,
With motto, "Right shall e'er prevail."

The world is fair to those who act
'Regardless of the morrow—
Who cast aside all idle dreams
Of future joy or sorrow—
Who live the present day to bless,
And ask no other happiness.

The world is fair to those who hope,
Nor droop in sorrow pining—
Who search 'neath every angry cloud
To find its "silver lining"—
Who look above through darkest night,
To God who doeth all things right.

The world has joys to those who're seen
O'er stricken mourners bending,
Their hearts attuned to others, joys,
Their tears with others, blending;
Who point the broken heart above,
And murmur gently, "God is Love."

JUNE CLIFTON.

INFLUENCE OF BRITISH MACHINERY.

In 1845, consequent on the divine favor resting on the preaching of the Gospel and distribution of the Scriptures for several years previous, an unusually large number of natives of the *Corri*, or weaver caste, belonging for the most part to the village of Chitoura, were simultaneously led to forsake their idols, and profess their faith in our blessed Redeemer. A marked peculiarity in these conversions, of which we had previously no such example in Upper India, was not only the number, but the desire of the converts to maintain themselves as heretofore by their trade of weaving.

One of the chief difficulties in the way of the converts supporting themselves was the refusal of their heathen neighbors to traffic with them. They were shunned as polluted outcasts, with whom no intercourse, even on business, could be held. The missionary was in consequence obliged to obtain a market for the cloth at distant stations, and chiefly among European residents. In this important matter he has been successful, and the tent cloth, sheeting, towelings, etc., of Nistarpore, are now well known marks in those parts.

Native looms throughout India are of the rudest description; but the poor weavers of northern India are immeasurably behind their ancestors in the south, and seem to have made no advancement in the art. Not only is their loom rudely constructed, but their cloth *(guggi)* is coarse to an extreme. As might be expected their work progresses very slowly, the result of a long day's labor seldom exceeding four yards of an average width of two feet.

To obtain for the converts a superior loom of British make, by which they might weave daily a larger quantity and a better cloth was the next effort of the missionary. Accordingly three looms, two Scotch and one English, were procured, and by the assistance of a practical English weaver they were set up, and the brethren instructed to work them. Not the least step in advance was the construction of a number of looms from the British models, with considerable improvements to suit the climate and country, and which paved the way for the suppression among the converts of their own primitive machines.

When the heathen on an anniversary occasion turned out by hundreds to witness the *tamasha*, or entertaining spectacle of their converted brethren working the European weaving-machine, the warping-mill performing its gyrations "as a thing of life," and winding off the threads from a score of bobbins at once, called forth a profoundity of obeisance amounting almost to an act of worship.

A machine for spinning cotton thread is still a desideratum at the mission station Agra is one of the cotton marts of Upper India, and its district produces a staple of a superior kind. I feel confident, therefore, that were they in possession of even an ordinary machine for spinning cotton, the Christian weavers of Nistarpore would, from their position in a cotton-producing locality, not only revolutionize the cotton weaving of Upper India, but exert a moral influence on the surrounding country, which would tend to remove many barriers that now impede the progress of Christianity. Much in this respect has already been accomplished. The heathen, in the neighborhood of the mission station especially, cannot disguise from themselves the fact that Christianity is a remarkable quickener and elevator in regard to at least temporal concerns. They see their late brethren working with extraordinary machines which never before entered into their philosophy, nor are to be found described in the *shasters.* They see them weaving twice, often three times the quantity of cloth, of a better quality, in a given time, than they can accomplish. They see them, moreover, better clothed, fed, and sheltered, and find them and their children living with that sobriety, peace, and harmony, which is in striking contrast to their own heathenish and devilish practices.

The natives of India, more than perhaps any other people on earth, require to be convinced by stubborn facts and results. As if in opposition to the feeling of having greedily swallowed absurdities and monstrosities for ages past, they will now receive or believe in nothing which is not tangible and practical. Christianity, to such a people, must not only be presented in its spiritual freedom from all earthliness, but exhibited in its benign contact with the every-day engagements and business of life. [Baptist Missionary Herald.

JAY ON PLATFORM SPEECHES.

Mr. Jay was never great in making platform speeches; indeed, we venture to say, he never delivered a speech of this kind worth hearing. He had a perfect abhorrence of such efforts, and could never be prevailed on more than two or three times to appear before the public in this manner. The last time he did so presented a scene which, most assuredly, public speakers could not wish repeated. A missionary meeting was appointed to be held in his own Church edifice, ministers and laymen from different parts of the kingdom had engaged their presence and help, and "the Committee of Arrangements" waited on Mr. Jay to represent to him how important it was that he should, in his own house, sustain the society by a speech. Somewhat to their surprise, with very small reluctance, he consented to second the first resolution. The meeting began with an immense flourish of trumpets, and the first speaker, fully primed and charged, fired away for some half an hour; "the Rev. Wm. Jay was then announced amidst thunders of applause." Alas, that it was even so. He rose, and having, with ironical humility, apologized for being unprepared, he informed the Chairman that all he should do would be to give "an illustration of this speechifying age." He then began in almost innumerable words, and endless repetitions in different forms of expression, to detail a conversation between a farmer and his servant John on their way to market. There he had stopped them in the middle of the road, for some ten minutes, and very gravely went on to relate the speech of the farmer, till he was interrupted by John with the remark, "Why, dear me, master, what is all this ado about nothing? Why couldn't you say sir, 'John, let us change saddles?'" The congregation was literally convulsed with laughter, and Jay sat down with the remark, "That sir, is an illustration of the speechifying character of the age—I second the motion." No more speeches were delivered that evening, for every speaker was in confusion; the meeting was soon broken up, and Mr. Jay was never asked for another speech.

PEEL'S FIRST EFFORTS IN ORATORY.

Soon after Peel was born, his father, the first baronet, rising daily in wealth and consequence, and believing that money, in those peculiar days, could always command a seat in Parliament, determined to bring up his son expressly for the House of Commons. When the son was quite a child, Sir Robert would frequently set him on a table, and say, "Now, Robin, make a speech, and I will give you this cherry." What few words the little fellow produced were applauded, and applause stimulating exertion, produced such effects, that before Robin was ten years old he could address the company with some degree of eloquence. As he grew up, his father constantly took him every Sunday into his private room, and made him repeat, as well as he could, the sermon which had been preached. Little progress in effecting this was made, and little was expected, at first; but by steady perseverance the habit of attention grew powerful, and the sermon was repeated almost verbatim. When at a very distant day the Senator, remembering accurately the speech of an opponent, answered his arguments in quick succession, it was little known that the power of so doing was originally acquired in Drayton church.

THE LATE REV. JONATHAN GOING, D. D.—Those acquainted with the cheerful temperament and active life of Dr. Going, would hardly suppose he was ever the subject of distressing doubts as to the genuineness of his conversation to God. Generally, he was not; but at an early period of life, he nearly broken down with painful solicitude on this point. On a journey from Worcester to Providence, somewhat more than thirty years ago, he made the following statement:

"Soon after leaving Brown University, I was for the space of about six months in a very unhappy and distressed state of mind in regard to the question, *Am I really a Christian?* I was led almost to the borders of despair, and so prostrated in mind as to disqualify me for doing anything whatever. At length I came to the following conclusion: I shall not spend my life in this miserable condition. If I am saved, it will be an act of grace; if I go to hell, it will be just; and now I am resolved to do all in my power to glorify God, promote the interests of Christ's kingdom, and the salvation of men, and, said he, to tell the matter as it is, I have not been much troubled with doubts of that sort since."

PERSIAN LITERATURE.—I send some lines from the Persian, which I find in an article on Persian Literature, in the "Oxford Essays, contributed by members of the University, 1855." You must do well by your readers if you can often furnish them, from any source, with beauty so clear to the imagination, or truth so wholesome for the heart, as in this little translation. It is hard, indeed, to tell whether the poetry, the humanity, or the religion in the verses strikes one most. I am sure I shall do something to nurture every noble sentiment, in transcribing them, to be circulated in your paper, for hundreds, by whom otherwise they might never be seen:

I saw some handfuls of the rose in bloom,
With bands of grass suspended from a dome.
I said, "What means this worthless grass, that it
Should in the rose's fairy cirle sit?
Then wept the grass, and said, "Be still! and know
The kind their old associates ne'er forego.
Mine is no beauty, hue, or fragrance, true!
But in the garden of my Lord I grew!"

Blessed be the bard who can give us in words so few, a sweetness and grandeur so worthy to be by us all *committed to memory and learned by heart!* [Transcript.

The Sabbath Recorder.

New York, October 18, 1855.

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THE STRUGGLE IN THE EAST.

When the present struggle between Russia and the Allied Powers began, American sympathy appeared to be on the side of the latter. Certainly, our own took this direction, and we think, judging from the manifestations given by the Press, generally, as well as from the deference with which the opinions of Kossuth were regarded all over the country, that we are not widely astray in saying, that every true American wished to see that great impersonation of despotism, the Czar, humbled. And we are not sure but the wide-spread, and constantly growing, Anti-Slavery sentiment of the country added its tribute of sympathy to the common stock. For as it was known that a serfdom, not so atrocious in all its features as the system of American slavery, it is true, nevertheless of degrading character, was one of the established institutions of Russia, what was more natural than that those who had sworn eternal hostility against every form of oppression should deprecate the farther extension of the Power that had fostered it?

At the outset, Russia seemed to be, and probably was, the unprovoked aggressor. The resistance of Turkey to the Czar's unjust demands was a struggle for her very existence. Who could witness the altercation, without sympathy for the Porte? Who could think of the Czar's shameless assumption of authority, without wishing to see him rebuked? But as the drama proceeds, the plot thickens. New actors are brought forward, and we lose sight of the merits of the original question, it being rendered all but certain that Turkey has nothing to hope for, whether Russia or the Allies prove victorious. In the one case, she is swallowed whole, the esophagus of the Czar being of sufficient caliber to gulp down a continent; in the other, she is cut in pieces, and then disposed of as the hungry parties can agree.

As a contest between Russia and the Powers, we think it difficult to tell which side is the cause of humanity. Will the victories of the Queen's troops abroad better the condition of her operatives and tax payers at home? Will the prestige of the English oligarchy be weakened by the recent successes in the Crimea? Will the cause of Republicanism and of Free Speech, in France, be advanced by the renown of Napoleon's bayonets at Sevastopol? The oppressed of Italy, Hungary, Poland—will they find in these fortunes of the war anything to encourage their aspirations for liberty? On the other hand, in what respect is the cause of Russia the cause of civilization? In what respect would her superiority in this struggle ameliorate the condition, either of her own people, or of others?

To our comprehension, these questions are somewhat puzzling. Not but what something plausible may be said in behalf of the Russian side. Paradoxical as it may seem, it is claimed by some that the Czar himself is a republican in his instincts and tendencies The very despotism which he wields, is spoken of as a power beneficently at work to undermine the serfdom of his empire. By this peculiar system of slavery, instituted by Boris Gondonof the usurper, in 1593, the peasants of the country were fixed to the soil. Successive monarchs made large grants of lands and serfs to their favorites, so that, by the close of the last century, about three-fourths of the population of the empire had passed into the condition of serfs owned by individual proprietors. Alexander I., at the commencement of the present century, undertook a reformation, and ordained that no more grants of serfs should be made to any individual whatever. But the nobles being obliged by their profligacy and extravagance to mortgage their estates, institutions were established by the Emperor for lending money to them, at a high rate of interest, secured by mortgages upon their lands and the serfs pertaining to them. As these mortgages ran out, the crown took possession of the estates, and the serfs became peasants of the crown. The result is, that the two classes of serfs are now about equal in numbers, while fully half (it is estimated) of the serfs of the nobles are mortgaged to the state beyond hope of redemption.

Now it is claimed that this change, so gradually yet constantly going on, inures to the advantage of the peasantry greatly. For instead of being subjected to the capricious intolerance of individuals, their condition is fixed by general laws and principles, which have an eye to their good. The eagerness of the serfs themselves to pass into the number of the crown peasants, is urged as evidence that the change is working for good. Thus, even in the anti-slavery aspect of the question, it is not so certain but what a concession to Russia of all that she demands would contribute to the enfranchisement of the people quite as much as the preservation of the integrity of the Ottoman Empire could possibly do.

But the great agent of civilization—the power which accomplishes the melioration of the condition of mankind in all respects—is the Gospel. In comparison with this mighty "power of God," the laws and institutions of men, with all their appliances of authority, are but trifling agencies. To our mind, therefore, the whole question resolves itself in this: Whose success, in this contest, would be most likely to open the way for the free and unrestricted propagation of the Gospel of Jesus Christ? The Czar, we know, claims to be fighting for the faith, and is very religious in his way. But who does not know that the gospel cannot be freely propagated where the Czar has undisputed sway? And though in the triumph of French puissance the Protestant faith has nothing to hope for, might we not expect that the powerful influence of Britain would baffle the intrigues of Romanism, to whatever extent they were befriended by Napoleon, and thus secure for the cause of truth what the friends of God and humanity are wishing for—praying for—laboring for? T. B B.

OUR MISSION IN CHINA.

From a Letter of Nathan Wardner, dated Shanghae, June 27, 1855.

On the 23d of May, Bro. Carpenter and myself started in a boat for Cha-so, a walled city, about fifty lee from Shanghae. We got under way about 2 P. M, and soon leaving the Whampoa, pursued a winding canal through a beautiful tract of country, and stopped for the night at a place called Sang-pang. Starting at daybreak, we reached our destination at about 7 A. M. While the boatmen were getting our breakfast ready, we went to the city temple and preached to a respectable audience, and distributed some tracts. After breakfast, we loaded ourselves with tracts, and passing through the principal streets in the city and suburbs, soon relieved ourselves of 800 copies. It being rainy, we completed our circuit as expeditiously as convenient, and after a short walk on the wall, returned to our boat, and started for home, where we arrived in time for a meeting at the chapel at 4 P. M. Cha-so is said to have been built during the Ming dynasty. The wall is only about six lee in circuit and in rather a dilapidated state. It is not a place of much trade or wealth. The Catholics have got a foot-hold there, and have a chapel in the city; and we were told they were buying a lot outside the north gate for another.

On the 30th of May, we started for Sang-kong, rather a noted city in this district, and about 140 lee from Shanghae. At Che-pau, a village about 64 lee distant, some tracts were distributed and religious conversation held with the villagers. At Sz-kong, 12 lee further on, we distributed 300 copies. The next morning, about 7 o'clock, we reached Sang-kong, where we spent two or three hours, and distributed 1200 tracts and took a walk of about two miles on the city wall, in the midst of some very delightful scenery. Everything in and about the city exhibits more neatness and taste than is often found in China. There is a nine-storied pagoda just within the west gate, from the top of which we had an extensive and beautiful prospect. Leaving there about 10 o'clock, we reached Ming-hong, a large village on the Whampoa, about 6 P. M., where we distributed the remainder of our tracts and calendars; and the next morning reached Shanghae about half past eight.

On the 5th of the present month, we started on separate boats, with our families, for Nay-zeang, Ka-king, Ta-chang, and Lee-oo. We entered the Soo-Chow Creek about 1 P. M., and reached the first-named place about sunset, where we distributed several hundred tracts. Our boats being hired by the job, kept going nearly all night, which prevented much sleeping. The next morning, about 9 o'clock, we landed at Lee-oo. This place might almost pass for a city, if a wall was not made indispensable to merit such a title. We immediately landed and scattered tracts in all the principal streets, giving out word, in the mean time, that we would soon visit the chief temple, where we should like to address them. When we reached there, we found several hundreds assembled, (with those who accompanied us,) to whom I proclaimed the good news, to the best of my ability, for about 20 minutes, and received good attention. We then told them we should be back again in about two hours, and returned to our boats for some refreshment. When we arrived at the temple again, we found a much larger concourse of people than we left, and soon ascertained that preparations were being made for a theatrical play. Bro. C., however, preached to a large crowd at some length, though in the midst of considerable noise. We then repaired to another temple in the outskirts of the village, where we in turn preached to a quiet and attentive group, of a hundred or more. We then returned to our boats, and at the turn of the tide started for Ta-chang, about 54 lee distant, and arrived there about dark. One of the first things that attracted my attention the next morning was a ludicrous representation of a short-jacketed foreigner, with his hands on his hips, smoking a cigar—showing that some visitor had made an impression there before us. As soon as we showed ourselves, the people began to gather round, and when we were ready to go ashore, there were as many as could conveniently hear us, to whom we preached as long as we thought they would hear with profit.

After an early breakfast, we started, with one of the boatmen to help carry our books, for the city, two lee distant. Passing through the main street from the great south to the great north gate, we mounted the wall and walked around to the great east gate. Thence pursuing the chief street towards the west, we went till our supply of tracts was exhausted, (preaching in the city temple on the way) all of which occupied us till about eleven o'clock. This city is about 18 lee in circumference, octagonal in shape, with eight gates. The wall is high, strong, and in good repair, but having fewer bastions than any I have yet seen. Much of the space enclosed is unoccupied, except as wheat fields, orchards, gardens, &c., and judging from appearances, it is not a place of very great wealth or trade, there being no water communication to it except a middling sized canal.

Returning to our boats we started for Ka-ding, 32 lee distant, where we arrived about 2 P. M., passing some scenery on the way of surpassing beauty. Here we exhausted our store of books. This city is near the size of Shanghae, and appears to be a place of considerable business and some wealth. The Shanghae rebels took and held it for a short time, one year ago last fall. The people appeared very much prejudiced against foreigners. They may have the impression that foreigners were the instigators or abettors of that insurrection, as they are generally not very backward in attributing as many of their evils and misfortunes to foreigners as they can find an excuse for. We met with no direct insult, but were treated with a cold reserve, and some scornfully refused to accept our books. When we returned to our boats, we found a large crowd assembled to get a sight of the foreign "nyang-nyangs, and pan-paus," (women and children.) Standing on our boats, we addressed them a few words of exhortation, and giving them an invitation to call on us at Shanghae, pulled off for home, where we arrived at half past eight the next morning, having been absent nearly three days and nights. During these three trips we put in circulation about 6,000 copies of my tract printed last fall, several hundred calendars, and some gospels and catechisms.

We were intending the next week to visit Nay way, about 100 lee in the opposite direction, but sickness in my family has as yet prevented me from leaving home.

We still keep up daily preaching in the chapel, with tolerable success, as far as congregations are concerned.

DISCUSSION.

To the Editors of the Sabbath Recorder:

I can but feel deeply interested in relation to the results very likely to grow out of existing discussions of various themes of a theoretical and speculative character. The difficulty attendant upon fixing a reliable standard in the premises, we think, will be apparent at once to the most superficial observer of matters and things in this department; for it ought to be remarked, by the way, that Divine Revelation, while it teaches many great and sublime cardinal truths, is not to be arraigned and pressed into compliance and harmony with ALL the ultra notions which the living brain can, by stretch of fancy, cogitate. The fact that the Bible cannot be made available in such controversial lore, ought, it would seem, to settle this important question forever, for the very plain reason that, although this God-given rule of action and thought is perfect in *all* that regards man's origin and eternal destiny, still we are not to conclude that the sacred writings are to be brought in support of what we candidly believe to be true even, unless prompted to such a course purely from a love of the truth. Unless we are actuated and controlled in all our efforts at investigation by such a spirit and temper of mind, we shall utterly fail in the pursuit of so desirable an object; for while we may be allured into the belief that we are most adroitly controverting our opponent's position, we ought to look well to the bearings of the discussion upon ourselves, and also its influence upon unbelievers in the great system of revealed religion. This is a very important consideration to be taken into the account withal, and should ever be kept in view by the controversialist, or else untold injury may be done to the cause of evangelical truth. We wish not to be understood to mean that we are opposed to research. A spirit of inquiry, kept within proper limits, is indeed right and perfectly laudable, when engaged in by the Christian minister or layman, notwithstanding, they should never perhaps seek to differ upon any subject, much less about matters of a trivial character; for many, it would appear, do not exact a very bold provocation ere they take the arena with all the zeal of a Jehu, and fulminate their anathemas against all those daring to differ from them in matters of opinion and belief. The purpose should be to find truth wherever we may, and recognize it as an invaluable jewel, whether it is found to be in unison with our preconceived notions or not, but never to pursue the speculative course of reasoning, for the very best of reasons that should obtain in a controversy engaged in by the professing Chirstian, namely, that he will find himself sorely tempted to pursue the wild and enchanting strife after light and knowledge, which is so poorly befitting the humble Christian disciple, and withal well calculated to engender a strong feeling for the mastery; and then all the good that we might have hoped to gain is lost, perhaps forever. In this connection, we will take the liberty of saying, that the history of the Christian church for the last three hundred years furnishes proof incontrovertible, that the controversial tone has been marked by the spirit of intolerance, disorganization, and death, to *all* the dearest interests of society; and from the very nature and constitution of the evangelical order of things, it could not well have been otherwise. The great truth is, that the Bible, as a rule of faith and practice, has been and is overlooked or studiously avoided by those enlisted in discussion. The sacred writings abound in *all* that is necessary to man's present and future well-being; but, strange as it may appear, they are forced to speak that which they cannot, by any just and fair construction of language, be made to express. Hence the utter folly of supposing that either of the parties enlisted in the controversy, under existing circumstances, being warped by prejudice, can possibly present the truth, the whole truth, and nothing but the truth, for where pejudice prevails, its ever certain influence is felt in the way of fashioning the peculiar views we may have long and most strenuously advocated, irrespective of a plain "Thus saith the Lord."

A RHODE ISLANDER

RICHBURG, Oct. 4. 1855.

THE CASE OF PASSMORE WILLIAMSON.

The following article, from the *Hartford Courant*, is one of the clearest and most forcible we have read upon the case of Passmore Williamson. It is said to have been written by Hon. James Dixon, formerly a member of Congress from Connecticut. The apologists for Judge Kane have thought him quite justified in imprisoning Mr. Williamson, on the alleged ground that he had *perjured* himself by making a false return to the writ of habeas corpus. Admitting the truth of this allegation, it appears from the following article, [that the proper course in such a case would have been—not to commit him to prison, under pretext of contempt, but—to *hold him to answer for perjury at the next term of the Court.* Read the article, and judge for yourselves:—

The special boast of our "free and independent" people is their secure enjoyment of personal liberty. No man can be imprisoned here, we are in the habit of asserting, without due process of law. The accusation must be specific—the accused must be confronted by the witness—he must be heard by himself or his counsel—and a jury of his peers must pronounce him guilty, before he can be deprived of life or liberty. This is the theory of our Government.

Yet, at this moment, a citizen of the United States, and he a white man—(for if he was black not a word were to be said!—why single him out from the four millions of his fellow men, who, in this land of liberty, drag out a wretched life in slavery?)—a white citizen of the United States—has been imprisoned more than two months, in the city of Philadelphia, without law—without alleged crime—without trial—without a hearing—without a jury—without limit of time. As he has had no day in court, so no day is fixed when he may go free. He lies in jail at the discretion of the Judge; and for what? Let us briefly state the case.

In the month of July last, a gentleman named Wheeler arrived in Philadelphia, accompanied by three slaves. By the law of Pennsylvania, these slaves, on touching the soil of that State, became free. Passmore Williamson was at that time secretary of a society, founded by Dr. Franklin, for the relief of free blacks, claimed as slaves. He informed the slaves in question that, by the laws of Pennsylvania, they were entitled to their liberty, whereupon they left their master, and went their way, as they had the most perfect right to do. Wheeler applied to Judge Kane, of the U. S. District Court, for a writ of *habeas corpus*, directing Williamson to bring the alleged slaves before his court, to be dealt with according to law. To this writ Williamson made return, that the persons specified in the writ were not under his control, and that he, therefore, could not bring them into court—and he added, that they *had never, at any time, been under his control.* Judge Kane, finding himself foiled in his purpose of returning the slaves to their former owner, discovered in this return a pretext for punishing Williamson. He went into an elaborate argument to prove his return to the writ a contempt of court. He could find no contempt in the allegation that the slaves were not, at the time of the service of the writ, under the control of Williamson, but he claimed that it had been proved that, at the time of their escape, they were so. The insertion, therefore, of this allegation, viz: *that the slaves had never been under the control of Williamson*, he decided to be a contempt of court, for which he, at once, sentenced Williamson to imprisonment. The counsel of Williamson immediately asked permission to amend the return, by striking out the objectionable part; but this permission was denied, and the respondent was hurried off to prison, where he still remains. An application to the Supreme Court of Pennsylvania for a writ of *habeas corpus* to bring before it the body of Williamson, has been refused, on the ground, solely, that the State Court could not go behind Judge Kane's adjudication On this decision we make no comment. It was, perhaps, correct, and seems to be supported by precedents. See 7 Wheat. 38, 5 Cond. Rep. 225.

Such are the facts in this case. They disclose an instance of lawless oppression and tyranny unparalleled in the annals of judicial proceedings, and they ought to arouse the indignation of the people to a degree which would be satisfied with nothing short of the condign punishment of the Judge, whose power has been so grossly abused.

What is the crime for which Williamson is imprisoned?

1. Is it in the fact that he announced to the slaves of Wheeler their legal rights? This will not be claimed. On the contrary, it was his right and duty, as a man and a citizen, to give them the information concerning their right to freedom. They were oppressed and ignorant, and it would have been the duty, as has been well said elsewhere, "of Judge Kane himself, and of every magistrate, every officer of justice in the State, to give such information, and see that the laws were executed according to their benevolent object and intent, and not suffer the weak, through ignorance of the laws in their behalf, to become the prey of the strong, evading and overriding those laws."

2. Was there any *intentional* contempt of court on the part of Williamson? This is not even claimed by Judge Kane. How could it be, when the respondent desired to amend his return by striking out the immaterial part which was objected to? No, the contempt for which he lies in prison was technical—constructive—made out by reasoning—was, indeed, no contempt at all, as any man of ordinary sense must see. It was a base pretext, and such must be the judgment of the people when the facts are understood.

3. In point of fact this statement in Williamson's return, that the slaves in question had never been under his control, was strictly true. They were as free the moment they reached, by the voluntary act of their owner, the State of Pennsylvania, as Judge Kane himself. They were not *under the control* of Williamson, in any legal sense, and his return was, therefore, strictly correct—but suppose it were not—suppose the respondent committed perjury. Did that authorize the Judge to commit him to prison without a trial by jury? For the satisfaction of any lawyer who may urge that claim, we cite the following conclusive authority: "If from any collateral evidence it should appear that there is reason to believe the respondent (in a *habeas corpus*) has perjured himself, the Circuit Court will recognize him to answer at the next term of the court to such matters as may be found against him." [United States vs. Dodge, 2 Gallis, C. C. R 312] If, therefore, we admit that Williamson was guilty of perjury, that was a crime for which he should have been indicted and tried by a jury. This, however, was not what Judge Kane desired. He well knew that Williamson's return was true, and that if indicted for perjury, he would be triumphantly acquitted.

4. The power of Judge Kane to imprison for contempt of court, is defined by an act of Congress passed March 2, 1831, the first section of which is as follows:

"*Be it enacted*, &c. That the power of the several courts of the United States, to issue attachments and inflict summary punishments for contempt of court, shall not be construed to extend to any cases except the *misbehavior* of any person or persons in the presence of said courts, or so near thereto as to obstruct the administration of justice, the misbehavior of any of the officers of said court in their official transactions, and the *disobedience* or resistance by any officer of said courts, party and juror, witness, or any other person or persons, to any lawful suit, process, order, rule, decree, or command of the said courts."

Was Williamson guilty of *misbehavior* in Court? This is not pretended. Was he guilty of *disobedience* to any writ, process, order, rule, decree or command of the Court? Let us see. What was the writ served upon him? It made it the duty of the respondent to bring the bodies of the alleged slaves into court, or to make his return of reasons for not so doing. He made return accordingly. He stated that the persons were not, and never had been, under his control, and that he could not therefore have their bodies in court. Now we ask any lawyer to say how, under the act of Congress quoted above, Judge Kane had power rightfully to imprison for *contempt of court.* There was no pretence of *misbehavior* in court—there was no *disobedience* to the writ—which was in effect in the altertive—to bring in the bodies *or* make return of reasons for not complying. If the return was in fact *false*, that was not *disobedience.* It was perjury, and for that, as is proved by the authority above cited, the respondent should have been recognized to appear at the next term to answer. Clearly there was no shadow of authority for the arbitrary sentence of imprisonment. It was a lawless exercise of judicial power, which would result in the impeachment of the guilty Judge, if the Government of the United States were not under the control of the oligarchy of the South.

There is no species of tyranny more dangerous than that which takes the form of judicial proceeding. The people of Connecticut are in the habit of respecting the adjudications of courts—and it is difficult for them to believe that the discretion of a Judge may be the most dangerous enemy of liberty. We beg leave to commend to them the following sentiments of Lord Camden, on this subject, himself one of the purest Judges who ever adorned the English bench:

"The discretion of a judge is the law of tyrants. It is always unknown. It is different in different men. It is casual, and depends upon constitution, temper, and feeling. In the best, it is oftentimes caprice; in the worst, it is every vice, folly and passion, to which human nature is liable."

DR. PARKER ON CHINA.

Rev. Dr. Parker, the United States Commissioner to China, was recently tendered a public dinner by prominent citizens of Boston. In his reply to the invitation, he writes as follows:—

You express the feelings of congratulation with which you look forward to the manner in which you are to be represented at the Imperial Court of China. Past experience has shown what diplomacy alone can be expected to accomplish with a Government like that of China, and that it is from influences more potent than those of the ablest diplomatist, that any important changes are to be looked for in the relations subsisting between China and Western nations, which influences now exist, and are operating to important ends. The most your representative can expect, is to study and watch, and, so far as practicable, direct and avail himself of, those agencies to the best of purposes.

One of your own philosophers has recently laid down the principle, which cannot be controverted, that "the outbreak of a revolution is but the pulsation of the age, healthful or spasmodic, according to its harmony with the sum of human knowledge at the time." Had his mind, on the occasion of uttering the sentiment, been directed to China, a more striking illustration of the soundness of his philosophy could scarcely have been selected. The revolution in that Empire, which has within the past three years cost the sacrifice of a million of people, in ways most revolting to humanity, has been in harmony with the very limited sum of human knowledge possessed by the leaders and their adherents. They know and feel that the Government that has ruled over the Empire for more than two centuries, whatever it be in theory, in practice is oppressive and unjust, and *unmodified* it is no longer endurable. This is about the sum total of their knowledge upon the subject. Of all administrative knowledge and talent they are deplorably destitute, and consequently the "pulsation of the age" has not been "*healthful*," but preëminently "spasmodic."

It is under this condition of the Empire that Western diplomacy (*i. e.* of England, France, and the United States) is called to task itself, and if, as true friends to the best interests of the whole people of China, we can, under the internal pressure that has so painfully been felt, obtain access to the Manchow Court, and, appealing to its self-interest, and desire of *self-preservation*, prevail on it to modify its ancient policy, so as to afford a government that shall meet the *popular* demand, and correspond to the progress of the nineteenth century, you may thus look forward to a termination, at no distant day, of the state of revolution and anarchy, and the inauguration of more extended social, commercial, political, and friendly foreign intercourse with that Empire, immense in extent of territory and population, and inexhaustible in commercial resources.

FREEDOM OF CONSCIENCE.

In Edinburg, Scotland, four young men were recently placed at the bar of the high court of Judiciary, charged with having been engaged in the demolition of a Catholic church at Greenock. After they were found guilty of the offense of which they were accused, the Lord Chief Justice, before pronouncing their sentence, indulged in the following observations:—

"It is not because you entertain particular opinions, or because you maintain those opinions with zeal, we are going to pronounce sentence upon you; neither is it because of any particular favor to the religious opinions of those whose property has been assailed. In this country all persons are entitled, not only to entertain what religious opinions they please, but to worship according to their own faith whatever it may be. Be they Jews, Gentiles, Pagans, Christians, Papists, Protestants, Episcopalians, or Presbyterians, it is all the same. The law says they have a right to worship after their own fashion, and that law will protect them in the exercise of their right. While we hear rumors of persecutions for religious opinions in other countries, and are inclined to sympathize with the sufferers, and to feel indignation at the conduct of the oppressors, it would be very wrong indeed if in this country, which boasts of being a land of liberty, where persons are entitled to freedom of conscience, without any restraint except that which conscience itself imposes, any proceedings which involve violence against parties on account of their religious opinions, should be permitted to go unpunished. While the law permits them to have liberty, the law must take care that that liberty is preserved them, and not abused by the strong."

THE PORTUGUESE IN ILLINOIS.—The St. Louis *Republican* contains a very pleasant account of the prosperity of the poor Portugese who were exiled from Madeira for embracing Protestantism a few years ago. Many of them in their own country were persons of wealth. But they lost all for the truth's sake, and were aided to come to this country and to settle in Illinois by the contributions of the benevolent in our country. A considerable portion of them settled just out of Springfield, Ill. They were entirely without means when they went there; but they refused no honest labor, however humble, and have by degrees gained and prospered until now they live in neat houses, surrounded by little lots of land, which most of them have purchased and own, and are a prosperous and happy people, distinguished for their sobriety and morality, and their frugality and industry. The writer says:—

"Crime is not charged upon them. They are unobtrusive in their manners, strict in their attendance at church, where they appear dressed with scrupulous neatness. They do not interfere in the politics of the country, believing that they have not the knowledge of our institutions which would justify the interference. They feel that they are secure and enjoy—'life, liberty, and the pursuit of happiness'—and with these, as far as government is concerned, they are content."

PROSPECTS IN CHINA.—The Directors of the London Missionary Society have recently received interesting communications. From China, they hear of enlarged facilities for preaching the gospel, even amidst the struggles and uncertainties of civil war. As in India, so in China—the influence of idolatry would seem to be feeble. Speaking generally, the missionary committee in China say:

"True, temples and shrines are everywhere to be seen, idols without number fill the land, and multitudes bow down before them; but that is no index to any deep conviction or earnest attachment, on the part of the Chinese, in regard to the objects or principles of their worship. So far as the reasonableness, utility, or authority of the practice is concerned, the great mass of the people have no idea on the subject, and will not say a word in its defense. Many of them assert that they have never knelt before an idol; others admit that they were merely trained to observe the form, but beyond this they know and care nothing. It is chiefly on this ground that we are at liberty to speak so freely and fully against idolatry, and commend to all around us the faith and service of the true God."

METHODIST PREACHERS.—The following statement is from an article written by a Methodist minister, who asserts that he has been an itinerant for more than twenty years:

"The unnecessary privations and sufferings of our preachers, even in the service of old and wealthy societies, is now operating to thin out and reduce our ministerial ranks. Many are absolutely driven out by poverty; many are disgusted by the cold indifference of the churches they serve, and retire in disaffection; many, being worn out personally, or having families in feebleness, are compelled to leave. And, what is more—and alarmingly common—the very best portion of our ministry, with expensive or feeble families, are finding sufficient excuse to accept what are being continually offered to them—presidencies, professorships, principalships, editorships, agencies, &c."

AMERICAN MISSIONARY ASSOCIATION.—The annual meeting was held at Chicago, Sept. 26; F. D. Parish, Esq., of Ohio, Vice-President, in the chair. The report of the Treasurer, Lewis Tappan, was presented, with the certificate of the auditors. The receipts of the fiscal year ending Aug. 31 were $52,326 30. Expended on the Mendi, Jamaica, Ojibwa, Hawaiian, Canada, Siam, California, Copt, Marquesan, and Home Missions, including the expenses of the Society, &c., $58,300 83. The Secretaries, Revs. Geo. Whipple and S. S. Jocelyn, read the annual report of the Executive Committee. The annual sermon was preached in the evening by the Rev. James A. Thome, of Cleveland. The subject, "Christian Missions illustrated by the proceedings of Paul at Athens."

General Intelligence.

California News.

Two weeks later news from California was received in New York on the 14th inst.

By this arrival we have intelligence of great mortality on board the steamship Uncle Sam, on her way from San Juan to San Francisco. The Cholera broke out on board at an early stage in her passage, and 108 persons died before she reached port. The disease is attributed to eating unripe fruit.

There had been a great fire at San Francisco, which burned over from twenty to thirty acres, destroying 350 houses, worth about $400,000. Also a fire at Grass Valley, destroying 300 buildings, loss $350,000. The flourishtng town of Weaverhill, also, had been destroyed by fire, causing a loss of about $200,000.

Fourteen whale ships are reported lost on the north-west coast, among which were the *King Fisher* and the *Enterprise* of New Bedford, the ship *Jefferson* of New London, and the ship *Edgar* of Cold Spring.

The schooner C. E. Foote, which arrived at San Francisco on the 17th of September, is the *first* vessel that has brought a cargo direct from Japan to the United States. Her cargo consisted of rice and Japanese ware.

Seventeen miners are reported to have been murdered by the Indians on Rogue River on the 20th of August.

In Oregon, a rumor is quite current that Governor Stevens has been massacred by a company of Black Feet Indians.

By last mail came out the report that one hundred and fifty emigrants had been murdered at or near Hell-Gate. A man calling himself Wiggans represented himself to have been one of the train, alone escaping, leaving comrades, wife and children prey for the scalping knife. He, by a well-made story, succeeded in hoaxing editors and opening hearts and pockets to his many wants. Since the foul falsehood has become apparent, his whereabouts is unknown.

By way of San Francisco we have late news from China. The imperialists continued to butcher their unfortunate prisoners with the most unrelenting ferocity. Among the thousands who perished in Canton on the scaffold, says the Hong-Kong *Gazette*, several were skinned alive, and one higher criminal than the rest was cut in twenty-four pieces—lingering, dying.

European News.

One week later news from Europe has been received since our last.

The news from the seat of war is very interesting. Active operations had been resumed in the Crimea. On the 22d September the allies attacked the Russian infantry, and the latter retreated to the heights over Rusta. The allies had landed 20,000 men at Eupatoria, and had 30,000 on the Russian flank. The Russians were fortifying in the north part of Sebastopol, and erecting new batteries. Sebastopol is to be razed, and the basins filled up. The Russian loss in the recent assault is stated to have been eighteen thousand men. From Asia we learn that the garrison at Kars were in great want, and were eating horse flesh. The Russians had abandoned Erzeroum, and were at Malagulemia. The Baltic fleet will winter at Kiel.

The extracts from the foreign papers, giving details of the recent assault on Sebastopol, furnish an awful picture of war as conducted in the 19th century.

Horrors of the Hospital of Sebastopol.

Of all the pictures of the horrors of war which have ever been presented to the world, the hospital of Sebastopol presents the most horrible, heartrending, and revolting. It cannot be described, and the imagination of a Fuseli could not conceive any thing at all like unto it. How the poor human body can be mutilated and yet hold its soul within, when every limb is shattered, and every vein and artery is pouring out the life stream, one might study here at every step, and at the same time wonder how little will kill! The building used as an hospital is one of the noble piles inside the dockyard wall, and is situated in the centre of the row at right angles to the line of the Redan. The whole row was peculiarly exposed to the action of shot and shell bounding over the Redan, and to the missiles directed at the Barrack Battery, and it bears in its sides, roofs, windows, and doors, frequent and destructive proofs of the severity of the cannonade. Entering one of these doors I beheld such a sight as few men, thank God, have ever witnessed! In a long low room, supported by square pillars, arched at the top, and dimly lighted through shattered and unglazed window frames, lay the wounded Russians, who had been abandoned to our mercies by their general. The wounded did I say? No, but the dead, the rotten and festering corpses of the soldiers who were left to die in their extreme agony, untended, uncared for, packed as close as they could be stowed, some on the floor, others on wretched tresties and bedsteads, or pallets of straw, sopped and saturated with blood, which oozed and trickled through upon the floor, mingled with the droppings of corruption. With the roar of exploding fortresses in their ears, with shells and shot forcing through the roof and sides of the rooms in which they lay, with the crackling and hissing of fire around them, those poor fellows, who had served their loving friend and master the Czar but too well, were consigned to their terrible fate. Many might have been saved by ordinary care. Many lay, yet alive, with maggots crawling about in their wounds. Many, nearly mad by the scenes around them, or seeking escape from it in their extremest agony, had rolled away under the beds, and glared out on the heart-stricken spectators, oh! with such looks. Many with legs and arms broken and twisted, the jagged splinters sticking through the raw flesh, implored aid, water, food, or pity, or, deprived of speech by the approach of death, or by dreadful injuries on the head or trunk, pointed to the lethal spot. Many seemed bent alone on making their peace with Heaven. The attitudes of some were so hideously fantastic as to appall and root one to the ground by a sort of dreadful fascination. Could that bloody mass of clothing and white bones ever have been a human being, or that burnt black mass of flesh have ever had a human soul? It was fearful to think what the answer must be. The bodies of numbers of men were swollen and bloated to an incredible degree, and the features distended to a gigantic size, with eyes protruding from the sockets, and the blackened tongue lolling out of the mouth, compressed tightly by the teeth which had set upon it in the death rattle, made one shudder and reel round. In the midst of one of these "chambers of horror"—for there were many of them—were found some dead and some living English soldiers, and among them poor Capt. Vaughan, of the 90th, who has since succumbed to his wounds. I confess it was impossible for me to stand at the sight, which horrified our most experienced surgeons—the deadly clammy stench, the smell of the gangrened wounds, of corrupt blood, of rotting flesh, were intolerable and odious beyond endurance. But what must the wounded have felt who were obliged to endure all this, and who passed away without a hand to give them a cup of water, or a voice to say one kindly word to them. Most of these men were wounded on Saturday—many perhaps on the Friday before—indeed, it is impossible to say how long they might have been there. In the hurry of their retreat, the Muscovites seem to have carried in dead men to get them out of the way, and to have put them upon the pallets in horrid mockery. So that this retreat was secured, the enemy cared but little for their wounded. On Monday only, did they receive those whom we sent out to them during a brief armistice for the purpose, which was, I believe, sought by ourselves, as our overcrowded hospitals could not contain, and our overworked surgeons could not attend to any more.

The Arctic Expeditions.

On the 31st day of May, 1853, an expedition, under the command of Dr. Kane, U. S. N., left New York in the brig Advance to search for Sir John Franklin. For a while encouraging intelligence was received from the expedition, and then followed a long silence, which created great anxiety in the minds of those who had friends on board. At length, on the 4th of June, 1855, an expedition under Lieut. Hartstein, consisting of the propeller Arctic and the bark Release, was fitted out in New York to go in search of Dr. Kane. The vessels of this last expedition returned to New York, on the 11th inst., bringing with them Dr. Kane and his surviving companions. The Doctor reports that he was obliged to abandon the Advance in latitude 78.45, after having penetrated as far as 82.30, which was further than any other navigator had gone, with the exception of Captain Parry, who reached the latitude of 83.15. While here he saw the Polynya, or open sea, stretching away off to the north farther than the eye could reach. This point he had reached after traveling eighty or ninety miles over the ice in sledges; but as an immense zone of it intervened between him and his vessel, it was impossible for him to prosecute his investigation farther northward. For two winters the Advance was completely hemmed in; and as it became evident to him, from the condition of his men, that they could not survive another winter, he determined to leave her and make the best of his way to the nearest settlement He discovered about eighty new capes and twenty bays, and found land up as far as he was enabled to penetrate. The extreme northern boundary of this he named Grinnell's Land, in honor of Mr. Henry Grinnell. The hardships they endured were of a fearful character, and at one time six out of their party of nineteen were so low that it was thought they could not survive. Of these, three died, and the rest were saved, after the most unremitting care and attention. One of these was Mr. Alston, the carpenter, who died, while crossing over the ice, of lockjaw, super-induced by the intense cold. The other two were frost-bitten. The lockjaw, Dr. Kane says, was very prevalent. The party, after making their way over thirteen hundred miles of ice, arrived at Leviely or Godhaven, and had taken passage in a Danish brig, named the Maria, when the Release made her appearance. Their joy at meeting their countrymen here can better be imagined than described. They lost no time, it is almost needless to state, in taking their departure, and after a favorable voyage arrived at New York, as above stated, on the 11th inst.

The Public Lands.—The Washington *Star* says that the sales of the public lands for the fiscal year 1855 have been larger than ever before, with the exception of the great year of speculation, 1836, when there were in the aggregate over 19,000,000 acres. They have been this year 15,068,366 acres, distributed among the States as follows:—

	Acres.	Amount.
Ohio	62,708	$30,048
Indiana	854,417	64,000
Michigan	829,216	623,262
Iowa	3,273,739	4,064,911
Missouri	3,097,525	1,249,271
Arkansas	499,008	183,041
Florida	256,158	108,638
Illinois	1,082,421	945,572
Wisconsin	1,573,010	1,770,725
Alabama	2,273,477	534,047
Mississippi	965,517	285,621
Louisiana	384,146	181,981
Minnesota Territory	412,096	513,456
Oregon Territory	5,557	6,948
Washington Territory	555	694
Total	15,068,366	$10,572,910

Horrible Murder and Suicide.—The Missouri *Democrat*, Oct. 6, says: We record this morning one of the most frightful instances of human depravity that it has ever been our misfortune to learn of. The circumstances, which are briefly these, are shocking beyond parallel:

A German Shoemaker named William Ebberling, living in this city, on Fourteenth, near Madison-street, has for a long time led an unhappy life with his wife. Their quarrels and dissensions have frequently disturbed the peace of the neighborhood. He has on more than one occasion brutally beaten and maltreated her, and her life was one of drudgery and hardship. On Thursday afternoon last, about 3 o'clock, he was seated on his bench, working at his trade, when a dispute arose between them, and he made a sudden spring upon her, catching her by the throat, and inflicting five wounds upon her with a sharp-pointed shoe-knife, which he had in his hand at the time, any one of which was sufficient to have caused death. She is not dead yet, but the physicians in attendance pronounce her recovery impossible. He then fled from the house, followed by a large Newfoundland dog belonging to him, and proceeded to the river and jumped in, for the purpose of drowning himself. He was dragged out, however, by the dog, before he had accomplished the purpose. He then caught the dog, and with the same knife with which he had stabbed his wife, and which he had never let go, deliberately cut its throat, and again jumped into the river, and succeeded in accomplishing what the more noble brute had prevented him from doing at first.

SUMMARY.

A dispatch dated Boston, Monday, Oct. 8, says:—A fatal accident occurred on the Boston and Maine Railroad this morning at Wyoming, a few miles from this city. The passenger train from Haverhill came in collision with a cow which suddenly jumped upon the track, and the result was that the engine was thrown down an embankment, the baggage-car upset, and the passenger cars thrown from the track. E. Abbott, of the Andover, and Charles Richardson, of the Haverhill Express, who were in the baggage car, were both instantly killed. Mr. Reuben Gleason, of the Reading Express, jumped out of the same car and was badly injured. Mr. Geo. Richards, fireman, had both legs crushed off, and is now at the Hospital in a dying state. Two brakemen, named Kimball and Staples, each lost a leg. Not a single passenger was injured.

The N. Y. *Times* of Oct. 10, says:—The Grain and Flour movement at present overshadows both the Stock and Cotton market. The transactions on the Corn Exchange since the arrival of the steamer Pacific, last week, have been enormously large, and the excitement was intense on Saturday and Monday. There was a calmer tone in the market to-day, caused by the temporary withdrawal of a leading Broker, who had been the heaviest buyer for English account. An Agent of the British Government is said to be in town for the purchase of Flour for the Army in the East, and to his orders the trade attribute the movement referred to. There are a variety of buyers in the market for France.

The Lockport Journal says a man named Kinney met with a horrid death in Sleeper's saw-mill, at Middleport, on Saturday last. It appears that he started the mill with a full head of steam on, and then proceeded below to arrange the strap on the drum, and while leaning over his frock was caught by the gearing, which whirled him violently around the shaft, tearing his clothes completely off, and mangling him in a frightful manner. When discovered he was found some three feet from the shaft, with the flesh torn from both legs to the knee, leaving the bones and muscles exposed. One arm was pulled out of the socket, and a bruise on the face was discovered. His boots were thrown some distance by the violence of the motion.

A new movement has been made in the case of Passmore Williamson. In the United States District Court at Philadelphia, application was made on the part of Jane Johnson, the former slave of Col. Wheeler, asking that the *habeas corpus* to bring herself and children into Court, issued to Passmore Williamson, be quashed. John M. Read, Esq, on behalf of the petitioner, asked that the petition be filed, and contended that a writ of *habeas corpus* must always be issued on behalf of the party whose liberty is restrained, and not for a party wishing to restrain the liberty of another. The application was denied.

A massive gold medal, appropriately designed, was presented to Capt. Ingraham one night last week, at the Metropolitan Hotel, New York, by the committee appointed at the great mass meeting held at Metropolitan Hall on September 2, 1853, to endorse and sustain his conduct in the celebrated rescue of Koszta from the Austrian officials at Smyrna, during the preceding month of July. Captain Ingraham responded in a brief address, explaining his conduct on that occasion.

The Supreme Court of Errors, of Connecticut, has just rendered a very important decision in regard to Savings Banks and Building Associations. The decision was made in a case where an association attempted to foreclose a mortgage, and the Court decided that it could only recover the amount of the principal, less the legal interest and bonus which had been charged. Those debtors, therefore, who have heretofore paid these large amounts in the way of bonuses and interests, can now recover them back from the associations.

There die annually in the City of New York about 12,000 horses, or 22 per day. Each dead horse is considered to be worth $17 50; his bones are burned and sold to the sugar refiners for refining purposes, and to the farmers for manure; his meat is pressed and the grease used by the soap and candle makers, while the entrails and remnants are fed to the hogs to make pork for home consumption.

A letter in the Columbia Times, dated Yorkville, S. C., says: "Negro Clarissa was tried on Tuesday, and found guilty of the charge of murder, by poisoning Col. Wilson's child. She confessed that she had also poisoned two children of Mr. McCully, and one for Mr. Marshall, of Newbury, and probably one for Mr. Berry. She also confessed that she had prepared poison as many as three times for Mrs. Wilson, her late mistress.

The ship William Penn, of Naw Bedford, from the Chincha Islands, was wrecked off Hatteras Shoal on the 30th ult. The Captain—Cole—was saved by the schooner C. C. Stratton. The Captain's wife, Dr. C. T. Boweine, of Virginia, and seven men, were picked up by the brig Marius, and were brought to Savannah.

In Camden, N. J., on Friday, Mrs. Briggs attempted to chastise one of her children with a switch, when it was thrown into a spasm, which continued so long that strangulation and death ensued. The coroner's jury returned a verdict of "death from asphyxia."

The extensive steam flouring mills of Hecker & Brothers, situated at the foot of Bridge street, Brooklyn, were entirely destroyed by fire, Oct. 11th. Among the property destroyed was 16,000 bushels wheat, 750 barrels flour, and 5,000 bushels mill feed. The loss of the Messrs. Hecker amounts to about $60,000; insured for $39,500.

A lawyer of Cincinnati, recently received a letter from a lawyer in Memphis, Tenn., stating that there was in jail at that place, and about to be sold to pay his jail fees, a colored boy claiming to be free, and who says that his mother resides in Cincinnati.

At a meeting of the American party in Boston, Dr. Henry Willard, who had just concluded a speech, and appeared as well as usual, suddenly complained of illness and died in a few minutes.

We announce with deep regret the death of Mrs. Mills, of the Marquesas Islands, which took place immediately on her arrival at San Francisco, on her way to the land of her nativity. Her death was the result of exposure and hardships on the Isthmus of Panama, consequent upon the unfavorable weather, the crowd of passengers, and the insufficiency of the arrangements for the comfort and safety of the people. The rest of the mission company were about embarking for the Marquesas, carrying with them the body of Mrs. Mills.

The advantages of litigation were illustrated in the case of a School District in Cornish, (N. H.) against Ariel Comings for the recovery of the value of an old broken box stove, worth probably from 50 to 75 cents. The Court of Common Pleas at Newport, recently, gave a verdict in favor of the District, giving $1 31 damages. The verdict carries with it taxable costs amounting in all to more than *five hundred dollars*, to say nothing of the amount expended, which cannot be taxed to the defeated party.

We are advised, says the Washington *Union*, that postmasters should make no record or marks upon registered letters, by which the fact of their containing money or other valuables may be suspected or made known. It has been ascertained that, in some instances, postmasters are in the habit of marking the word "registered" on the outside of such letters, together with the amount inclosed. The practice is forbidden by the department.

Mr. Lewis Brown's death, by cholera, at Chicago, Illinois, was communicated to his mother, Mrs. Elizabeth Brown, at Rochester, N. Y., on the 30th ult. She was much affected, and remarked, "Poor Lewis, I shall soon be with you!" A few moments after, she arose to go up stairs, and fell backwards, and was caught in the arms of her daughter, and died almost instantly, without a struggle.

The Lowell *News* says that there are now in that city two young ladies who were born in New Orleans in opulence, but in consequence of death and reverses of fortune, were left not only orphans but penniless. Rather than to remain in indigence at home, they made their way to Lowell and entered the mills as operatives, and are now numbered among the many beautiful, exemplary, and intelligent ladies of the city who labor in the mills.

Frances Browne, an unfriended poetess in England, recently contributed to the Athenæum a poem of much merit, called, "Is it come?" The poem attracted the notice of the Marquis of Lansdowne, who, hearing that the author was poor, immediately sent her five hundred dollars. It was a noble tribute to struggling genius, and deserves to be recorded.

The order of Jesuits, which once had over twenty thousand members, is said to have now but five thousand five hundred and ten. Of these, one thousand five hundred and fifteen are in Italy; one thousand six hundred and ninety-seven in France; one thousand two hundred and ninety-four in England and America; four hundred and sixty-three in Belgium; and three hundred and sixty-nine in Spain.

The antipathy of the Scotch people to reading sermons is well known. At Kirkcudbright, at an "inauguration," an old woman on the pulpit stairs asked one of her companions if the new minister was a *reader*. "And how can he read, woman?" was the reply; "the poor man's blin'." To which the first made answer, "I'm glad to hear it—I wish they were a' blin'."

The Boston *Traveler* states that some weeks since a gentleman of Boston was traveling in the West, and while at Chicago purchased half a dozen barrels of fine flour for his own use at $5 87 a barrel. He sent it to Boston, and the extreme cost, delivered at his house there, was $7 75 a barrel. At that time the same brand of flour was selling there at *fourteen dollars* a barrel, or for nearly double what the gentleman's cost him.

The Assessors' report gives the total valuation of property in Boston at two hundred and forty-two millions three hundred and forty-nine thousand two hundred dollars, showing an increase over the valuation of last year, of fifteen millions three hundred and thirty-six thousand dollars.

The amount of taxes for all purposes in the city of Brooklyn is $1,532,427; or one hundred and sixty-two cents on every one hundred dollars. In one ward of the city, comprising a part of what late was Williamsburg, where there is a local assessment, the tax is $2 28. This is the largest tax we have ever known imposed in the United States.

The Buffalo *Commercial* of Thursday says: "On Monday evening last, we had about 600,000 bushels of grain afloat in the Buffalo Harbor, and in less than thirty-six hours thereafter, every bushel had been put in store, and a large portion of the vessels re-loaded and cleared for up-lake."

Mrs. Elizabeth Sheldon, at Lisbon, St. Lawrence county, N. Y., on Sunday, 23d ult., bent down the top of a tree, tied her skirts to it, and a rope to that and about her neck, and then let the tree spring back to its place. When found, she was dead, though her feet rested on the ground. She was disappointed in marriage.

There were many thousands of the men and women of New York who gathered in the Tabernacle on the evening of Oct. 8th, to unite with the "New York and North American Grand Union of Daughters of Temperance" in giving a welcome to John B. Gough, recently returned from a two-years' lecturing tour through England and Scotland.

A dispatch dated Middletown, Conn., Tuesday, Oct. 9, says: Hon. Samuel D. Hubbard, ex-member of Congress, and late Postmaster-General under President Fillmore, died at his residence in this city, last evening, at the age of 55 years. He had been sick with a spinal complaint for some time.

"*A Sunday Ordinance*," which prohibits a number of secular employments, the sale of merchandize, liquors, &c., on the Sunday, has been in operation in Cincinnati, for several months past. But a vigorous opposition is now organized, which is laboring for the repeal of all Sunday restrictions.

The following new post offices have been established in this State, and the following named gentleman appointed postmasters: Eggertsville, Erie county Christian Eggert; Martinsville, Niagara county, William Dornfield.

A locomotive built to burn Anthracite coal has been running a hundred miles a day on the Reading Railroad for the past four weeks, and her performance is so satisfactory that good judges on the road think her the best for passengers they have ever known. She has abundance of steam, and throws no dirt or sparks and makes a saving of 43 per cent.

A dispatch dated Chicago, Oct. 11, 1855, says: Accounts from Northern Wisconsin in the vicinity of Lake Winnebago and Fox River, state that tremendous inundations have taken place, caused by late severe storms. Thousands of tons of hay, and large quantities of grain, have been swept off. Apprehensions are felt for the safety of the whole mill property of that section.

The latest telegraphic returns swell the majority for Chase considerably, and render certain the trumph of Republicanism in Ohio. In sixty-six counties heard from, Chase has a majority of 20,000. The Legislature will also be largely Republican. As far as heard from, there are twenty-five Republican Senators and sixty Republican Representatives.

Oliver Champlin, of Berlin, Marquette Co., Wisconsin, has a calf six months old which weighs 590 pounds, nearly 100 pounds to a month.

New York Markets—Oct. 15, 1855.

Ashes—Pots 6 37; Pearls 6 67 a 6 75.

Flour and Meal—Flour, 8 50 a 9 00 for different grades of State, Indiana, Michigan, and Ohio, 9 25 a 10 75 for extra Genesee. Rye Flour 6 00 a 7 00 for fine and superfine. Corn Meal 4 75 for Jersey.

Grain—Wheat, 1 95 a 1 98 for red, 2 10 a 2 15 for white. Rye 1 40 a 1 45. Oats, 46 a 50c. for Western. Corn, 94 a 95½c. for Western mixed.

Provisions—Pork, 21 50 for prime, 23 50 a 24 00 for mess. Beef, 11 50 a 12 00 for country prime, 13 00 a 14 00 for country mess. Butter, 15 a 18c for Ohio, 19 a 22c for common to good State, 23 a 24½ for choice. Cheese 9 a 10c.

Hay—River 70 a 75c. for shipment, 80 a 90c. for local use.

Hops—8 a 11c. for old, 12 a 15c. new.

MARRIED,

In Edgerton, Wis., Oct. 3d, by Eld. A. W. Coon, Dr. H. L. Coon, of Rutland, to Miss Sarah Morton, of the former place, all of Dane Co., Wisconsin.

On the 10th inst., by Eld. J. Croffut, at his residence No. 145 av. C., Mr. Thomas F. Burrows to Miss Sarah Higgins, all of this city.

DIED,

In Greenmanville, Ct., on the 13th inst., Victor Elwyn, only child of Edwin G. and Mary A. G. Champlin, of Westerly, R. I., aged 3 months and 23 days.

LETTERS.

Thurston Green, A G Boss, W H Webb, A W Coon, Albert Babcock, W B Maxson, H C Pierce, Daniel S Taylor, John Whitford, C Satterlee, C D Langworthy, J C Bowen, E J Davis, D C Long, J E Potter, O Snowberger.

RECEIPTS.

FOR THE SABBATH RECORDER:

Enos W Peck, Plainfield, N J	$2 00	to vol. 13	No. 13
Wm H Webb, Warren, Me	2 00	13	18
A G Boss, Milton, Wis	2 00	12	52
Jonathan Coon, Albion, Wis	10 00	12	13
W C Whitford, New York	2 00	12	52
E D Spicer, Adams	2 00	12	52
Russell W Green, Berlin	2 00	12	52
Orren Burdick "	2 25	11	52
B Vars, South Berlin	2 00	13	6

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Daniel Williams, Verona Mills	$1 00
W C Whitford, New York	1 00

FOR THE CAROL:

N V Hull, Alfred Center	$6 50
C M Lewis, Hopkinton, R I	70

WILLIAM M. ROGERS, Treasurer.

Western Colony Society.

During the recent Anniversaries at Leonardsville N. Y., a Convention was called for the purpose of considering what can be done to encourage Sabbath-keepers who are moving Westward to locate together. The Convention, after consultation, adopted a Constitution for a Western Colony Society, one object of which will be the permanent settlement of its members in a fertile and healthy region in the West; and another object the erection and endowment of an Institution of Learning. Officers were appointed to take the matter in hand, and if possible carry out these objects. On Wednesday, Oct. 24th, it is proposed to have a meeting of these officers in New York, commencing at 10 o'clock A. M. Information has been obtained which points to a very desirable location for immediate occupancy. It is hoped that the officers generally will attend this meeting, and that all persons interested in the enterprise, and desirous of enjoying its advantages, will *at once* communicate their wishes to the Corresponding Secretary, that the Board of Managers may be able to decide what can be done. W. C. Whitford, Cor. Sec.

New York, Oct. 14, 1855.

Michigan Southern Railroad Line.

Travelers for Chicago, St. Louis, Kansas, and all points West and Southwest, can obtain through tickets, and all information concerning routes, fare, &c., either by the New York and Erie Railroad, or the New York Central Railroad, by application at the Company's Office, No. 192 Broadway, corner Dey-st., to

JOHN F. PORTER, General Agent.

Carpet Warehouse.

Young & Jayne, No. 364 Broadway, corner of Franklin Street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of

CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c.,

at the lowest rates. Purchasers are respectfully solicited to examine the stock.

Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.

YOUNG & JAYNE,
364 Broadway, corner of Franklin-st.

N. B.—Churches and clergymen furnished at wholesale prices. Sept 27—3 m. *

New Market Seminary.

This Seminary will re-open on the 12th of September, with Mrs. R. H. Whitford, as Preceptress.

This Institution is located in a pleasant section of country, and has a commodious and well arranged building, and is designed to furnish every facility and advantage to the student found in other institutions of this class.

Board for students may be had in families at one dollar and seventy-five cents per week, where all their wants will be kindly cared for. Tuition from $3 to $5 per term, according to the studies pursued. Music, with use of Piano, $10 00.

I. H. Dunn, Sec. of Board of Trustees.

New Market, N. J., August 26, 1855.

DeRuyter Institute.

This Institution is located in a pleasant and healthy section of country, and in a community comparatively moral and intelligent. It is easy of access from Syracuse, Chettenango, and Homer. Our motto is, *Teach the young to govern themselves—to educate themselves* Grateful for past liberal patronage, we assure the public we have ample accommodations for more.

Expenses:

Tuition,	from $4 00 to $6 00
Board in families,	from 1 25 to 2 00
" in clubs	from 0 60 to 1 00
Room rent, per term,	from 1 25 to 2 62

Books and Stationery furnished at very low prices.

All bills settled invariably in advance. No bills for less than half a term. No deductions made except in case of sickness.

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AMOS R. CORNWALL, A. B., Prof Mathematics.
Miss JOSEPHINE WILCOX, Preceptress.
Mrs. SARAH E. JONES, Mrs. BARBARA A. CORNWALL, Miss SARAH E. SHIPPEY, Miss JANE C. BURDICK, Assistants in Female Department.

For further particulars, address, Henry L. Jones, Principal; W. D. Wilcox, President; J. B. Wells, Secretary; or C. H. Maxson, Treasurer, De Ruyter Madison Co., N. Y.

Rogers' Hotel and Dining Saloons,

KEPT ON THE EUROPEAN PLAN,
No. 4 Fulton-st., New York,
Near Fulton Ferry.

☞ Rooms to let by the day or week.

Clarke Rogers, Henry Zollver } Late of Fulton Hotel.

Savery's Temperance Hotel

AND

TELEGRAPH DINING SALOON,
No. 14 Beekman Street, N. Y.
KEPT ON THE EUROPEAN PLAN.
MEALS AT ALL HOURS OF THE DAY.
LODGING ROOMS,
From $2 to $3 per Week, or 50 Cts. per Night.

Bela Sawyer, Sup't. John S. Savery, Proprietor.

Farm for Sale,

Containing about 100 acres, with a fair proportion of woodland, a small orchard of grafted fruit, and a comfortable dwelling and outhouses. It is situated about four miles north of Westerly, R. I., and within a mile of each of the flourishing manufacturing villages of Potter Hill and Ashaway. There are several other manufacturing establishments near, affording a ready market, in the immediate vicinity, for every species of produce. It is convenient to the first Hopkinton Church, as well as to the very excellent male district school.

It will be sold with or without the stock and farming implements, and possession given the ensuing winter or spring, if desired. To those wishing to secure a quiet home in an enterprising neighborhood, and surrounded by such comforts as can only be found in an old settled and thickly populated country, this affords an opportunity seldom offered. For terms and other particulars apply to the subscriber on the premises, or address John E. Potter, No. 15 Sansom-st., Philadelphia, Pa. Benjamin Potter, Ashaway, R. I.

11tf.

Good Crops, Good Prices, Good Books, and Good Times.

BELCHER'S HISTORY OF ALL THE RELIGIOUS DENOMINATIONS IN THE UNITED STATES. Large Octavo 1,024 pp. and nearly 200 engravings.

FLEETWOOD'S LIFE OF CHRIST AND HIS APOSTLES. 704 pp. and 25 engravings.

Probably there has never been a more favorable opening for the sale of books than the present. Large crops have been produced throughout the country, and these are bringing good prices; every body is in high spirits.

The above volumes are printed on fair paper, in clear, large type, are handsomely illustrated, and bound in a neat and attractive style. More than all, their contents bear the ring of the true metal, enabling the agent to sell them to the highest in the land as well as the humblest, with the gratifying feeling on his part that he is conferring a favor rather than receiving one. They have gained and are gaining a world-wide fame; and being sold exclusively by subscription, the agent has the entire benefit of their popularity.

Canvassers, and those wishing to become such, will find it for their interest to secure an agency. We can offer them with other popular works on the most favorable terms. For further particulars apply to or address either of the

Publishers, { John E. Potter, Philadel., Pa. / Noyes Spicer, Indianapolis, Ia.

Magnificent Floral Gift.

Subscribers to the "CHRISTIAN DIADEM" for 1855, are entitled to a splendid steel engraving, the ☞ LILLY AND THE ROSE PERSONIFIED, being given *gratis* to all old and new subscribers who send us only ONE DOLLAR, by mail or otherwise.

Six Copies for Five Dollars.

The Diadem is a strictly moral and religious work—designed for the Christian family without regard to any particular denomination.

FIFTY ENERGETIC BUSINESS MEN are wanted immediately to circulate the "Diadem" throughout the Eastern and Western States. To such as can send good references the very best inducements will be given. Address Z. P. HATCH, Publisher, 9 Spruce street, New York. May 24—3m.

New York and Erie Railroad.

On and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.

Buffalo Express at 6 A. M. for Buffalo.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Accommodation at 12¼ P. M. for Port Jervis and intermediate stations.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5½ P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

D. C. McCALLUM, General Sup't.

State of New York,

Secretary's Office, Albany, August 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State in the place of Elias W. Leavenworth;

A Comptroller in the place of James M. Cook;

An Attorney-General in the place of Ogden Hoffman;

A State Engineer and Surveyor in the place of John T. Clark;

A State Treasurer in the place of Elbridge G. Spaulding;

A Canal Commissioner in the place of Frederick Follett;

An Inspector of State Prisons in the place of Darius Clark;

A Judge of the Court of Appeals in the place of Addison Gardiner;

All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals in the place of Charles H. Ruggles, Resigned;

Also, a Justice of the Supreme Court for the first Judicial District, in the place of Edward P Cowles, whose term of office will expire on the last day of December next;

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer and Erastus Brooks, whose term of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

Sixteen members of Assembly;

A Sheriff in the place of John Orser;

A County Clerk in the place of Richard P. Connolly;

Four Coroners in the places of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and William O'Donnell;

A Comptroller in the place of Azariah C. Flagg;

A Street Commissioner in the place of James Furey;

A Commissioner of Repairs and Supplies in place of Bartholemew Purdy;

Two Governors of the Alms House in the place of Patrick Henry and John J. Herrick;

City Inspector in place of Thomas K. Downing.

A Counsel to the Corporation in place of Robert J. Dillon;

Two Justices of the Superior Court in the place of Wm. W. Campbell and Murray Hoffman;

A Justice of the Marine Court in place of Chas. E. Birdsall;

A Police Justice for the Sixth Judicial District in the place of Geo. W. Pearcy;

A Judge of the Court of Common Pleas in the place of Lewis B. Woodruff.

Yours respectfully,
E. W. LEAVENWORTH, Secretary of State.

Sheriff's Office, New York, August 28, 1855.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be had before the Board of Supervisors, and passed for payment. Sep—13.

Miscellaneous.

Benefits of Droughts, and the Modes in which they Improve Land.

It may be a consolation to those who have felt the influence of the late long and protracted dry weather, to know that droughts, are one of the natural causes to restore the constituents of crops, and renovate cultivated soils The diminution of the mineral matter of cultivated soils takes place from two causes:

1. The quantity of mineral matter carried off in crops and returned to the soil in manure.

2 Mineral matter carried off by rain water to the sea, by means of fresh water streams.

These two causes, always in operation, and counteracted by nothing, would in time render the earth a barren waste, in which no verdure would quicken, and no solitary plant take root. A rational system of agriculture would obviate the first cause of sterility, by always restoring to the soil an equivalent for that which is taken off by the crops; but as this is not done in all cases, Providence has provided a way of its own to counteract the thriftlessness of man, by instituting droughts at proper periods, to bring up from the deep parts of the earth food, on which plants might feed when rains should again fall. The manner in which droughts exercise their beneficial influence is as follows:

During dry weather a continual evaporation of water takes place from the surface of the earth, which is not supplied by any from the clouds. The evaporation from the surface creates a vacuum (so far as water is concerned) which is at once filled by the water rising up from the subsoil of the land; the water from the subsoil is replaced from the next strata below, and in this manner the circulation of water in the earth is the reverse to that which takes place in wet weather. The progress to the surface of the water in the earth manifests itself strikingly in the drying up of springs, and of rivers and streams which are supported by springs. It is not, however, only the water which is brought to the surface of the earth, but also all that which the water holds in solution. These substances are salts of lime and magnesia, of potash and soda, and indeed whatever the subsoil or deep strata of the earth may contain.

The water on reaching the surface of the soil is evaporated, and leaves behind the mineral salts, which I will here enumerate, viz.: Lime, as air slacked lime; magnesia, as air slacked magnesia; phosphate of lime, or bone earth; sulphate of lime, or plaster of Paris; carbonate of potash and soda, with silicate of potash and soda, and also chloride of sodium or common salt; all indispensable to the growth or production of plants which are used for food. Pure rain water, as it falls, would dissolve but a very small proportion of some of these substances, but when it becomes soaked into the earth it there becomes strongly imbued with carbonic acid from the decomposition of vegetable matter in the soil, and thus acquired the property of readily dissolving minerals for which before it could have very little preference.

I was first led to the consideration of the above subject by finding, on the reëxamination of a soil which I analyzed three or four years ago, a larger quantity of a particular mineral substance than I at first found, though none had been applied in the meantime. The thing was difficult of explanation, until I remembered the late long and protracted drought. I then also remembered that in Zacatecas, and several other provinces in South America, soda was obtained from the bottom of ponds, which were dried in dry weather, and again filled up in the rainy season. As the above explanation depended on the principles of natural phylosophy, I at once instituted several experiments to prove its truth.

Into a glass cylinder was placed a small quantity of chloride of barium, in solution; this was then filled with a dry soil, and for a lone time exposed to the direct rays of the sun on the surface. The soil on the sunny side of the cylinder was now treated with sulphuric acid, and gave a copious precipitation of sulphate of barytes.

The experiment was varied, substituting chloride of lime, sulphate of soda, and carbonate of potash for the chloride of barium, and on the proper reägents being applied, in every instance, the presence of those substances were detected in *large* quantities on the soil on the cylinder. Here, then, was proof positive and direct, by plain experiments in chemistry and natural philosophy, of the agency of droughts.

We see, therefore, in this, that even those things which we look upon as evils, by Providence are blessings in disguise, and that we should not murmur even when dry seasons afflict us, for they too are for our good. The early and the latter rain may produce at once abundant crops, but dry weather is also a beneficial despensation of Providence in bringing to the surface food for future crops, which otherwise would be forever useless. Seasonable weather is good for the present, but droughts renew the storehouse of plants in the soil, and furnish abundant supply of nutriment for future crops.

JAMES HIGGINS,
State Agricultural Chemist.

BALTIMORE, July 14.

Report of the British Post-Master-General.

In the United Kingdom there are fifteen letters written in the year for every one of the population. In the United States the number is only four. This is extraordinary, considering the spread of education in America as compared with this country, the commercial activity of our Transatlantic kinsmen, and their locomotive disposition and sociality. The population of the United States is about 24,000,000, and of the United Kingdom 27,000,000; yet in 1854 the letters which passed through the American post-offices were 119,000,000, while the number that passed through the post-offices in this country was nearly 450,000,000. In London, in 1852, there were forty-one letters written for every one of the inhabitants, and in New York the number was only thirty-three. The cause of this discrepancy is, no doubt, the want of postal facilities in America. There is no such thing as prompt and daily deliveries of letters to every house, cottage, and hovel in that country, such as we have in England, and although there are 24,000 post-offices in America, and only 10,000 in the United Kingdom, the former do not afford the accommodation which the latter do on account of the vast area over which they are spread; and, besides, they are a poor substitute for the letter carrier and rural postman. The population of the following places, viz.: London, Liverpool, Manchester, Birmingham, Bristol, Preston, Leicester, and Limerick, in 1854, was 3½ millions; the postal receipts were 1½ millions sterling; and the postal local expenditure was £260,000. The population of the eight following places, viz.: New York, Philadelphia, Baltimore, Boston, New Orleans, Cincinnati, St. Louis, and San Francisco, was in the same year 1½ millions; the postal receipts were £300,000; and the local expenditure, £80,000.

Thus in the eight cities and towns of the United Kingdom the postal receipts amounted to nearly half as many pounds sterling as there were inhabitants, and the cost was about one-sixth of the receipts, while in the eight American cities the postal receipts did not amount to one-fifth the number of pounds sterling as there were inhabitants, and the cost was nearly one-third of the receipts. The local cost of working a million of letters in England is £550, and in America £2,400. This difference arises from the cheapness with which letters charged an uniform postal rate can be worked as compared with the cost of working letters charged a variable postal rate. In America there are three inland rates, and in England there is only one. In 1839, before the introduction of an uniform rate of postal in England, the gross expense of working a million of letters was £10,000; at the present time it is only £3,000, or less than one-third.

Lord Canning in his report says, that the "extension of the rural posts has been in steady progress for several years, and I have no doubt has assisted materially to produce the great increase that has taken place in the total number of letters." In a large number of rural districts there have been double daily deliveries established. Postal accommodation is now looked upon almost as essential as drainage and a good supply of water. The value of genteel residences in suburban districts has been much enhanced by a double daily delivery of letters, as it saves the expenses and trouble of sending at a distance to the chief post-office for day mail letters and newspapers. The postal facilities for the delivery of newspapers have also vastly increased the number of letters of late years. Almost every copy of a newspaper published gives rise to epistolary correspondence on business or other matters; but this would not be the case to one half the extent, if it were not for the postal facilities for the delivery of newspapers, for if they are not of very recent date when received and read, the immense number of letters which they are calculated to give rise to are useless. Oftentimes, a single advertisement in a London morning paper causes scores and even hundreds of letters to pass through the post. [Daily News.

Influence of Occupation upon Health.

A curious and interesting report has been prepared by Mr. Finlaison, the actuary of the National Debt office, upon the subject of sickness and mortality among the male members of friendly societies in England and Wales, as shown by the returns made by them to the Government for the five years 1846—50. It appears that the proportion on the sick list, in the course of a year, is one in four, or 24.99 in every hundred. The proportion seems large, but some allowance may have to be made for cases of feigned illness; and the persons in question are not those who are most favorably circumstanced in regard to food, clothing, lodging, and the various conditions of health. Mr. Finlaison proceeds to divide the members of these societies into four classes: 1. Those who have heavy labor with exposure to the weather—such as agricultural and other out-door laborers—a class in which he has 353,103 cases. 2. Those who have heavy labor without exposure to the weather—such as smiths, sawyers, coopers, plumbers—a class numbering 84,259. 3. Those who have light labor, with exposure to the weather—as shepherds, drovers, drivers, pedlers, messengers, custom-house officers—in number 58,809. 4. Those who have light labor without exposure to the weather—such as clerks, shopmen, barbers, factory operatives, servants—in number 286,909. He found that persons engaged in heavy labor, with and without exposure to weather, have respectively 28.04 and 26.24 per cent. of their number sick in the year; persons engaged in light labor, 20.80 and 21.58; in round numbers, taking a census of workingmen disabled, for every three whose work is light or moderate, there are four of the class whose lot is heavy labor. The duration of sickness to each person sick, is, however, upon an average, only 38 days and 40.73 in the two classes engaged in heavy labor, and 41 days and 44.25 in the two classes engaged in light labor. The mortality is heaviest among the persons classed as engaged in light labor; and in-door labor shows itself less favorable to longevity than out-door. But the main difference in the distribution of sickness, seems to turn upon the expenditure of physical force.

"This is no new thing," says Mr. Finlaison, "for in all ages the enervation and decripitude of the bodily frame has been observed to follow a prodigal waste of the mental or corporeal energies, but it has been nowhere previously established upon recorded experience, that the quantum of sickness annually falling to the lot of man is in direct proportion to the demands of his muscular power. So it would seem to be, however. Therefore, whatever scientific invention of machinery to save the expenditure of bodily strength may be devised, its production should be hailed as one of the greatest blessings to the sons of toil, and not ignorantly contemned by the very class whom in reality it ultimately benefits. A study of the following digest leads to the conclusion, that the inventor of any engine which spares the physical energies, diminishes the amount of human sickness, in proportion as he, by means of his advice, economizes the labor of his fellow-creatures."

The tables show that the liability to sickness runs up to a temporary maximum in the young man, and then declines, and does not attain the same per centage until advanced years. This sick maximum of early manhood—the effect of a primitive demand on the bodily vigor—is in the period from 18 to 21, except in the class engaged in out-door heavy labor, in which it appears to be at 14. The same per centage is reached, ever afterwards to increase, at the age of 48 in the class who have in-door heavy labor, 51 in the case of in-door light labor, 57 with out-door heavy labor, and 65 with out-door light labor.

These last remarks relate to the proportion of persons sick, not to the duration of sickness. The duration of sickness does not decline in manhood, but increases with the age. The severity of the railway employment according to these tables, tells upon the constitution; the men, it is said, get, "weather-beaten." In the police there is a marked increase in the amount of sickness after 40, as if the service broke down the men at an earlier age than other occupations.

The Millionaires of New York.

The New York correspondent of the Charleston *Courier* makes the following mention of the millionaires of that city:—

Wm. B. Astor is our richest man; he inherited his wealth. Stephen Whitney, five millions; owes his fortune to speculations in cotton and the rise in real estate. W. H. Aspinwall, four millions; came of a rich family, and gained vast increase of wealth in the shipping business. James Lenox, three millions; which he inherited. The late Peter Harmony, two millions; came to this city as a cabin boy, and grew rich by commerce. The Lorillards, two millions; came from France poor, and made their huge fortune in the tobacco and snuff business. The late Anson G. Phelps, two millions; learned the trade of a tinner, and made a fortune in iron and copper. Alexander T. Stewart, two millions; now of the dry goods palace—began business in a little fancy store.

Of these who are put down for a million and a half, George Law began life as a farm laborer, Cornelius Vanderbilt as a boatman, John Lafarge as steward to Joseph Bonaparte. Of the millionaires, James Chesterman began life as a journeyman tailor, and Peter Cooper as a glue maker. George Bancroft, Henry James, Professor Anthon, Thomas McElrath, and Dr. Francis are each stated to possess a hundred thousand dollars. Edwin Forrest is rated at a quarter of a million; so is Sidney E. Morse, of the New York *Observer*. Wm. Niblo, it appears, has four hundred thousand dollars, and Dr. Mott two hundred thousand. Barnum is put down at eight hundred thousand; Bennett at one hundred and fifty thousand. But perhaps the most remarkable statement of all is, that Mrs. Okill, of New York, has made a quarter of a million by keeping school.

How to Have a Good Horse.

It is not sufficient to have a good colt, the the product of superior mare with a stallion of good blood and established reputation. This is necessary, but it is not all that is necessary. A most promising colt, that attracts universal admiration while it follows the mare, may be grown into an almost worthless horse. How then, having a good beginning, shall we grow a good horse?—for good horses alone are profitable to raise. By exercising the greatest care in their management until they have ceased to be colts. Many almost ruin a colt the first winter by starvation, by turning it into the yard to run with the young cattle, to pick up a scanty nourishment, and that of the cheapest and coarsest food. There is on the other hand, no one season of its life, when care and good and full feeding of appropriate food will tell so much for good as this same first winter. A friend, who has annually sold two or three of the best horses at the highest market prices, has often assured us that at no one time in the life of his colts did he take so good care of them and feed them, as during the first winter; and that by the effect produced upon them the first year, he could tell what kind of horses they would become. There is something so absurd in scanting the supply of nourishment to young growing animals! Some fancy that such a course will render the animal hardy. The only effect produced upon the growing animal by an insufficient nutrition, is to hinder its best development. Wait until it has attained its growth, and then stint it if you choose. It can then be done with less injury.

Colts are often put to hard work at too young an age. It not unfrequently happens, that you will see a horse of five years, with all the wear and tear of ten in his appearance. This should never be. The exercise of the same judgment in the management of colts which most use towards children, would prevent this.

Colts should be put to exercise and training at an early age, and may do light labor to advantage, but putting upon four years the labor proper only for six or seven years, has been the ruin of many a promising animal. [Granite Farmer.

How Much a Laugh Costs.

Hugh Miller, in describing the hardships of his life as a mason, quartered in rude "barracks" or "bothies" and sometimes half starved, makes some observations that are worthy to be thought of by men who are made amateurs of slavery by the sight of negro merriment.

"One marked effect of the annual change which the north-country mason had to undergo, from a life of domestic comfort to a life of hardship in the bothy, if he has not passed middle life, is a great apparent increase in his animal spirits. At home he is in all probability a quiet, rather dull looking personage, not much given to laugh or joke; whereas in the bothy, if the squad be a large one, he becomes wild and a humorist—laughs much, and becomes ingenious in playing off pranks on his fellows. And yet, amid all this wild merriment and license, there was not a workman who did not regret the comforts of his quiet home, and long for the happiness which was, he felt, to be enjoyed only there. It has been long known that gaiety is not solid enjoyment; but that the gaiety should indicate little else than the want of solid enjoyment, is a circumstance not always suspected. My experience of barrack life has enabled me to receive without hesitation what has been said of the occasional merriment of slaves in America and elsewhere, and fully to credit the often repeated statement that the abject serfs of despotic governments laugh more than the subjects of a free country. Poor fellows! If the British people were as unhappy as slaves or serfs, they would, I dare say, learn in time to be quite as merry."

The True Gentleman.

He who acknowledges allegiance to a genuine law of honor, carries with him in the relations of life a high ideal of what is due from man to man in those relations, and keeps it before him as his standard of action. He is above a mean thing. He cannot stoop to a fraud. He invades no secrets in the keeping of another. He betrays no secrets confided to his own keeping. He takes selfish advantage of no man's mistakes. He uses no ignoble weapons of controversy. He never stabs in the dark. He is ashamed of inuendoes. He is not one thing to a man's face, and another behind his back.

If by a accident he comes in possession of his neighbor's counsels, he passes upon them an act of oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his windows or lie open before him in unguarded exposure, are sacred to him. He profanes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and sureties, notices to trespassers, are none of them for him. He may be trusted, by himself, out of sight—near the thinnest partition—any where. He buys no office He sells none. He intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feelings. He insults no man. If he have rebuke for another he is straightforward, open and manly. He cannot descend to scurrility. Billingsgate doesn't lie in his track. From all profane and wanton dialect his lips are chastened. Of woman, and to her, he speaks with decency and respect. In short, whatever he judges honorable he practices towards every man. Whatever he judges dishonorable he discards.

Cost of Keeping a Fashionable Church.

One hundred dollars a Sunday is about the expense of a fashionable Church in Boston, we learn from a recent paragraph in the Boston Transcript. In New York the expense is not far from five times that sum. We will figure up the expenditures of one Church in this city, the affairs of which we happen to be somewhat acquainted with.

The Church, parsonage, library, etc., cost in round numbers, $500,000; the annual interest of which sum at seven per cent., is $14,000.

The pastor's salary is $4,000, that of his assistant is $500.

The presents annually given to the pastor, we believe, do not average less than $500; presents to his assistant, say five dollars.

The singing, with the salary of the organist, repairs of the organ, and wages of the blower, cost very nearly $1,600.

The costs of cleaning, including the salary of the sexton, will average about $900 a year.

The annual depreciation in value of the building and its contents, by use and time, may be computed at $1,000.

The cost, therefore, of maintaining the Church for one year is $22,505, which is equal to $432 78 per Sunday.

Forty smart mechanics, working steadily all the year, earn about as much as it costs to support this Church.

For $22,505 a year, two thousand children could be kept under instruction in good schools. It would maintain a College of five hundred students in the highest efficiency.

It would support twenty-two country Churches, or eight city Churches in a liberal manner.

However, we must add, that there are not more than ten Churches in the city conducted upon any thing like the scale of the one to which we refer; though there are three which probably exceed it. [N. Y. Life Illustrated.

A Balloon in a Thunder Storm.

Mons. Godard, Colonel Latham, and Messrs. Hoal, Crippen, and Belman, ascended in a baloon at Cincinnati, recently. It appears that they encountered a violent thunderstorm in the clouds, which drove the balloon on, it is stated, at the rate of 70 miles an hour, and that they attained an altitude of 17,450 feet. Mr. Belman thus describes their descent, after dark, and during the storm:—

"Suddenly we felt our car rushing over the tops of trees, crushing and tearing the limbs as the balloon was driven along. Mons. G. gave us the valve-rope, and mounting the side of the car, he ordered us to hold fast. In another moment we landed in a corn-field, and by the force of the wind we were dragged and bumped along the ground a distance of half a mile; now through a fence; then striking a stump of a tree, or whirling through the corn stalks at a fearful velocity; our heads rapped each other, and not unfrequently we saw stars all around. Up and down we went, when the car struck a tree, and Mons. Godard was hurled to the ground, a distance of thirty-five feet; the next moment we were crashing against a tall stump of a tree, when Col. Latham and Mr. Hoal, were thrown with great violence from the basket, the former on the back of his neck and shoulders, and the latter on his breast. Mr. Crippen and myself were left alone in the car. Mr. Crippen obeying instructions to keep in the bottom of the car, and I holding with all my might to the valve-rope, up we mounted. Fortunately we dashed into the limbs of a tall dead tree, and in an instant tree, balloon, car, and œronauts, were flat on the ground. Mons. G. had his lip badly cut, and the flesh lacerated on one of his limbs; Col. Latham an ankle sprained, head, shoulders, and body generally bruised; Mr. Hoal his breast crushed in, three ribs broken and otherwise badly bruised; Mr. Crippen with his head and neck "skewed," and generally scratched and bruised. I was bruised somewhat, but not materially injured.

TO PRESERVE PLUMS.—Make a syrup of clean brown sugar; clarify it as directed in these recipes; when perfectly clear and boiling hot, pour it over the plums, having picked out all unsound ones and stems; let them remain in the syrup two days, then drain it off; make it boiling hot, skim it, and pour it over again; let them remain another day or two, then put them in a preserving kettle over the fire, and simmer gently until the syrup is reduced and thick or rich. One pound of sugar for each pound of plums. Small damsons are very fine preserved as cherries or any other ripe fruit; clarify the syrup, and when boiling hot put in the plums; let them boil very gently until they are cooked, and the syrup rich. Put them in pots or jars; the next day secure as directed.

MILK CLEAN.—In some careful experiments made by Dr. Anderson, the quantity of cream obtained from the first drawn cup of milk was in every case much smaller than the last drawn; and those between afforded less or more as they were nearer the beginning or the end. The quantity of the cream obtained from the last drawn cup from some cows, exceeded that from the first in the proportion of sixteen to one. In others the proportion was not so great. "Probably," says Dr. Anderson, "on an average of a great many cows, it might be found to run as ten or twelve to one." The difference in the quality of the cream was also much greater than the difference in quantity. From this it appears, that the person who, by bad milking of his cows, loses but half a pint of his milk, loses, in fact, about as much cream as would be afforded by six or eight pints at the beginning, and loses, besides, that part of the cream which alone can give richness and high flavor to his butter."

TOUCHING DELICACY.—There were many little occurrences which suggested to me, with a great consolation, how natural it is to gentle hearts to be considerate and delicate towards any inferiority. One of these particularly touched me. I happened to stroll into the little church when a marriage was just concluded, and the young couple had to sign the register.

The bridegroom to whom the pen was first handed, made a rude cross for his mark; the bride who came next did the same.

Now, I had known the girl when I was last there, not only as the prettiest girl in the place, but as having distinguished herself in school, and I could not help looking at her with some surprise. She came aside and whispered to me while tears of honest love and admiration stood in her bright eyes—

"He's a dear good fellow, Miss, but cannot write yet; he's going to learn of me, and I wouldn't shame him for the world!"

WHO WOULD NOT BE A FARMER?—The Louisville *Courier* pays the following tribute to the occupation of the farmer:—"If a young man wants to engage in a business that will insure him in middle life, the greatest amount of leisure time, there is nothing more sure than farming. If he has an independent turn of mind, let him be a farmer. If he wants to engage in a healthy occupation, let him till the soil. In short, if he would be independent, let him get a spot of earth, keep within his means, shun the lawyer, be temperate to avoid the doctor, be honest that he may have a clear conscience, improve the soil so as to leave the world better than he found it, and then if he cannot live happily and die contented, there is no hope for him."

DRIED PEACHES.—Peaches as usually dried are a very good fruit; but can be made vastly better if treated in the right way. Last season the recipe, which had quite a circulation in the papers, of drying the fruit by a stove after halfing it and sprinkling a little sugar into the cavity left by the extracted pits, was tried in our family. The fruit was found to be most excellent; better to the taste of nine out of ten persons than any peach preserves by far. The peaches, however, were good ones before drying; for it is doubtful whether poor fruit can be made good by that process or any other. [Prairie Farmer.

VARIETY.

The secret of all success in life, of all greatness, nay, of all happiness, is to live for a purpose. There are many persons always busy, who yet have no great purpose in view. They fritter away their energies on a hundred things, never accomplishing any thing, because not giving their undivided attention to any one thing. They are like butterflies, that flit from spot to spot, never gaining wealth; while the ant, who strictly keeps to a certain circuit around her hole, gradually lays up stores for winter comfort.

America is the only country on earth that can by possibility lay any claim to the national capital of the globe. The researches of Lieut. Maury have demonstrated that by wind and wave, it is down stream from our country to all the world; and that all nations must ascend to reach it. With an ocean on either hand, its power descends with celerity to every country on the sphere; and that too, from even the deepest interior of the country.

An argument arose (says Sydney Smith,) in which my father observed how many of the most eminent men of the world had been diminutive in person, and after naming several of the ancients, he added, "Why look there at Jeffery; and there is my little friend —— who has not body enough to cover his mind decently with; his intellect is exposed."

One of the curiosities of Paris, is the enormous vine which ornaments the court of a house in the Rue des Marias St. Germaine. It is said to have been planted by Racine, and supposing that he did it in the last year of his life, the vine must be now about 156 years of age, as that celebrated writer died in 1699. It is this year in a flourishing condition, and covered with fruit.

Cist's Advertiser, Cincinnati, estimates the wheat crop of this year in the United States at one hundred and eighty-five millions of bushels! Of this mountain of breadstuffs Ohio, yields forty, Pennsylvania eighteen, Virginia thirteen, New York fifteen, Illinois twenty, Indiana fifteen, Michigan nine, Wisconsin eleven millions of bushels each.

A human foot-print, too perfect in shape and proportions to be doubted, was taken from the Middlesex Freestone Quarry, at Portland, Me., last week. It is apparently the footstep of one of the Aborigines, and doubtless some of the primitive tribes, as it exhibits unmistakable evidences of the original Moccasin. This specimen was taken at the depth of 60 feet in the rock.

A paper maker in the south of France makes a pulp of five common plants, in certain proportions, with 20 per cent. rags, and produces a paper not distinguishable from pure linen, and which is of excellent quality, and can be afforded at half-price. It is stated that a large company has been founded in Paris for its manufacture.

At the recent (and fifth annual) meeting of the American Association for the Advancement of Science, Professor Pierce, of Cambridge, said some of our colleges were too much like manufactories, and assumed to turn out educated men as though they were screws or pins!

Dr. Baillie once said that "all his observation of death-beds inclined him to believe that nature intended that we should go out of the world as unconscious as we came into it." "In all my experience," he added, "I have not seen one instance in fifty the contrary."

In a new book by Dr. John Davy, we find the theory that sea fish, besides being nearly as nutritive as butcher's meat, contains more or less iodine, and therefore prevents the production of scrofulous and tubercular disease, such as pulmonary consumption.

Thirty millions of people in Great Britain only purchase and read ninety millions of newspapers in a year, whilst the twenty-five millions of the United States require over four hundred millions.

Thoughts and theory must precede all action that moves to salutary purposes, yet action is nobler in itself than either thought or theory.

New Steamboat Line for Albany and Troy.
From Pier 15, foot of Liberty-st., at 6 P. M

STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and SUNDAY, at 5 P. M.

Fares: Saratoga, $1 50; Moreau, $2 15; Fort Edward, $2 15; Whitehall, $2 75; Castleton, $3 10; Rutland, $3; Burlington, $4; Rouses Point, $5 50; Montreal, $7 50.

These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and intermediate points the same day.

These Steamers are of the first class for strength and speed—well-known favorities of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler.

Through tickets can be obtained on board the boat for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouse's Point and Montreal

The Northern Freight Express will give Bills of Lading to all points as above named. Shippers who desire it, can have time receipts, by applying at the office on the Pier. A. A. DYKEMAN.

Ayer's Pills.

FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood: in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

Price 25 Cents per Box. Five Boxes for $1 00.

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FOR the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy has won for itself such notoriety for its cures of every variety of Pulmonary diseases, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of *Colds, Coughs, Hoarseness, &c.* and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is—

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The Sabbath Recorder.

ADDRESS OF REV. N. V. HULL,

Delivered before the American Bible Union, at its recent Anniversary in New York.

Truth is common property—the common and unalienable inheritance of our race. It is not only common property, but it also has a common value. As light is to the eye, so is truth to the soul. As food is for the body, so is truth for the mind. Truth is a blessing, and a blessing God given. He that withholds common truth from another is unfaithful to God and unjust to man; for in this every man is made a steward of God for men. And he that seeks not after truth as for "hid treasure," wrongs his own soul; and he that does not obtain the truth within his reach at whatever cost, and retain it at whatever risk, disobeys the voice of wisdom when it says, "Buy the truth, and sell it not." Prov. 23: 23. And yet, sir, truth is so precious, so valuable, that it is more than a compensation for any outlay we may make in order to obtain it. *But it is only so to him who loves it, to him who esteems it* "BETTER THAN RUBIES." I have been called upon, sir, to make some sacrifices, in my experience, for the truth; yet, from the day that my heart was, as I trust, renewed by grace divine, to the present moment, every sacrifice has only made the truth dearer to me, and the rewards she has brought and laid at my feet, and the bliss she has poured into my soul, have been ample and glorious. I propose, then, as a theme for the present occasion:

Truth the divinely-appointed food for the Soul.

As I am a plain man, and as I speak to-day in behalf of plain men, I will indicate the course of reasoning pursued by such, in proof of the above proposition, and its application to the *objects* and *aims* of the "*American Bible Union.*"

I. The soul of man was made in the image of God. Gen. 1: 27—"So God made man in his own image," etc.

II. Though, in the fall, this "image of God" was "marred," yet, by the regenerating grace of God, it is in an important sense restored. Eph. 4: 24—"And put ye on the new man, that in God is created in righteousness and true holiness." See also 2 Cor. 5: 17.

III. As the soul was made in the image of God, and was, therefore, fitted to have communion with him, it naturally, from the laws of its regenerated state, seeks after him. See Ps. 42: 1, 2—"As the heart longeth for the water brooks, so longeth my soul for thee, O God" "My soul thirsteth for God, for the living God; when shall I come and appear before God?" Also Ps. 63: 1, &c.

IV. God is pure and holy, the essence and fountain of all truth. Exod. 34: 6—"And *Jehovah* passed by before him, and proclaimed, *Jehovah, Jehovah,* God merciful and gracious, long suffering and abundant in goodness and truth." Also, Ps. 57: 10, and Jer. 10: 10.

V. Therefore, "Truth is the food of the Soul." Ps. 25: 5—"Lead me in thy truth, and teach me, for thou art the God of my salvation; for thee do I wait all the day," and 43: 3, and John 17: 17. Also, Eph. 5: 26, 2 Thes. 2: 13.

VI. But this truth is found mainly, and in an important sense, in the Holy Scriptures. Ps. 119: 142—"Thy righteousness is an everlasting righteousness, and thy law is the truth." See also Ps. 119: 151, and 119: 11, and 1: 1—2. Also 2 Tim. 3: 16, 17—"All scripture is inspired of God," &c. So also Rom. 15: 4, and John 18: 17—"Sanctify them through thy truth, thy word is truth."

VII. But the "common people" are dependent upon the learned for the *rendering* of that Word. This is self-evident. The Scriptures were originally given in languages to us unknown; therefore, before we can read them they must be translated into our own tongue; also into all the languages of the world, for our "common salvation" is designed for *all.* See the commission given by Christ to his disciples, Matt. 28: 18, 20. To refuse, then, to give to all men the Word of God, is to deny their *right* to it. But to deny their *right to it* is to deny their right to its *contents.* To deny their right to its contents is to deny their *need* of religious instruction. To deny their need of *religious instruction* is to deny their sinfulness, and to deny this is to deny the Word of God. See Rom. 3: 10, 18; also 3: 23—"For all have sinned and come short of the glory of God."

VIII. But an *unfaithful* rendering of the word is to take from the people the *truth,* and to give them in its place *a falsehood,* and that too in the name of the Lord! And this also is self-evident, for, as the word originally given was the word of the Lord, so the word rendered is only so far His as it is faithful to the original. Every instance, then, of unfaithful rendering of that word is to withhold from the people the truth, and in its stead to give them a lie, and this too in the name of Him who is the unchanging "father of lights!"

IX. This brings us to consider—
1st. The duty of translators; and,
2d. Their responsibility.

(1st.) The duty of translators to be faithful, is not only *manifest* but *imperative.* In the work of translation, they become mouth *for* God *to* men. The *honor,* therefore, of God, and the *interests* of men, require it of them, that they be faithful. Every instance of unfaithfulness of rendering his word dishonors God, for it misrepresents Him—makes Him appear in a false light. He is, therefore, discredited. For the sake, then, of the honor of Him who said: "I will not give my glory to another," (Isa. 42: 8,) His word should be faithfully rendered. But the *interests* of man require, also, that this word be faithfully rendered. If man had no interest in the revelation which God has made, why then was it made? Such a sentiment reflects upon the *wisdom* of God. But all the interest that he could have in it, was in it as made by God. It will not be doubted, that whatever interest man had in it, God knew, and that, to provide for that interest, the revelation was made. But, to suppose that God did not provide exactly and completely in the revelation made, is to charge Him with imperfection. We say, then, that all the interest that man has in divine revelation, is in it as God made it. But that word, unfaithfully rendered, ceases to be the word of God, and becomes the word of men. With that, then, ceases man's interest in it. Again, when an unfaithful rendering of the word is given as the word of the Lord, a gross and wicked deception is practiced upon the recipient; and so far as his interest in that word is concerned, he might, in just so much as it is false, as well be without it. All the interest, then, that we have in having a revelation at all, centers in our having a faithful one.

(2d.) As to the responsibility of translators in this matter, it is equal to our highest conceptions of divine realities. There is not only the honor of God and the interests of man concerned here, but the eternal interests of the translator himself are also involved. Nor can he relieve himself of this responsibility by saying he is simply in the employ and under the direction of others, *for no man can withdraw his allegiance from God, or make himself simply responsible to men.* "*To me,*" says God, "*every* knee shall bow." But hear the word—Prov. 30: 6 [illegible] thou not to His words, lest he reprove thee, and thou be found a liar." Rev. 22: 18, 19. See also Deut. 4: 2, and 12: 32.

X. But it may be objected to the work of the *Union,* that it is uncalled for. I ask, What is that work? Why, simply to make an honest effort to furnish faithful versions of the word of God, both in our own and other languages. If it be replied, that we have a version in our own language, and therefore the labor of the Union is uncalled for, I ask, Have we a *faithful* version? If any one should answer that we have, I should wonder at his temerity, *for there is not a critic, living or dead,* who *does not affirm the contrary.* But if it be asked whether our translation be not a very excellent one, one that we should love and respect? I answer, YES! But I also reply, not for its evident inaccuracies, for it is only to be respected in so far as it faithfully reflects the mind of the Holy Spirit. Our object is not to degrade or underrate the copy of the scriptures that we have, not to "make a new Bible," *but to secure a more perfect translation.* And now I seriously ask, if there is but *one* known error in our present version, would it not be desirable to have it removed? If so, much more when there are *many!*

XI. One thought, sir, as to the duty of the whole Church to engage in this work. Of the Church, the whole Church, Jesus says, "Ye are the light of the world—the salt of the earth." And in this connection he commands the Church, "Let your light shine." I ask, then, in what way can the Church, so far as any individual act is concerned, let her light shine so perfectly, as by giving to the nations a faithful record of the Divine will? Sir, to withhold the word of the Lord from the moral world, would be like withholding the orb of day from the natural world. To give it, mistranslated, is like giving the sun, set in a sky overcast with thick clouds. But why argue this question? How difficult, indeed, the task of illustrating an axiom! Whose simple *Christian* heart does not desire the *pure* word of God? How manifestly, then, sir, is it the duty of the Church to give that word to the desiring, longing, humble Christian, and to the millions of earth's benighted pilgrims in this vale of tears.

PUBLIC WORSHIP IN SWITZERLAND.

The mode of public worship varies greatly in different countries and different ages, and our readers may be interested in a description of the customary services in the National Church of Switzerland, which we take from the *News of the Churches:*—

The principal service during the summer season takes place at nine o'clock in the morning. About ten minutes before the hour appointed for its commencement, the schoolmaster of the town ascends the pulpit, and reads one or more chapters of the Bible, usually from the New Testament. At the same moment the bells begin to ring, and the congregation to assemble. The effect of this is very objectionable. The people regard the reading of the Bible as something merely introductory, which is to occupy their time while they are taking their seats; little or no attention is consequently paid to it. In fact, the noise is generally so great as to make it impossible to hear what is read. This is more particularly the case in cold weather, when the ladies bring their *chauffepieds* to church (little wooden boxes filled with hot embers, on which they place their feet.) At nine o'clock the bell stops, and the schoolmaster proceeds to read the Ten Commandments, together with our Lord's summary of them in the gospel. While these are being read, the minister enters the church in his robes, and takes his seat near the pulpit. At their conclusion he ascends the pulpit, and takes the schoolmaster's place. He begins by reading a public confession of sin, the people standing, but not responding. A hymn is next sung, in which all the congregation join, sitting. The minister then offers an extempore prayer, at the close of which he gives out his text from a large Bible, the people continuing to stand till the text has been read. Then follows the sermon, delivered usually from memory, without notes. In Lausanne and Geneva it is the practice to repeat the same sermon on successive Sundays in each of the churches of the city; this is an idle habit, and tends, I fear, to formality and the love of display. A sermon is thus prepared once in three or four weeks, with much assiduity and the recital of it is carefully practiced, and then this said sermon is repeated from memory on three or four successive Sundays before each of the congregations of the town. After the sermon is over, liturgical prayers are read, concluding with the Lord's Prayer and the Apostle's Creed. A second hymn is sung, and the congregation is dismissed with the blessing.

For the Sabbath Recorder.

GEOLOGICAL DEMONSTRATION.

It is quite a mystery to some of the readers of the *Sabbath Recorder,* as to how our modern geological scholars can measure ten miles of the earth's thickness. Many, who would appear very unseemly at a modern geological school, yet want to know how the thing can be done. I have, therefore, thought it might be a charitable work to give them one easy lesson upon the subject.

Here it is: Know, then, my good reader, that no geologist pretends to go down that depth into the earth, to measure and explore. O no, according to his theory he would there [illegible] he says the rocks have come up to us, and we measure them on the surface of the globe! The lowest rocks in the natural series are granite; these are never found on the tops of high mountains. The earth's crust has in places been forced outwards by inside pressure, forming long chains of mountains, leaving the layers, of which that crust is composd, tilted up upon their edges. Granite, the lowest rock layer in the original crust, when thus forced outwards, is the highest; it is thus it forms the ridges of mountain ranges. On the centre of those mountain ridges, there is a discernable dividing line where the granite layers come together. On each side below these granite layers there is a layer of secondary rock, of similar thickness, and of the same composition, similarly stratified, and containing similar fossils; then follow other layers down both sides of the mountain, each agreeing with its fellow, the same as in the first series, until the whole series is completed. Now, says the geologist, it is plain, these two layers of granite were once one. So with the two layers of stratified rock that follow, one on each side, and the granite was once beneath them, and the secondary beneath the third, and so on through the series.

Now for the measurement. The geologist ascends to the top of the mountain, finds the dividing line, and travels off to the right hand as far as the granite goes, measuring the distance. Then he travels over the secondary layer, and measures that. So he measures every layer, until he comes to the one which he now calls the outer layer of the earth. He adds these together, and finds them measure ten miles. He then goes back to the place of beginning, and commences again upon the dividing line, and measures off to the left hand in the same way as before, finds that each layer matches with its fellow on the opposite side; he says the distance is so nearly alike, that he has no doubt they were once lying horizontal, and were joined together, but were thrown up by some convulsion or convulsions of nature. This, he says, is their arrangement the world over. So he has measured ten miles of the thickness of the old earth, and seen for himself the work of millions of ages of nature's great laws!! Bah! That's a great lesson! Easily learned! Hurrah for the mathematical accuracy of the geological schoolmen! This is the A B C of the science; the full demonstration; and the other parts follow quite as easily to geological believers in revelations made by dumb rocks, fossil shells, old lizards' bones, mammoth skeletons, and petrified logs, and other mineralized vegetable remains found in the mud drifts of an ocean older than the HEDDOMADAL CREATION.

S. D.

At Honsroyk, near Utrecht, it is said, that the aged school teacher *Van Noort,* after having been suspended for six weeks in 1852, for permitting the children *to read the Bible,* and instructing them in what they read, has recently been indefinitely suspended, by the municipal authorities, for his continuing to give doctrinal instruction in his school.

From the London Athenæum.

IS IT COME?

BY FRANCES BROWN.

Is it come? they said on the banks of the Nile,
Who looked for the world's long-promised day,
And saw but the strife of Egypt's toil
With the desert's sands and the granite grey.
From pyramid, temple, and treasured dead
We vainly ask for her wisdom's plan;
They tell of the slave and tyrant's dread—
Yet there was hope when that day began.

The Chaldee came with his starry lore,
That built up Babylon's crown and creed;
And bricks were stamped on the Tigris' shore
With signs which our sages scarce can read.
From Ninus' temple and Nimrod's tower
The rule of the old East's empire spread—
Unreasoning faith and unquestioned power—
But still, Is it come? the watcher said.

The light of the Persian's worshiped flame
On ancient bondage its splendor threw;
And once on the West a sunrise came,
When Greece to her freedom's trust was true.
With dreams to the utmost ages dear,
With human gods and with godlike men,
No marvel the far-off day seemed near
To eyes that looked through her laurels then.

The Roman conquered, and reveled, too,
Till honor, and faith, and power were gone;
And deeper old Europe's darkness grew,
As wave after wave the Goth came on.
The gown was learning, the sword was law,
The people served in the oxen's stead;
But ever some gleam the watcher saw,
And evermore, Is it come? they said.

Poet and Seer that question caught
Above the din of life's fears and frets;
It marched with letters—it toiled with thought,
Through schools and creeds which the earth forgets;
And statesmen trifle, and priests deceive,
And traders barter our world away;
Yet hearts to that golden promise cleave,
And still, at times, Is it come? they say.

The days of the nations bear no trace
Of all the sunshine so far foretold;
The cannon speaks in the teacher's place—
The age is weary with work and gold;
And high hopes wither, and memories wane—
On hearths and altars the fires are dead;
But that brave faith hath not lived in vain;
And this is all that our watcher said.

THE HALF-DAY SACRIFICE.

Some years ago, in the village of C——, on the Hudson river, a pious mechanic plied his trade. He worked like one having two callings, being "diligent in business," and at the same time "fervent in spirit, serving the Lord." His fellow workmen in the shop were irreligious. Some of them were disposed to scoff. Others showed that they were influenced by the Christian example and counsels of their shopmate, who at length discovered that one of them was deeply affected by a sense of his sinfulness. He took courage, and earnestly sought to guide his [illegible] to the Saviour. "Oh, come to Christ," he said; "He *can* save you: come, for He is *willing* to do so."

"I believe all this," was the answer, "and yet, I do not know why, but it seems something is dark. May be, *I* am an exception to God's mercy?"

"No such thing. The gospel knows no such exception. 'Him that cometh unto me I will in no wise cast out.' Give your heart to Christ, and he will surely accept and save you."

"Why, that it is just what I want; for I'm tired of trying to settle this thing myself. Are you *certain* of what you say?"

"To be sure I am. God says, 'My son, give me thy heart.' He is more ready to give you the Holy Spirit than you are to ask it of him. See here; would you be willing to lose a half day to attend to this subject now?"

"Yes, gladly—anything if I could only find Christ."

"Then knock off work, and come with me." And the two put on their coats, and took their way to a grove back of the village.

"Now, do you really feel your need of a Saviour?"

"Oh, I am truly wretched—my heart is heavy. I'm miserable—I feel so vile; but I can't *tell* all I feel."

"Well, God knows all about it; and it's His mercy that has shown you the truth, that you are so sinful. But do you honestly and heartily desire a Saviour?"

"Desire? I must have a Saviour! I can't live without. Why, I feel lost!"

"So you are. And Jesus came to seek and to save the lost. He's been seeking you a long while; suppose you set out to seek him now! The Bible says Nathaniel prayed under a fig tree; why not go and pray for yourself under that big pine tree? and I'll pray at the same time."

The two then separated, and in that quiet place the sinner cried for mercy, and his friend a little way off also joined his prayers. After a while the weeping man came back, and complained that the heavens seemed brass, and God's grace shut off.

"Go again; you must not give it up. 'The kingdom of heaven suffereth violence, and the violent taketh it by force.' Go back. A blessing must come. Let us ask the Holy Spirit to help us besiege the throne of grace."

And again they prayed; the poor man with increased earnestness; his friend with greater love. But back came the horror-stricken man. "Oh, I can't stand it; I can't stand it! God *has* given me up. And I deserve it all. What *shall* I do? God have mercy on me."

"God *will* have mercy. How I wish you would believe it. *Do;* it's true—*Bible* truth. They that call upon the Lord shall be saved. It's not because God lacks mercy, or because a Saviour is not ready. No; but it's because you don't fairly believe God. Now, Dick, it's too bad in you, a sinner that God's done so much for. Go back and pray again. Ask him to forgive this last sin of unbelief. Then perhaps it'll be all right. Go, now; wrestle with the covenant Angel, and don't let him go till he bless you."

Once more they prayed apart; but scarce a minute had been so spent ere joy burst like a spring in the pious workman's breast. He thought his comrade had found the blessing. And behold, he saw him coming with smiles on his face, and tears in his eyes. "It's all gone; the load's gone. I feel light here," said he, putting his hand on his heart. "Oh that weight is gone. I trust God has pardoned all my sins."

"Yes, my brother, and blessed be his holy name," said the other; and both wept and rejoiced together. The incident soon became known in the church. It brought joy to God's people, and thoughtfulness to sinners. A revival of religion followed, and about forty were added to the sacramental host.

This narrative unfolds a *fact.* How great a power is committed to a pious layman's hands. How much undeveloped energy has the church, in the latent influence of her members. Oh, it would look a fearful thing, a shocking waste of strength, could we estimate the amount of these unused resources.

And is not an *inference* warranted here, that if this lay influence were rightly exerted for Christ, the church would move onward, "fair as the moon, clear as the sun, and terrible as an army with banners."

Permit also a *reflection.* Did not that good man's zeal add immensely to his own Christian growth? And what a blessing to be the occasion of such a descent of the Divine love. Think of the reward. Who would not wish such a constellation of immortal stars in the crown of his rejoicing? "He that winneth souls is wise." [Am. Messenger.

CARRYING AWAY THE LAMBS.

When the shepherds of large flocks of sheep cannot succeed in separating the dams from the rest, because their young ones are among them, they will carry away their lambs in their arms to a better pasture, and then the dams willingly follow. Ah! "the good shepherd" has often to adopt the same method! To separate his chosen ones from the rest of the world, he is compelled to carry away the lambs of the human flock in his warm bosom to heaven; and then bereaved parents gladly follow. The poet has drawn a very beautiful and touching simile from this well-known practice of pastoral life:

"A shepherd long had sought in vain
To call a wandering sheep;
He strove to make its pathway plain
Through dangers thick and deep.

But yet the wanderer stood aloof,
And still refused to come;
Nor would she ever hear reproof,
Or turn to seek her home.

At last the gentle shepherd took
Her little lambs from view!
The mother gazed with anguished look—
She turned—and followed to!"

The late Dr. Payson, when engaged in paying pastoral visits to his spiritual flock, happened one day to enter "the house of mourning," and there he found a disconsolate mother, whose darling child had just been "taken from the evil to come," whom he thus addressed: "Suppose, now, some one was making a beautiful crown for you to wear; and you knew it was for you; and that you were to receive it and wear it as soon as it should be done. Now, if the maker of it were to come, and, in order to make the crown more beautiful and splendid, were to take some of *your jewels* to put into it, should you be sorrowful and unhappy because they were taken away for a little while, when you knew they were gone to make up your crown?"

It is by the dark seasons of the night, which is far spent, that we are prepared for the dazzling effulgence of the eternal day.

GOOD ADVICE.

The Hon. Edward Everett recently delivered an address to the pupils of the public schools of Boston, which closed with this language:—

"Let your present superior good fortune, my young friends, have no other effect than to inspire you with considerateness and kind feelings towards your schoolmates. Let not the dark passions, and the base, selfish, and party feelings, which lead men to hate and vilify, and seek to injure each other, find entrance into your young and innocent bosoms. Let those early honors lead you to a more strict observance of the eleventh commandment towards those whom you have dishonored in those school-day rivalries, or who, from any cause, have been prevented from sharing with you the enjoyments of this day; and as all of you may not exactly know what the eleventh commandment is, I will end a poor speech by telling you a good story.

"The celebrated Archbishop Upsher was, in younger days, wrecked on the coast of Ireland, at a place where his person and character were alike unknown. Stripped of every thing, he wandered to the house of a dignitary of the Church, in search of shelter and relief, craving assistance as a brother clergyman. The dignitary, struck with his squalid appearance after the wreck, distrusted his tale and doubted his character, and said that so far from being a clergyman, he did not believe he could even tell how many commandments there were. 'I can at once satisfy you,' said the Archbishop, 'that I am not the ignorant impostor you take me for. There are eleven commandments.' This answer confirmed the dignitary in his suspicions, and he replied with a sneer, 'Indeed, there are but ten commandments in my Bible; tell me the eleventh, and I will relieve you.' 'Here it is,' said the Archbishop, 'A new commandment give I unto you, that ye love one another.'"

"THE CONSECRATED COBBLER."

When William Carey went to India, many a wise man would have said to him, "You may just as well walk up to the Himalaya mountains, and order them to be removed and cast into the sea." I would have said, "That is perfectly true, this Hinduism is as vast and solid as those mountains; but we have faith—not much, yet we have faith as a grain of mustard-seed;" and William Carey said, "I will go up to the mountain." Lonely and weak, he walked up toward that mountain, which in the eye of man seemed verily one of the summits of human things, far above all power to touch or shake it; and with his own feeble voice he began saying, "Be thou removed, be thou removed!" And the world looked on and laughed.

A celebrated clergyman, looking down from his high place in the Edinburg Review, was much amused with the spectacle of that poor man down in Bengal, thinking in his simple heart that he was going to disturb Hinduism; and from his high place he cast down a scalding word, which he meant to fall, just as of old boiling lead used to fall upon a poor man from the height of a tower. He called him a "consecrated cobbler." All the wise world laughed, and said he was treated as he ought to be treated. However, he went on saying to the mountain, "Be thou removed, be thou removed!" and one joined him, and another joined him; the voice grew stronger; it was repeated in more languages than one: "Be thou removed, and be thou cast into the depths of the sea!" and now there is a large company who are uttering that one sentence, "Be thou removed!"

I ask the living representatives of the very men who first smiled at this folly, "What say ye now?" "Well," they answer, "you have not got it into the sea yet." That is true; but do you say that the mountain, during the last forty years, has not moved? No man can say that it is in the same position as it was when William Carey first went up to it. It is moving fast; and I call upon you to swell that voice, the voice of God's church, which seems to say, "Be thou removed; be thou removed, and be thou cast into the depths of the sea!" Cast in those depths it will be; and a day will come when the nations of a regenerated East will write in letters of gold upon the first pages of their Christian history the name of the "consecrated cobbler." [Arthur's Missionary Speech.

PREACHING THE GOSPEL.

Dr. Sprague tells the following anecdote of an evangelical clergyman of the English church, named Jones. The story was given him by the Rev. George Burder:—

Mr. Jones had a college classmate who entered the ministry at the same time with himself, but he was a mere man of the world, and knew little and cared nothing of the true gospel. This man, conversing one day with Mr. Jones, said to him, half jocosely, half seriously—

"Why is it that you are so popular as a preacher, and so few come to hear me, when everybody knows that at the university I was considered greatly your superior?"

"Why," said Mr. Jones, "the reason is that I preach the gospel."

"The gospel!" said the other, "so do I, always every text I preach upon is from Matthew, Mark, Luke, or John."

Said Mr. Jones: "You may do that, and yet never preach Jesus Christ."

"Well," said the other, "lend me one of your sermons, and see what effect it will have."

He did lend him one, and he preached it, as he had engaged to do, and as he was coming out of the church at the close of the service, he was accosted by a man, who, in listening to the borrowed discourse, had been thrown into a state of anxiety in respect to his salvation.

Says the minister, somewhat confused by the strange result of his preaching—"Wait, wait, say nothing about it till the people have gone out."

After the congregation had retired, the anxious inquirer began further to explain himself, when the clergyman interrupted him by saying—

"But what is the matter with you? I see no occasion for making yourself so unhappy."

"Matter," replied he, "why, your preaching has made me feel like a condemned criminal, and I fear there is no mercy for me."

"Well, really," said the minister, "I am very sorry that I have wounded your feelings—I had no intention of doing it; but, since you have got into this uncomfortable state, I advise you to go and see Mr. Jones."

"FOR MOTHER'S SAKE."

A father and son were fishing near New York city recently. The boat was suddenly capsized, and they were thrown into the water. The father, who was not an expert swimmer, while his son could not swim at all, at once commenced to aid the lad. He, seeing that his father was becoming exhausted, calmly said to him, 'Never mind me; save yourself for mother's sake.' God bless that boy, and God be thanked that both his father and himself were rescued from the peril in which they were involved.

'For mother's sake.' There spoke a true son and a true hero. He knew that his tender years ill fitted him to support and sustain her who bore him—that if his father perished, she might be reduced to want as well as steeped in sorrow—that if the oak fell the ivy would fade and die. So he bid his soul be quiet amid the troubled waters, amid the excitement and apprehension that such a scene must engender, and resolved to die for his mother, unless, indeed, some hand was stretched forth for his safety and the safety of his father. It was all right, because it was done 'for mother's sake.'

Would we say the same thing under the same circumstances? Would you, boy? you, young man? you, man of years and sorrows? While you admire the young hero for his intrepidity and affection, do you feel that you would imitate his example if occasion required? Do you love, do you prize your mother?

He who propounds these questions is motherless. Years twain have passed since the wrinkled, gray-haired matron, who called him son, laid off the dusty vestments of earthly travel, and was clothed in the garments of the saints. He tells you—and his words are wrung from suffering experience—that if you love not your mother, do not prize your mother now, you will hereafter. Death opens the fountains of surviving hearts, and loss shows us how little we esteem possession.

It is well to hold up an example like the one we have quoted to the public gaze, for, by so doing, some hard heart may be softened, some vascillating heart confirmed, some warm heart made warmer. A man is safe who inscribes this motto upon his phylactery—'For Mother's Sake.' [Buffalo Express.

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RESPONSIBILITY FOR OPINIONS.

Undisguisedly, and with all fidelity, we accord to every man the right of private judgment respecting the meaning of God's word. Neither Pope nor Council has the right to control him in this matter.

We also acknowledge every man's right to tell his opinions to others. But it is clear, that those to whom he tells them have, also, the right of judging whether his opinions are true or false, and of receiving or rejecting them accordingly. Just as clearly, may they take measures to protect themselves against the corrupting influence of his opinions, if they have good reason to think them erroneous. No man has a right to urge his views upon others under the pretext that it is his prerogative to inculcate what he pleases.

When Christians associate themselves together in church organization, a free interchange of views respecting what the Scriptures teach is implied by the very nature of the association. For the object of the association being to edify one another, they must, of necessity, found their mutual counsels and exhortations upon what they suppose to be the teachings of the Bible. Yet, as the right of self-preservation from the pollutions of error includes the right of refusing a hearing to those who inculcate it, it is evident that the interchange of views which church fellowship implies, includes the right of rejecting from fellowship those who do not conform their teachings and exhortations to truth. We do not say, that one should be rejected from fellowship merely on account of his *opinion*, but for his *inculcation* of that opinion. Indeed, so long as he holds his opinion to himself, making no attempt to communicate it, it is evident that it cannot become the ground of church action. It is only when his opinion is published, and becomes a source of danger, that the church can, and ought to, institute proceedings with reference to it.

Some make loud complaints, when any inquiry is raised about their doctrine, assuming that the right of private judgment should shield them in the indulgence of whatever sentiments may be agreeable to them; and if the inquiry is carried to the point of disowning them from church fellowship, they not unfrequently succeed in getting themselves regarded by the unthinking multitude as persecuted for opinion's sake. But they forget that the very nature of church fellowship gives their brethren a right to their opinions. For having banded together for mutual edification, they are bound to watch over, exhort, and instruct one another, and therefore to communicate to one another such views of the Scripture as will contribute to the proposed object. If their views, upon being submitted, are found to be at variance with the truth, and of dangerous tendency, it is the right of their covenant brethren, not only to reject such views, but to reject the brother who inculcates them, if he cannot be reclaimed. For on what reasonable pretext can a man claim to be continued in fellowship, when his opinions render it impossible for him to contribute, any longer, to the object for which the fellowship was established?

In our opinion, no church member has cause to complain when his doctrinal views are looked into by his brethren. It is highly important that they should be; and the importance of it is increased in proportion to the prominence of the position which the member is called to occupy. A minister of the gospel claiming the right of private judgment, in matters of religion, to the extent of being screened from all inquiry as to his views, makes a most unreasonable and preposterous demand upon the forbearance of those to whom he has pledged fellowship. Not that he is under any obligation to surrender his judgment to their's, nor does the inquiry which they may institute imply any such thing. It would not amount to so much, even if the inquiry should eventuate in his dismissal. His brethren do not ask such a thing, when they institute their inquest. All they ask—all they propose by even the extremity of ecclesiastical proceedings—is that the relation between him and them be so modified as to preserve them from his errors, and to clear them from the responsibility of participating in them.

There is a sense, in which men are responsible only to God for their opinions. But it does not follow, that they are, in no sense, responsible to one another. By their opinions they influence one another, for good or evil, and their mutual responsibility is just in proportion to the amount of influence they are capable of exercising. And since this responsibility exists, it is clear that the right of private judgment must be exercised in harmony with it. Such absolute exemption from responsibility as some men dream of, is sanctioned neither by reason nor Scripture.

T. B. B.

Missions in Polynesia.—It is remarked that Protestant Missions in the Islands of the Pacific have been more successful, judging by the number converted and brought into the Christian church, than in any other part of the world; though we may hope ere long to hear of myriads of converts in Turkey and China. According to the last enumeration there were 119 missionaries (English and American,) 45,929 communicants, and 54,708 scholars. And connected with the stations were 239,900 **Protestants, so far as speculation is concerned.**

LETTERS FROM PALESTINE—NO. 15.

Journal continued from the last number.

Jerusalem, June 15th, 1855. The close and impure air within the walls of the city, which is builded as a city that is compact together, (Ps. 122: 3,) obliges us to seek daily the fresh sea breeze without the walls. We generally walk out an hour or two hours before sundown, and find the exercise very refreshing. In these walks we frequently meet with some to whom we speak of the Saviour and His love to dying men. Our address is short but pointed, and generally understood. Thus little by little, with line upon line, and precept upon precept, and accompanied by prayer, we do hope to produce conviction, and by the aid of the Spirit to lead some to Christ. Taking my daughter out of Zion's gate, where I wished to point out to her objects of interest in Bible history, we met a Catholic priest just arrived from Italy. He said he had there suffered in prison for reading the Bible. He was still in the church, but expressed a strong desire to get away from her control. He appeared anxious to go to America. I turned the conversation upon the mediation of Christ and of salvation alone through His shed blood. Before leaving him, I endeavored to show him the truth of God upon the subjects of the Sabbath and Baptism. He showed me some Protestant tracts which he had received from that good man and successful independent missionary, Bro. A. Roberts, the same who accompanied us on our first trip to Jerusalem. In order to have more religious conversation, I invited the priest to my house, to partake with us of our evening repast.

16th—Sabbath. Rev. Mr. C. and lady called just as the Sabbath was drawing nigh. Bro. K., my Hebrew teacher, called and spent most of the forenoon conversing upon religious subjects. Held a meeting in the afternoon at Mr. S. R.'s, where Bro. Saunders is stopping. Spoke from John 4: 24. Thought we had a good time. After service Mr. R. put a number of questions to me on the Sabbath. I tried to answer them in a brief but plain manner. He denied the Sabbath to the Gentiles—that it was impossible to keep the Sabbath in cold countries; then the Sabbath had been changed to First-day; and then, again, it had been abrogated; the seventh-day Sabbath, like circumcision, belonged to the old dispensation; we have now the First-day as a commemoration of the Saviour's resurrection, and Baptism has come in the place of circumcision!! Such is the belief of a convert from Judaism and a member of the English Church.

17th. As usual, rose at four o'clock and studied till seven. Attended Arabic service at eight, and English service at ten. At the latter, Rev. Mr. Nicolayson preached a very good sermon from Rom. 8: 24. If I am rightly informed, he has been in the country about twenty-five years. He is a man of languages, but to the disadvantage of his hearers, his voice is feeble and indistinct. To his extensive and critical knowledge, it may be added that he is acknowledged to be a man of deep piety and a successful missionary. For exercise in the evening, self and daughter walk around the city wall. This, including some delay by the way, occupied one hour and five minutes.

18th. Received the *Recorder* of May 24th. If it was mailed on the 22d ult., at 3 P. M., then the time occupied by the mail has been twenty-five and a half days to Jaffa, or twenty-six and a half days to Jerusalem. This is making quick time.

20th. In my evening walk met with sister Minor, who is here on a visit, a little distance west of the city. From the top of a rock she was busy sketching a view of the western wall, Mount Zion, &c. It is remarkable with what correctness and ease she transfers the likeness of nature to paper. Her view of the Temple-place, v.s. Mount Moriah, from Mount Olivet, is one of the best I have seen. For some days past we have heard of war at Hebrosa. Now we hear that there is trouble at Nablous. This evening, saw two hundred soldiers, a dozen camels, and as many horses, with two field pieces, marching off to Nablous.

22d. The Pasha and suite left this afternoon for Nablous, to settle the difficulties there.

23d—Sabbath. Rev. Mr. McLeod, from Montreal, L. C., preached for me this P. M. Text John 17: 15. A good practical sermon.

24th. Mr. McLeod preached at Mr. Diness'. A sermon full of Gospel truth, founded on Heb. 6: 19.

26th. By requst, accompanied Mr. L. to the height of Gihon, sometimes called Mount Gihon, west of the city. Hence one has a splendid view of the town and much of the country around.

28th. Was introduced to Dr. Murray and to another gentleman whose name I forget, both of whom are just arrived from Shanghae on their way to England via Mount Sinai, the Desert, and the Holy Land. They are acquainted with and speak well of our missionaries at Shanghae. Away in this desert land, this interview was really interesting. It seemed to bring me still nearer to those beloved laborers in the Flowery Land.

29th. Self and family were shown, by Consul S. Murad, the Mosque of Omar and its grounds from the top of the barracks, or, as the Catholics call it, Pilate's Judgment Hall. This building is on the north side of the Temple arena, and close by the site of the celebrated castle of Antonia. Near by, on the opposite side of the street running to St. Stephen's gate, we entered a small Catholic church. On the wall of the enclosed court is written in Latin that Pilate here scourged Jesus. We also visited the Abyssinian and Armenian churches, and the convent of the latter, which is the most extensive and the richest building of the kind in Jerusalem. A little south of Zion gate without, the traveler is shown the house of Caiaphas! Inside is a small room, perhaps four feet square, where the priest assured us that Jesus was kept prisoner all night. But enough of these legends. The Catholics, Greeks, and Armenians, *know* these, but if they KNEW THE BIBLE *more, they would know these less.* The trappings and glittering fixtures of the altars and interior of their churches differ materially from the Catholic churches in the cities of our country. Our friend, who is an Armenian, introduced us to the Patriarch. We were treated very politely, and in turn endeavored to draw him into a conversation upon justification by faith through Christ, but without success.

July 3d. Visited Neby Samuel, or, as is supposed, the tomb of the Prophet Samuel. Here is an Arab village of perhaps fifty inhabitants, an old dilapidated mosque and tower. This is supposed to be Mizpah, where Saul was anointed king. It is a high mountain peak north-west of Jerusalem about three hours ride, with the valley of Ajalon on the west, and the village of Gibeon on a small conical mountain which rises out of the midst of the valley. On the sides of this mountain we counted about twenty terraces. The outline of this valley and the mountain is really interesting, rich, and varied, and apparently well cultivated.

4th—*Independence day.* As I afterwards learned, our friends, through the American Consul, enjoyed a festival day at Jaffa. In the P. M., in company with a Christian friend, I walked to the Mount of Olives, and after viewing Jerusalem from different points, we descended to Bethany, and from thence returned to the city by the road which it is supposed (and with good reason from the make of the ground) our Saviour traveled when he made his triumphant entry into Jerusalem. We here fell into a discussion of the Sabbath question, and continued it for an hour, closing it at the point of the "descent" to which our Saviour came when he beheld the city and wept over it. Luke 19: 37, 41.

5th. Rev. Mr. L. and self walked to Bethlehem. Mrs. J. accompanied us on a donkey. Visited the so called Holy Places underneath the convent. Nothing of interest there save the room in which Jerome translated the Bible into Latin. The order and proximity of the place of the Saviour's birth, the manger, the place where the star rested, and where the magi were seated when they beheld the child of Mary, to my mind condemns the whole affair. That Jesus was born in this village is true; but that place of that the inn, its court and manger, is now known, is really absurd. Most travelers with whom I have conversed are of the same opinion. We called for dinner and were provided with dry bread, old cheese, and a bottle of Bethlehem wine. Tried to show the way of life through Christ to two poor creatures, but fear they did not comprehend my meaning. The monk, who provided us with dinner, was anxious we should believe in *one church.* In turn I was full as urgent that we all should receive and read *one Bible.* As often as he repeated *una chiesa*, I replied *una Biblia.* At length he nodded assent, and thus our discussion ended. The teacher of the convent school gave me some account of their operations in the way of schools, printing, &c. A dinner is given the children every day; their books and tuition are gratuitous. Having seen all that was to be seen of interest, we returned to Jerusalem, where we arrived at sundown, after a walk of one hour and a half.

W. M. JONES.

CIRCULAR.

To the Seventh-day Baptist Churches and Brethren:—

It is already announced to you, that at the late sitting of the General Conference, measures were recommended for the relief of Dea. John Maxson, the publisher of the *Protestant Sentinel;* and that the duty of taking the first steps in the premises was devolved upon the church in Scott. We therefore give a brief statement of the facts, and commend their consideration to the brethren at large.

The church of Scott having considered this matter, the following was presented through their delegates to the General Conference:

"Whereas, Dea. John Maxson commenced the publication of the *Protestant Sentinel* in 1830, the first weekly periodical ever published in America for the advancement of the interests of the Seventh-day Baptist denomination, and published the first six volumes of that paper at an actual loss of $3,334 49, (for proof of which see 52d No. 7th volume of that paper, a report of a committee consisting of H. Crandall, J. Spencer, W. D. Cochran, B. C. Church, and S. Carpenter;) and whereas, Bro. Maxson published the denominational paper the two succeeding years at a sacrifice of $861, the amounts put together making $4,124 69, which, with the interest simply computed, makes the gross sum of about $10,000, the last payment of which, through many difficulties, he was enabled to make two years since; which sacrifices have cost him all the savings of an active and energetic life; therefore,

Resolved, That to the efforts and sacrifices of Bro. Maxson we are indebted, in a good degree, for the present healthful and flourishing condition of our Literary and Scientific Institutions, which, before the publication of said paper we had not; missionary enterprise has sprung up among us, and many able men have been constrained, after reading our publications, to embrace our denominational views.

Resolved, That we do sympathize with Bro. Maxson, and are willing to do our part towards remunerating him in his declining years for his labor of love and sacrifices in sustaining our denominational publications, upon which hang the cause of education, the cause of missions, the advance of our peculiar views on the subject of the Sabbath, and the general interests of the cause of Christ in the Seventh-day Baptist denomination.

Resolved, That we present the foregoing preamble and resolutions before the General Conference, at its next session, requesting that body to take such action thereupon as shall if possible lead the churches in the denomination to remunerate Bro. Maxson in some degree.

The above having been presented to the General Conference by the church of Scott, and that body having recommended the churches to take some action in the matter, in carrying out the recommendation of the Conference to obtain relief for Dea. Maxson, we propose to set forth the facts relative to the commencement of the publication of the denominational paper. From what has been stated, and which is abundantly corroborated, we come to the conclusion, that the publication of the *Protestant Sentinel* was commenced as a department of Christian labor, and not as a mere business enterprise. And it is well known, by the elderly members of our denomination, that before the publication of the *Protestant Sentinel* we as a people were at least a quarter or half a century behind the denominations surrounding us. We had no medium of communication through which we could make known our sentiments, feelings, and desires; our literary and scientific institutions, which have sprung up all over the denomination, did not exist, and in all probability would not have had an existence, had not some one entered the field as a pioneer, with strong faith and energetic action, to brave the storm of opposition that attended every enterprise of Seventh-day Baptists in those days.

In making the computation of sacrifices by Bro. Maxson, it should be borne in mind, that no contingent expenses are included, but it is based on the lowest computed expense of the necessary bills in publishing the paper, and without any additional percentage to cover the loss of time and money in removals, traveling expenses, general agency in making settlements, purchasing materials, the losses by fire, insurances, &c., &c., which constitute an important item in all business transactions, so that every person may know exactly out of what the amounts counted do arise.

With regard to the losses on the seventh and eighth volumes, of $861, as above mentioned, we would refer you to the report of a committee, consisting of L. P. Babcock and others, who reported the eighth volume, which report was published and sent to the associated one hundred, who had become responsible for the losses.

To correct the misapprehension that Bro. Maxson commenced and published the paper as a mere business enterprise, out of which he expected to make money, we would refer those interested to the early statements of the publisher, that he expected to make sacrifices, and reap no pecuniary advantages, in prosecuting the work. And we cite you to the fact that in 1832, after two years experience in the business, Bro. Maxson proposed to give the paper and office, worth some $600, to the denomination, if the Conference would take up and prosecute the work. If, then, this branch of Christian labor was undertaken for the advancement of the cause of Christ, with pecuniary losses and embarrassments, it certainly should be considered in the light of a missionary and benevolent enterprise, and no one individual should be allowed to bear the whole burden of sacrifices.

Some years since, Dea. Maxson became a party in a suit which involved the test of the law for the protection of Sabbath-keepers from legal prosecution and arraignment on the Sabbath, the traversing of which might be attended with costs. Counsel was asked of churches and brethren, and he was advised to traverse it. The case was traversed, lost, carried up, and again lost, involving, besides his personal loss in the lower court, nearly $200. The matter was presented to the General Conference, which adjudged the amount due him from the churches, and that he be remunerated. Of this amount over one hundred dollars and the interest remains unpaid, which neglect has made additional cost, which doubles that amount.

We have been thus minute in detailing the case, to prevent the assumption that the sacrifices for which we ask relief have been stated without due regard to knowledge of facts on our part. We commend the whole subject to the consideration of our benevolent brethren, asking them to decide whether it is consistent with their sense of justice to allow this matter to remain as it is—whether it is proper that one who has spent his life and fortune to prepare the soil and sow the seed which is now maturing, to be harvested by those now on the stage of action and their children, should go down to the grave with the reflection that such favors are unacknowledged? What if Bro. Maxson has declined to consider his sacrifices on the six first volumes not a matter for remuneration, having devoted near $9,000 as stock in the great Christian enterprise to enlighten and evangelize the world?—still there has been a large amount which he has assumed, and which he nor his friends anticipated would fall on him, of over one thousand dollars, and that amount doubled by interest accruing. We name interest, because he has had to pay interest as well as principal. The amount has been expended for denominational purposes, and has accrued to the advantage of our people; and the principal and only fault is, that he trusted to the honor and integrity of his brethren without requiring bonds to their pledges. Did it fall on some one abundantly able to sustain the loss, and still enjoy abundance, the case might appear less imperative; but it is otherwise. His involuntary losses subsequent to the publication of the sixth volume have been the cause of long and painful embarrassments.

To prevent any misapprehensions in relation to the *manner* in which this subject has come before the churches at this time, it is due to Bro. Maxson to state, that there existed in the minds of members of the Scott church a general knowledge of the foregoing facts; the subject was taken up by the church without consulting him, and without his knowledge, and he has only furnished us, by our request, materials, of which the details are made.

Should it be deemed necessary to have further explanations on particular points, they can be furnished by addressing the undersigned, with vouchers, if desired, for all the statements above made.

By order and in behalf of the church,

D. F. RANDOLPH, } Committee.
H. C. HUBBARD, }

SCOTT, Oct. 12th, 1855.

American Bible Union.—In the *Recorder* of October 11th, a "Letter from the Mill-Yard Church," (London,) appears, in which it is stated, that the "principles" of the American Bible Union are "unsound," and that the revisers are "inadequate" to their undertaking. Admitting the possibility of the correctness of the statement, and desiring to profit by it, will the "Mill-Yard Church" please point out the "unsound principles," and the "inadequacy" of the revision so far as it has gone? Or, if this would be too great a task, please go as far as convenient, and so confer a favor on one who desires a more perfect translation of the Holy Scriptures.

N. V. H.

Religious Destitution in South America.—The Rev. G. D. Carlow, Methodist minister at Buenos Ayres, says:—

"After passing the town of San Jose de Flores, there is not, with the single exception of the little Scotch chapel, lately completed, one building devoted to the public worship of God, on the long line of country stretching from a point within two leagues of the gates of the city to the base of the Andes, a distance of at least six hundred miles. You may easily judge what must be the moral character of a population utterly destitute of religious privileges. The natives retain a few of the Roman Catholic rites, but are in a state of most deplorable ignorance; and without check of any kind upon their inclinations, they are living in a state of nature. Excepting the confused notions they have of the existence of one God, [illegible] I verily believe, on all the African continent, a tribe or nation in a more abject state of heathenism than are the mixed race of men inhabiting these old grounds of the Spanish conquerors."

Religious Liberty in Turkey.—At the late Meeting of the American Board of Commissioners for Foreign Missions, the following resolution was passed:—

Resolved, That the Prudential Committee be and are hereby requested to forward to his Excellency, Franklin Pierce, President of the United States, a memorial to be signed by the Executive Officers of the Board, and by so many of its members as may have an opportunity of attaching their names thereto, requesting him to instruct the Minister of the United States at Constantinople, (Turkey,) to avail himself of the first and every opportunity, to call the attention of the Ottoman Government to the duty of abrogating the laws of the Empire, whereby the penalty of death is denounced against the Mussulman who embraces Christianity, and also to induce the Sultan, if practicable, to grant entire religious liberty to all his subjects, without distinction, as a measure, not only just, but eminently grateful to the American people."

Governor's Grant for Missions.—Sir George Grey, lately Governor of New Zealand, now Governor of the Cape of Good Hope, is seeking to avert Caffre wars, and secure the peace and prosperity of the Colony over which he is placed, by means of civilization and Christian education. He proposes to expend £30,000 a year in Missions, the Missions to extend beyond the limits of the Colony, and the grants being intended to call forth, and be met by, corresponding efforts on the part of religious bodies, prepared to enter largely into the work. Various religious denominations at the Cape have already availed themselves of the offer, and the Bishops of Cape Town and Graham's Town write home to the Society for the Propagation of the Gospel, pressing upon that Society to take immediate advantage of Sir George Grey's munificent proposal.

Ordination of Missionaries.—On the 6th October, the following missionaries were ordained at Rutland, Vermont: Messrs. Geo. Edward Aiken, son of Dr. Aiken, of Rutland, Vt.; C. Knapp, of Benson, Vt.; and Chas. C. Torry, a nephew of Prof. Torry, of Burlington, Vt. These gentlemen go out under the patronage of the American Board. Mr. Aiken is a graduate of Dartmouth College, and is destined to the Syrian Mission. Mr. Knapp graduated at Middlebury, and Mr. Torry, Vermont University. Mr. Knapp goes to the Assyrian Mission, and Mr. Torry to the Choctaw.

A Second Whitefield.—Recent English journals mention that a young preacher of the Methodist Church is creating as much excitement as Irving and Whitefield did in their day. The London correspondent of the New York *Sunday Times* says:—"His name is Spurgen, and he can scarcely have reached his 22d or 23d year, I should think. His eloquence is extraordinary—it overwhelms you with its force and brilliancy; and his voice has the characteristics which Whitefield's is said to have possessed—a ringing tone, and capable of being heard by an assemblage of ten thousand persons."

RELGIOUS INTELLIGENCE.

Rev. Mr. Emerson, of Salem, Mass., who is now in the fifty-first year of his pastorate, preached in the South Church pulpit, on a late Sunday, to the aged, from the text, "When I am old and gray headed, O God, forsake me not." The venerable doctor, who claimed the right to address his aged friends with propriety, on the score of being one of them, stated the remarkable fact, that in his congregation there were yet living *eighty persons who were upwards of seventy years of age.*

The Philadelphia Baptist Association, (the oldest in America) held its anniversary the first week in October. The *Christian Chronicle* says the letters from the sixty churches composing the body, showed great coldness among the churches, and in many cases a declinature in the membership. Six hundred and twenty-three have been baptized, and the present number is 11,069. An unusual number of deaths were reported, and among others, several ministers' wives. The Sabbath schools have been prosperous, with quite a number of conversions among them.

The last number of the *London Critic*, in a notice of American literature, says: "In one respect we must do the Americans justice, as regards foreign literature. They have done more of late years to popularize the best authors of Germany than all England beside. To the Americans we are indebted for many excellent translations of the best German classics."

We were favored, says the *Southern Presbyterian*, with a call by Rev. W. States Lee, of Edisto Island, who mentioned the somewhat remarkable fact—remarkable in these days of shifting pastorates—that during a ministry of thirty-four years, in which he had been connected with the Edisto Island church, he had not been absent from service more than one Sunday at a time.

Congregational singing has been introduced in Dr. Alexander's church, Fifth avenue, New York. The choir has been dismissed, and the fine organ removed so as to face the people. A gentleman stands at the side of the minister to lead the singing of the old tunes, which are exclusively sung.

A worthy and valuable member of the Presbytery of Geneva, Rev. P. S. Van Nest, has recently taken a dismission from his pastoral charge over the Presbyterian church in Romulus, N. Y., and has left to engage in the work of an exploring missionary in Iowa, under the direction of the Assembly's Extension Committee recently appointed, together with the Iowa City Presbytery.

Mr. Stephen C. Pixley was ordained as a missionary of the American Board, on Tuesday, 25th ult., in Plainfield, Mass. Mr. P. expects to sail for South Africa in a few weeks, to join the Zulu Mission. He is the fourth male missionary which the church in Plainfield has sent forth to labor among the heathen—more than can be said of most churches in the land.

It is stated, says the Louisville *Presbyterian Herald*, that a large number of the New School Presbyterian churches in Kentucky are now vacant, and in search of pastors. [illegible] in their treasury, to aid feeble churches in supporting pastors, but cannot obtain the men to expend it upon.

The celebration of the one hundredth birthday of the Rev. John Sawyer, was attended in Bangor, Maine, on the 9th inst., by a great concourse of people. The services were at the Central Congregational church, where the venerable centenarian delivered an address of an hour and a quarter in length, without apparent fatigue.

In Ireland, the conversions from the Romish church continue to multiply, and the movement is now extending to the cities and larger towns, no less than among the country population. In Dublin, it is reported, there are large numbers of tradesmen, of respectable position and intelligence, who are only awaiting a favorable opportunity to abandon the corrupt church in which they have been reared.

According to the English *Leeds Mercury*, Col. Rawlinson has just discovered among the ruins of ancient Babylon an extensive library—not indeed printed on paper, but impressed on baked bricks—containing many and voluminous treatises on astronomy, mathematics, ethnology, and several other most important branches of knowledge.

The *Examiner* learns with deep regret of the rapidly failing health of Stephen W. Taylor, LL.D., President of Madison University. He has lost the use of his lower limbs, and there is little reason to hope that he can resume his duties in the University, or that he can long survive the disease which seems to be hastening him to the grave.

During the past year the Protestants of Great Britain, the Continent, and America, raised for Missionary, Bible, Tract, and Educational Societies, $7,530,000. Roman Catholics in the same countries raised for the propagation of the faith about $787,000.

Last June the American Reform Tract and Book Society offered a premium of $100 for the best Anti-Slavery Sunday-School book. Thirty-two manuscripts have been sent in by competitors for the premium. This shows a good deal of literary activity, as well as Anti-Slavery zeal.

Two gentlemen in Philadelphia recently disputed about the ownership of a sum of money, and not being able to agree, compromised the matter by remitting the amount to the Home Missionary Society.

A revival of religion, which occurred in the Congregational church in New Canaan, Conn., during the last spring and early part of the summer, resulted in the hopeful conversion of fifty or more souls.

Our Southern exchanges indicate, by a fullness of their revival notices, considerable of a revival spirit abroad in the Methodist Episcopal Church South.

George A. Pollard, a graduate of Bangor Theological Seminary, was ordained as a missionary to Western Asia, at the South Congregational Church in Hallowell.

The New Orleans *Creole* states that the Board of Missions of the Methodist Church South, have declined receiving a donation from the Southern Aid Society.

The *Presbyterian Herald* says a Congregational Association, composed of six ministers, was organized at Lawrence, Kansas Territory, on the 6th ult.

Rev. Nathan Brown, D. D., of the Assam Mission, and the Rev. J. S. Beecher, of Bassein Mission, have arrived in this country.

General Intelligence.

European News.

By the steamship Atlantic, which arrived at New York on the 18th inst., we have one week later news from Europe.

Concerning the movements of the hostile armies, we have no very satisfactory data. All direct communication with the Crimea has been cut off, in consequence of the electric cable having been broken in the Black Sea, and the commanders in chief say nothing about their plans for the future.

Marshal Pelissier reports that, on the 29th of September, a cavalry skirmish took place near Eupatoria between the French and Russians, in which the latter were defeated with a loss of 60 killed and 150 taken prisoners.

The news that the Allies were threatening the Russian army from Eupatoria and the valley of Baidar is confirmed, and contradictory statements are given about the alledged intention of Prince Gortschakoff to evacuate the North Forts.

The Allies are reported to have established 120 mortars at Sebastopol, with which it was expected they would soon render the north side untenable.

A secret naval expedition had sailed from Sebastopol, and its destination was supposed to be Odessa.

The semi-official Austrian correspondent publishes news from Constantinople, of the 27th ult., to the effect that the Russians before Kars had captured a Turkish convoy of provisions, destined for the garrison, together with 1,000 horses and 300 men.

Various Russian and Prussian accounts state that the war is to be carried on with the greatest determination, and that the Crimea is to be defended to the last extremity. Gen. Monravieff, now in Asia, will, it is intimated, take the place of Prince Gortschakoff, who is to become Minister of War.

The Czar had been to Moscow, where he issued an address to his people. Thence he traveled to Nicolaieff, and by last advices he was said to be *en route* for the Crimea, to inspirit his troops by his presence.

The first Russian account that has reached us of the Fall of Sebastopol is contained in a general order addressed by Prince Gortchakoff to his troops. The Russian General admits—what the most exaggerated rumors did not lead us to expect—that during the thirty days preceding the attack on Malakoff, he lost from 500 to 1,000 men per diem.

The popular interest in the War has given place, in a measure, both in England and France, to the financial consequences which it has directly or remotely brought upon their respective national banks. The recent trouble originated in Paris; on the Bourse, or in the gigantic speculations of the *Credit Mobilier*, in aid of one or both of which the Bank of France was brought under immense advances upon the Public Funds, in a season of war, when its whole resources should have been directed to the preservation of its own safety. To correct the error or series of errors of the past two years, a forced attempt is made to replenish its exhausted strong-box from the Gold of England. Several wealthy Jewish houses were employed to accomplish the hazardous undertaking. The process, never a sensible one, nor reasonably sure of even temporary success, was at first carried on secretly. The English Bank, for nearly a whole month, felt the blow, without being able to ascertain whence it came. Week after week, the drain continued, the Continental Exchanges meanwhile ruling in favor of London, and week after week a half per cent. was added to the Bank rate of interest in order to arrest it. The secret, according to most London authorities by this mail, now stands confessed. The Bank of France has been buying Gold at a heavy cost in London by forced sales of English bills and stocks. The magnitude of the operation is said to be twenty millions of dollars. It has not answered the intended purpose. The Bank is poorer in the end than at the beginning. It held a reserve of fifty-six millions in September. It counts less than fifty millions in October. The Gold, if not lost to both countries, when it was most needed for war purposes, has gone to enrich the neutral States of Germany, or to sustain Russia. The English ministerial organ, the *Morning Post*, insists that the common enemy has mainly profited by the movement.

We have interesting news from China. A combined force of British and American boats had attacked and signally defeated a large fleet of Chinese Pirates. The American officers and men belonging to the *Powhatan* behaved in the most gallant manner.

The Fair.

The American Institute is now fairly open, and attracts a large number of visitors. The Sixth-avenue cars, and all the other conveyances running to the Crystal Palace, are thronged. By far the larger number of visitors, however, attend in the evening, when to the other attractions are added the grand spectacle of the Palace illuminated by gas, and the enlivening music of Dodworth's Brass Band. The display of articles, scientific, ornamental and useful, is very fair. The number and beauty of the Fire Extinguishing Machines is especially note-worthy. The department of Millinery, Straw, and Fancy Goods, must be especially interesting to the ladies. Mr. John S. Willard, of No. 440 Pearl-street, contributes a magnificent display of Looking-glasses, Picture-frames, &c.; and some specimens of artistic Embroidery, by Mrs. Wilcox, of Albany, elicit great admiration. The machinery department embraces many of the specimens that were on exhibition at the World's Fair. But of course the principal attraction for the majority of visitors, centres around the picture-gallery and the fine collection of statuary, which includes Thorwoldsen's famous group of Christ and the Twelve Apostles. Altogether the Fair is well worth a visit either for pleasure or profit.

[N. Y. Times.

THE CHINESE IN CALIFORNIA.—It is said that efforts for the Christianization of the Chinese in Sacramento continue to be blessed. Rev. J. L. Shuck writes to the San Francisco *Recorder* :—

"As a church we are now moving on in love, harmony, and palpable encouragement. Last Lord's day was our monthly season of communion; and our chain of monthly additions to our church membership continues unbroken from the time of my arrival in Sacramento to the present. Our prospects for the future, as a church, never were brighter. We have several interesting cases of serious concern in our midst, and we are looking forward with prayerful solicitude to our contemplated protracted meeting. We still have good congregations also in the Chinese Chapel. One man has recently handed in a written avowal of his faith in the new religion. Many are attentive, and some few are more or less interested. But a Chinese heart is not 'born again' in a day."

NEW YORK HISTORICAL SOCIETY.—A fire-proof building for the Library of the New York Historical Society is now in course of erection on the corner of Second avenue and Eleventh street. The corner-stone was laid on the 17th inst., with appropriate ceremonies and speeches. The dimensions are to be as follows, viz.: The front on Second avenue 55 feet, the depth on Eleventh street 92 feet, the external height of the building 64 feet from the sidewalk. The basement is 10 feet high—the first story 16 feet; the second story in the Library-room is 31 feet, exclusive of the dome, which is 16 feet, making a total height from floor to dome of 47 feet. The Librarian's office and vestibule, in the front part of the second story, is 20 feet 6 inches, and the map and chart room is 10 feet high; the first story is elevated 5 feet above sidewalk. The materials with which the building is to be constructed are as follows, viz.: The exterior of the front, the side on Eleventh street, and the return of twenty feet on the south side, is to be built with New Brunswick B. P. stone, from the quarries of the Dorchester Company, being a fine grained sand-stone of a uniform light drab color. The walls are to be built hollow, to obviate the use of the usual wood-furring, (to keep out damp,) thereby rendering the building more fire-proof. The beams are to be of wrought-iron, and arched between each beam (which are to be four feet apart) with brick-work, and cemented on top, and covered with yellow pine floor-plank bedded in sand. The staircases are to be of iron throughout the building, and the roof is to be constructed entirely of iron of a very novel construction, combining lightness of material with great strength, and covered with corrugated sheet iron. The skylights are also to be of iron and thick plate glass, and the windows are all to be secured by sliding iron shutters.

MURDER IN WISCONSIN.—In Milwaukee, Wis., Oct. 16th, an attempt was made upon the lives of two well known and respectable citizens, Herman C. Adams and George Papendeik, the former of whom was wounded in the groin by a pistol shot, from which he cannot possibly recover. The following are the particulars:

A German, named John Feiner, went into the banking-house of Mr. H. C. Adams, with a certificate of deposit for $147, in the Germania Bank, (which failed last year,) and demanded the money of Mr. Papendeik, who was the proprietor of that institution. Mr. P. replied, that the assets of the bank were no longer under his control, but offered the man $25 to relieve his present necessities. This Feiner refused, and demanded $50, threatening to shoot Papendeik if his request was not complied with. Here Mr. Adams interfered, [illegible] procuring an officer to remove Feiner, and moved toward the door for that purpose, when the German fired and shot him, as above described, and, turning quickly round, fired a second time at Papendeik, fortunately, however, without success.

Immediately after firing these shots, the German walked up stairs into the police office, laid his pistol on the table, and quietly awaited the coming of the officers, who soon after removed him to prison.

At last accounts Mr. Adams had died, and the Coroner's Jury found a verdict of "willful murder" against Feiner. The excitement was intense, and fears were expressed for the safety of the murderer.

THE SICKNESS IN INDIANA.—The following paragraph from the Indianapolis (Indiana) *Daily Journal*, is in confirmation of the statements made before, on the authority of private information, respecting the prevalence of an extraordinary sickness in Indiana: "We have no doubt there is more sickness in Indiana this Fall than ever before. Not of a fatal character, it is true, but distressing and expensive. The chills have come, like locusts in Utah, devouring the accumulated health of many summers. Those who have boasted themselves chill-proof, have shaken like a coward entering a battle, and many a robust constitution has felt its clammy coldness overspreading them like a November drizzle. From every quarter of the State we hear the gruntings of back-aching, side-racked patients, and the combined fevers of all the afflicted would make a heat sufficient to set up a young volcano."

JOHN B. GOUGH.—This truly eloquent apostle of temperance has recently returned from near two years' sojourn in England and Scotland, where he has been pursuing very successfully his labors as a temperance reformer. He expresses himself, in his lectures since his return, as prizing more highly than ever the rights and privileges enjoyed by the people of this country. High privileges bring high duties and responsibilities. The opportunity of molding and shaping our institutions to the highest moral and religious principle, through the instrumentality of the ballot, should not be undervalued, but should be prized and acted upon until rum-selling is made a criminal offense and banished the country.

A dispatch dated Boston, Friday, Oct. 19th, says: "Arrangements for the great Exhibition of the United States Agricultural Society, in this city, next week, are nearly completed, and everything promises a brilliant display. The grounds are beautiful, and are daily visited by thousands of citizens and strangers. The entries of stock are very large, and embrace some of the finest animals in the country. Quite a large number of cattle and horses have already arrived. If the weather is favorable, it is calculated the exhibition will surpass anything of the kind ever seen in this country.

Since the application of steam on the Western waters, there have been 39,672 lives lost by steamboat disasters, 381 boats and cargoes lost, and seventy boats seriously injured, amounting in the aggregate to the enormous sum of $67,000,000.

SUMMARY.

The Boston Natural History Society has received from the executors of the late James Brown, a valuable donation of costly works. Among them are *Gould's Ornithology*, in sixteen volumes, folio, and *Gray's Genera of Birds*, in three volumes, royal quarto. For many years the Society has been in want of these rare works, but from their great cost, probably not less than two thousand dollars, has been unable to obtain them. They constitute the most valuable donation ever made to the library, and give a completeness to the ornithological department unsurpassed in any collection in this country, excepting perhaps that of the Academy of Natural Sciences of Philadelphia.

A New York Grand Jury, some days ago, presented six members of the Common Council, a City Judge, and a few less important officials. On the 20th inst., in closing up their business, they brought in indictments against nearly the entire lot of heads of departments, contractors, and their subordinates. The foreman of the Grand Jury was going on with the reading of the presentments, when he was stopped short by Recorder Smith, who refused to hear another word, or permit the public to be made acquainted with the most extraordinary and astounding facts which the Grand Jury had brought to light.

The *Nebraskian* gives the following description of the Capitol of Nebraska about to be erected in Omaha City: "The building will be of brick, with a tin roof, surmounted with a beautiful observatory, and the whole is calculated to be done in the most thorough and substantial manner. The extreme length is 137 feet; extreme width 93 feet. The body of the building is 109 1-2 feet long by 65 1-2 wide and 62 1-2 feet in height to the apex, presenting four fronts, with a colonnade portico on each 14 feet wide and 65 feet long."

The Macon (Geo.) *Telegraph* says: "A young gentleman, yclept Alonzo Griffin, having expressed setiments hostile to 'the peculiar institution,' and given various indications more congenial to the atmosphere of Massachusetts than Georgia, was ordered out of this City on Friday last, and was escorted to the cars on Saturday, by a large company of our citizens. In consequence of his youth and weak head, no violent measures were resorted to, the people only demanding that he should make tracks Northward."

A Georgia paper, called the *Corner Stone*, announces that a gentleman in that State proposes to be one of a thousand persons, each of whom is to contribute a hundred dollars towards forming a fund which is to be used in sending men and slaves from the South to Kansas. Five hundred subscribers to the fund have already been obtained. Mr. Allen Eiland, of Crawford, in Alabama, proposes that southern emigration societies be established in every town in the Southern States, with a view of sending forward slaveholders to Kansas, and to purchase lands in that territory, which are only to be resold to slaveholders.

There have been 215,800 claims filed for bounty lands under act of March 3d, 1855, of which 37,000 were filed in March, 75,000 in April, and 45,000 in May. Thus far the commissioner of pensions has only been able to issue about 30,000 warrants of all sizes, and at the rate at which they are now issuing warrants it will take over two years to complete the cases on hand. Claimants who are anxiously awaiting the receipt of their warrants will have to be patient.

At a recent examination of the students in the military academy at West Point, the cadets having been ordered to construct a bridge from timbers prepared for the purpose, in 21 minutes put together a bridge 150 feet long, extending into the Hudson, resting on pontoons where the water was deep, that was passable for artillery and troops. On being required to take it up, the timbers were taken up, and piled up in an orderly manner, in exactly nine minutes. The bridge was the one which was in the train of General Scott, in his march to the city of Mexico.

The elections yet to take place are as follows: Louisiana, Monday, Nov. 5, State officers and five Representatives to Congress; Mississippi, Monday, Nov. 5, State officers and five Representatives to Congress; New York, Tuesday, Nov. 6, State officers, but no Governor or Lieutenant Governor; Wisconsin, Tuesday, Nov. 6, State officers; Maryland, Wednesday, Nov. 7, six Representatives to Congress; Massachusetts, Monday, Nov. 12, State officers. In Tennessee, Alabama, California, Wisconsin and Pennsylvania, the Legislatures in each State elect one United States Senator.

A California paper mentions the discovery of a spring in El Dorado County in that State, whose waters flow from a bed of arsenic. The mineral deposit is thirty feet thick, and crops out of the surface of the earth. Veins in it abound with gold, and specimens of this auriferous ore have been shown to the editor of the "Placerville American." The name "Death Spring" has been given to the stream. The existence of it is supposed to account for the mortality among the gold miners at the early period of the California epidemic.

A dispatch dated Baltimore, Tuesday, Oct. 16, says: Dr. Hadell, of Cumberland, and his clerk, named Graff, were both murdered on Sunday last, near that place, by a German. They were enticed out to attend a sick woman, and their bodies were found this morning horribly mutilated. The murderer has been arrested, and the clothing, watch and pocket-books of the victims were found in his possession. The Doctor was formerly Commissioner of Health in this city.

A correspondent of the Milwaukie *News* writes from Olympia, Washington Territory, that gold in very large quantities has been found in various sections of that country. He states that extensive mines have been found, which will employ thousands of men for many years to come. An exploring party reports finding gold throughout an extent of upwards of three hundred miles of country, and that the mines will pay to work.

The total valuation of Boston this year is two hundred and forty million three hundred and forty-nine thousand two hundred dollars, showing an increase over the valuation last year of fifteen millions three hundred and thirty-six thousand dollars.

The total population of the State of New Jersey, according to the official returns of the recent census taken in that State, is 569,499, showing an increase on the census of 1850 of 80,518.

Full reports from the Election in Kansas, held on the 9th inst., show that it resulted in the triumphant election of Ex-Governor Reeder as Delegate to Congress. The Pro-Slavery Party seems not to have contested the election, relying, doubtless, on the previous canvass, which resulted in the choice of Whitfield. It will be for the next House of Representatives to decide which of the two is the real Representative of the people of Kansas.

A dispatch dated Chicago, Tuesday, Oct. 16, says: The steam tug-boat Seneca, while towing a vessel through Randolph street bridge, exploded her boilers, and was torn to pieces. The Captain (Donaldson,) was killed. Wm. J. Vaughan, the Engineer, is probably mortally wounded. C. D. Spards, the owner of the boat, was badly scalded and otherwise wounded.

A British paper says that the rigid observance of the Sunday is relaxed in London and the larger cities, and continental habits are rapidly gaining strength. The failure of the Sunday bill in Parliament, on account of the popular opposition to its passage, has given new force to the general current.

At Macknaquack, New Brunswick, a revival has been enjoyed. Says a correspondent of the *Christian Visitor*, the Lord has done great things for us, whereof we are glad; his work still continues among us. I have now since the first of April baptized sixty-five in the above mentioned place.

A dispatch dated Baltimore, Saturday, Oct. 20, says: A duel was fought near Savannah Saturday last between John Chapin, formerly a Lieutenant in the United States Navy, and Dr. Kirk, his brother-in law. The latter was killed at the third shot. Chapin was slightly wounded.

Japan threatens us with trouble, by taking advantage of a slight indefiniteness in the late treaty negotiated by Commodore Perry. The governors of Simoda and Hokodadi have published regulations which will greatly restrict, if they do not render wholly valueless, the permission to trade, which the treaty was supposed to secure.

A project is on foot at Buffalo to tunnel the Niagara River, and estimates of the probable cost of the undertaking have been submitted to the Common Council of that city by an engineer named William Wallace. He considers the plan entirely feasible, at a cost of less than $900,000, including three miles of railway.

The Acting Commissioner of the General Land Office has issued instructions to the Register and Receiver at Winchester, Oregon Territory, to reserve from sale or entry about a section of land on Rogue River, opposite the Rogue River Indian reservation, and immediately surrounding Fort Lane, for military purposes.

The Chestertown (Md.) *News* states that on the 15th ult. ten valuable negro slaves stole three horses and a double carriage belonging to Mr. Edward Ringgold, and a carriage belonging to Mr. John Greenwood, and fled, probably for the North. No clue to their course had been discovered on the 20th, and it was supposed that they had made good their escape.

The "Golden Age," a splendid clipper ship, which sailed from Liverpool for Australia, with a large number of passengers and a full cargo, in December last, has not been heard of since. It is said that fifty per cent. has been offered to the under-writers of Glasgow to insure her.

It is a penal offence to deposit in any post office, to be conveyed in the mail, any envelop or packet containing letters addressed to different persons. The law upon which the above is based is frequently violated by persons who are perhaps not aware of its existence.

The question of a hospital for the City of Providence, is again brought before the public by the liberal proposal of Rev. Dr. Hedge to appropriate for the purpose the entire proceeds of his course of lectures on several subjects, pertaining to the condition of Europe in the middle ages.

On Friday morning, Oct. 19th, a fire broke out at No. 12 State st., New York, by which three women and two children were burned or suffocated to death, and another woman was so badly burned that her recovery is doubtful.

A dispatch dated Utica, Wednesday, Oct. 17, says: The Grand Jury now in session here have refused, by a vote of 13 to 4, to find any indictments upon the Prohibitory Liquor law.

A writer in the *Lancet* proposes to fill the shaft of a stethoscope with water, secured by plugs of cork, as a means of increasing the capacity of the instrument for the transmission of sound.

The American Tract Society have published a 12mo volume (pp. 556) containing a sketch of the Life and Labors of Rev. Dr. Justin Edwards, written by Mr. Hallock, of New York.

The Jailor in Hampshire Co., Mass., says that he has a little more than one-fifth as many commitments since the new prohibitory law went into operation as he had the last year during the same period of time.

The Thomaston *Journal* states that there will be launched during the present month, in Thomaston, about 9000 tons of shipping. Among the vessels to be launched are five ships, ranging from 1100 to 1600 tons.

One hundred and fifty thousand acres of land were sold at the Dubuque Land Office during one week; of this 125,000 was in land warrants, and 25,000 in cash; leaving only about 100,000 acres unsold in that district.

The Santals in India are in a state of insurrection, and a vast extent of country is at their mercy. The loss of life has been great, both among them and those opposed to their movements.

The Syracuse *Journal* says that about one hundred and forty fugitive slaves have passed through Syracuse on the way to Canada, since January.

In one week no fewer than thirty-eight Chinese left Melbourne, each with gold-dust valued at $3700 besides other property.

The Nile has risen two fathoms higher this year than last. This is considered an augury of an abundant harvest.

Sixteen negroes have just been emancipated by Arthur Allen of North Carolina. They have gone to Ohio.

The *Christian Index* of Sept. 27th, has five letters giving accounts of revivals in different parts of the State.

Hundreds of thousands of dollars' worth of Chocolate manufactured in Massachusetts is sold in America every year.

There are said to be 1,064 guns in the fortifications about New York, and 894 in those about Sevastopol.

New York Markets—Oct. 22, 1855.

Ashes—Pots $6 00; Pearls 7 25 a 7 37.

Flour and Meal—Flour 8 37 a 8 75 for various grades of State, Michigan, and Ohio 8 75 a 10 00 for extra Ohio and Michigan, 9 25 a 11 00 for extra Genesee. Rye Flour 6 00 a 7 25 for fine and superfine. Corn Meal 4 75 for Jersey.

Grain—Wheat 1 85 a 1 95 for Western red, 2 10 a 2 20 for choice Canadian white. Rye 1 25 a 1 30. Barley 1 30 a 1 35. Oats 47 a 49c. for Western, 45 a 47c. for River and Canal, 42 a 43c. for Jersey. Corn 92 a 94c. for Western mixed. White Beans 1 62 a 1 75.

Provisions—Pork 21 00 for prime, 23 00 a 25 00 for mess. Beef 11 50 a 12 00 for country prime, 13 00 a 14 00 for country mess. Lard 12c. Butter 14 a 18c. for Ohio, 19 a 23c. for common to good State, 23 a 25c. for choice. Cheese 9 a 10½c.

Hay—75 a 80c. for shipment.

Seeds—Clover 10½ a 11c. Timothy 2 87 a 3 00 per bushel. Rough Flaxseed 2 00 a 2 10 for 56 lbs.

Tallow—12½ a 13c.

Wool—35 a 37c. for low, 43 a 45c. for medium, 47 a 50c. for fine Saxony.

The N. Y. *Times*, in its weekly review of the Markets, Oct. 18, says:—

Since this day week the low and medium grades of Flour have declined 25c. to 37½c. The finer brands have been offered rather sparingly, which has prevented their depression.

Wheat has likewise fallen off 10 to 15c. per bushel, closing tamely with a small amount of prime quality, but a large stock of undesirable poor lots in the market.

Rye has fallen back to 1 25 a 1 30, sales having been made as high as 1 41, but closes with an increasing demand.

Barley is down to 1 30 a 1 35, and is dull at these rates, though not very abundant.

Corn, Western mixed, is active and buoyant at 93c. a 94c. per bushel, for good to prime quality, which is an advance of 1½c. to 2c.

In Provisions there is no great advance, except in Pork, which, though higher, closed heavily yesterday The stock of provisions is being considerably reduced.

MARRIED,

In DeRuyter, N. Y., Sept. 20, 1855, by Eld. J. R. Irish, PLATT M. GILBERT to MARY JANE WOOD, daughter of Lysaias Wood.

In Griswold, Ct., Oct. 9th, by Eld. P. S. Crandall, Mr. JOEL C. MAXSON, of Hopkinton, R. I., to Miss MARY E. LARKIN, of Griswold, Ct.

In Persia, Cattaraugus Co., N. Y., on the morning of the 11th inst, by O. K. White, Esq., Mr. ALBERT N. BABCOCK to Miss ROSALTHE RANDALL, all of Persia.

In Rockville, R. I., Oct. 13th, by Eld. P. S. Crandall, Mr. JOSEPH S. SHRIEK, of Burlington, Vt., to Miss JANE S. NOONNAN, of Exeter, R. I.

In Hartsville, N. Y., Oct. 16th, by Eld. D. E. Maxson, Mr. ALONZO POTTER, of Hartsville, to Miss TACY A. PALMER, of Brookfield, N. Y.

DIED,

In DeRuyter, Oct. 14, 1855, MARY E. SWIFT, daughter of Heman Swift, aged 19 years. Her brilliant intellect and pleasing address were adorned with the sweetness of rare deferential modesty. With such endowments, she had won a high place in the affections of numerous friends; but as death marked her for his prey, she felt that *one thing was lacking*. That she sought and found in Jesus. He was to her the pearl of great price, and the joy of her countenance. He was manifestly the light of her pathway through "the dark valley." As earth was receding from her view, her weeping father says, [illegible] they tell us that death is the king of terrors." "O no, father," she replied, "it is mild and lovely." Having given her parting exho[illegible]hose around her, she sent messages to h[illegible]her, whom she had previously reque[illegible]at her funeral, enjoining him to warn h[illegible]ds to prepare, while in health, for a dying hour, and above all to meet her with her Saviour in glory. After her vision and hearing had ceased to be attracted by the sights and sounds of earth, she still talked tranquilly; yea, joyfully; and having sweetly testified, "I see angels," she slept in Jesus, without a sigh or struggle. "One thing is needful, and Mary hath chosen the good part."

In Scott, Cortland Co., N. Y., with an affection of the lungs, Miss ELMIRA P. BURDICK, daughter of Benjamin Burdick, of Lincklaen, aged 28 years. Sister Burdick has been from early life a member of the Lincklaen Church.

A. R. C.

LETTERS.

A R Cornwall, D E Maxson, J R Irish, Morgan E Davis, P S Crandall, Ruth Yerance, G W Maxson, J M Allen, Ephraim Gavit, N V Hull, Charles Potter, P C Burdick, Z Campbell.

RECEIPTS.

FOR THE SABBATH RECORDER:

M S Kenyon, N Stonington, Ct	$2 00	to vol. 12	No. 52
T S Alberti, Plainfield, N J	1 00	11	52
Ruth Yerance, Lima Center, Mich	2 00	13	13
Zina Gilbert, Utica, Wis	2 00	11	52
Charles Maxson, Albion, Wis	3 00	12	52
T F West "	2 00	12	52
Ephraim Gavit, Westerly, R I	2 00	13	13
David Rogers, 2d, New York	2 00	12	52
Geo W Maxson, Scott	2 00	12	52
N T Chipman, Saugerties	4 00	13	13
Jesse Maxson, Adams Center	2 00	12	52
Henry Sheldon, Alfred Center	2 00	12	52

WILLIAM M. ROGERS, Treasurer.

Central Railroad of New Jersey.

IN connection with the Lehigh Valley Railroad opened to Mauch Chunk—FALL ARRANGEMENT—Commencing Oct. 1, 1855. Leave New York, for Easton, Mauch Chunk, and intermediate places, from Pier No. 2 North River, at 7 A. M. and 3.15 P. M. For Somerville, at 7 and 11 A. M., 3 15 and 5 P. M.

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Leave Plainfield for New York at 7.07 and 9.18 A. M., and 1.43 and 6 14 P. M.

JOHN O. STERNS, Superintendent.

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This Seminary will re-open on the 12th of September, with Mrs. R. H. Whitford, as Preceptress.

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I. H. DUNN, Sec. of Board of Trustees.

NEW MARKET, N. J., August 26, 1855.

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" in clubs	from 0 60 to 1 00
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It will be sold with or without the stock and farming implements, and possession given the ensuing winter or spring, if desired. To those wishing to secure a quiet home in an enterprising neighborhood, and surrounded by such comforts as can only be found in an old settled and thickly populated country, this affords an opportunity seldom offered. For terms and other particulars apply to the subscriber on the premises, or address JOHN E. POTTER, No. 15 Sansom-st., Philadelphia. Pa. BENJAMIN POTTER, Ashaway, R. I.
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State of New York,

SECRETARY'S OFFICE, Albany, August 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State in the place of Elias W. Leavenworth;

A Comptroller in the place of James M. Cook;

An Attorney-General in the place of Ogden Hoffman;

A State Engineer and Surveyor in the place of John T. Clark;

A State Treasurer in the place of Elbridge G. Spaulding;

A Canal Commissioner in the place of Frederick Follett;

An Inspector of State Prisons in the place of Darius Clark;

A Judge of the Court of Appeals in the place of Addison Gardiner;

All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals in the place of Charles H. Ruggles, Resigned;

Also, a Justice of the Supreme Court for the first Judicial District, in the place of Edward P Cowles, whose term of office will expire on the last day of December next;

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer and Erastus Brooks, whose term of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

Sixteen members of Assembly;

A Sheriff in the place of John Orser;

A County Clerk in the place of Richard P. Connolly;

Four Coroners in the places of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and William O'Donnell;

A Comptroller in the place of Azariah C. Flagg;

A Street Commissioner in the place of James Furey;

A Commissioner of Repairs and Supplies in place of Bartholemew Purdy;

Two Governors of the Alms House in the place of Patrick Henry add John J. Herrick;

City Inspector in place of Thomas K. Downing.

A Counsel to the Corporation in place of Robert J. Dillon;

Two Justices of the Superior Court in the place of Wm. W. Campbell and Murray Hoffman;

A Justice of the Marine Court in place of Chas. E. Birdsall;

A Police Justice for the Sixth Judicial District in the place of Geo. W. Pearcy;

A Judge of the Court of Common Pleas in the place of Lewis B. Woodruff.

Yours respectfully,
E. W. LEAVENWORTH, Secretary of State.

SHERIFF'S OFFICE, New York, August 28, 1855.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be had before the Board of Supervisors, and passed for payment. Sep—13.

Miscellaneous.

The Fall of Sebastopol.

The following graphic description of the events connected with the fall of Sebastopol is given by the correspondent of the London *Times*, under date of Sept. 10th:—

The contest on which the eyes of Europe have been turned so long is nearly decided—the event on which the hopes of so many mighty empires depended is all but determined. Sebastopol is in flames! The fleet, the object of so much diplomatic controversy, and of so many bloody struggles, has disappeared in the deep. One more great act of carnage has been added to the tremendous, but glorious tragedy, of which the whole world, from the most civilized nations down to the most barbarous hordes of the East, has been the anxious and excited audience. Amid shouts of victory and cries of despair—in frantic rejoicing and passionate sorrow—a pall of black smoke, streaked by the fiery flashings of exploded fortresses, descends upon the stage, on which has been depicted so many varied traits of human misery and of human greatness, such high endurance and calm courage, such littleness and weakness—across which have stalked characters which history may develop as largely as the struggle in which they were engaged, and swell to gigantesque proportions, or which she may dwarf into the pettiest dimensions, as unworthy of the part they played.

The last and decisive cannonade was begun on the morning of Wednesday, September 5, by the French, against the Russian right, consisting of the Quarantine Batteries, the Bastion Centrale, and the Bastion du Mât, with great vigor and effect, and at night began a devastating bombardment, in which all the allied batteries joined. A frigate was fired by a French shell and sunk at night. On the morning of the 6th the English and French together opened the cannonade, between which the Russian batteries were almost broken to pieces, and which they did not dare to answer. In the evening the bombardment was renewed and kept up all night; a fire appeared behind the Redan, and the enemy seemed by their constant signaling to be in much uneasiness. It was observed that great quantities of forage were being sent across the [illegible]e from the north to the south side, [illegible]gh there were no cavalry in the latter. On the 7th the cannonade was continued in salvoes, as before, and it was remarked that [illegible] town began to show in a most unmistakable [illegible]ner the terrible energy of the nightly bombardment. Nearly every house within range was split and in ruins. The bridge between the north and the south side was much crowded all day with men and carts passing to and fro, and large convoys were [illegible] entering and leaving the town at the north side. Towards evening the head of the great dockyard shears, so long a prominent object from our batteries, caught fire, and burnt fiercely in the high wind, which was raging all day. A two-decker was set on fire by the French shells, and was destroyed, and a steamer was busily employed towing a large dismasted frigate to the dockyard, out of range. In the middle of the day there was a council of Generals, and at 2 o'clock it became generally known that the allies would assault the place at noon on the 8th, after a vigorous cannonade and bombardment. The hour was well selected, as it was certain that the Russians are accustomed to indulge in a siesta about that time. In the course of the night there was an explosion behind the Redan.

On September 8, the weather changed suddenly. This morning it became bitterly cold. A biting wind right from the north side of Sebastopol blew intolerable clouds of harsh dust into our faces. The sun was obscured; the sky was of a leaden wintry gray. Early in the morning a strong force of cavalry, under the command of Colonel Hodge, was moved up to the front, and formed a chain of sentries in front of Cathcart's hill and all along our lines. No person was allowed to pass this line, unless he was a staff officer or was provided with a pass. Another line of sentries in the rear of them was intended to stop stragglers and idlers from Balaklava, and the object in view was probably to prevent the Russians gathering any intimation of our attack from the unusual accumulation of people on the look-out hills.

General Pelissier during the night collected about 30,000 men in and about the Mamelon, to form the storming columns for the Malakoff and Little Redan, and to provide the necessary reserves. The French were reinforced by 5,000 Sardinians, who marched up from the Tchernaya last night. It was arranged that the French were to attack the Malakoff at noon, and, as soon as their attack began, that we were to assault the Redan.

It was, as I have said, a bitter cold day, and a stranger would have been astonished at the aspect of the British generals as they viewed the assault. The Commander-in-Chief, Gen. Simpson, sat in the trenches with his nose and eyes just facing the cold and dust, and his cloak drawn up over his head, to protect him against both. Gen. Jones wore a red nightcap, and reclined on his litter, and Sir Richard Airey, the Quartermaster-General, had a white pocket handkerchief tied over his cap and ears, which detracted somewhat from a martial and belligerent aspect. The Duke of Newcastle was stationed at Cathcart's hill in the early part of the day, and afterwards moved off to the right to the picket-house look-out over the Woronzoff road. All the amateurs and traveling gentlemen, who rather abound here just now, were in a state of great excitement, and dotted the plain in eccentric attire—which recalled one's old memories of Cowes, and yachting and sea bathing—were engaged in a series of subtle manœuvres to turn the flank of unwary sentries, and to get to the front, and their success was most creditable to their enterprise and ingenuity.

A few minutes before 12 o'clock the French, like a swarm of bees, issued forth from their trenches close to the doomed Malakoff, swarmed up its face, and were through its embrasures in the twinkling of an eye. They crossed the seven metres of ground which separated them from the enemy at a few bounds—they drifted as lightly and quickly as autumn leaves before the wind, battalion after battalion, into the embrasures, and in a minute or two after the head of their column issued from the ditch, the tricolor was floating over the Korniloff bastion. The musketry was very feeble at first—indeed, our allies took the Russians quite by surprise, and very few of the latter were in the Malakoff; but they soon recovered themselves, and from 12 o'clock till past 7 in the evening the French had to meet and defeat the repeated attempts of the enemy to regain the work and the Little Redan, when, weary of the fearful slaughter of his men, who lay in thousands over the exterior of the works, the Muscovite general, despairing of success, withdrew his exhausted legions, and prepared, with admirable skill, to evacuate the place.

It was a few minutes after 12 o'clock, noon, when our men left the fifth parallel. The musketry commenced at once, and in less than five minutes, during which the troops had to pass over about 30 yards from the nearest approach to the parapet of the Redan, they had lost a large proportion of their officers, and were deprived of the aid of their leaders. The riflemen advanced admirably, but from their position they could not do much to reduce the fire of the guns on the flanks and below the re-entering angles. They crossed the abottis without difficulty; it was torn to pieces and destroyed by our shot, and the men stepped over and through it with ease. The light division made straight for the salient and projecting angle of the Redan, and came to the ditch, which is here about 15 feet deep.

The party detailed for the purpose placed the laddars; but they were found to be too short. However, had there been enough of them, that would not have mattered much; but some had been left behind in the hands of dead or wounded men, and others had been broken; so that, if one can credit the statements made by those who were present, there were not more than six or seven ladders at the salient. The men, led by their officers, leaped into the ditch and scrambled up the other side, whence they got up the parapet almost without opposition; for the few Russians who were in front ran back and got behind their traversers and breastworks as soon as they saw our men on the top, and opened fire upon them.

Lamentable as it no doubt is, and incredible almost to those who know how the British soldier generally behaves before the enemy, the men, when they got on the parapet, were seized by some strange infatuation, and began firing, instead of following their officers, who now began to fall fast as they rushed on in front and tried to stimulate their soldiers by their example. Notwithstanding the popular prejudice to the contrary, most men stand fire much better than closing with an enemy. It is difficulty enough sometimes to get cavalry to charge if they can find any decent excuse to lay by their swords and take to pistol and carbine, with which they are content to pop away for ever, but when cover of any kind is near at hand, a trench-bred infantry man finds the charms of the cartridge quite irresistible. The small party of the 90th, much diminished, went on gallantly towards the breastwork, but they were too weak to force it, and they had to retire and get behind the traverses, where men of different regiments had already congregated, and were keeping up a brisk fire on the Russians, whose heads were just visible above the breastwork. Simultaneously with the head of the storming party of the Light Division, Colonel Windham had got inside the Redan on their right below the salient on the proper left face of the Redan, but in spite of all his exertions, could do little more than the gallant officers of the 90th and [illegible] regiments.

The storming columns of the Second Division, issuing out of the fifth parallel, rushed up immediately after the Light Division, but when they came up close to the apex Brigadier Windham very judiciously brought them by a slight detour on the right flank of the Light Division so as to come a little down on the slope of the proper left face of the Reden. The first embrasure to which they came was in flames, but, moving on to the next, the men leaped into the ditch, and, with the aid of ladders and of each other's hands, scrambled up on the other side, climbed the parapet, or poured in through the embrasure which was undefended. Colonel Windham was the first or one of the very first men in on this side, and with him entered Daniel Mahoney, a great grenadier of the 41st, Killeany and Cornellis of the same regiment. As Mahoney entered with a cheer, he was shot through the head by a Russian rifleman and fell dead across Colonel Windham, and at the same moment Killeany and Cornellis were both wounded. As the alarm of an assault was spread, the enemy came rushing up from the barracks in rear of the Redan, and increased the force and intensity of their fire, while our soldiers dropped fast and encouraged the Russians by their immobility and the weakness of their fusillade, from which the enemy were well protected. In vain the officers, by voice and act, by example and daring, tried to urge our soldiers on. They had an impression that the Redan was all mined, and that if they advanced they would all be blown up, but many of them acted as became the men of Alma and Inkermann, and, rushing to the front, were swept down by the enemy's fire. The officers fell on all sides, singled out for the enemy's fire by their courage. The men of the different regiments became mingled together in inextricable confusion. The 19th men did not care for the orders of the officers of the 88th, nor did the soldiers of the 23d heed the commands of an officer who did not belong to his regiment. The officers could not find their men—the men had lost sight of their own officers. All the brigadiers, save Colonel Windham, were wounded or rendered unfit for the guidance of the attack. The narrow neck of the salient was too close to allow of any kind of formation, and the more the men crowded into it the more they got out of order, and the more they suffered from the enemy's fire. This miserable work lasted for an hour. The Russians were now in dense masses behind the breastwork, and Colonel Windham walked back again across the open space to the left to make one more attempt to retrieve the day. The men on the parapet of the salient, who were firing at the Russians, sent their shot about him, and the latter, who were pouring volley after volley on all points of the head of the work, likewise directed their muskets against him, but he passed through this cross fire in safety, and got within the inner parapet on the left, where the men were becoming thinner and thinner. A Russian officer now stepped over the breastwork, and tore down a gabion with his own hands; it was to make room for a field piece. Col. Windham exclaimed to several soldiers who were firing over the parapet. "Well, as you are so fond of firing, why don't you shoot that Russian?" They fired a volley and missed him, and soon afterwards the field piece began to play on the head of the salient with grepe. Colonel Windham saw there was no time to be lost. He had sent three officers for reinforcements, and above all, for men in formation, and he now resolved to go to General Codrington himself. Seeing Capt. Crealock, of the 90th, near him, busy in encouraging his men, and exerting himself with great courage and energy to get them into order, he said, "I must go to the General for supports. Now mind, let it be known, in case I am killed, why I went away."

The struggle that took place was short, desperate and bloody. Our soldiers, taken at every disadvantage, met the enemy with the bayonet too, and isolated combats took place in which the brave fellows who stood their ground had to defend themselves against three or four adversaries at once. In this melee the officers, armed only with their swords, had little chance; nor had those who carried pistols much opportunity of using them in such a rapid contest. They fell like heroes, and many a gallant soldier with them. The bodies of English and Russians inside the Redan, locked in an embrace which death could not relax, but had rather cemented all the closer, lay next day inside the Redan as evidences of the terrible animosity of the struggle. But the solid weight of the advancing mass, urged on and fed each moment from the rear, by company after company, and battalion after batalion, prevailed at last against the isolated and disjointed band, who had abandoned the protection of unanimity of courage and had lost the advantage of discipline and obedience. As though some giant rock had advanced into the sea and forced back the waters that had buffeted it, so did the Russian columns press down against the spray of soldiery which fretted their edge with fire and steel, and contended in vain against their weight. The struggling band was forced back by the enemy, who moved on, crushing friend and foe beneath their solid tramp, and, bleeding, panting and exhausted, our men lay in heaps in the ditch beneath the parapet, sheltered themselves behind stones and in bomb craters in the slope of the work, or tried to pass back to our advanced parallel and sap, and had to run the gauntlet of a tremendous fire. Many of them lost their lives, or were seriously wounded in this attempt. The scene in the ditch was appalling, although some of the officers have assured me that they and the men were laughing at the precipitation with which many brave and gallant fellows did not hesitate from plunging headlong upon the mass of bayonets, muskets, and sprawling soldiers—the ladders were all knocked down or broken, so that it was difficult for the men to get up at the other side, and the dead, the dying, the wounded, and the sound, were all lying in heaps together. The Russians came out of the embrasures, plied them with stones, grape shot and bayonets, but were soon forced to retire by the fire of our batteries and riflemen, and under cover of this fire many of our men escaped to the approaches.

Farmers' Gold Mines.

A bed of muck upon a farm is a veritable gold mine for him who will use the necessary labor and skill to dig up and appropriate the precious ore. The original elements which form the great bulk of *all* growing plants are the same, and any one plant in its decay will furnish organic food for any and every other plant. These deposits of black earth [illegible] in wamps, along brooks, and in low spots in the meadow or pasture field, are chiefly masses of half-decayed vegetable matter, which should all be gathered and taken to the cultivated fields as food for growing crops.

It is better, however, to mingle muck and peaty matter with the materials of the barnyard. Their decay has been partially arrested by an asphaltic or pitchy coating, and the action of lime, ashes, or other alkalies, or the fermentation of the manure heap, is required to hasten the decomposition and prepare the elements for entering into new organizations.

At this season, before the Autumn floods and the Winter's frosts lock up or render inaccessible those beds of black mold, they should be dug out and thrown into heaps to drain, that they may be ready for carting to the farm-yard at leisure. This is not a trifling matter, to be left to chance—to be attended to or not, as may suit present convenience—but is one of vital importance to every farmer who would thrive in his business. Except upon the new rich lands of the West, the profits of the farmer depend much upon his skill in managing and increasing his manure heap. The amount and richness of this is a fair indication of his probable success or failure. Many are becoming aware of this, and millions are now paid every year for the manurial deposits of the Chincha or Peruvian Islands. Where no nearer or cheaper sources of fertilizers are available, this is doubtless economicrl; but a little examination of their own farms, a little prospecting for the home gold mines, will show thousands of those now endeavoring to enrich their lands from foreign sources, that they can do it at a cheaper rate. A hundred loads of this black muck thrown out to dry *at this season*, and afterwards mingled with an equal bulk of fresh deposits in the barn-yard, will produce two hundred loads of very rich manure, fully equal, bulk for bulk, with the best yard deposits. Experience has fully tested the truth of this assertion, and intelligent theory tells why this is so. As the animal excrements are usually left in the yard, one-half or three-fourths is lost by decay and evaporation into the air, but an admixture of muck or peat checks the too rapid decay, and retains the escaping gases, which constitute by far the richest portions of all manures; and further, during this fermentation, the muck itself becomes decomposed and prepared to enter at once into the plant as food.

Let, then, every one look about his farm for some of these valuable deposits. There is not one farm in a hundred but will furnish more or less of them. Wherever water runs from higher ground and settles into a low spot, it carries down some portions of the vegetable matter and leaves it there. Sometimes these deposits cover dozens of acres, in other cases the black mold occupies but a few feet of surface; but if only a load here and another there can be obtained, it is still abundantly worth looking after, and we repeat, this should be attended to now. If other work occupies all the ordinary farm force, put on an extra hand for a few days till you have heaped up a dozen to twenty loads—the more the better—for every acre to be planted or sown next Summer. As soon as the cold weather suspends the ordinary field work, commence hauling your muck heap to the barn-yard, where it should be piled up under a rude cover if convenient, and then be daily mingled with the droppings from the horse and cattle stalls, and from the hog pen and poultry houses. Such portions as will not be required for this purpose should be shoveled over, with the addition of a bushel or more of freshly slacked lime to each ordinary cart load. In the absence of lime, or, if more convenient, a somewhat larger quantity of unleached ashes may be substituted for the lime and with equally good or better results.

If no rich black muck or earth can be found upon the farm—it is seldom that this is the case—then go to the thickest forest and gather the surface soil and half-decayed leaves which have fallen for a dozen years—perhaps half a century. Everything of organic or vegetable origin is valuable and should be treasured. The outlets of drains or water courses upon the road-side, or at the lower sides of fields, will afford more or less of these vegetable deposits The ground occupied by old fences may be profitably carted to the yard, and used as a ground bed for the absorption of liquid manures. If the uniformly high and dry position of a whole farm deprives it of any of these sources of vegetable matter, a small sum will generally purchase a supply from a near neighbor.

We have called these muck deposits the "*gold mines of the farm*," and such they really are. Whatever will cause the same amount of labor and seed upon an acre of ground to give an increased amount of grain, grass, or other cash-yielding produce, is precisely equal in value to the actual finding of an equivalent amount of metalic gold. And, happily, in this case, these gold mines are not of rare occurrence, found by chance only, upon the lands of a fortunate few. Every farmer has within reach a mine of some kind, and patience, intelligence, and skill will lead unerringly to its discovery. M. P.

Raising Fruit Profitable.

Much has been written upon the profitableness of fruit culture, yet we think this matter is generally too much neglected and its importance too little appreciated. One reason of this is that relatively quite too much attention has been bestowed upon raising fancy fruits. Almost every one who has written upon the subject has devoted himself to describing a new variety or to the best means of raising a small quantity of a great number of fruits. Take apples, for example. We have in our agricultural and horticultural journals chapter upon chapter describing the hundreds of varieties, while little is said upon the importance of producing an abundant supply of some of the leading and long established kinds, such as the Greening, Spitzenburg, Baldwin, Newtown Pippin, Seek-no-further, &c. If public attention has been rightly directed in this matter, why is it that even at this present time, as well as in all past seasons, there is and has always been a scarcity of these fruits in the market, even when they bring prices four times more than what would amply pay for their production? No one can sit down and carefully estimate the cost of raising apples, compared with the amount yielded by other products from the same ground and labor, without being convinced that no branch of industry is so amply remunerating as this, and yet few enter into it as a business.

If we take fruit at its lowest market price, the ground occupied by one apple tree can in no way be made to yield for the same outlay [illegible] that can be gathered from the tree, even if the fruit be used for feeding only.

In addition to the causes of this state of things above mentioned, two others may be given. First, then, it has been feared that everybody else was going into the business; and second, the time required to raise a bearing orchard has led most persons to seek for a more immediately remunerating business.

To the first, it may be said, that when we take into account the value of fruit for feeding stock, there can be no limit to the quantities that may be profitably raised for home consumption; and to the second, that the cost of rearing an orchard is very trifling, before it begins to yield returns. The ground occupied by growing trees is not lost nor materially injured for other purposes; on the contrary, as we know by profitable experience, trees will flourish quite as well on ground that annually produces hoed crops. We raised a thrifty orchard of six acres, containing three hundred trees, and yet every year gathered from the same ground large crops of corn and potatoes, alternately. The trees thrive all the better from the constant cultivation of the ground around them. A few loads per acre of good manure was annually applied, and the corn and potatoes gave a good profit, over and above the entire expense of cultivation, in addition to the cost of plants, grafting, and the annual care required by the trees. At the end of eight years, one orchard was producing an annual crop of more than a thousand bushels of choice apples, requiring only to be gathered and taken to market, and yielding a clear profit of more than fifty dollars per acre. In this orchard we cultivated but six varieties—the harvest apple, August sweet, Fall pippin, Spitzenburg, Greening and Seek-no-further. Each, in its season, found a ready market, at remunerating prices. The produce of that orchard of six acres, now eighteen years old, is to day worth more than eighty dollars an acre, annually, for feeding purposes only. The soil was not unusually favorable; indeed, it was so rocky that it could with difficulty be tilled except with the hand hoe.

The process pursued was very simple. The natural trees raised from seeds by ourselves, were planted out and allowed to grow a year or two, and then grafted upon the stock or larger limbs; many of them were grafted by inoculation, and a few days spent each year in pruning, has been the chief care required by the trees. Each Spring they were formerly well white-washed and the leaning trees tied up to a stake. To guard them from being barked by the traces, four white oak stakes, split out like rails, were driven around the trees. When first set out all the trees were leaned a little to the southwest, so as to brace them against the winds prevailing from that direction. There are few or no soils that will not produce apple trees with a little care in manuring. A cart load of stable manure applied once in ten years, to a plot of ground ten feet square—no matter how poor—will fit it to support a good tree.

An apple tree that costs less than two dollars to plant and rear it, will for many years yield, without after expense, an average propuce of ten bushels a year, worth for feeding alone, two dollars a year; and fifty to eighty such trees may stand upon a single acre.

While on this subject, we will mention a young orchard that we visited last Spring. Several hundred trees were planted upon a soil so barren that it would barely yield grass, but the trees were quite as large and thrifty as any we have seen of the same age. We learned that the only manure they used was about a quart of urine each, annually, though when first planted, a large deep hole was dug for each tree, and filled up with surface soil, mingled with a small quantity of chip manure. [N. Y. Times.

Farm Work for October.

We have approached that autumn month in which the latter harvest is to be secured. Corn and potatoes and the less important roots may be gathered in October, though turnips may remain till November.

Corn must be stored up in high and airy places. Bins in a common corn barn should not be deep. Two and a half or three feet at most are enough, and the outside boards must not be air tight. Never put clapboards on to a corn barn.

October is the right month to carry out manures to be spread on the surface of grass lands. It is not good policy to delay this work till November, for we like to have the ground open for weeks after the dressing is applied, as this gives time for its incorporation with the soil. Low and wet lands are kept in good condition by means of top dressings at less cost than by ploughing and sowing again.

When we have once brought our bog meadows to such a state of consistency that we can turn a fair furrow with the plough, we can manage such lots at small cost. We need not stand in fear of the old dogma that meadows turned into English mowing, "will soon turn into Indian again," and we shall find that these bogs will bear an important part in the rotation system of farming. Such bogs, made to bear a team, are more easily ploughed than the majority of our higher grounds, as they contain no rocks and may be perfectly turned with a proper plough.

The cow yard and hog pens are to be cleared during this month, and then they must be filled again in order to catch and retain all the liquids and other matters that are dropped by the tenants of such abodes. Twice a year should this performance be attended to, as these yards should never be left without a good covering to underlay the whole area where the animals lie and leave their excrements.

October is always a busy month. The best of butter is made in this and the preceding month, and strict attention should be given to the milking of cows and the making of butter. Cows should give milk for ten months in each year. They ought to bring their calves in March or April—but they are not always obedient to our rules. When they are late in bringing their calves they must be milked later in the winter.

Hogs are fattened at less cost in the autumn months than at any other season. Now we have much refuse matter that will be worthless unless it is fed out before winter. Purslane abounds in some rich grounds, and hogs prefer it to the tomato root and to the tobacco plant. Sweet corn cut up and made fine is quite acceptable to swine. Cabbages and turnips are boiled by some farmers and mixed with meal to fatten hogs.

Apple and pear trees may be transplanted in October as well as in the spring, in case good care is taken to cover the roots. Loam or mould is the right article to be placed around the trunks in the fall. It is quite easy to throw as much as a wheelbarrow full of earth around each tree to support it through the winter and keep off the surface water. *The old* mode of making a hollow around a tree to hold water is decidedly wrong, as ice will be formed and the roots will suffer. One or two minutes devoted to each tree will be sufficient to throw a bank around it. This bank may be leveled again in the spring and made to fill the pit from which it was taken. [Ploughman.

Preserving Flour and Meal.—The *Tribune* says that Mr. Thomas Pearsall, of Geneva, N. Y., has invented an improvement on the ordinary flour barrel. All are aware that the tendency to sour is one of the great drawbacks on the shipment of flour, and more especially of corn meal. Millions are annually lost by this souring, rendering the meal both unpalatable and unwholesome, reducing its price considerably and its real value still more. Mr. Pearsall's device is a tube of tin or other material, say two inches in diameter, running through the centre of each barrel and securing a free circulation of cool and drying air. Thus, every portion of the meal is brought within four or five inches of an exterior surface, and the tendency to heat and sour (it is said) completely obviated. The coat, including the slightly increased size of the cask required to hold a given quantity of flour, is some ten or twelve cents per barrel.

The new steamship for the Cunard line—the Persia, of 3800 tons—is now being fitted up in the Clyde, near Glasgow. They call her the largest ship afloat, being 396 feet in length, and her paddle-wheels are 39 feet in diameter. Her cost, when completed, may be about £150,000.

The present population of Chicago, by the enumeration just completed, is eighty thousand and twenty eight—an increase since 1850 of fifty-one thousand four hundred and eight, or 120,09 per cent.

One hundred and fifty thousand acres of land have been sold in the Dubuque Land Office in the last four days. Of this 125,000 was in Land Warrants, and $25,000 cash, leaving only about 100,000 unsold in the district.

The Panama Railroad is now in excellent condition. Heavy trains have been running over it daily for weeks past, continuously, without any accident, and no more than ordinary delays.

Capt. Daniel Chadwick, for many years a successful commander in Grinnell, Minturn & Co.'s line of London packets, committed suicide on Friday, the 14th, near his residence in Lyons, Conn.

The jailor in Hampshire Co., says that he has a little more than one-fifth as many commitments since the new prohibitory-law went into operation as he had last year during the same period of time.

Bradford Sumner, Esq., a well-known lawyer of the Suffolk Bar, died on Tuesday, the 25th ult., at his residence in Cambridge, Mass.

The human hair harvest in Paris—the flowing locks parted with reluctantly by females—amounts to one hundred tons a year.

A quack doctor in Green county, Ind., a few days since, killed his wife by giving her a decoction of the root of May apple plant.

New Steamboat Line for Albany and Troy.

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STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and SUNDAY, at 5 P. M.

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These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and intermediate points the same day.

These Steamers are of the first class for strength and speed—well known favorites of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler.

Through tickets can be obtained on board the boat for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouse's Point and Montreal.

The Northern Freight Express will give Bills of Lading to all points as above named. Shippers who desire it, can have time receipts, by applying at the office on the Pier. A. A. DYKEMAN.

Ayer's Pills.

FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

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FOR the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy has won for itself such notoriety for its cures of every variety of Pulmonary diseases, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of *Colds, Coughs, Hoarseness, &c.* and for Children it is the pleasantest and safest medicine that can be obtained.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

For the Sabbath Recorder.

SELF-DECEPTION.

There are very many who assume the form of religion without knowing or receiving its vitality. Christianity, self-knowledge, faith, are not understood, and hence the opening for self-deception in taking the garb of religion. How many so-called Christians have never learned their entire dependence upon the Redeemer for salvation. How many ignorantly trust to self-righteousness for justification. How many will blindly live on, year after year, to find, when probation is over, and eternity dawns, that they are forever excluded from the home of the faithful. Yes, multitudes come up with that earnest cry, "Lord, Lord, open to us," only to learn that Christ owns them not, and had closed the door forever against them. This class must be those who supposed they were following Christ. "Have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" Alas! they are the self-deceived. What a terrible awakening is their's. What a fearful answer will be that, "I never knew you; depart from me, ye that work iniquity." And yet they supposed they were right, and their heirship sure. How have they been thus blinded? Ah, minister of Christ, watchman, teacher, guide, have you been true to your trust? Have you made the way of life so plain that it could not be mistaken? Have you fully exposed the blackness and deceitfulness of the human heart, and the insufficiency of human efforts in procuring salvation? Oh, have you been faithful to your gospel commission, so faithful that you have thrown all responsibility from yourself? Are you free from the blood of all the self-deceived? If so, it is well for your interest; but I speak from experience when I say, that many, through ignorance of the great truths of religion—the nature of faith and repentance, principally—blindly put on a form of Christianity that can little affect the heart.

I will here relate something of my own experience, thinking perhaps there are others who have been placed in like positions. In the fall of 1845, there was an extensive revival in the town of Scott, Cortland Co., N. Y. My father and family were then residents of that place. I myself was but a child. We had good revival ministers to preach to us, and among the rest many children went forward in baptism. Myself was among the number. Why I took the step when I did, I know not, unless it was from a fear of being finally lost; and then I did not want the other children to leave me outside. I now know I was unprepared for this solemn rite. In the first place, I had not faith. I did not believe, because things had not been explained in such a way that I could understand them. And again, I know I could not have genuinely repented, for I did not bear the after fruits of repentance. Thus I took the third step before the first and second. I cannot remember of trying to live religion for several years afterwards.

In the summer of 1850 I became somewhat awakened—was at that time residing in Rock County, Wisconsin. Cholera and similar diseases prevailed to an alarming extent, and many of my friends were swept away by them. I was aroused, and now my cry became, "What shall I do to be saved?" I remember asking one who should have been able to direct me. The reply was to this effect, Do every duty, (leaving it to myself, of course, to judge what duty was.) Oh, could I then have seen God's plan of saving men! I was considerably awakened, but still saw little of my heart's natural corruption. This guidance stilled conscience, and for four years I endeavored to live up to this idea of trusting to my performance of duty, for acceptance with God. I tried to fill my place in the prayer circle. As now, I then had impressions of duty, which, unheeded, gave me disquiet; but, followed, took away my burdened feelings. The only difference I can recollect was, I then never felt that blissful nearness to the Saviour, that consciousness of his dear smiles, which a Christian will experience when in the performance of duty. Oh, how was I blinded! I *knew* I had a fallen nature, but I did not *realize* it. All this time my pride, my worldliness, my vanity, held undisturbed possession of my heart, and while I thought myself a Christian, I was a mere worlding, ambitious of the honors and emoluments of mortal man.

A year ago last winter I resided in a community where, to my knowledge, none save myself observed the Bible Sabbath. Here I found myself, sometimes, ashamed of my unpopular Sabbath. This wicked feeling served to awaken thought. I felt I was not exactly in the right place, although not sufficiently awakened to see my true position. Soon after came an echo of the third angel's message, (Rev. 14: 9—13.) Now, more than ever, I felt I was not prepared for death, or the closing up of all earthly things. At length a work entitled "*Rise and Progress of Religion in the Soul,*" by Doddridge, fell into my hands. I determined to give it a careful perusal, hoping it might prove of benefit to me. Well, I commenced it, and read on, until I came to a form of self-dedication it contained. Pursuant to the advice accompanying that, I began to transcribe it, with a purpose of adopting it for my own. I wrote until I came to an expression I did not fully comprehend—something relative to the only atoning merits of Christ. I resolved to leave it and finish the book, thinking perhaps I could then conclude the form. I did so; but now my eyes began to open. No one was near to clearly point out the way to life, when I found myself on the broad road to destruction. It is true, I had advice—frequently consulted a resident minister, but he did not present things in such a way that I could receive them. I wanted something tangible, something I could understand; and his religious views were so mystical, that I doubt whether he was really capable of giving it. He thought it very strange I should be so long in finding peace—talked of an effectual calling, &c. Oh, how my mind labored to *feel* my perfect helplessness, and to get into that position where I *knew* I was giving up every thing to the Lord. Night and day I pondered over religious works—man-made theology—but the Bible, my only sure guide, I read little. It seemed as though I already knew all there was in that for me, and the rest I could not understand. I made untiring efforts to feel terror-stricken under the penalty of the law, vainly thinking that might lead me to feel my helplessness, and to trust my salvation entirely to Him. None but God (and I may add satan, who tried in so many ways to confuse and tempt me) knows the full burden and bitterness of those hours. Well, this state of things continued until last fall, when I had an opportunity, in listening to those who are looking for the soon coming of the Lord, of learning the true way. It was now so explained that I could see it all, and it was after all so simple, so real, something I could lay hold upon. It was action on our part instead of feeling; it was works and faith united; it was first faith, repentance, and baptism; then an unwearied struggle to keep in the path of duty; close searchings of one's own heart, propensities and motives, earnest endeavors to overcome all sin and become pure in heart and in all holy conversation and godliness, (2 Pet 3: 11.) I hope I have found the true light, and am trying in our Father's strength to walk by it.

It is a fearful thing to be deceived with regard to truths pertaining to our future well-being. God has made the conditions of salvation plain and explicit. (See Luke 13: 3, and Mark 16: 16.) Will he waive these conditions, in the Judgment, to favor individual cases? Does the Bible hold forth such an idea? As another has said, "What allowance God may make on the plea of ignorance, I know not;" but we who have the law, and opportunity to try ourselves by his word, are assured we shall be judged accordingly. Oh, let us beware lest, having a hope of entering into his rest, we should eventually come short of it. M. E. S.

ROSENDALE, Wis., August 10th, 1855.

CHURCH IN IOWA.

DEWITT, Iowa, Sept. 11, 1855.

To the Editors of the Sabbath Recorder:—

In accordance with a resolution passed by the Seventh-day Baptist Church in this vicinity, I send you the Declaration of this Church, and an abstract of the Records adopted at the organization, Jan. 7, 1855, for publication in the *Sabbath Recorder*, if you think it will subserve the cause of truth and righteousness.

L. A. DAVIS.

Declaration

Of the Seventh-day Baptist Church near Welton, Clinton Co., Iowa.

1st. We hold that the Scriptures of the Old and New Testaments are the Word of God, and are all-sufficient for the well-ordering of the Christian church, both in doctrine and discipline.

2d. That the practice of sabbatizing on the first day of the week is of Romish origin, and is a practical violation of the fourth commandment of the Decalogue; therefore we sabbatize on the seventh day.

3d. That immersion of believers in water is Christian baptism; therefore we practice no other form.

4th. That the use of intoxicating liquors as a beverage is the highway to drunkenness and ruin; therefore we have no fellowship with those who use it as such.

5th. That American Slavery is a violation of the rights of man and of the law of God; therefore we disclaim all fellowship with slaveholders and their abettors.

6th. That the government of the church of Christ is of gospel right administered in his name by a majority vote of the members not under censure, and that to them belongs the appointment of all the officers of the same.

7th. That the officers of the church are elders, deacons, clerks, &c.

Covenant.

Having been taught to know and fear Jehovah the God of heaven and earth, and, as we trust, brought by grace divine to embrace Jesus Christ as our Saviour, Lord and Master; and having publicly avowed the same by our baptism into the name of the Father and of the Son and of the Holy Ghost, we do now solemnly and joyfully covenant with each other to walk together in Him in brotherly love to his glory as our common Lord. We do, therefore, trusting in him for strength to perform all our vows, engage to be governed, in all our conduct and conversation, in the church and in the world, by the law of God, and by the plain intent and requirement of his holy word, as contained in the holy Scriptures; that it shall be our endeavor to walk in all the commandments and ordinances of the Lord blameless; that we will exercise a mutual care, as members one of another, to promote the growth of the whole body in Christ, that we may all stand perfect and complete in all the will of God. Amen.

Records.

1st. Inasmuch as brethren John Davis and L. A. Davis, being of our number, are ordained ministers of our order, therefore we recognize them as elders of this church, with liberty to exercise their gifts as such.

2d. And as brother John Babcock is also one of our number, and has served as deacon heretofore, *Resolved*, That we recognize him as deacon of this church.

3d. *Resolved*, That Leven Hurley be the clerk of this church.

4th. For the sake of preserving order and promoting dispatch, all motions and resolutions involving discussion in this church must be presented in writing, and signed by the mover and a second.

5th. This church elects to have communion once in three months, namely, on the first Sabbath in January, April, July, and October, and church meeting on the first day of the week previous.

REV. MATTHEW WILKS.

There was nothing for which he had a more cordial abhorrence, than an exhibition of dandyism in a young minister; and nothing of this kind ever came in contact with him without meeting with rebuke. On one occasion a young minister of a good deal of pretention and parade, went from the country to London, and carried Mr. Wilks a letter, designed to procure for him an invitation to occupy Mr. Wilks' pulpit.

"Well, young man, said Matthew, with a nasal twang which is perfectly indescribable, but which nobody who has once heard can ever forget, "well, young man, you want to preach in London, don't you?"

"I am going to pass a few weeks here, sir, and if it should suit Mr. Wilks' convenience I should be very happy, indeed, to give his people a sermon while I am here."

"Well," replied Matthew, "you can preach—you can preach; come along next Wednesday morning to the Tabernacle, and you can take my lecture for that morning."

The young man agreed to do so, and was on the ground at the appointed hour. Matthew met him at the door, disgusted as he had been before at his dandy airs, and addressed him thus:

"Go along into the pulpit, young man, and I will be below and look at you, and shall hear every word you say."

[illegible] aisle into the pulpit, in a manner that seemed better to befit a ball-room than a place of worship. He performed the introductory service with an air of insufferable self complacency, and in due time opened the Bible and read the text, which was the last verse of the first chapter of John, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." He had written his sermon, and committed it all to memory, as he supposed, to a word; but unfortunately, he had left his manuscript behind. When he had read his text, he found it impossible to remember the first sentence. He hesitated and hemed, and began thus:

"You perceive, my brethren, you perceive—that the angels of God—are here represented—as ascending—and descending." He then set up a good stout cough, in the hope that his memory might get to work in the meantime; but the cough was as unproductive as it was artificial, and he could do nothing but go right over again with the absurd sentence with which he had started. He coughed again and again, but his memory was in too profound a slumber to be awaked by it. After three or four minutes, during which he was a spectacle to the congregation, and especially to Matthew, who was all the time watching and listening according to his promise, he shut the Bible in perfect consternation, and abruptly closed the service. Of course, he came out of the pulpit with a very different air from that with which he entered it. But the worst was to come, he had to meet Matthew, and hear his scathing comments.

"Well, well," said he, "young man, you've preached—you've preached in London—ha'nt you? I've heard you; I've heard every word you've said, and I've only one comment to make; if you had ascended as you descended, then you might have descended as you ascended."

It is needless to say that the young man was by this time entirely cured of his ambition to preach for Mr. Wilks in the Tabernacle.

Another young minister of a similar character paid him a visit, and Matthew observed that he sported what he thought a very indecent number of watch seals. He eyed them for some time, as if scrutinizing the material of which they were made, and then said, with a terribly sarcastic air:

"It seems to me you've got a great many seals to your ministry, considering how young you are."

He was once preaching on some public occasion, when there were not less than fifty persons in the congregation taking notes of his sermon. At length he stopped suddenly for a minute, and the stenographers, having nothing to do, all looked up and were gazing at him with astonishment.

"Behold!" said he, "I have confounded the scribes."

On one occasion, as he was on his way to a meeting of ministers, he got caught in a shower in the place Billingsgate, where there were a large number of women dealing in fish, who were using most profane and vulgar language. As he stopped under a shed, in the midst of them, he felt called upon to give at least his testimonial against their wickedness.

"Don't you think," said he, speaking with the greatest deliberation and solemnity, "don't you think I shall appear as a swift witness against you, in the day of judgment?"

"I presume so," said one of the women, "for the greatest rogue always turns State's evidence."

Matthew, when he got to the meeting, related the incident.

"And what did you say in reply, Mr. Wilks?" asked one of the ministers present.

"What could I?" was the characteristic reply. [Dr. Sprague.

LEAVES AND MEN.

BY EBENEZER ELLIOT.

Drop, drop into the grave, Old Leaf,
  Drop, drop into the grave;
Thy acorns grown, thy acorns sown—
  Drop, drop into the grave.
December's tempests rave, Old Leaf,
Above the forest grave, Old Leaf;
  Drop, drop into the grave!

The birds in spring will sweetly sing,
  That Death alone is sad:
The grass will grow, the primrose show,
  That death alone is sad:
Lament above the grave, Old Leaf,
For what has Life to do with Grief?
  'Tis death alone that's sad.

What then? We two have lived together
  The sunshine and the rain:
And bless'd be He, to me and thee,
  Who sends His sun and rain:
We've had our sun and rain, Old Leaf;
And God will send again, Old Leaf,
  The sunshine and the rain.

Race after race of leaves and men
  Bloom, wither, and are gone:
As winds and water rise and fall,
  So life and death roll on:
And long as ocean heaves, Old Leaf,
And buds and fades the leaves, Old Leaf,
  Will life and death roll on:

How like I am to thee, Old Leaf,
  We'll drop together down:
How like art thou to me, Old Leaf,
  We'll drop together down.
I'm gray and thou art brown, Old Leaf,
We'll drop together down, Old Leaf,
  We'll drop together down.

Drop, drop into the grave, Old Leaf,
  Drop, drop into the grave;
Thy acorns grown, thy acorns sown—
  Drop, drop into the grave;
December's tempests rave, Old Leaf,
Above thy forest grave, Old Leaf,
  Drop, drop into the grave.

LOVE OF PRE-EMINENCE.

Do you know any descendants of Diotrephes? It is thought by some that his posterity are quite numerous. An acquaitance with several families, settled here and there, induces the belief, that their pedigree runs directly back to the ecclesiastic mentioned in John's third epistle. Can you, indeed, name a pastor in the country, who has not found some of them constituents of his congregation?

It is pretty evident, however, that the Dio-[illegible] blood. At an early period, they and the Demas family unquestionably intermarried. The descendants of these two great ancestors are ambitious, not only of pre-eminence, but of acquisition. Some of them, who have been the most penurious, have been the most eager of distinction. There hence enters into their character, a trait delineated in Paul's second epistle to Timothy, "They are covetous, boasters, and proud." Unwilling to impart but little for the support of the Gospel or to advance benevolent enterprises, they are still excessively vain of what they bestow. Whatever of importance is accomplished in society, they wish it understood that they were both the movers and the "doers thereof."

It is quite possible that some may consider such a family unworthy of notice. But there is the highest authority for a contrary opinion. Both branches of the family are distinctively characterized in the sacred Scriptures. If also *antiquity* can render them honorable, they must be worthy of designation. Of one branch of this ancient family the apostle Paul says, "Demas hath forsaken me, having loved this present world." Of the other, the apostle John testifies, "I wrote unto the church; but Diotrephes, who loveth to have pre-eminence among them, receiveth us not. Wherefore I will remember his deeds which he doeth, prating against us with malicious words."

There is another reason for a brief notice of the Diotrephean tribe. Those who lack experience, especially young ministers, should be apprised of what they have to encounter. They may suppose that the family has become extinct; but just so certainly as they prosecute the work of God, they will meet with obstacles thrown in their way by some of its members. For the special benefit of those who are just entering the ministry, let me invite their attention to the habits of a single household, a fair sample of the whole race.

The father of the group now in my mind's eye, according to the testimony of his legitimate representatives, was the first man in the parish. He did more toward building the meeting house and sustaining the society than anybody else. Peace to his ashes! Paintings are not for the dead, but for the living. By the virtues of the sire, however, the children are entitled to distinction. Their parent owned several slips in the church, and they have now weight of character enough to fill the whole of them. Indeed, the leading idea they give you, in talking of society matters, is, "*We* are the congregation." This conviction they exemplify upon every proposition for either permanency or change. What measure is either suggested or adopted, if not first endorsed by these self-constituted wardens of the public weal, is by them anathematized and doomed.

John Diotrephes, who manages the paternal estate, is a man of some worldly enterprise, but of contracted mind and narrow views. His wealth alone entitles him to consideration. He is a merely nominal professor of religion. He is seldom if ever seen at a prayer meeting, and never known to pray, if he happens to be present. Upon all ecclesiastical and parochial matters, however, he is in perfect readiness to wrangle and find fault. Even in the church-yard, or after a solemn, pungent discourse from the pulpit, his voice has been heard, long and loud and earnest as an advocate's at the bar, condemnatory of measures, sermon or minister, as if the welfare of Zion, or even the destinies of the universe were depending on his approbation or dissent.

☞Mr. John Diotrephes lives in a parish which ought to flourish. The population is numerous and wealthy. The climate is salubrious. The location is pleasant. The country around is productive, and the soil in a desirable state of cultivation. But the society, for several years, has been in a wretched condition. For a long while they have had no settled pastor, but have depended upon "stated supplies." These they have exchanged very frequently, never employing the same minister longer than from one to three years. Of course they are settled neither in doctrines, nor in ethics, nor in any system for the support of the Gospel; but, as we used to say of some improvident families, the members of the congregation "live from hand to mouth."

In these destructive mutations, Mr. Diotrephes and his relatives have had more agency than any others. Whatever men or measures, modes of conducting religious services, organization of Sabbath schools, or any secular or religious enterprise, might please the majority, but not originally introduced by them, John and his household have been sure to oppose. *In all such matters, for the sake of peace, the congregation have been accustomed to yield;* because Diotrephes would "have the pre-eminence." Several instances might be named, in which both church and parish were prepared to invite a worthy, judicious, and devoted minister to become their pastor, but Diotrephes was "dead set" against it; and so the will of the congregation was overruled.

How long churches of Christ ought, for the sake of peace, to yield their best interests to the will of the Diotrephean family, is not for me to determine. If, however, the apostle John came among them, he would doubtless treat them as he did their great ancestor, who "who prated against him and his brethren with malicious words." [Independent.

THE ENGLISH AND THE FRENCH.

The French intellect is quick and active. It flashes its way into a subject with the rapidity of lightning, seizes upon remote conclusions with a sudden bound, and its deductions are almost intuitive. The English intellect is less rapid, but more persevering; less sudden, but more sure in its deductions. The quickness and mobility of the French enable them to find enjoyment in the multiplicity of sensations. They speak and act more from immediate impressions than from reflection and meditation. They are therefore more social and communicative; more fond of society, and of public resort and amusement. An Englishman is more reflective in his habits. He lives in the world of his own thoughts, and seems more self-existent and self-dependent. [illegible] loves the quiet of his own apartment, little solitude around [illegible] manner makes a reserve; he moves about shy and solitary, and as it were, buttoned up body and soul.

The French are great optimists; they seize upon every good as it flies, and revel in the passing pleasure. The Englishman is too apt to neglect the present good, in preparing against the possible evil. However adversities may lower, let the sun shine but for a moment and forth sallies the mercurial Frenchman, in holiday dress and holiday spirits gay as a butterfly, as though his sunshine were perpetual; but let the sun beam never so brightly, so there be but a cloud in the horizon, the wary Englishman ventures forth distrustfully, with his umbrella in his hand.

The Frenchman has a wonderful faculty at turning small things to advantage. No one can be more gay and luxurious on smaller means; no one requires less expense to be happy. He practices a kind of gilding in his style of living, and hammers out every guinea into gold leaf. The Englishman on the contrary, is expensive in his enjoyments. He values everything, whether useful or ornamental, by what it costs. He has no satisfaction in show, unless it be solid and complete. Everything goes with him by the square foot. Whatever display he makes, the depth is sure to equal the surface.

The Frenchman's habitation, like himself, is open, cheerful, bustling, and noisy. He lives in a part of a great hotel, with wide portal, paved court, a spacious dirty stone staircase, and a family on every floor. All is clatter and chatter. He is good-humored and talkative with his servants, sociable with his neighbors, and complaisant to all the world. Anybody has access to himself and his apartments; his very bed-room is open to visitors, whatever may be its state of confusion; and all is not from any peculiarly hospitable feeling, but from a communicative habit which predominates over his character.

The Englishman, on the contrary, esconces himself in a snug brick mansion, which he has all to himself; locks the front door, puts broken glass bottles along his walls, and spring-guns and man-traps in his gardens, shrouds himself with trees and window-curtains, exults in his quiet and privacy, and seems disposed to keep out noise, daylight and company. His house, like himself, has a reserved, inhospitable exterior; yet whoever gains admittance is apt to find a warm heart and warm fireside within.

The French excel in wit, the English in humor; the French have a gayer fancy, the English richer imagination. The former are full of sensibility, easily moved, and prone to sudden and great excitement; but their excitement is not durable. The English are more phlegmatic, not so readily affected, but capable of being roused to great enthusiasm. The faults of these opposite temperaments are, that the vivacity of the French is apt to sparkle up and be frothy, the gravity of the English to settle down and grow muddy. When the two characters can be fixed in a medium, the French kept from effervescence, and the English from stagnation, both will be found excellent.

The contrast of character may also be noticed in the great concerns of the two nations. The ardent Frenchman is all for military renown; he fights for glory, that is to say, for success in arms; for, provided the national flag be victorious, he cares little about the expense, the injustice, or inutility of the war. It is wonderful how the poorest Frenchman will revel on a triumphant bulletin; a great victory is meat and drink to him; and at the sight of a military sovereign bringing home captured cannon and captured standard, he throws up his greasy cap in the air, and is ready to jump out of his wooden shoes for joy.

John Bull, on the contrary, is a reasoning, considerate person. If he does wrong, it is in the most rational way imaginable. He fights because the good of the world requires it. He is a moral person, and makes war upon his neighbor for the maintenance of peace and good order and sound principles. He is a money-making personage, and fights for the prosperity of commerce and maunfactures. Thus the two nations have been fighting, time out of mind for glory and good. The French, in pursuit of glory, have had their capital twice taken; and John, in pursuit of good, has run himself over head and ears in debt. [Washington Irving.

DYING WORDS OF DISTINGUISHED MEN.

Napoleon—"Head of the army."

Byron—"I must sleep now."

Sir Walter Scott—"I feel as if I were to be myself again."

Washington—"It is well."

Franklin—"A dying man can do nothing easy."

Jefferson—"I resign my soul to God, and my daughter to my country."

Adams—"Independence forever."

J. Q. Adams—"It is the last of earth."

Daniel Webster—"I still live."

Jackson—"Now Lord lettest thou thy servant depart in peace."

Taylor—"I have endeavored to do my duty."

Queen Elizabeth—"All my possessions for a moment of time."

Sir Thomas More—(Ascending the scaffold,) "May I pray you see me safe up; for coming down let me shift for myself."

Goethe—"Let the light enter."

PHYSICIANS.—The editor of the *American Medical Gazette* estimates that one physician is required for every 700 inhabitants. This would give over 30,000 in the nation. It is probable that the average life of a physician is not over thirty years, after he enters his profession. Hence it follows by computation, that the waste, by deaths alone, is one thousand physicians a year. But more are lost by change of business than by death; and this loss might be estimated, without exaggeration, at 300. We have, then, an actual loss of 1,300 physicians annually, which must be made up. Again, the increase of population in the United States is about 700,000 a year, which it requires an increase of 1,000 physicians to supply. There are, therefore, actually required twenty-three hundred new [illegible] the schools, and about 300 foreigners, making in all 1,700, and leaving an actual deficiency of 600 a year, to be supplied by irregular practitioners.

BENEFITS OF ABSTINENCE.—The following is from the biography of Sydney Smith, recently published:—

"Let me state some of the good arising from abstaining from all fermented liquors. First, sweet sleep; having never known what sweet sleep was, I sleep like a baby or a ploughboy. If I wake, no needless terrors, no black visions of life, but pleasing hopes and pleasing recollections; Holland House, past and to come! If I dream, it is not of lions and tigers, but of Easter dues and tithes. Secondly, I can take longer walks, and make greater exertion without fatigue. My understanding is improved, and I comprehended political economy. I see better without wine and spectacles than when I used both. Only one evil ensues from it; I am in such extravagant spirits that I must lose blood, or look out for some one who will bore and depress me. Pray leave off wine; the stomach quite at rest; no heartburn, no pain, no distension."

DOCTRINE OF IMPUTATION.—Has Jesus Christ been slain as a sacrifice of *propitiation* for us? Then how vain, how uncomfortable and perilous, is the opinion of those who deny the *imputation* of his righteousness to believers; for hereby they endeavor to sap the foundations of the Christian's *hope*, and shut up the springs of his joy; hereby they oppose the continued series of Revelation both in the Old and New Testament. To deny the Imputation of Christ's righteousness to believers, is *the same thing* in effect, as to deny his being *sacrificed* for them, and equally unreasonable. If Christ has not died for our redemption, our *faith* is vain—we are without *hope, help, comfort!* But, blessed be God, though the doctrine of Christ crucified be to the Jews a stumbling-block, and to the Greeks foolishness, yet, to those that believe, it is the wisdom of God and the power of God.

[Gilbert Tennent, 1749.

THE CONVICT REPRIEVED.—"I once saw," said the Rev. Dr. Innes, of Edinburgh, "so much joy produced by the sense of deliverance from a great dreaded evil, as may diminish our surprise at the same effect resulting from the first discovery of pardoning mercy. In the town where I resided, reprieve was expected for a man under sentence of death. I requested the chief magistrate to let me know when it arrived, as I should like to be the first messenger of the good news to the criminal. He did so. I went in and communicated to the poor man the glad tidings. He instantly fell on his knees on the cold earthen floor of his dungeon, and, clasping his hands, and lifting up his eyes to heaven, while the tears rushed down his cheeks, he prayed that the seven days of reprieve might be to him as seven thousand years of genuine turning to God. This man afterwards received a pardon."

The Sabbath Recorder.

New York, November 1, 1855.

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RESPONSIBILITY FOR OPINION.

We are ready to admit, that the doctrine set forth in our leader, last week, is one which it may be difficult, sometimes, to apply in practice. But the truth of the doctrine in the abstract cannot, we think, be successfully controverted. To argue that a church member is not responsible for his religious opinions, is to argue that he may be a member of the church, and yet contribute nothing in the way of counsel, instruction, or exhortation, to the edification of his fellow communicants. For if he does contribute anything in this way, it is a matter of necessity that he do it by means of his religious views, which he relates to them, from time to time. Hence, he cannot hold his opinions as mere private property; he must let them be known for the sake of those with whom he is associated. Or, it is to argue that a person may be a church member, and not be held under censure, though he should publish views which are corrupting to piety and destructive of good morals. It is to argue that, dangerous as his opinions are known to be, his covenant brethren are bound to sustain that relation which gives him the most decided advantage for moulding them over to his views. In other words, they are bound to give him a hearing, whenever he may claim it, notwithstanding it may be clear to them, that to hear him is only to expose themselves, particularly the weaker ones of ther fraternity, to the danger of apostasy from the faith! They must forego *their own* liberty of *hearing* what they choose, for the sake of *his* liberty of *speaking* and *publishing* what he chooses!

Yet, as we have intimated, the practical application of our doctrine calls for a good deal of discretion. We have no doubt that the creed system has been most outrageously abused. Besides a substantial *unity*, churches have sometimes demanded of their members the most exact *uniformity* of views. Together with agreement in a few simple and easily understood principles, fundamental to the Christian religion, they have aimed at the nicest concurrence in a multiplicity of articles. And in trials of their members for departure from the standards, they have often exercised a rigidness not warranted by the charity of the Gospel. Did not the Apostle Paul inculcate forbearance towards them that were "weak in the faith?" (Rom. 14: 1, &c.)

We have no doubt that a man *may* hold erroneous views, even upon some important points, and yet be at heart a Christian. Such a case would call for the utmost forbearance. Long-suffering, counting him not as an enemy, but as a brother, might reclaim him, or at least so far modify him that his continuance in the church would be to his own benefit, if not to that of the rest. Sometimes a man is, as we say, "better than his creed." Not that a man's views do not exercise an inflnence upon his practice, but that he sometimes holds to antagonistic and contrary systems. Underlying the heterodox creed which he has lately imbibed, and which he talks about with the zeal which usually marks one's conversion to new views, are sentiments which have matured with his growth, but of an entirely different character. These underlying sentiments, about which he says nothing—which, indeed, he has learned to repudiate in words—are the foundation on which his practice rests, though he is not conscious of it himself. His new-fangled, heterodox doctrine fails, therefore, to exert any important influence upon his life. And by a skillful forbearance, it may be, that his deep-seated and interior sentiments will be brought to assert their supremacy.

But even to this forbearance there must be a limit. The peace of a church, and the soundness of its members in the faith, are not to be always imperiled for the sake of an errorist, because he is a Christian. When everything that can be done for his restoration, has been attended to without effect, discipline must take its course.

In exercising discipline, it is evident that there must be some standard which the whole body of the church shall acquiesce in as authoritative. This standard, it is sometimes said, should be the Bible, and nothing but the Bible. We admit that it should; but in the minds of those who are often most forward to plead this doctrine, it not nnfrequently means what we are not all at disposed to allow. A denier of Christ's Divinity, or of his Atonement, or of the Future Judgment, professes to found his views upon the Bible. But certainly, in any ecclesiastical trial in which he may be involved for such denial, the final decision whether his views are according to the Bible or the contrary, is to rest with the church, not with himself. Now whether the church, when it enters on the trial, has already a written Confession of Faith, or not, is not material. It is very clear that, on the particular point of doctrine on which the trial hinges, it will have one, by the time it gets through with the proceeding and records its decision, if it never had before. So that, for a teacher of heterodoxy to complain that he is not tried by the Bible, simply because he is tested by the received Confession of Faith, is to complain that he is not tried by a church which has never set forth any opinion on the subject which his heterodoxy concerns. And when it is sifted to the bottom, it will be found to be a complaint that the church, instead of acting on *his* views of Bible doctrine, acted on *their own*.

T. B. B.

LETTERS FROM PALESTINE—NO 16.

Journal continued.

Jerusalem, July 7th, 1855—Another glorious day of rest to bless those who delight in the commandments of God. One person only met with us to unite in prayer and praise to our heavenly Father.

10th. Spent two hours in the evening conversing with a minister of the gospel on the Sabbath. We had also an hour's discussion upon baptism. Throughout, the discussion was conducted in a very kind spirit. My friend appeared to want to know the truth, and in the main acknowledged that as Seventh-day Baptists we had the weight of the argument on our side.

12th. Some travelers who have been stopping in the city for a few weeks came and bade us farewell. Said one of them, "Rest assured, I shall read all the tracts you gave me." The Lord grant him light according to his need.

13th. Dr. Duff, from India, who has been here for a week only, leaves to-day. Ill-health obliged him to refuse calls from many who were anxious to see him. Two rabbis called at my house. Had a talk with a Jew about sanctifying the Sabbath. It is a sin for a Jew to give food to a horse on the Sabbath, but perfectly proper for a Gentile. His views, like those of most of his people, are very exclusive; the commandments and promises are all for the Jews and none for the Gentiles. Endeavored to show him that we are alike responsible to God, and must all soon give account to Him for the deeds done in the body. In the afternoon called upon a Jewish family.

14th—*Sabbath*. Five persons present at meeting.

17th. Visited Miss Cooper's School of Industry for Jewish women. Saw about seventy-five, in three rooms, busy at spinning and sewing. In each room there was in attendance a young lady to prepare and oversee the work. Those who were at work with the needle were seated *a la Turque* around the sides of the room. The spinners were seated at the small flax wheel, and seemed quite to understand the business. The wages given vary according to the skill of the operative, from one to four piastres per day. The clothing made in the institution is sold for the benefit of the same. Miss C. remarked to us, that she hoped to make the institution pay its own way. As conducted now, it is a benevolent work, requiring much diligent, patient oversight. Half an hour every day is spent in reading to them out of the Old and New Testaments. In this way much gospel truth is disseminated among them. The hope may be indulged that ere long good fruits will appear, to the honor and glory of God.

20th. As in Bible times on the approach of any great person, so at the present, the people go out of the cities in multitudes to welcome the Prince and the Banker. Sir Moses Montefiore arrived to-day, and pitched his tents without at the north-west corner of the city. About two thousand Jews went, two and three miles to meet him and accompany him to the city. The poor are expecting much from him.

31st. The Jews are pouring in their petitions to Sir Moses. Many are complaining that he does not reply. Within a short time four Jews have requested me to write petitions for them. One requested a loan of money to improve his garden in the Plains of Sharon; another, a proselyte to the Jews, makes the same request; another, a blind man, a baker by trade, requests aid to go to Vienna to be healed; and yet another, pale and sickly, having evidently seen better days, asks for work. His story is a pitiful one. He and his family suffer for the want of food. Accepted an invitation to dine at the missionary tents, about two miles west of the city. Rev. Mr. Crawford, and Bishop Gobat, and their families, are here spending the summer months. The place they occupy is on the brow of a mountain, under olive trees, with a good sprinkling of sumac; the valley of Hanina is on the west at their feet, and a little north of west rises the interesting mountain of Mizpah, or Neby Samuel. It is a beautifully romantic spot, and one which seems well suited to recruit the exhausted energies of the care-worn missionary.

Aug. 1st. To-day is the anniversary of West India Emancipation. If I mistake not, it is now twenty-one years since those poor slaves, eight hundred thousand in number, sent up the glad shout of liberty to the God of freedom. At Kettering, Jamaica, thousands assembled to celebrate the first dawn of liberty. Eld. Knibb says that his house was open to all, without restriction, for days together. Not a fork nor a spoon was missing. All at once they had forgotten to steal. A general massacre is often predicted as the consequence of giving slaves their freedom, but in this and other instances these fears have proved groundless. The negroes at Kettering were grateful to God and to their earthly deliverer. Again and again did they shout, and sing, and pray. Earth had not witnessed the like since the day when Moses sang his song of deliverance from Pharaoh and his host. Not the least significant in the signal triumph of that day, was the merry cry of "Hurra for Massa Knibb, and de fust of Augus foreber!" While this is a day of rejoicing for thousands in the Antilles of the West, it is a day of woe and lamentation to millions on the continent. How long, O Lord, how long? O when will liberty be granted to the oppressed of my native land? Slavery exists in Palestine and throughout the Turkish Empire, but in a mild form. The slave appears to dwell where it pleases him best. Yet, however much modified, slavery shows itself as an evil, a sin, and a shame, and the sooner repented of the better for both master and slave.

2d Called upon Mr. J., mentioned in a former letter. He keeps himself very much secluded from society; he spends much of his time in reading the Bible and prayer. He still refuses to go out into the highways and persuade men to come to Christ. I tried to persuade him to believe that God's time is *now*. To an invitation to go to Jaffa and purchase and work a garden, he replied, that he loved agriculture, and had the means to enter upon such a work, but as yet his duty was to wait a special call from God. Received a call to-day from Rev. ——. We had an interesting conversation about the Jews. It is evident that their minds are not at rest. Every little while some one inquires after the truth of Christianity. At present, many having had hope in Montefiore, and being disappointed, come with their complaint to the missionary. He tells them, Silver and gold have I none; believe in Jesus Christ; in Him you will find true consolation. Report says that Sir Moses wishes to employ the Jews in factories and upon farms, and in the event of being obliged to engage Christians to superintend said work, they must covenant not to speak of religion or of the Bible. Verily, such a condition cannot be accepted by any real disciple of Christ. Let the wants of the poor Jew be supplied, but not at the expense of a denial of, or even a silence about, our Lord and Master. Mr. Lebet called. He is a Sabbatarian from Neuchatel, Switzerland. He embraced the Sabbath some years since, and while quietly pursuing his trade (watch making) on First-day, he was arrested by the police, knocked down and taken to prison, where he remained a few days, and was released upon paying a fine. He then went to England, but soon returned to his native land to sell his property and come to Palestine. He has been here about two months, and talks of making Jerusalem his home.

5th. Attended Episcopal service; Mr. Crawford preached an excellent discourse from Col. 2: 1, 2, after which Bishop Gobat, assisted by Mr. Nicolayson, proceeded to ordain to the work of the ministry Mr. Hefter, a convert from Judaism, and somewhat noted as a Talmudist.

8th. Accepted an invitation to dine with Mr. Graham, Secretary to the English Mission, at his residence on the Mount of Olives. Thence we had a fine view of Jerusalem. Mr. G. showed us some fine photographs of the Mosque of Omar, which he had taken by permission of the Pasha, who seems very much inclined to favor the Franks and break down Mohammedan superstition. The Temple-place has been shut for centuries against Christians and Jews. No one dares enter it on pain of death. This year the new Pasha has opened it to the Prince of Belgium, to Admiral ——, brother of the Emperor of Austria, and to Sir Moses Montefiore; each one was accompanied by as many of his friends as he was pleased to invite, which was not a few. This is regarded as evidence of the decline of Moslem power before the rising glorious light of the Sun of Righteousness.

W. M. J.

WESTERN COLONY SOCIETY.

In the *Sabbath Recorder* of the 18th ult., a request was inserted, in the notice of the proposed meeting of the officers of this Society, for "all persons interested in the enterprise, and desirous of enjoying its advantages, to communicate at once their wishes to the Corresponding Secretary." This Circular is designed to answer the inquiries and correct the misapprehensions of some correspondents, and, at the same time, furnish to many others the desired information in regard to the principles and plan of operations adopted by this Society.

1. *To gather into one or more settlements our Sabbath-keeping brethren who are emigrating to the West.* It is found that many families are moving west from some of our eastern churches, and many more intend to move, who wish to settle in a fertile and heathy region, where cheap or government land can be obtained. Some, in getting desirable locations for themselves, stray away, like sheep without a shepherd, and live isolated from Sabbath-keepers. Thus they are lost to our churches, and their influence as Christians, in a great measure, is diminished, because they do not labor in connection with any society existing in the community where they live. It is proposed, by making this movement sufficiently general, and showing its advantages, to induce Sabbath-keepers emigrating to the West, to settle where a church may be formed, and the other facilities of a well-organized community be immediately enjoyed.

2. *To secure a permanent settlement, where may be carried on a flourishing business.* The Society proposes to select a location near some navigable stream, or on the probable line of a railroad. The committee, to whom is referred the business of securing for the Society a desirable location, have now under negotiation the purchase of several thousand acres of cheap land, in a place where will be combined in all probability both the facilities of steamboat navigation and a railroad.

3. *To establish a School.* It is expected, soon after the settlement of the members of the colony on the land purchased for them, to open a school of some kind. At first, it may be nothing more than a family or select school. But should there seem to be a demand, the accomodations for the school may be enlarged, as the community advances in wealth and influence. That is, a suitable building may be erected, teachers obtained, and apparatus bought. The advantage of starting a school in the beginning of the settlement, will be obvious to every one on serious reflection. The colony makes itself the nucleus of a very strong and growing influence. It holds out the best inducements for others to settle in the vicinity, where they can immediately enjoy the benefits of good instruction. Now, it is sincerely believed, by the projectors of this enterprise, that the Society can in an equitable and satisfactory manner raise a small fund, which will enable it in the beginning to establish a school on a sure and prosperous basis. Other colonies from the East have done so with remarkable success. Nearly twenty years ago, an association of about *thirty* families emigrated from Central New York and settled in one of the Western States, and had in view the establishment of a school in some respects similar to the one contemplated by this Society, and have been so blessed by God that they now have their Institution not only well-endowed, but attended yearly by several hundred students. This Society may not succeed as they have, but it can do likewise. Should a school be established in this manner, it is confidently hoped, that under the guidance of Providence, it will become, at some future day, all its friends now wish—a well-supported and influential Seminary of Learning.

4. *To buy a large tract of cheap or government land, and dispose of it to settlers at a slight advance upon cost.* After the purchase of land, it will be divided into farms and village lots, and sold at auction to the highest bidder. In selling the farms, the lowest bid allowable will be the original cost per acre; in selling the village lots, the lowest bid per lot is to be fixed hereafter by the Society. The surplus revenue, that arises from the sale of the farms and village lots, after remunerating the first purchasers for the use of their money, the labor they have performed, and the risk they have run, will be appropriated in the colony towards the establishment of the school. It is believed that the fund which will necessarily accrue from the sale of the land at auction, cannot be applied to any other purpose so satisfactorily to all.

All persons wishing for more information in regard to the operations of the Society, or to unite with its members in securing a new settlement of Sabbath keepers in the West, may direct their cammunications to the Corresponding Secretary, care of Geo. B. Utter, No. 9 Spruce street, New York.

W. C. WHITFORD, Cor. Sec.

FROM THE LAND OF CANAAN—NO. 5.

MY DEAR SISTERS—Through the tender mercy of our kind heavenly Father, we are all in good health, and happy in our work. After three weeks of our sojourn at Jerusalem, with deep interest, and I trust with profit, we returned to our home. Since then my time has been most fully occupied with my duties, most of which have been with the sick. I have been much puzzled in trying to devise ways and means for the want of medicines, and have been hoping that we should have a supply sent to us. Much suffering might be relieved here, had we suitable remedies at hand. The medicines which brother Joseph H. Potter gave, have done much good here, for which I have no doubt that the Lord will bless him abundantly; for "he that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again." I have now a very intricate case, which gives me great solicitude, not having medicines and other things convenient and suitable to meet its emergencies. I trust that the Lord's work will not be hindered here for the want of that which is needful and requisite, when the earth is his, "and the fullness thereof."

MARTHA SAUNDERS.

COLLECTING AGENCIES.

It is very difficult for the officers of benevolent societies to regulate their collecting agencies so as to leave no room for fault-finding. To dispense entirely with such agencies is generally considered impossible in the present state of the churches, and to continue them seems only to perpetuate what all regard as in some sense an evil. In several of our exchanges, of late, we have seen the subject discussed, and in a number of ecclesiastical bodies it has received more or less attention. At a recent meeting of the Hartford North Association (Congregationalist), a lengthy report on the subject was adopted, from which we copy a few paragraphs:—

"Take the following National Societies, the A. B. C. F. M., Home Missions, Bible, Tract, Education, with the Society for Collegiate and Theological Education at the West, and the Protestant Society, now with the Foreign Evangelical Society merged in the Christian Union, and we shall find their annual expenses on their whole receipts to be about 22 per cent.; on all donations, so far as they can be distinguished, 38 per cent. Leaving out the Foreign and Home Missionary Societies, the expenses will be about 50 per cent. on all donations. And if we deduct the income of these two societies from Legacies, Funds, &c., the rate of expense on the annual donations of them all will not vary much from 50 per cent.

The annual expenses of the American Board, exclusive of appropriations for missionary objects direct, are about 12 per cent. on the receipts; of the Home Missionary Society, 14 per cent.; of the Bible Society, 16 per cent. on receipts and 45 on donations; of the Tract Society, 11 per cent. on all receipts and 27 on all donations; of the Education Society, 27 per cent. on receipts and 50 on donations; of the Society for Collegiate and Theological Education at the West about 50 per cent., or 18 per cent. by the showing of their report, which included only the salary of the secretary, postage, printing, and incidentals; of the Protestant Society, now merged in the Christian Union, over 70 per cent. on all donations.

The natural inquiry in view of these facts is, where shall retrenchment begin, if not with the expenses of collecting agents? The average salaries of the agents, including traveling expenses, is about $1,000 a year, a trifle short of $20 per week.

It is believed by your committee, that the reformation of the world and its conversion to God, are as much a part of the Gospel to be ministered to men, as the doctrines of faith, of repentance, and of salvation by grace; and that this part of the service might be as well, yea, better, done by the pastors and churches, with such organizations as might be needful for the reception and disbursement of funds, as by the present system of collecting agencies. It is believed, also, that the pastors and churches will do this work when it shall be given into their hands."

THE MINISTRY.

The fiftieth anniversary of the ministry of Rev. John Angell James in the Carr's Lane Chapel, Birmingham, England, was recently celebrated in a very pleasant manner. The contributions taken on the occasion were appropriated to the building of a new house of worship to bear the name of Mr. James, who delivered an address at the laying of the corner stone. The following is an extract from that address:—

"Without unduly magnifying my office as a minister of the gospel, I may boldly, and without fear of contradiction, affirm, that one truly faithful and zealous preacher of God's word, to whatever section of Christ's church he may belong, does more to check the progress of vice and crime, to promote obedience to law, to aid the advancement of individual virtue, and to maintain social order, than a hundred political, moral, and philosophical essays, or than the utterance of the strictest views of justice, or the severest inflictions of judgment. It is thus that the beautiful imagery of the prophet is realized. Instead of the thorn shall come up the fir tree, and those who were once their country's terror and disgrace, become its ornaments and defense. Blind is that country, and wretched must it be, when the worth of a faithful preacher is not known, till the want of this friend of humanity is proclaimed by the abounding of iniquity, the prevalence of strife, confusion, and every evil work. The pulpit—and let it not be considered as a vain boast—next to the Bible, which it is intended to explain and enforce, is the strongest pillar of human society; it is the great break-water which keeps back the mighty surgings of ungodliness, and preserves the land from an inundation of ruin; it is that alone which can be depended upon amid the revolutions of human affairs and the clash of human passions, to secure to the monarch his crown, to the noble his honors, to the rich man the enjoyment of his wealth, and to the workman the reward of his labor. What lover of his species, then, must not uphold the ministry of the word—an institution which, for eighteen centuries, has taught the poor to suffer want, the afflicted in patience to possess their souls, the anxious to be careful for nothing, and the fearful to hope in God."

RELIEF FOR MINISTERS.—Few pastors are able to save from their scanty salaries any property for their families, and we have known families of eloquent and successful ministers reduced at their death to actual want and straitened for the very neeessaries of life. Such facts, (says the *Presbyterian*,) are an everlasting reproach to the churches they have served, and in these days of life-insurances, when by the annual payment of a small policy, a competence may be secured to the family of a pastor, cut down in the midst of his usefulness, churches ought to provide for such contingencies. We have (continues that paper) before appealed to congregations to secure for their pastors what he is thus unable to do for himself. All that most ministers receive from their people, is present sustenance. Would it be too much to ask, of any congregation, that, in addition to the stated salary, they should pay a small amount annually for a policy, which would serve as a permanent provision for all their pastors in succession? To the individual contributors the tax would be a mere pittance, while the comfort to the minister, in removing from his soul a mountain of care as to the uncertain future, would be more than tongue can tell. We trust that some, at least, will take the hint.

WHETHER AN IRISHMAN CAN BE SAVED IN AMERICA.—A Roman Catholic clergyman of the diocese of Cashel, says the London *Watchman*, has received a letter from an Irish priest, the Rev. Thomas Reardon, pastor in Eastern Pennsylvania, in the course of which the writer imploringly entreats his correspondent to use all his influence to check what he designates the insane spirit of emigration to America which seems to possess the people of Ireland. "They are rushing," says the writer, "on the almost certain ruin of their soul, while their temporal condition is at best but little improved. I have had much experience of the mode of life into which nearly all our people are drawn, and I solemnly believe, that if the vessels which bring them over were suddenly to founder and carry every creature on board to the depths of the ocean, they would have a better chance of salvation than they have after they have lived for some time in this country. So entirely convinced am I of the fearful havoc of souls which is the result of coming here, that were the Almighty God to give me power of building a wall of fire round Ireland to prevent its people from leaving it, it should be built before the ink with which I am writing this line would dry. For the love of Jesus try to keep your people at home, for every individual you keep you snatch a soul from hell."

A UNIVERSITY IN NEBRASKA—a country but of yesterday. We are assured such an institution is needed there. Immigration is flowing thither in unprecedented numbers. Of ten steam ferries on the Missouri, we learn that not one is idle, while it is no unusual occurence for as many as *three hundred immigrants*, with their cattle and household gear, to cross at one of them in a single day. Towns which, twelve months ago, existed only on paper, now contain a population ranging from three hundred to a thousand souls. One of these towns is Fontenelle, situated upon the Elkhorn River near its junction with the Platte. Seventy-five houses will be built in Fontenelle the present year. It is proposed to build a University at that place. The Territorial Legislature has given to it a corporate existence. It will obtain, by-and-by, two townships of land under a general law of Congress. The people of Nebraska have subscribed $10,000 towards its construction. It is proposed to raise by contribution in the States, $20,000 more, and the work will have been accomplished.

THE WILLIAMSON CASE.—Rev. Geo. B. Cheever, in an article relative to the case of Passmore Williamson, published in last week's *Independent*, says:—

A righteous man, falling down before the wicked, is as a troubled fountain and a corrupt spring; how much more a judge perverting judgment. A ton of arsenic thrown into the Croton Reservoir could not accomplish half the mischief by poisoning the men, women, and children of the community, that a single corrupt judicial decision may accomplish, in debauching the conscience and corrupting the morals of the people. The social state that will permit the most sacred defenses of personal freedom to be turned to the support of slavery, and innocent men to be thrown into prison by arbitrary power, while the judge that has done these two things is permitted still to occupy the bench of justice, and keeping his victim in jail without indictment, law, trial, bail, or jury—is already far gone towards the establishment of despotism. Bold, unscrupulous blows, at a favorable juncture, as has been demonstrated in France, are all that will be needed to complete it.

In our country, judicial decisions supported by a subtle sophistry are fast arraying precedent and expediency against equity and law, to perpetrate a thorough usurpation by the United States Federal Court, in the hands of the slave power, over all the free State courts in the Union. When this object is gained, slavery will no longer be the creature of municipal and local, but of national and universal protection, power, and law; free to go where it pleases; sanctioned wherever it goes; and not to be resisted, or even spoken against, but at the peril of our personal liberties. Already this is realized, even in Pennsylvania.

DR. BARTH.—By the London *Athenæum* of Sept. 15, we learn that this distinguished traveler had returned to Europe after an absence of five years in the interior of Africa, and when his friends had ceased to hope for his return. He was expected in London on that day.

He left Europe December 8th, 1849, visited Lake Tsad, Sudan, Kuka, and Timbuktu, which city he entered on Sept. 7th, 1853, and in which he resided nearly a year. During his absence he has made discoveries which have greatly increased our knowledge of Central Africa, and of the countries east and southeast of Lake Tsad as far as the basin of the Nile. In his unparalleled journey to Timbuktu he discovered two large empires, Gando and Hamd Allaki, of which not even the names were known previously, and gained a complete insight into the history and present state of Timbuktu, its people and all the surrounding countries, made, for the first time, a minute survey of the middle course of the river Konara, and altogether created a new era in the history of African discovery and regeneration. Dr. Barth's only companion died on the borders of Lake Tsad, Sept. 27th, 1852, since when he has pursued his dangerous journeys alone.

IMPOVERISHMENT OF SLAVERY.—A southern correspondent of the *Christian Inquirer* says that slavery is a cancer, slowly preying upon the vitals of the body politic. His testimony is worth reading, when so many southern statesmen glorify the "peculiar institution" as the bulwark of American civilization. He says:—

"The evils of the 'peculiar institution' fall heaviest on the white population, strange as it may appear. I have lived fifty years in the midst thereof, and believe I have a right to know. There are a few infatuated, worldly-minded men, who pretend that they cannot see any thing that is not right about it; but the bulk of the people, rich and poor, would be glad to be rid of it, if there was any plausible way of effecting its abolition, or rather removal. A plain proof of this is the fact that, from the portion of the country where I live, four-fifths of the emigration westward goes to the Free States, and three-fifths of my relations and early associates have emigrated."

REAL AND PERMANENT DISTINCTON.—The *Christian Inquirer* expresses surprise at the sensitiveness of Unitarians, when the evangelical denominations deny their claim to Christian orthodoxy. It defends these denominations from the charge of narrowness and bigotry, and says with great pertinence:—

"It has always seemed to us that the Calvinistic party was right, and the Unitarian party wrong in this matter. If Christianity be a system of doctrines, Unitarianism is not Christianity if Calvinistic views are right, more than Calvinism is Christianity if Unitarianism be the religion of the New Testament, as we believe it is."

LECTURES ON TURKEY.—Mr. Orcanyan, of Constantinople, (but who received his education in this country,) is at present giving a course of lectures upon Turkay and her Institutions, political and social, at the Mercantile Library Rooms, Astor Place, New York. The stirring events now taking place in the East make Turkey an object of deep interest. Great changes, moral and religious, are in prospect in that country. What a field for missionary labor!

General Intelligence.

European News.

The steamer Africa, with one week later news from Europe, arrived at Halifax, Oct. 24th.

The political intelligence is but meagre, the only item of interest being the rumored alliance between Prince Napoleon and the Princess Royal of England, uniting the houses of Hanover and Bonaparte, and holding out a prospect of a matrimonial fusion of the interests of France and England.

The war news is not of decided importance, but affairs wear a more encouraging aspect for the Allies, and from the position of the naval expedition before Odessa, and the military operations towards Perekop, we may look for highly important intelligence by the next arrival.

The Russians are making powerful efforts to maintain their position in the Crimea, while the operations of the Allies show that it is their intention to break, if possible, the Russian line of communication and supply.

The Czar has been at Nicolaieff, where the Russians appear to be concentrating their forces to repel an anticipated attack from the Allies.

French troops were being concentrated on the Danube, and Odessa was expected to be immediately bombarded by the Allied fleet, which was before its wall.

The Russian fire from the batteries on the north side caused Gen. Simpson some little annoyance, but has not prevented work from being carried on. By the explosion of a kind of infernal machine, numbers of which had been dug up in various parts of the town and around the batteries, an officer and nineteen men were wounded.

Gen. Simpson, in his last dispatch, dated Sebastopol, Sept. 29, says that 9,500 men were employed daily in making a road from Balaklava to the camp. Fatigue parties in the town were engaged in getting timber and other materials from the ruins, in order to get shelter for the troops ere bad weather sets in.

A letter from Sebastopol, in the Frankfort *Gazette*, states that the sunken Russian ships can be raised without difficulty, as the Russians closed them in every part, but one, and attached hose to the hulls, so that the water can be pumped out when required.

The *Invalide Russe* gives a detailed account of the losses of the Russian garrison on the 8th of September, as follows: Killed, 2,684; wounded, 6,058; contusions, 1,205; missing, 1,754—total, 11,701. The same journal states that the Russians lost 1,500 men on the 10th of August, and 1,000 men per day every day up to Sept. 5. Thus it would appear that the losses of the garrison for the last three weeks of the siege amounted to 32,000 men, irrespectively of disease.

Rights of Belligerents.

A dispatch from Washington, dated Oct. 23d, says that Attorney-General Cushing has rendered an official opinion in regard to the recent violation of our neutrality laws by Minister Crampton and several British Consuls, presenting the following points, which embody the views of the Administration in the case:

1. It is a settled principle of the law of nations, that no belligerent can rightfully make use of the territory of a neutral State for belligerent purposes, without the consent of the neutral government.

2. The undertaking of a belligerent to enlist troops of land or sea in a neutral State, without the previous consent of the latter, is a hostile attack on its national sovereignty.

3. A neutral State may, if it please, permit or grant to belligerents the liberty to raise troops of land or sea within its territory; but for the neutral State to allow or concede the liberty to one belligerent, and not to all, would be an act of manifest belligerent partiality, and a palpable breach of neutrality.

4. The United States constantly refuse this liberty to all belligerents alike, with impartial justice; and that prohibition is made known to the world by a permanent act of Congress.

5. Great Britain, in attempting, by the agency of her military and civil authorities in the British North American Provinces, and her diplomatic and consular functionaries in the United States, to raise troops here, committed an act of usurpation against the sovereign rights of the United States.

6. All persons engaged in such undertaking to raise troops in the United States for the military service of Great Britain, whether citizens or foreigners, individuals or officers, except they be protected by diplomatic privilege, are indictable as malefactors by statute.

7. Foreign Consuls are not exempted, either by treaty or the law of nations, from the penal effect of the statute.

8. In case of indictment of any such Consul, or other official person, his conviction of the misdemeanor, or his escape by reason of arranged constructions and contrivances to evade the operation of the statute, is primarily a matter of domestic administration, altogether subordinate to the consideration of the national insult or injury to this Government, involved in the fact of a foreign Government instructing its officers to abuse, for unlawful purposes, the privilege which they happen to enjoy in the United States.

Insurance Frauds.

There seems to be no end of the fraudulent devices by which cunning sharpers fleece the public. The latest and most popular contrivance, is that of sham Insurance Companies, by which thousands and tens of thousands of dollars are filched from the farmers, mechanics, and business men of the country, in the form of *premiums* for a pretended insurance on their property—while the Companies insuring are utterly bankrupt and unable to pay a single dollar of any loss they may incur.

The State Comptroller, Hon. James M. Cook, has been doing a thriving business for some months past, in detecting and exploding these Peter Funk establishments. He has already crushed some half a dozen of the viperous brood; and is actively engaged in a hunt for the rest. The last thus far detected is one doing business in New York, under the name of the *Tontine Insurance Company*, which was organized in May last, and has extensive agencies throughout this State, as well as in other sections of the Union, and which was just getting under good headway with its experiment on public credulity. Mr. Cook directed Mr. Barnes to investigate the affairs of the Company; and the result is made public.

It seems, from the report of Mr. Barnes, that the Tontine Company was organized with a capital of $200,000—James Pirsson, its President, and John W. Freeborn, its Secretary, swearing that the whole amount of the capital had been *paid in cash*, and was then on deposit to the credit of the Company, in the Bank of the Republic—and that there was no intention, design, or purpose, on the part of any person or persons whatsoever, to withdraw any portion of the same except for investment. Their affidavit is given, and is just as full and explicit as language can make it. The *facts* of the case, as shown by the investigation, were these: John Thompson deposited $200,000 to the credit of the Company on the 12th day of May, the day the affidavit was made; and within four days thereafter every dollar of that amount was repaid to Mr. Thompson by the Company's checks! It is further shown, that at the very time they swore that no person had any design or purpose to withdraw any portion of the $200,000, John Thompson held their agreement with the Bank, which enabled him to withdraw the whole at pleasure. The whole transaction was just this:—The Company paid, or agreed to pay, John Thompson $2,500 for allowing $200,000 to lie to their credit in the Bank, long enough for them to swear that it was there as their *bona fide* capital. After that oath had been made, the money was withdrawn, and the Company has been doing business ever since without a dollar of capital, or any means of paying losses they might incur, except the premiums they might receive.

Singular.—The Gloucester *Telegraph* states that the schooner Shooting Star, of that port, was recently taken upon a marine railway for the purpose of discovering a leak in her bottom. Upon examination, a place about one foot in length and eight inches in width was discovered to be worn nearly to the thinness of a wafer. After taking off the plank, two pebble stones, each a little larger than a hen's egg, were found, and their constant rolling, caused by the motion of the vessel, had worn the plank, which was upwards of two inches thick, nearly through. It is supposed that they were dropped inside of the ceiling when the vessel was built, and remained there. Had the vessel gone to sea again without discovering the leak, she might have suddenly filled, and no cause could have been assigned for it.

SUMMARY.

The National Agricultural Exhibition at Boston last week was a grand affair. On the 25th of October, the number present was estimated at from 60,000 to 100,000 persons. The receipts were over $20,000. A great many could not get in on account of the inability of the ticket takers to collect their tickets. The Show commenced with a grand cavalcade of truckmen, between six and seven hundred, making a magnificent appearance. Then came an exhibition of the various classes of horses—among them, the blood horses *Logan*, *Fashion*, and *Matchless*—and also an exhibition of splendid blood stock. In the afternoon there was a trot, in which eight horses took part, for purses of $200 and $100.

The slope of Messrs. Tyson & Co., near Llewellen, Schuylkill County, Pa., was again the scene of a very serious and fatal accident on Saturday. An incautious workman, with an open light, ignited the fire-damp, and produced a tremendous explosion, killing one man almost instantly, and seriously wounding and burning several others. The fire thus produced set fire to some of the timber, which, in a few minutes after, caused another explosion, still greater than the first, but, in consequence of the previous escape of the men, no injury was done except to the mine itself.

Hon. Robert Toombs, U. S. Senator from Georgia, has accepted the invitation of the committee on the slavery lectures to deliver a lecture on the 24th of January, 1856, in the Tremont Temple, Boston, on the subject of slavery. He announces as his subject the consistency of African slavery with the Constitution of the United States and republican institutions, and the effect of the American Revolution upon the African race.

Rev. H. Dunham, pastor of the Presbyterian church of Cortlandville, N. Y., has been voted leave of absence for six months, for the recruit of his health. "Mr. Dunham," writes a correspondent, "is a herculanian worker in the ministry, and seems scarcely conscious of self-injury as long as he sees any thing to do, either in his own congregation or within his Presbytery. Others estimate more adequately the importance of saving such a man to the church than does Mr. D. himself."

Gold has been found in Oregon. A correspondent of the St. Louis Republican says: "The country is greatly excited at this time, by recent discoveries of gold near Fort Colville, in the country of the Upper Columbia. Nearly half the population of Oregon and Washington Territories is on the wing for the new mines. But I fear the rush in that direction, and in such numbers, is premature."

At a meeting recently held by the colored people of Boston, a committee was appointed to guard the community, as far as possible, from the imposition daily practiced, especially in regard to pretended fugitive slaves, and to persons seeking funds ostensibly to redeem others from slavery, and other swindling operations.

Ten employees of the New York Central Railroad have been arrested on a charge of abstracting articles from packages of freight carried over the Niagara Falls branch of the road. At the house of Wm. Hopper, in Rochester, there were found beautiful crape shawls, silks, satins, velvets, laces, gloves, furs, silver ware, knives and forks, japan ware, and about every thing else imaginable.

The Messrs. Appleton of New York have in press a volume of the "Songs and Ballads of the American Revolution," with notes and illustrations, collected by F. Moore. The volume will comprise the romantic, patriotic and political songs, written during the period embraced between the passage of the stamp act and the return of peace in 1783, both loyal and revolutionary.

The workmen employed in the lime manufactory of E. C. Warner & Sons, West Troy, recently discovered a suspicious hole in the railroad bridge crossing the canal at West Troy, and upon examining it they drew therefrom $2000 in counterfeit money upon the Merchant's Bank of Salem, Massachusetts.

The late murder of Mr. Adams in Milwaukee, Wis., of which we published a full account, has created the most intense excitement. A call for a mass meeting, signed by many influential citizens, has been circulated, to demand from the Legislature the restoration of the Death Penalty. The meeting, in the words of the call, will be held, "to express full and heartfelt condolence and sympathy for the widow and orphan children of the deceased, who are thus cruelly robbed of a husband and father, and also to petition the next Legislature of this State for the repeal of the present law for the punishment of the murderer, and the enactment of the Death Penalty, believing that it is the only safeguard against personal danger and mob-law."

Three eminent poets have now volumes in the press of Ticknor & Fields, which will be given to the public next month. Longfellow's "Song of Hiawatha" is nearly printed, and will soon appear. The author of "Festus" has sent over his new book, and that is nearly ready also. It contains three long poems, and their titles are: "The Mystic," "A Spiritual Legend," and "A Fairy Tale." Robert Browning's new volume of poems he has christened "Men and Women," and that is also on the eve of publication.

A well-informed gentleman in Maine expresses to the Journal of Commerce a strong confidence that the effort to build a ship of 600 tons, through the liberality of citizens of that State, as a pioneer vessel on a line to be established between the United States and Liberia, will be successful. The citizens of Bath have subscribed $5,000 toward the enterprise—there having been three subscriptions of $1,000 each, one of $500, one of $250, and several of $100 and $50.

The New Haven Palladium records another case of the complete cure of erysipelas by the simple application of raw cranberries pounded fine. The patient was a young lady, one side of whose face had become so swollen and inflamed that the eye had become closed and the pain excessive. A poultice of cranberries was applied, and, after several changes, the pain ceased, the inflammation subsided, and, in the course of a couple of days, every vestige of the disease had disappeared.

The Sanitary or Relief Committee of Philadelphia have resolved to appropriate the amount left in their hands among the doctors, apothecaries and nurses of that City who volunteered their services during the late epidemic in Norfolk and Portsmouth. As the volunteers have lost much time, and expended their money, this donation will no doubt prove acceptable. It is probable that the Relief Committees of other cities will adopt a similar course.

A patient at the Utica Lunatic Asylum, who was formerly a doctor, while out upon a stroll, was attracted by the cries of a poor girl who had fallen and broken her arm. He immediately went to work and set and splinted the broken limb, and told the destitute mother of the child that his bill was nothing, and went on his way.

Bartlett pears have been selling in New York market at wholesale for $9 per barrel. One cultivator of this delicious fruit realized at the rate of $2200 per acre from his orchard; he plants 104 standard and 336 dwarf pear trees on each acre. From one nursery near Rochester, N. Y., fruit trees to the value of $15,000 have already been sent west this fall.

In Warwick, Cecil Co., Md, Oct. 18th. an Irish row occurred, which was not quieted until five men had received their death wounds. The Irishmen had been to a funeral, and in returning called at a store for grog. Because it was refused, they made an attack upon the premises, and in the *melee* many were wounded, five fatally.

An Englishman has taken out a patent for an ingenious method of transferring designs of graining on choice wood, such as mahogany, rosewood, yew, &c., from engraved metalic heated rollers, or flat surfaces of common woods, such as pine, whereby a close imitation of choice and expensive woods is produced.

On Monday, Oct. 22d, a sloop arrived at New York, bringing from the Jersey shore 40 tons of iron machinery constructed for use in Scotland, and the same is now being shipped direct to Glasgow. It is designed for the manufacture of India rubber goods, a process in which America is ahead of all the world."

The Mayor and Aldermen of the City of Savannah lately voted to T. J. Charlton, J. E. Godfrey, and J. T. McFarland $100 each as a token of appreciation for their services during the late epidemic at Norfolk. The gentlemen, in declining the donation, say that they feel fully paid "if their conduct has been such as to merit the approval of the city."

A quantity of bayonets and spear-heads were turned up in digging a grave in the yard of the Second Presbyterian Church at Charleston, S. C., a few days since. They are supposed to have been buried in 1822 by the then Sexton of the Church, who was implicated in a projected insurrection of the slaves.

The papers contain full details of the recent fight between Texas Rangers and Lipan Indians. The battle occurred on the Mexican side of the Rio Grande, and lasted three hours. Although beaten, the Indians were not dispersed, and maintained a threatening attitude.

A dispatch dated Baltimore, Tuesday, Oct. 23, says:—A schooner owned by Thomas Adams & Co., of Smithfield, Virginia, was capsized in Chesapeake Bay during a storm on Friday night last, and all hands are supposed to have been drowned. The schooner was bound to Baltimore.

Miss Castle, grand-daughter of Admiral De Grasse, of Revolutionary memory, and Miss Shubrick, daughter of Commodore Shubrick, of our Navy, both took the veil as Sister of Mercy, at Louisvilles on the 9th ult.

William Oder, a lad sixteen years of age, recently climbed a flagstaff in Nantucket, which is 127 feet in height, "shinning" the last 20 feet while the pole swayed to and fro. He went up for the purpose of reeving the halyard.

Gen. Harney arrived at Fort Laramie on the 17th of September. The Sioux Indians continued their warlike proceedings, and had attacked several parties, run off with Government and other herds, and committed depredations of all kinds.

Information has been received at the Indian Office of the safe arrival of Superintendent Cumming and Gov. Stevens at Fort Benton.

Potatoes of all kinds—sweet potatoes, Mercers, Junes, &c., are in the greatest abundance in New York, and at prices comforting to the consumer and yet high enough to reward the producers, especially when the yield per acre is so large as it has been this season. Sweet potatoes are little more than half the price they commanded one year ago.

Hon. Robert H. Morris, one of the Justices of the Supreme Court for the First District, who has been for some time ill, deceased at his residence in this City, Oct. 24th. Judge Morris has occupied a prominent place in public affairs. He was at one time Postmaster of this City.

The British representative at Boston has discovered a secret circular of the Irish Emigrant Aid Association, whose object is to aid Ireland to free herself from England's rule, now while the latter is engaged in the Eastern War.

The bids for the new State Canal Loan of New York, in a six per cent. Stock, were opened Oct. 24th, pursuant to the advertised notice of the Canal Fund Commissioners, and from the gross bids the awards were made for the full sum of $1,250,000 at rates ranging from 115 50 to 119 01.

In Montreal, on the night of the illumination in honor of the fall of Sebastopol, a Mr. Thompson, with more patriotism than humanity, showed in his window a real live bear, with his mouth muzzled, and one of his legs broken and the remainder tied.

There are now sixty orphans in the House of Refuge at Norfolk, with none to claim them, besides those that have been provided for in families in the city. Richmond and Petersburg also have charge of a considerable number.

A dispatch dated Cincinnati, Wednesday, Oct. 24, says: Barnum's Baby Show in this City has turned out a grand failure. He says it was brought about by the strictures in the "Commercial," and has brought a suit against that paper, claiming $10,000 damages.

Zion's Advocate chronicles the baptism at South Berwick, Me., by Rev. J. Richardson, of Rev. William Beavins, formerly a Methodist preacher. The Advocate states on the authority of its informant, that Mr. B. "is a man of piety and of very respectable talents."

The Postmaster General has directed that each distinct circular, no matter how many may be printed on a sheet, must be charged with postage as one circular, or the whole, if sealed, with letter postage.

Mons. Godard, the aeronaut, has been imitating some of his Parisian brethren. Last Thursday, at Cincinnati, he made an ascension on horseback.

Gov. Clark has appointed Thursday, the 29th day of Nov., to be observed throughout the State of New York as a day of praise, thanksgiving and prayer.

Nothing has yet been heard of Mr. Winchester, who went up in a ballon from Norwalk, Ohio, on the 2d ult.

New York Markets—Oct. 29, 1855.

Ashes—Pots 6 37½, Pearls 7 25.

Flour and Meal—Flour 8 50 a 8 75 for various grades of State, 8 56 a 8 68 for Western mixed, 8 62 a 8 87 for Ohio and Indiana, 9 50 a 11 00 for extra Genesee. Rye Flour 6 25 a 7 50. Corn Meal 4 75 for Jersey.

Grain—Wheat 1 81 a 1 92 for Western red, 2 10 a 2 16 for Canadian white, 2 12 for Gennsee white. Rye 1 25. Barley 1 30 a 1 40. Oats 46 a 48c. for State, 48 a 50c. for Western. Corn 92 a 93c. for Western mixed.

Provisions—Pork 21 00 for prime, 23 00 for mess. Beef 11 50 for country prime, 13 00 a 14 00 for country mess. Butter 14 a 18c. for Ohio, 19 a 23c. for common to good State, 23 a 25c. for choice. Cheese 9 a 10½c.

Hay—75 a 80c. for River for shipment, 95c. a 1 00 for local use.

Potatoes—1 25 a 1 75 per bbl. for Mercers and Pinkeyes, 1 25 a 2 00 for Sweets.

Seeds—Clover 11 a 11½c. Timothy 2 75 a 3 00 per bushel for new reaped. Rough Flaxseed 2 00 a 2 10.

Wool—32 a 33c. for common, 41 a 43c. for medium, 44 a 48c. for fine.

Apples—Apples are in better supply and are lower; 3,000 bbls Western fall fruit sold at $1 62½; 500 bbls. fall pippins at 4 25; river greenings at 1 25 a 1 50; Newton pippins at 2 00 a 2 50 in orchard, and 5 00 a 7 00 in bbls. tierces, packed for shipment. Golden pippins at 1 37½, and 20 bbls. at 2 25 a 2 50; bell flowers, 1 50 a 1 75; Spitzenbergs, 1 75.

MARRIED,

In Genesee, N. Y., Oct. 17th, by Eld. H. P. Green, Mr. Elam Springer to Miss Betsey Ann Smith, both of Genesee.

In Church, at Rockville, R. I., on the evening of Oct. 20th, 1855, by Eld. P. S. Crandall, Mr. J. S. Maxson, of Richburg, N. Y., to Miss Rebecca L. Crandall, of Hopkinton, R. I.

By Eld. Charles M. Lewis, at his residence in Hopkinton, R. I., on the morning of the 22d ult., Mr. William T. Arnold, of North Kingstown, to Miss Abby A. Brown, of Westerly.

LETTERS.

Daniel Burdick, Charles M Lewis, Henry P Green, A S Davis, J E Potter, E R Clarke, S S Griswold, H V Dunham.

RECEIPTS.

FOR THE SABBATH RECORDER:

R W Merritt, Ashaway, R I	$2 00	to vol. 11	No. 52
Jer W Brown, Mystic River, Ct	2 00	12	52
D Langworthy, Mystic Bridge, Ct	2 00	12	52
Daniel Burdick, Wakefield, R I	10 00	12	52
R M Titsworth, Plainfield, N J	4 00	12	52
S F Randolph, New Market, N J	2 00	12	52
Geo W Dunham "	2 00	12	52
Cornelius Blackford "	2 00	12	52
James C Ayres "	2 00	12	52
Henry C Coon "	4 00	12	52
John Pope "	2 00	12	52
Isaac D Titsworth "	2 00	12	52
Anna S Davis, Philadelphia, Pa	2 00	13	19
Marg D Maryatt, Shabbonas Grove	2 00	13	19
E M Stillman, Wirt	2 00	12	52

WILLIAM M. ROGERS, Treasurer.

Central Railroad of New Jersey.

IN connection with the Lehigh Valley Railroad, opened to Mauch Chunk—FALL ARRANGEMENT—Commencing Oct. 1, 1855. Leave New York, for Easton, Mauch Chunk, and intermediate places, from Pier No. 2 North River, at 7 A. M., and 3.15 P. M. For Somerville, at 7 and 11 A. M., 3.15 and 5 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt-st., at 7 and 10 A. M., 2.30 and 5 P. M.

Leave Plainfield for New York at 7.07 and 9.18 A. M., and 1.43 and 6.14 P. M.

JOHN O. STERNS, Superintendent.

New Market Seminary.

This Seminary will re-open on the 12th of September, with Mrs. R. H. Whitford, as Preceptress.

This Institution is located in a pleasant section of country, and has a commodious and well arranged building, and is designed to furnish every facility and advantage to the student found in other institutions of this class.

Board for students may be had in families at one dollar and seventy-five cents per week, where all their wants will be kindly cared for. Tuition from $3 to $5 per term, according to the studies pursued. Music, with use of Piano, $10 00.

I. H. Dunn, Sec. of Board of Trustees.

New Market, N. J., August 26, 1855.

Receipts for Missions.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the recept of the following sums since his last report through the *Recorder:*

FOR GENERAL PURPOSES.

3d Brookfield Church, sale old meeting-house	$62 65
Mr Wilcox, R I, 28 pennies found in a flat-iron	28
Fem Mite Soc, Shiloh, to con J C West L M	25 00

Shiloh:

Enoch J Davis	5 00	Mrs Abigail S Thomas	50
John T Davis	5 00	Caleb & Amy Sheppard	5 00
William Hummell	1 00	Joseph Fogg	1 00
Dr George Tomlinson	3 00	Charles Dickason	1 00
Mrs P H Tomlinson	1 00	Mrs Sarah Randolph	50
Thomas H Tomlinson	50	Mrs Sarah E Ayars	25
Sophronia A Tomlinson	50	William Fisher	50
L R Heritage	50	Cash	12
Eld George R Wheeler	1 00	Ebenezer Woodruff	50
Mrs Hannah R Wheeler	1 00	William West	25
Exekiel Thomas	3 00	W B Gillette	1 00
Hannah A Thomas	1 00	Charles H Davis	1 00
Mary B Thomas	50	Joseph A Bowen	1 00
George E Thomas	50	Joseph Allen	1 00
Solomon Hall	1 00	Malachi Bonham	1 00
Amos S Davis	1 00	Clement West	1 00
Asa Barrett	1 00	Martha A Burt	1 00
Thomas Ewin	1 00	Benjamin C West	1 00
Charles Bright	3 00	Elias C Ayars	12
Jeremiah B Davis	2 00	Mary C Ayars	6
Ellis A Davis	2 00	Howard Davis	1 00
Mrs Martha J Davis	1 00	Elizabeth H Rork	1 00
Mrs Jane Davis	1 00	David McPherson	1 50
Mrs Maria D Woodruff	1 00	John B Hoffman	1 00
Clayton Ayars	50	Reuben J Ayars	1 00
Mrs Ann Sweeney	25	George B Davis	1 00
Clayton A Randolph	2 00	Mrs Elizabeth S Davis	50
Micajah Ayars	1 00	Tabitha B Davis	12
John Bacon	3 00	Eveline M Randolph	12
Caleb H Sheppard	50	Horace B Davis	1 00
Mrs Rebecca Sheppard	50	Daniel Bonham	50
Dickason D Sheppard	2 50	Ethan B Sweeney	1 00
Mrs Melissa B Sheppard	1 00	Mrs Eliza Sweeney	50
Reese Ayars	1 00	Lucius B Sweeney	25
Mrs Lavina Ayars	2 00	Ellen F Sweeney	25
Mrs Margaret Bonham	50	Azor E Sweeney	25
Reuben Davis	2 00	John G Sweeney	10
Thomas Tomlinson	1 00	Curtis O Sweeney	10
George Bonham	1 00	A Friend	2 00
Mrs Sarah Bonham	1 00	Mordecai T Davis	2 00
Mrs Ann Bowen	50	Mrs Sarah J Davis	1 00
Seeley Tomlinson	2 00	Julia F Davis	25
Mrs Mary S Tomlinson	50	Lucetta M Ayars	25
Mrs Susan A Bonham	2 00	Mrs Marillia Berdsal	1 00
Isaac West	2 00	Mary A Gillette	25
Mrs Phebe West	50	Cornelia M Gillette	50
Henry W Glaspey	3 00	Eliza Thomas	5 00
Amos W Thomas	1 50		

Church at Plainfield, N J	109 53
Meriba Hawley, Broadalbin	2 00
Eliza O Hawley "	2 00
Isaac Clawson, New Market, N J	1 00
James Clawson "	1 00
John Pope "	1 00
Church at Waterford, Ct	35 00
3d Church at Hopkinton, R I, to complete P S Crandall's L M	7 00
Church at Pawcatuck	116 50
Church at Lincklaen	3 00
John Whitford, Berlin	5 00
Eld E S Bailey	10 00
Ch at Greenmanville, Ct, to con Benj F Langworthy, Mrs Abby Greenman, Eliza Langworthy, and Warren Lewis L M	83 00
3d Church in Brookfield	8 43
1st Church in Brookfield	7 25
Betsey Crumb, to complete L M	20 00
Col at Anniversary, Brookfield	80 52
1st Ch in Alfred, to complete A Crandall's L M	16 00

FOR HOME MISSION.

1st Church in Hopkinton, R I	15 00

FOREIGN MISSION.

1st Church in Brookfield	8 50
1st Church in Genesee	45 41
1st Church in Verona	2 00

CHINA MISSION.

1st Church in Hopkinton, R I	38 50

PALESTINE MISSION.

J L Thurston, Nile	3 00
A M Babcock, Westerly, R I	10 00
1st Church in Hopkinton, R I	36 00

FOR LAND IN PALESTINE.

E Hawkins, Persia	50
H Babcock "	25
A G Burdick "	75
Mrs H Burdick "	1 00
D C Burdick "	2 50
D R Platts, Berlin, Wis	5 00
Charles Clarke "	3 00
Robert Church, Marshal, Mich	5 00
C Church "	1 00
A Church "	1 00
Elizabeth Church "	1 00
A B Cook "	1 00
A C Robison "	1 00
Miss Olive Greenman, Clarence	1 00
Lyman Burdick "	1 00
Lyman Pratt "	2 00
Duty Cummings "	1 00
Asa Greenman "	1 00
Wm P Longmate "	1 00
Samuel Hunt "	3 00
Church at Hebron, by H W Babcock	7 00
2d Brookfield Church	26 00

Southampton, Ill.:

A Hakes	5 00	T Saunders	10 00
J H Lewiston	1 00	D J Marsh	5 00
G M Whitford	1 00	E Church	3 00
T Vars	5 00	H H Satterley	1 00
P Stillman	5 00	P Crouch	3 00
G Simpson	3 00	J R Butts	5 00
D Hakes	2 00	Mrs C Reynolds	50
Mrs L Potter	1 00	A Potter	3 00
J L Potter	1 00	A Satterley	1 00
R J Davis	1 00		

Farmington, Ill:

Samuel Davison	5 00	Mrs S Davison	2 00
D Saunders	5 00	A P Saunders	2 00
Mrs E Griffin	1 00	S Griffin	2 00
E Burdick	2 00	J Wheeler	1 00
J Vanhorn	2 00	H Ernst	5 00
J P Eccles	1 00	Mrs Shriner	1 00
Gerrit Smith, Peterboro			10 00

FOR SPECIAL PURPOSES.

Executrix of B W Rogers, dec'd, to educate a young man for the ministry	150 00
Sab Sch in Petersburg to Sab Sch in China	2 10
Estate of B W Rogers, dec'd, dividend, rent, &c, of Greenmanville Manufacturing Co	535 00
Interest on note	35 00

A. D. TITSWORTH, Treasurer.

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ON and after Wednesday, Sept. 19, and until further notice, Passenger Trains will leave the pier foot of Duane-st., New York, as follows:

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Buffalo Express at 6.30 A. M. for Buffalo.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Sufferns and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

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" in clubs	from 0 60 to 1 00
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Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.

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SUBSCRIBERS to the "CHRISTIAN DIADEM" for 1855, are entitled to a splendid steel engraving, the ☞ LILLY AND THE ROSE PERSONIFIED, being given *gratis* to all old and new subscribers who send us only ONE DOLLAR, by mail or otherwise.

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FIFTY ENERGETIC BUSINESS MEN are wanted immediately to circulate the "Diadem" throughout the Eastern and Western States. To such as can send good references the very best inducements will be given. Address Z. P. HATCH, Publisher, 9 Spruce street, New York. May 24—3m.

State of New York,

SECRETARY'S OFFICE, Albany, August 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State in the place of Elias W. Leavenworth;

A Comptroller in the place of James M. Cook;

An Attorney-General in the place of Ogden Hoffman;

A State Engineer and Surveyor in the place of John T. Clark;

A State Treasurer in the place of Elbridge G. Spaulding;

A Canal Commissioner in the place of Frederick Follett;

An Inspector of State Prisons in the place of Darius Clark;

A Judge of the Court of Appeals in the place of Addison Gardiner;

All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals in the place of Charles H. Ruggles, Resigned;

Also, a Justice of the Supreme Court for the first Judicial District, in the place of Edward P. Cowles, whose term of office will expire on the last day of December next;

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer and Erastus Brooks, whose term of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

Sixteen members of Assembly;

A Sheriff in the place of John Orser;

A County Clerk in the place of Richard P. Connolly;

Four Coroners in the places of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and William O'Donnell;

A Comptroller in the place of Azariah C. Flagg;

A Street Commissioner in the place of James Furey;

A Commissioner of Repairs and Supplies in place of Bartholemew Purdy;

Two Governors of the Alms House in the place of Patrick Henry add John J. Herrick;

City Inspector in place of Thomas K. Downing.

A Counsel to the Corporation in place of Robert J. Dillon;

Two Justices of the Superior Court in the place of Wm. W. Campbell and Murray Hoffman;

A Justice of the Marine Court in place of Chas. H. Birdsall;

A Police Justice for the Sixth Judicial District in the place of Geo. W. Pearcy;

A Judge of the Court of Common Pleas in the place of Lewis B. Woodruff.

Yours respectfully,
E. W. LEAVENWORTH, Secretary of State.

Sheriff's Office, New York, August 28, 1855.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be had before the Board of Supervisors, and passed for payment. Sep—18.

Miscellaneous.

The Grinnell Exploring Expedition.

The following is a copy of the official report of Dr. Kane, commanding the second Grinnell expedition in search of Sir John Franklin, to the Secretary of the Navy :—

Our little party have returned in health and safety.

We reached the Danish settlements of Upernavik on the 6th of August, after an exploring travel of thirteen hundred miles. During this journey, which embraced alternate zones of ice and water, we transported our boats by sledges, and sustained ourselves in animal food exclusively by our guns. We entered port after eighty-four days' exposure in the open air.

I have the honor to subjoin a hurried outline of our operations and results, in advance of more detailed communications.

My previous dispatches make the Department acquainted with our arrival at the northern settlements of Greenland. Thence I crossed Melville Bay without accident, and reached Smith's Sound on the 5th of August, 1853. Finding Cape Hatherton, the seat of my intended beacon, shut out from the Sound by the more prominent head and of Littleton Island, I selected this latter spot for my Cairn, erecting a flag-staff, and depositing dispatches.

To the north the ice presented a drifting park of the heaviest description, the actions of hummocking having in some instances reared barricades of sixty feet feet in height. In my efforts to penetrate this drift, being driven back and nearly beset in the pack, I determined (as the only means of continuing the search) to attempt a passage along the land where the rapid tides (here of twelve to sixteen feet rise and fall) had worn a precarious opening. Previous to this responsible step, a depot of provisions with a metalic life-boat (Francis) was carefully concealed in a large inlet in latitude 78° 26′.

The extreme strength of the Advance enabled her to sustain this trying navigation. Although aground at the falling of the tides, and twice upon her beam-ends from the pressure of external ice, she escaped any serious disaster. After a month of incessant labor, cheered, however, by a small daily progress, the new ice so closed around us as to make a further penetration impossible. With difficulty we found a Winter Asylum at the bottom of a bay which opened from the coast in latitude 78° 44′. Into it we thankfully hauled our battered little brig on the 10th September, 1853. From this point, as a center, issued the explorations of my party.

The Winter was of heretofore unrecorded severity. Whisky froze as early as November, and mercury remained solid for nearly four months. The range of eleven spirit thermometers, selected as standards, gave temperatures (not yet reduced) of sixty to seventy-five degrees below zero, and the mean annual temperature was 5° 2′ Fahrenheit, the lowest ever registered.

The extreme cold, combined with 120 days of absence of sun, gave rise to an obscure but fatal form of tetanus (lockjaw.) The exertions of Dr. Haven, the Surgeon of the expedition, had readily subdued the scurvy, but these fearful tendencies to tonic spasm defied our united efforts. This disorder extended to our dogs, fifty-seven of which perished, thus completely breaking up my sledge organization.

The operations of search were carried on under circumstances of peculiar hardship. We worked at our sledges as late as the 24th of November, and renewed our labor in March. Much of this travel was in darkness, and some at temperatures as low as 50°. The earlier Winter travel was undertaken by myself in person, but by the aid of a single team of dogs, and the zealous coöperation of my officers, we were enabled to replace the parties as they became exhausted, and thus continued the search until the 12th of July. It is believed that no previous parties have been as long in the field. Messrs. Brooks, McGeary, Bonsall, Haven and Morton successively contributed to the general result. The men worked with fidelity and endurance.

I briefly detail the explorations of our party.

Smith's Sound has been followed and surveyed throughout its entire extent. It terminates to the northeast in a gulf 110 miles in its long diameter.

Greenland has been traced to its northern face, the coast tending nearly due east and west, (E. 17° N.) Its further penetration towards the Atlantic was arrested by a glacier, which offers an impassable barrier to future exploration. This stupendous mass of ice issues in 60° west longitude. It is coincident with the axis of the peninsula, and is probably the only obstacle to the insularity of Greenland. It rises three hundred feet in perpendicular face, and has been followed along its base for eighty miles in one unbroken escarpment. This glacier runs nearly due north, and cements together by an icy union the continented masses of Greenland and America. It explains the broken and permanently frozen character of Upper Smith's Sound; its abundant icebergs, and, to a certain extent, its rigorous climate. As a spectacle, it was one of the highest sublimity.

The northern land into which this glacier merges has been named Washington, and the bay which interposes between it and Greenland I have named after Mr. Peabody.

Peabody Bay gives exit at its western curve (latitude 80° 12′) to a large channel, which forms the most interesting geographical feature of our travel. This channel expands to the northward into an open and iceless area, abounding in animal life, and presenting every character of an open Polar sea. A surface of three hundred square miles was seen at various elevations free from ice, with a northern horizon equally free. A north wind, fifty-two hours in duration, failed to bring any draft into this area.

It is with pain that I mention to the Department my inability to navigate these waters. One hundred and twenty-five miles of solid ice, so rough as to be impassable to boats, separated them from the nearest southern lead. My personal efforts in April and May failed to convey one of the smallest India-rubber boats to within ninety miles of the channel.

My party, including myself, were completely broken; four of them had undergone amputation of toes for frost bite; nearly all were suffering from scurvy, and the season had so far advanced as to render another journey impossible. To the north of latitude 81° 17′ the shores of the channel became precipitous, and destitute even of passage to the sledge. William Morton, who, with one Esquimaux and a small team of dogs, had reached this spot, pushed forward on foot until a mural cape, lashed by a heavy surf, absolutely checked his progress.

It was on the western coasts of this sea that I had hoped to find traces of the gallant martyrs whose search instigated this explosion. The splendid efforts of Dr. Ray—now first known to me—would have given such a travel a merely geographical value. Reviewing conscientiously the condition of my party, it is perhaps providential that we failed in the embarkation.

The land washed by this sea to the northward and westward has been charted as high, as latitude 82° 30′ and longitude 76°. This forms the nearest land to the pole yet discovered. It bears the honored name of Mr. Grinnell.

As the season advanced, it became evident that our brig would not be liberated. Our immediate harbor gave few signs of breaking up, and one unbroken ice surface extended to the sound. It was now too late to attempt an escape by boats; our fuel was deficient, and our provisions, although abundant, were in no wise calculated to resist scurvy. At this juncture I started with five volunteers on an attempt to reach the mouth of Lancaster Sound, where I hoped to meet the English expeditions, and afford relief to my associates. During this journey we crossed the northernmost track of William Baffin, in ——, but finding a solid pack extending from Jones' Sound to Hakluyt Island, with difficulty regained the brig.

The second Winter was one of extreme trial. We were obliged, as a measure of policy, to live the lives of the Esquimaux, enveloped in the walls of moss, burning lamps, and eating the raw meats of the walrus and bear. At one time every member of our party, with the exception of Mr. Bonsall and myself, was prostrate with scurvy and unable to leave his bunk. Nothing saved us but a rigorously organized hunt, and the aid of dogs, in procuring walrus from the Esquimaux, the nearest settlement of which people was 70 miles distant from our harbor.

With these Esquimaux—a race of the highest interest—we formed a valuable alliance, sharing our resources, and mutually depending upon each other. They were never thoroughly to be trusted, but, by a mixed course of intimidation and kindness, became of essential service.

I have to report the loss of three of my comrades—brave men who perished in the direct discharge of their duty. Two of these—acting carpenter, Christian Onlsen, and Jefferson Baker—died of lockjaw; the third, Peter Shubert, of abscess following amputation of the foot. Mr. Ohlsen was a valuable adviser and personal friend. He acted in command of the brig during my absence upon the sledge journeys.

Knowing that a third Winter would be fatal, and that we were too much invested by ice for an expedition from the Sound to liberate us in time for the present season, I abandoned the Advance on the 17th of May, and commenced a travel to the South. The sick—four in number—were conveyed by on dog-sledge. I had to sacrifice my collection of natural history, but saved the documents of the expedition.

The organization of this journey was carefully matured to meet the alternate contingencies of ice and water. It consisted of boats cradled upon wooden runners, with lesser sledges for the occasional relief of cargo. With the exception of reduced allowances of powdered breadstuff and tallow, we depended upon our guns for food; but a small reserve of Borden's meat biscuit was kept unused for emergencies. Our clothing was rigorously limited to our furs. We walked in carpet moccasins.

Our greatest difficulty was the passage of an extensive zone of ice which intervened between the brig and the nearest southern water. Although this belt was but eighty-one miles in liner extent, such was the heavy nature of the ice and our difficulties of transportation, that its transit cost us thirty-one days of labor, and an actual travel of three hundred and sixteen miles.

From Cape Alexander we advanced by boats, with only occasional ice passages at the base of glaciers. At Cape York I erected a cairn and pennant, with dispatches for the information of vessels crossing Melville Bay; and then after cutting up my spare boat for fuel, embarked for the North Greenland settlements.

We arrived at Upernavik (as before stated) on the 6th of August, without disaster, and in excellent health and spirits. Throughout this long journey my companions behaved with admirable fortitude. I should do them an injustice if I omitted to acknowledge their fidelity to myself and gallant bearing in times of privation and danger.

From Upernavik I took passage for England, in the Danish brig Marianne; but, most fortunately, touching at Godhavn, (Disco,) we were met by our gallant countrymen, under Capt. Hartstein. They had found the ice of Smith's Sound still unbroken, but, having met the Esquimaux near Cape Alexander, had heard of our departure, and retraced their steps. They arrived at Disco but twenty-four hours before our intended departure for England. Under these circumstances, I considered it obligatory upon me to withdraw my contract for passage in the Marianne, and return with the Release and Arctic.

The present season is regarded as nearly equal in severity to its predecessors. The ice to the north is fearfully extended, and the scrape of the searching squadron from besetment is most providential. The rapid advance of Winter had already closed around them the young ice, and but for the power of the steamer and the extraordinary exertions of Capt. Hartstein an imprisonment would have been inevitable. Not only Smith, but Jones and Lancaster Sounds were closed with an impenetrable pack; but in spite of these difficulties, they achieved the entire circumnavigation of Baffins' Bay, and reached the Danish settlement by forcing the middle ice."

Mercantile Fluctuation.—The Philadelphia *Ledger* in an article on business matters, well says: "If a man would see gray hairs upon his head before their time; beggary and ruin, the sole legacy left to a wife and children, now rolling in every luxury, and brought up to it all; if he wants to see defrauded and indignant creditors, an old age of penury and dependence, a family driven by debt and false ideas into every degradation and crime, then let him spread all sail which he can borrow, give credit to every reckless customer, boast of his sales, live in brown stone and rosewood, surround himself with carved furniture and costly imported luxuries of all kinds; let him bring up his children to be waited upon by troops of servants—the end will come sooner than he expects; he will be caught in some nip of the ice, and sunk like lead in the mighty waters."

Magnificent Farming.

The following very interesting account of the large and excellent farm of John Singerson & Brother, near St. Louis, is copied from the *Valley Farmer*. There are much larger farms in the Union, but none, perhaps, where there is so profitable a combination of diversified crops—and the enterprise and energy of the Sigersons are worthy of imitation.

The Sigerson farm is situated south of the River de Peres, in what is known as the Carondelet Common Fields, and consists of one thousand acres, all under fence and nearly all in cultivation. When the commencement was made there, about ten years ago, the whole tract was covered with a stout growth of black jack, hickory, hazel, etc. The Gravois runs through the entire tract, diagonally from south-east to north-west, affording abundance of water for stock. The ground is quite undulating, and on it are found numerous sink-holes through which the water drains off by subterranean passages in the limestone ledge which underlies the whole section into the Mississippi river. The soil is a rich, sandy loam, very deep, upon a clay sub-soil, and on being worked becomes very friable, and is easily pulverized. It is admirably adapted to the growth of fruit, and also, corn, wheat, potatoes—in fact every thing cultivated in this region.

They have now an apple and peach orchard in bearing, of over 160 acres, embracing some 40,000 trees; they have 5,000 pear trees in bearing, besides nectarines, apricots, cherries, plums, quinces, etc., in great numbers. They have 200 acres of meadow, 60 acres of wheat, the finest we have seen this season; 60 acres of oats; 100 acres devoted to the nursery, in which they have this year planted about five bushels of apple seeds, and thirty bushels of peach stones; they have in it 50,000 budded peach trees, which will be ready for sale this fall; a larger quantity of apples; 300,000 grape cuttings; 30,000 evergreens, besides large quantities of quinces, pears, etc., as well as ornamental and shade trees, roses, dahlias, and every variety of hardy and exotic flower and shrub. They have twenty-five acres of strawberries, from which they have daily gathered from one to two hundred gallons of strawberries for two weeks past.

Besides supplying a large amount of food for the St. Louis market, the Messrs. Sigerson are intending this year to send large quantities to Chicago, Milwaukie, Galena and other cities north of us. By our railroad facilities this can now be accomplished so as to contribute vastly to the comfort of our northern neighbors, and be a source of profit to the enterprising men engaged in it. They expect to have from twenty to thirty thousand bushels of peaches to dispose of this season.

Mr. H. F. French gives the following account in the "New England Farmer" of the Farm of Mr. Darius Claggett :—

Good husbandry and energetic farming are not limited to New England men. I yesterday accepted an invitation from a leading merchant of this city, Mr. Darius Claggett, to visit his farm on the Rockville plank-road, about five miles from Washington. His family reside on the farm in summer, and Mr. Claggett himself comes to his city business every day except Sunday and Friday.

I have rarely seen a place which gave so decided evidence of good taste and good judgment, and withal, of such preserving faith in our good mother earth, as this. Six years ago Mr. Claggett purchased three hundred acres of land, mostly covered with a small growth of yellow pine, entirely unimproved. In this short period of time he has cleared and put under the plough one hundred and fifty acres, a large part of which is covered with a choice variety of fruit trees of all descriptions that the climate will produce. His trees appear to be judiciously selected, carefully pruned and protracted, and making a growth far beyond what I have ever seen at the North. He has already 2500 apple trees, 450 pears, 1600 paches, 150 apricots, and as many plums.

The apple trees are set forty feet apart, and the land among them planted with wheat in drills, with bare strips of a few feet in width along the rows. They are making generally a better growth than we get in New Hampshire. I saw upon them marks of our old enemy, the borer, and far worse marks of the seventeen-year-locusts of 1852. According to the theory, they will not be here again until 1869, by which time our friend will, it is hoped, have been paid by the fruit of his trees for all his labors. He said that when the locusts had possession of his trees, he could scrape from the body of a newly-set apple tree a pint of the insects at once! His pear trees, however, far excel his apples. Indeed, I have never seen so large a number of pears together that appeared so healthy, as we say at home, so thrifty as these. I saw no signs of the sap-blight or winter-killing, but the trees seemed full of life, and many of them were full of fruit already set. The peach orchard is already set for a large crop. In 1853, Mr. C. sent to the market 700 baskets of peaches, and his crop this year will probably far exceed that quantity. He has this year in grass, about 26 acres, in wheat about the same, in corn about 40 acres, and in potatoes about 12 acres, besides large tracts of vegetables and small fruits, among the rest two acres of strawberries. He manures all his crops with Peruvian guano, 300 pounds to the acre, ploughed in, and thinks this will insure him abundant crops.

Plant a Grape Vine.

Every person who has the control of a square rod of ground whereon plants may grow, can scarcely do better than to get a grape vine of the Concord, Isabella, or Dianna varieties. The first cost is trifling, and the after-care of them more of a pleasure than a task. The grape is not only palatable and nutritious for those who are well, but is exceedingly grateful to the sick, giving tone to the digestive organs, and healthy action to the whole alimentary canal.

Before setting the root, throw out the earth to the depth of two or three feet, and fill up ten inches with coarse manure of any sort, old bones, oyster shells, &c., and then throw in rich loam; into this rake a few quarts of house ashes, then fill up with loam and composted manure, and the soil is ready for the root.

After the plant is set, scatter on strawy manure, or leaves, and through the summer occasionally throw upon this the contents of the tubs on washing days. A. J. Downing, late editor of the *Horticulturist*, says: 'I have seen the Isabella grape produce 3,000 clusters of well-ripened fruit in a season, by the liberal use of soap suds from the weekly wash.'

The effect of soap suds on other plants is sometimes surprising. A cypress vine which had remained stationary for a fortnight, when about two inches high, immediately commenced growing after a good watering with soap suds, and grew up six inches the first five days. With a little care this may all well be done by any one who has never attempted it before. Under this treatment in the course of three or four years you will be amply repaid by a most beautiful crop of luscious grapes and a vine greatly ornamental to the grounds and dwelling.

Pruning.—The Grape vine bleeds readily. Never prune at all, until the vine has grown one or two years, for it needs the aid of the small branches in order to push forward large and vigorous roots. Late in October or November is a proper time—never when the sap is in motion in the spring. As the fruit grows on new wood every year, in pruning it is necessary to cut back the branches to within two or three eyes of the main stem. The cultivator will find plain directions in *Cole's Fruit Book*, which costs fifty cents, and it will enable him to see the whole operation illustrated by engravings.

Never pinch off the leaves to aid the ripening of the fruit, as they are placed there for the very purpose you desire to accomplish.

Plant a grape vine, and before long some of you will be thankful to him who gave you the hint. [New England Farmer.

Russian Storms.

A traveler in Russia says, that the storms of that country are divided into three classes, the first and mildest kind is called the Miatsel; the second, more severe, the Samjots: and the third, which is absolutely terrific, the Winga. In a conversation between himself and a priest, the latter is thus described :—

"What, then," cried I, "is the Winga?"

"A prelude to the last day." answered the priest. "Fortunately, unmistakable indications announce its coming for some days beforehand. Then nobody sets out upon a journey, not even to the next village, though it be but a verst or two off. Precautions are taken for the safety of the house, by protecting it, on the north side with heavy stones, and by propping it up, as well as barns and stables, on the south side. The *tubunen* (troops of wild horses) scamper in all haste to the nearest forest; droves of cattle and flocks of sheep seek shelter wherever it is to be found. Whatever the storm overtakes upon the open plain, man or beast, caravans drawn by oxen, or caravans drawn by horses, is lost, without a chance of rescue.

"An icy shower of snow is the forerunner of the terrible blast; it falls so thick, and drives so horizontally through the air, that to withstand it is impossible, whilst it avails little to suffer one's self to be driven before it. For if one escapes for a while this prelude to the hurricane, he is infallibly overtaken by the formidable blasts and circling whirlwinds which succeed it, and which gather up from the earth, like chaff from the threshing floor, the objects exposed to their violence, and hurl them to and fro in the air. And yet the rage of the unfettered element is not here at its height; for when the storm seems to have exhausted its fury in the manner I have described—often raging thus during a period of several days—then, first begins the real tempest, a blast which *nothing* can resist. It uproots whole forests, tosses the loftiest fir-trees into the air like blades of straw, and often conveys them high above the earth, whole versts away. It levels stables and barns, unroofs houses, and throws down church towers, so that the district it has visited looks, after its destructive passage for distances of several days' journey, like a land ravaged by fire and sword. On all sides are seen herds of dead cattle, trees uprooted, villiages overthrown. In exposed situations, this wind has been known to tear up isolated stables, to transport through the air their fragments and the cattle they contained, and far, far from the spot, to hurl these down shattered upon fields and roofs. With varying fury the monster rages for some days, leaving behind him, on his departure, death, destruction, and lamentations. Happily he comes but seldom; his visits are not for every generation; but when he does come, all that his icy breath touches is devoted to annihilation.

"That is the Russian *Winga!*"

Great Cities.

According to a late geographical work, there are but three cities in christendom containing a greater population than New York. They are London, 2,323,141. Paris, 1,053,253. Constantinople, 786,990. New York has over 700,000. But if the world stands until New York shall become as old a city as London is, and its population continues at the rate of its present annual increase, who can compute the number of its inhabitants, or measure its territorial extent?

London dates back to the generation that saw Julius Cæsar. In the reign of Nero, less than half a century after Christ, it was a place of considerable importance.

Paris, the next largest city in the world, was spoken of by Cæsar, who lived fifty years before Christ, and when taken by the Franks, 500 years after, was a large, beautiful city.

Constantinople is still older than either of the above. It was founded 356 years before Christ, and was re-built by Constantine, A. D. 328.

The foundation of New York, on the other hand, is of quite a recent date. It received its name in honor of John, Duke of York, in 1664, at which time it was captured from the Dutch by the English. It then contained a population of about 3,000. The first permanent settlement made on Manhattan Island, was by the Dutch, in 1615, and the first public wharf was built as late as 1658.

But little more than 200 years have elapsed since the first permanent occupancy of the spot on which now stands New York, and in less than two centuries her population has increased from 3,000 to nearly three-fourths of a million.

Fight between a Rattlesnake and Hogs.—The *State Rights Democrat*, published at Elba, Ala., narrates the following: "Two gentlemen were lately in the woods when their attention was attracted by an uproarious noise of hogs. Thinking that something uncommon was to pay, they repaired to the spot, and found that the hogs had been in a fight with a very large rattlesnake. The fight, from appearances, had been a long and desperate one. The snake was torn to pieces, three hogs dead and a fourth dying. They say that as the last hog would groan, the snake would raise his head, being unable to do any thing else. The snake and fourth hog soon died. They report that for thirty yards around, the grass and ground was torn up. The snake was six and a half or seven feet long. The hogs, in the fight, had demolished all the rattles except two."

Winter Care of Fruit Trees.

Yesterday we crossed an orchard, by chance, the owner of which was already preparing his trees to endure the frosts of Winter—as *he* supposed. But, according to our experience, as well as theory, he was taking the most direct method of giving them the least possible chance for "living through." As he was but a beginner, we could the more readily excuse him for following what at first thought might seem to be a feasible plan. "Somebody" had told him that the frost would have less effect upon the roots if they were kept imbedded in water through the Winter, and he was heaping up and packing solid a circular bank of earth four or five feet distant from the body of each tree, so as to hold a pool of water even with the surface of the ground. Nothing could be more unphilosophical, as a little reflection will show.

Every healthy, vigorous tree or plant, is supplied with an almost infinite number of fibrous roots, which penetrate every part of the soil, and gather sap, and along with it a supply of organic, and, perhaps, of inorganic food. The expansion and contraction of the soil during Winter, tear and break great numbers of the minute roots, a majority of which are so small as to be imperceptible to the unaided eye. Where there is a great number of alternation of heat and cold, so many of these roots are broken as to leave the tree in a sickly condition in the Spring, and it should be a careful study to protect them from such action of frost. Should there be but a slight degree of frost, not more than enough to freeze water half an inch to an inch in depth, a body of water around the roots would doubtless act as a preserver, and from this fact probably arose the practice above alluded to. But in this climate we have to guard against foot-deep instead of inch-deep frosts.

A simple experiment will show the difference between a dry and a wet soil around the base of a tree. Take three cups, each nine inches deep; fill each of them within one inch of the top—the first with water, the second with earth saturated with water, and the third with moist but nearly dry earth—all three to cold enough to freeze them solid. In the first, the water in changing to ice will expand so as to fill up the entire measure. The moist earth in the second will have expanded nearly as much, while the comparatively dry earth will scarcely expand an eighth of an inch.

The experiment, or the principle which it illustrates, viz., that water in freezing expands about one-eighth of its bulk, while dry solids do not thus expand, has a direct bearing upon the Winter treatment of trees. Instead of retaining water around them, it is better to dig a ditch (at a sufficient distance to avoid cutting the roots,) to convey the water away and leave the soil dry.

It is sometimes even advisable to bank up the earth eight or ten inches high around the body of the tree, and slope it off for a few feet. This will both carry off the water and afford additional warmth to the roots.

For giving increased warmth it is well worth while to mulch the ground well with straw, muck, or sods; that is, put on a thick coating of any of these substances, to be in part removed in the Spring, and in part worked into the soil. This will keep out the frost, and thus save the roots from the breaking, tearing effect of frost, and also give additional richness to the soil. When straw is used it should be wet, and even a little rotten, and not be placed too thick against the body of the tree, lest it should furnish a nest for mice.

We repeat, the most essential considerations in the Winter protection of trees, are to keep the soil dry, and shield the roots from frost.

What we Eat.—The London *Times*, after a long report of Mr. Scholefield's Committee, says: "As to Turkey rhubarb, one of the witnesses enlightens us by saying, 'One manufacturer at Banbury, near Oxford, produces twenty tons of rhubarb per annum; it is inferior to Turkey rhubarb, as fetching 4d. a pound, while Turkey is 11s. 6d.; China rhubarb, 7s. 6d. Cod liver oil is immensely adulterated; only 5 per cent. of genuine cod liver oil will answer all the usual chemical tests. Mustard has 30 per cent. of lime or chalk as adulteration; chloroform undergoes decomposition, but is not much adulterated; quinine is very much adulterated with starch and manna.' Another witness stated he had found crystals of alum in English bread the size of peas, the 4lb. loaf often containing 500 grains. German yeast is said to be the source of the furunculoid epidemic, or epidemic of boils, in England. Ordinarily so-called 'chemists' know nothing whatever of chemistry; they, of course, could not or did not wish to know anything of adulterations." The *Times* gives a long description of Dr. Hassall's evidence, too copious for extraction. The chief articles poisoned with lead and copper were, yellow sweets for children with chromate of lead, and pickled with verdigris. [Dublin Medical Press.

The Prefect of the department of "Lee Landes," in France, has just published a regulation which is likely to diminish the chances of mischief in the dispensing of actively poisonous substances. The pharmaciens are directed to use red paper, for the labels of bottles which contain dangerous fluids, the words "for external use" being written thereon. The labels of ordinary medicine bottles, for internal use, are to be white. In this country, chemists are generally very careful to write "for external use" and "poison," when necessary; but the distinctive color is certainly an improvement, as the bottles may sometimes fall into the hands of persons who cannot read.

A number of the New York City officials, 3 Aldermen, 3 Councilmen, and 2 Police Justices, have been indicted for taking bribes, and other illegal practices.

The last remaining debtor confined in the Boston jail was discharged on Tuesday last. It is something for the "modern Athens" to be proud of.

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ATONEMENT.

Since writing my former article on Atonement, an article has appeared in the *Independent*, somewhat criticising the Princeton Theology, as set forth in a sermon by E. C. Wines, D. D. My object in referring to it is to still further confirm the fact, that the Atonement, among the orthodox, has not attained such a finality as has settled it beyond all controversy. The *Independent* says:

"The New England theory of atonement makes the sufferings of Christ vicarious or substituted sufferings—substituted for the penal sufferings of all who accept the offered salvation; but it does not represent Christ as the literal substitute of those who are redeemed by his death. Christ's sufferings are not, in any scientific accuracy of speech, the penalty of the law in[illegible]d upon the innocent instead of the guilty, but they are substituted for the execution of the penalty."

Bro. Brown says: "Christ suffered the proper penalty of the law of revealed religion." The *Independent* says, He did not. I also said he did not. Who is right?

The Princeton Theology says: "The Lord Jesus is the representative of his people, and the method by which he redeems them is that of substitution—the substitution of his obedience for their obedience—the substitution of his death for their death. Christ took the place of a chosen people—paid their debts, satisfied the claims of justice, and redeemed them from death and hell. He is the surety, then, of the saved only—the elect. He can be the surety of none else." "On the ground of the atonement, God has made an unlimited offer of saving mercy to the whole human family. But all spurn the offer. Foreseeing this, God determined to put forth a gracious influence upon the will of *many* sinners, and *constrain* them to accept the offer of salvation."

Upon the Princeton theory of atonement, the *Independent* asks: "Where then is the sense, where the ingenuousness or sincerity of pretending that there is any *possibility* of salvation for any other than the elect? *Can* any man be saved for whom there is no atonement? Is there an atonement for any but that chosen company whose law place Christ took, whose debts he paid, and for whom he satisfied the claims of justice?" The *Independent* adds: "Inconsistency is a blessed thing in theology. Blessed is that man who is willing to be inconsistent, and even to contradict the most venerated dogmas of his traditional orthodoxy, for the sake of offering to sinners, in the name of Christ, a free and full salvation."

Atonement—what is it? From the frequency with which the word is used, and the anathemas fulminated for denying its vicariousness, one might conclude that it occurred in almost every verse in the Bible, and that its orthodoxy had been fixed by a special decree from heaven itself. But what are the facts? The word occurs but *once* in the whole of the New Testament, in the English version, and there it is a mistranslation of the Greek term; for in the verse preceding, the same word is rendered *reconciled*. See Romans 5: 10, 11. From this fact, as well as from the different views which have obtained among even true Christians as to what atonement consists in, it would seem that charity would indicate, at least, the patient instructing of those who are thought to be out of the way, ere they are unchristianized.

Atonement (or at-one-ment, in contradistinction to at-two-ment) signifies reconciliation, as the reader will see by referring to the marginal reference of Romans 5: 11. Mr. Barnes, in his notes on that verse, says: "This (reconciliation) was the ancient meaning of the English word *atonement—at-one-ment*, being *at one* or reconciled." Atonement, then, signifies, that reconciliation which is effected between two or more who have been at variance or in a state of unreconciliation, or *at-two-ment*.

> "He seeks to make atonement (at-one-ment,)
> Between the Duke of Glo'ster and your brother."
> [Shakspeare.

In 2 Cor. 5: 18—20, the words *reconciled, reconciliation, reconciling*, should have been rendered *atoned*, at-one ed—*atonement*, at-one ment—*atoning*, at-one-ing, if the translators had been uniform, as they rendered the Greek in Romans 5: 11. In 2 Cor. 5, we have the true idea of what atonement means. It means reconciliation. Thus the Apostle says, "God was in Christ reconciling (atoning, at-one-ing) the world unto himself." Now, who was Christ? He was that God-man whose dual nature was the unition of the divine and the human. In Emanuel the two natures (the divine and the human) were fully represented, while the object of this manifestation was the reconciling (atoning) of the human to the divine. For it will be found to be one of the fundamentals of salvation, that it can only be secured by the inflowing of the divine into the human—the impartation (not imputation) of the infinite to the finite. As the divine dwelt in the human in the man Christ Jesus, sanctifying the human and bringing it into a perfect union with the divine, so in a certain sense must the divine indwell each and every one of those who are finally saved. As God dwelt in Christ, so is Christ to dwell in us, in order to preserve us from being reprobates. See 2 Cor. 13: 5, also 1 Cor. 3: 16, 17.

This reconciliation of humanity to divinity, is properly and truly the atonement. The procuring cause and medium by and through which this state of reconciliation or atonement is effected, was the incarnation, by which the divine *Logos* (Word, or God) became flesh—the Divinity entabernacled in Humanity. The incarnation thus became a medium through which the divine could flow into the human; for until the human nature of the God-man was glorified, the Holy Ghost, or divine influence, or nature, was in a measure withheld or obstructed. See John 7: 39, Acts 2: 23, last clause.

Sin being a state of unreconciliation to God, must ever hinder the free, full, and perfect manifestation or flowing down of the divine nature, until such unreconciliation is removed. When, therefore, all unreconciliation is overcome, either individually or collectively, there will be the realization of God being all and in all; for, as in Christ dwelt all the fullness of the Godhead, and as the Spirit was not given by measure unto Him, and as Christ is head over all things to the church, which is his body, may not said body one day be filled with all the fullness of Him who filleth all in all? Or, in other words, may not the body (the church) be finally as perfectly reconciled or atoned to God as was the human body of the God-man to the divine, and thus of the twain make one new man, (Eph. 2: 15,) and reconcile (atone) both unto God in one body, and so make peace. By atonement, then, I understand that state of reconciliation of the soul to God, which is produced by faith in Jesus Christ—an atonement which brings unreconciled sinners into harmonious union and at-one-ment with the divine will. The soul that has thus received the atonement can sing—

> "To God I'm reconciled;
> His pardoning voice I hear;
> He owns me for a child;
> I can no longer fear.
> With filial trust, I now draw nigh,
> And Father, abba Father, cry."

Although in this article I have only sketched the outlines of the Atonement, yet I trust it is sufficiently explicit to let "my brethren know how I stand," or whether I am a "true Christian" as respects my view of the atonement.

S. S. G.

WHAT GOOD PEOPLE YOU OUGHT TO BE.

During the time I was in Asia, (said my friend,) I had occasion to cross a part of the Arabian desert, toward the Red Sea. Of course on this journey it is necessary to have not only a guide, but a body guard; and mine was composed of eight or nine as wild and picturesque looking Bedouins as you could wish to see—true sons of the desert, and Ishmaelites of pure descent; there could not be much doubt about that.

They were faithful to me, however; and it was pleasant to gallop day after day amidst this lawless troop, sometimes conversing with the sheik in such Arabic as I had contrived to pick up, and at other times witnessing such feats of horsemanship as my guards pleased to exhibit for my amusement, or to practice for their own. In the heat of the day we struck our tents (such tents!) and rested, as we did also at night. Our mid-day slumber was often the most profound and the most prolonged.

One evening we had encamped as usual beside a muddy fountain, secured our horses, lighted our fire, and drank our coffee. My guards were seated around the fire, smoking and talking, while I made an effort to sleep under cover of the tent provided for my special use. It was all in vain. The sheik had advised me of the probability of a night attack from a party of marauders, not of his tribe, whom he supposed to be in our neighborhood, but had begged me not to be alarmed, for my life was precious in his sight, and safe in his hands; he would defend me to the last drop of his heart's blood.

It might be that I half believed the report, and more than half distrusted my respectable friend's bravery; or it might be that my siesta had taken off the edge of drowsiness, or that thoughts of home kept my mind busy, or that the coffee I had drunk served as an anti-soporific, or that the loud talking of my Bedouins disturbed me. In short, I could not sleep, and, tired of inaction, I left my tent and drew near to the fire, which was pleasant; for, hot as are the days of desert traveling, the nights are often chilly.

My guards made room for me as I came near; and seating myself beside the sheik, I had lighted my pipe, and looking at the grim countenances of the ragged fellows around me, each of whom was armed with pistols stuck into the belt, and a musket within reach of his hand, I wondered what my friends in England would think, if, at that moment they had seen me.

My presence did not much disturb the loquacity [illegible] guards; but I paid little heed to the[illegible] conversation, till the sheik, turning [illegible]enly round upon me, exclaimed, "What strange men you Englishmen are."

"How so?" I asked, "why strange?"

"You never fast," said he.

"Not often," I replied, laughingly; "that is, when we can get anything to eat."

My Arab friend laughed too, for that evening we had supped sparingly from necessity; "but," said he, "is it not part of your religion? You don't pray; you don't give alms; you do nothing."

That was a home thrust, and my conscience felt it. I had looked upon the poor fellows as so bigoted in their faith, and had considered myself so completely in their power, that I had deemed it prudent to avoid every topic that might rouse their passions. In my solitary tent, at mid-day, I had read the word of life; but I had concealed with jealous care from my guards the knowledge that I carried about with me the "Christian's Koran;" and when at morning and night I commended myself in prayer to God my Maker, through Christ my Saviour, I had drawn close around me the curtain of the tent, and whispered low and fearfully, lest I should be overheard.

"You have no religion," said the sheik; "you don't pray; you do nothing."

"God forgive me," I thought. "The rebuke is not altogether unjust."

"Now we," continued my reprover—and he went on boastingly to tell what their prophet required of them, and how faithful was their obedience in matters of devotion, charity and self-denial; and while he spoke I lifted up my heart to God, and sought courage to bear a feeble testimony to his word. When the sheik paused, I put my hand into my bosom, and drew forth a New Testament.

"I have religion," I said "Would you like to hear what it teaches me on these high matters?"

"Certainly; would I tell him?"

By this time the attention of all my guard was directed to me. Their quick, sparkling eyes were fixed fiercely, as I thought, upon me, their dark visages looking more grim by the flashing fire around which they were seated; and their hands were ready to bring down vengeance upon the head of the infidel dog who should dare to blaspheme their prophet.

"Listen," I said, as I opened the Testament at the sixth chapter of the Gospel according to St. Matthew. "You speak of alms-giving, hear what my Koran says about giving alms;" and I rendered into Arabic the first four verses: "Take heed that you do not your alms before men, to be seen of them," etc. When I stopped I looked up, and the dark countenances around me were glistening, but not with anger.

"Good!" exclaimed the sheik; "this is very good; go on."

I gathered courage, and read again: "And when thus prayest," etc. I read, translating as I read, to the fifteenth verse. Again I looked around me.

"Bismillah! but this is wonderful! wonderful!" exclaimed one to another, stroking their black beards; "wonderful!" and every harsh and forbidding feature was softened down to quiet, calm attention. "More, more."

I read on; "Moreover, when ye fast," etc.

"Bismillah?" exclaimed the sheik again—"but this *is* wonderful!"

I needed no further urging on. Verse by verse, paragraph by paragraph, I read on to the close of the chapter, interrupted by the exclamations of wonder and approbation.

"Wonderful!" said my swarthy friend, the sheik, when at length I closed the book; "but this is wonderful! *And what good people you Christians ought to be!*"

I never, continued my friend, forgot, and I hope I never shall forget, the lesson taught me by that desert fire. In the first place, I saw, as I had never before seen, that caution may degenerate into cowardice; and I learned, in the second place—the enemies of Christianity themselves being our judges—that if the professed followers of Christ were but in all things what they ought to be, "likeminded one towards another, according to Jesus Christ," then would they "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ;" and the constrained verdict of the unbelieving world would be, "Nay, but this is wonderful!"

[London Tract Magazine.

THE LORD'S PRAYER.

A friend tells us an anecdote of Booth, the great tragedian, which we do not recollect having seen in print. It occurred in the palmy days of his fame, before the sparkle of his great black eye had been dimmed by that bane of genius—strong drink.

Booth and several friends had been invited to dine with an old gentleman in Baltimore, of distinguished kindness, urbanity, and piety. The host, though disapproving of theaters, and theater-going, had heard so much of Booth's remarkable powers, that curiosity to see the man, had, in this instance, overcome all his scruples and prejudice. After the entertainment was over, lamps lighted, and the company reseated in the drawing-room, some one requested Booth, as a particular favor, and one which all present would doubtless appreciate, to read aloud the Lord's prayer. Booth expressed his willingness to afford them this gratification, and all eyes were turned expectantly upon him.

Booth rose slowly and reverently from his chair. It was wonderful to watch the play of emotions that convulsed his countenance. He became deadly pale, and his eyes, turned trembling upwards, were wet with tears. As yet he had not spoken. The silence could be felt. It became absolutely painful, until at last the spell was broken, as if by an electric shock, as his rich-toned voice, from white lips, syllabeled forth, "Our Father who art in Heaven," &c., with a pathos and fervid solemnity that thrilled all hearts. He finished. The silence continued. Not a voice was heard or a muscle moved in his rapt audience, until from a remote corner of the room a subdued sob was heard, and the old gentleman (their host) stepped forward with streaming eyes and tottering frame and seized Booth by the hand: "Sir," said he, in broken accents, "you have afforded me a pleasure for which my whole future life will be grateful. I am an old man, and every day from my boyhood to the present time, I thought I had repeated the Lord's Prayer, but I never heard it before, never!"

"You are right," replied Booth; "to read that prayer as it should be read, has cost me the severest study and labor for thirty years, and I am yet far from being satisfied with my rendering of that beautiful production. Hardly one person in ten thousand comprehends how much beauty, tenderness, and grandeur can be condensed in a space so small, and in words so simple. That prayer of itself sufficiently illustrates the truth of the Bible, and stamps upon it the seal of Divinity."

So great was the effect produced (says our informant, who was present,) that conversation was sustained but a short time longer in subdued monosyllables, and almost entirely ceased; and soon after, at an early hour, the company broke up, and retired to their several homes, with sad faces and full hearts.

THE RIGHT MUST WIN.

Oh! it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart.

He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

Or, He deserts us at the hour
The fight is almost lost;
And seems to leave us to ourselves
Just when we need him most.

Ill masters good; good seems to change
To ill with greatest ease;
And, worst of all, the good with good,
Is at cross purposes.

It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men.

Ah! God is other than we think;
His ways are far above,
Far above reason's height, and reached
Only by child-like love.

The look, the fashion of God's ways
Love's life-long study are;
She can be bold, and guess, and act,
When reason would not dare.

She has a prudence of her own;
Her step is firm and free;
Yet there is cautious science, too,
In her simplicity.

Workman of God! O lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

O, bless'd is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible!

And bless'd is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye!

O, learn to scorn the praise of men!
O, learn to love with God!
For Jesus won the world through shame,
And beckons thee his road.

God's glory is a wondrous thing,
Most strange in all its ways,
And of all things on earth, least like
What men agree to praise.

Muse on his justice, downcast soul!
Muse and take better heart;
Back with thine angel to the field;
Good luck shall crown thy part!

God's justice is a bed where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our discontent away.

THE DRUNKARD AND HIS STORY.

From the New York Five Points' *Monthly Review* we select the following scene from real life:—

A few Sunday's since, at morning service, one of the most degraded specimens of humanity that ever greeted my vision, came staggering into the chapel of the House of Industry. His wild and frightful looks, ragged and dirty beyond description, his face bruised and swollen, rendered him an object of disgust and terror. He seemed to look at the children with wonderful interest, occasionally muttering to himself, "Beautiful! beautiful! O, that mine were here!" He sat an hour or two more, and then, with a long earnest look at the children, staggered out of the chapel, and went up to the dark "valley of the shadow of death"—Cow Bay.

As the bell rang for service in the afternoon, and while the childred were clustering together, the same wild-looking man staggered in once more. He surveyed the faces of the children with the closest scrutiny, and at length his eyes rested on two bright-eyed little girls, who were singing one of their little hymns. He sat immovable as a statue during the whole service, gazing intently on the faces of these two children.

The service closed, the congregation dispersed, yet he lingered, and the tears came coursing down his face thick and fast.

Dr. S—— asked him, "what was the matter?"

"I am a drunkard! A wretch—an outcast, homeless, and without a penny. Once I had a home and friends—father, mother, wife, children, and hosts of friends, who loved and respected me. Time passed on, and I became a drunkard! One friend after another left me; still I drank on, and down, down I fell. Father and mother both went down to their graves with broken hearts. My poor wife clung to me when all others deserted me. I still drank on, pawned one article after another till all was gone, and when my wife refused to give me her wedding ring, which she had clung to with the tenacity of a death grasp, I felled her to the earth, seized her finger, tore off the ring, and pawned it for rum. That fatal blow maddened her, and, in despair, she too drank, and together we wallowed into the gutter. Penniless, we begged our way from Vermont to this great city. Here we hired a small cellar, in a dark, dismal street, and sent our children out to beg. Many a weary day we spent in that dreary cellar, while our children were wandering in the streets, begging for their drunken parents. About forty days since my little girls went out to beg, and from that hour to this I have not seen them. Without food or fire I clung to my dismal abode, till hunger forced me out to search for my children. My degraded wife had been sent to Blackwell's Island as a vagrant, and alone I went to the Island, to the House of Refuge, to the Tombs, and in despair I wandered to the Five Points, and for the last few days I had lived in Cow Bay, among beggars and thieves. To-day I saw two children, who, if they had not looked so clean, and sung so sweetly, I would have called them mine. O! would to God they were!"

"Tell me the name," said Dr. S——, "and I will see."

In a few moments two interesting little children were led toward him. At the sight of this fearful looking man they shrank back. The poor man sprang to his feet, exclaiming, "They are mine, my dear children, don't you know your poor old father? Come to me, my children. Father loves you; he won't hurt you." He reached out his arms; the little ones were timid at first, but they soon climbed up their father's knee, while the tears were streaming down his face.

"Kiss your poor drunken father, my children." But the face of the man was so black and filthy, not a place could be found. Soon they forgot the dirty face, and remembered their poor degraded father; and each entwining their little arms around his neck, and fondly kissing him, the elder one said, with a voice that touched every heart, "Father, we are so happy here that we want to stay. Won't you come and live here too, papa? What makes you drink so? Dear papa, do sign the pledge, and not drink any more. Mr. Pease found us in the street, begging, and now we are happy. Do, papa, come and live here, and be good us as you used to be."

The father's heart was overwhelmed—he sobbed and groaned aloud. For more than an hour they sat together, till at last the old man arose, still clinging to his children, and exclaimed: "The pledge! the pledge! I will never drink again!"

I gave him the pledge, and from that hour he has faithfully kept it. He is now a man again, engaged in business, earning ten dollars per week, and none could recognize in the well-dressed man—who still boards in the house—the degraded original, whose portrait can still be seen at the House of Industry, daguerreotyped in its striking deformity and squalor.

RETRIBUTION FOR SIN.

Men cannot sin with impunity, for an omniscient God discerns, and an omnipotent God will punish all wrong-doing. Sentence against an evil work may not be executed speedily, but the way of the transgressor is hard, and the reward of his hands shall surely be given him. A watchful Providence often endures with much long-suffering the vessels of wrath, fitted for destruction, but in due time their feet slide, and they are brought to desolation in a moment, and utterly consumed with terror. We clip from one of our exchanges a striking illustration of this truth in our own century

Among the intellectual giants of this country, stood Aaron Burr, a grandson of the giant theologian, Jonathan Edwards, nurtured in the bosom of piety and prayer, with choicest privileges for a Christian education, with the master minds of the New England church, such as Bellany and Hopkins, corresponding with him in his youth, and endeavoring to secure him to the cause of Christ. At length, all his early impressions of Christianity were effaced with violence. He went out an unblushing infidel, scoffer and blasphemer—gathering thick upon him the guilt of murder and adultery. He gave lessons in profaneness to his only daughter, who by nature was as gifted as himself. He was accustomed to bring her in to display her acquisitions and show her skill in blasphemy, for the amusement of his visitors, as we should do with performances in music—thus showing to what end he had devoted himself and educated his child. Though elevated to the second civil office in the nation, nothing in the form of political crime was too mean or wicked for him. In social life he was a very monster. In the betrayal of confidence and in the ruin of families he scrupled nothing. Infidelity and malignity advanced with his years, in the form of spite against the religion of Christ.

At length the judgments of God overtook him. His wealth vanished; his political fortunes were broken; his social position was lost; and he became a vagabond. Society thrust him out from its bosom as its sworn enemy. His daughter, then the wife of one of the State Governors—the daughter whom he had schooled to blasphemy—was, in a voyage at sea, taken by pirates. She begged for her life and offered great rewards; but the stern reply was—"Dead men tell no tales." She was bidden to walk the plank; she sunk to rise no more. Thus began the recompense on the parent and child—on her for the abuse of her splendid gifts and her defiance of God above—on him for rearing his child for such an end. Here too was a recompense in kind, for the domestic ruin and desolation which he had caused to others. Stricken of God, and abhorred by men; well nigh without a friend on earth; a Vice President of the United States went down to an unhonored grave. Such was a beginning, though only a beginning to him of the results of crucifying the Son of God afresh."

OUTSIDE GLITTER AND INSIDE GLOOM.

Many homes are elegantly furnished, with small addition to domestic comfort. The *Marysville Tribune* gives an amusing sketch of the inner life of one these comfortless households.

"I declare, Mr. Smith! this is too bad. Here you are stretched out on the sofa, mussing it up, and my nice carpet is all spoiled by the tramp of your coarse boots. I shall be ashamed to bring any one into the parlor again—and I have taken so much pains to keep everything nice! I do think, Mr. Smith, you are the most thoughtless man I ever did see—you don't appear to care how much trouble you give me. If I had no more care than you have, we would have a nice looking house—it would not be long till our new house and furniture would be just as bad as the old," said John Smith's wife to him, as she saw him in the parlor taking a nap on the sofa.

Mr. Smith rose up early and answered: "I was tired and sleepy, Mary, and the weather so hot, and this room so quiet and cool, and the sofa looked so inviting, that I could not resist the temptation to snooze a little. I thought when we were building a new house, and furnishing it thus, that we were doing it because the old house and furniture were not so comfortable and desirable, and that I and my own dear Mary, would indulge ourselves in a little quiet leisure in these nice rooms, and if we chose, in lounging on the sofas and rocking in these cuishioned arm-chairs, away from the noise of the family, and the smell of the cooking stove.

"I did not dream of displeasing you, Mary, and I thought it would give you pleasure to see me enjoying a nap on the sofa, this warm afternoon. I noticed when Merchant Swell, or Col. Bigman, and their families, are here, you appear delighted to have sofas and cushioned arm chairs for them to sit in or lounge upon. I thought the house and the sofas were to use—that we were seeking our own pleasure when we paid a large sum of money for them; but I suppose I was mistaken, and that the house and furniture are for strangers, and that we are to sit in the old kitchen, and if I want to take a nap, or rest a little when fatigued, I am to lie down on a slab in the woodhouse; and if you want to rest, can go to the children's trundle-bed, in the little close bed-room, where the flies can have a chance at you."

The irony of Mr. Smith's reply only provoked his wife, and seeing himself threatened with repetition of Mrs. Smith's speech, with unpleasant additions and variations, and knowing that he would get tired of gaining victories over her argument, before she would think of getting tired of defeat, he took himself out, and left Mrs. Smith to fix up and dust out, and lock him out of his own house, and took a seat on an old chair in the kitchen, which Mrs. Smith said was good enough to use [illegible]ry day—in the kitchen where no one sees it.

Poor mistaken Mrs. Smith, thought I. And yet many are like her. They want a fine house, and when they get it they want an out-house built to live in, and they confine their families to a few small rooms, poorly furnished, while the main room, well furnished, is never seen by the family only when visitors come! Both house and furniture are too grand for use. The carpet is too fine for their husband to walk on—the mirrors are too fine for him to look into—the furniture is all to fine for him to see or use. Just so it goes—we dress, we women, I mean, and I am sorry that many men are as foolish as we are, to please others, or rather to excite their remarks—we build houses and furnish them for those outside of the family, and live as poorly when we are rich as we did when we were poor; as poorly in the new house as in the old.

It is a fatal day to enjoyment when a family gets a house and furniture too fine for use; and yet many have an ambition to have it so. Better would it be if they were contented with such a house and such furniture as is suited to every-day use—the house large enough to accommodate one's friends, and the furniture such as all use when at home.

THE UNHAPPY REPLY.

"I do not think it a selfish act, if I occupy this whole seat myself, as I am to travel all this long day!" said I to a lady nearest me, one sultry morning, as I took the out-of-the-way end seat, in the cars at Buffalo for Albany.

"Certainly not," was the reply, as I put my shawl, books, papers, fan, boquet, &c., in the one end, and nestled myself down in the other. I soon wearied of conversation and reading, and had sunk into a fitful slumber, when a gentle tap on my shoulder, and a low "Please, Miss," made me wake with a sudden start.

The car was filled to overflowing, a newly arrived party had entered, and a pale little woman, with a fretful baby in her arms, stood asking permission to sit beside me. With more of pity than of pleasure, I shared my seat with her; yet I spoke but few words, and sulkily forbore taking the restless little creature to ease her poor wearied arms; but merely smoothed its yellow hair, and patted its pale baby cheeks, and said Mary was a good and sweet name.

For my own comfort, I had opened the window, that I might more distinctly catch those picturesque views, that flitted by so quickly that they seemed like glowing pictures, without one imperfection to mar, when my attention was drawn to my companion, who was incessantly coughing.

"I wish you would let down that window," said she, "the coal smoke makes my cough so much worse."

I am ashamed to confess it now, but I felt the angry blood burn in my cheek, and a flashing of the eyes, as I replied, "I am quite sick and wearied, and hungry, and thirsty, and crowded, and here you come as an intruder, and keep me from the mite of cool, fresh air, that I am trying to get. Do you think you are doing as you would be done by?" said I tartly, and without waiting for a reply, I rose and was letting down the window with an angry crash, as a naughty child would slam a door shut, when she laid her poor wasted little hand on my arm, and said, "*O, don't do it, then*," and burst into tears, and leaned her head on her baby, an cried bitterly. The woman in my heart was touched; but putting on the injured air of a martyr, I compressed my lips, and took up a paper, pretending to read. Pretty soon my eyes grew dimmed. I could not see without crushing the tears often, and I resolved to ask her pardon for my unkindness. But minute after minute glided away, and we soon reached her place of destination, and she rose to leave. I rose, too, and the words were on my lips, when a gentleman came to assist her out.

She turned her gentle, tearful eyes upon me, with a sad expression, and bowed so sweetly, that my hand was almost upraised to appeal for the forgiveness; the words were just dropping from my lips; but she was gone, it was too late, and I, a woman, with a woman's heart, was left with that stinging little barb sticking in it, and the sweet words, and wasted little hand, that alone could remove it, were gone from me forever. I sank back in my seat, and wept bitterly.

The gentleman returned from assisting her, and as the car was full, he took the place she had vacated. I inquired who the lady was, and he replied, "Her home is in Wisconsin, and she has returned to the home of her childhood to *die*. The whole family of brothers and sisters died of consumption, and she, the last one left, is going too."

O, I turned away, sick at heart, and tried to shut out from remembrance that palid, appealing face, as I resolved and re-resolved, never again, in this poor life of mine, to speak an unkind word.

[Ohio Farmer.

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A WORD ON CREEDS.

Our remarks upon Responsibility for Opinions have led, by a very natural association, to an allusion to the use of Creeds. We do not wonder that many good Christians have repudiated them—considering how often they have been the occasion of sectarian animosity. But we are well satisfied that, without one, or without the adoption of some policy which amounts to the same thing, no church can long secure itself against the elements of dissolution.

Admitting that Articles of Faith are unauthorized by the New Testament, it is very certain that agreement in cardinal points is made a matter of direct inculcation. "*Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.*" (1 Cor. 1: 10.)

Let us now imagine a church assembled together for mutual conference and exhortation. One after another, the brethren tell what experience they have had of the sinfulness of their own hearts—how they have been brought to abhor themselves, in a sense of their vileness, and to feel that they were deserving of "wrath to the uttermost" because of their backslidings from a God of Love—how delightfully soul-satisfying it has been to them to rest in the atoning blood of Jesus Christ, and to know that He is an all-sufficient Saviour—and each one concludes by exhorting his fellow communicants to cling still more closely to the Redeemer, and to acknowledge Him as "God over all, blessed forever." On the supposition that there is no jarring of sentiment here, such an interview is delightful, and contributes to the great end for which their organization was entered into, namely, their edification in the gospel.

But suppose one of their number starts up, and says, "This language is mere fanaticism. The inner and native depravity of the heart, of which you all profess to have had experience, is a doctrine in which I do not believe; neither do I believe in the doctrine of Atonement, as commonly held. I do not believe that Christ by his death rendered satisfaction to Divine Justice, nor do I believe in his true and proper Divinity." It is evident that the announcement of such views, and their repitition from time to time, would contribute to unsettle the minds of some of the members The remainder, regarding them as unsound and dangerous, would feel that something must be done to protect the body of the church from being entirely corrupted by them. How then would they proceed, if they had no articles of faith? How would they set aside from their communion the heterodox brother?

We do not dispute the possibility of disposing of the case, without any written formula, or confession of faith. We admit the possibility of disposing of it just as equitably and fairly, and just as much in accordance with truth, without a formula as with one. Nevertheless, it could not be done without resulting in a clear and unequivocal expression of the faith of the church, in regard to the doctrine in question. For, admitting that "the Bible alone" is resorted to, in order to the decision of the case, it is still the province of the church to determine what the Bible teaches. And suppose that the church, in deference to the offending brother, goes into a long and labored investigation of what the Bible sets forth in regard to human depravity, the doctrine of atonement, and the Divinity of Christ; suppose that it listens patiently to all his arguments, gives him abundance of time to defend himself, and allows him the closing speech; suppose that it examines and re-examines every phase of the question that he can present,—it must, nevertheless, come to some decision in the end. And this decision, whatever it may be, will be the confession of faith, or creed, which the church puts forth, in regard to the subject in hand. And it will be a *written* confession; for the church will have its clerk to record all the proceedings, and this record will stand as a witness of what the church is pledged to do hereafter, in all similar cases. Like the decision of a civil court upon a point of law, which is always recognized as authoritative, in subsequent trials of a similar character, this decision of the church will be recognized, and will stand quite as much in the way of future investigation as though an article upon the disputed point, or points, had been written and adopted when the church was first organized.

It is very clear, that other points would be settled in the same way. Should any member, contrary to the belief of the whole body of the church, contend that there is no future punishment to the wicked, or that the soul is not immortal, or that the law of the Sabbath is not obligatory, it would be necessary to interrogate the Scriptures directly about it. But the answer being once obtained, and made a matter of record as affecting the case of the brother undergoing trial, would be another *written article* added to that already minuted, of which there would be just as much ground to complain as of a formula of faith originated at the constitution of the church.

Why then is such an outcry raised about creeds, as if they were antagonistic to and destructive of the only rule of faith, the Bible? As well might the records of the church be complained of on the same ground.

T. B. B.

THE RESURRECTION.

There is probably no doctrine asserted in the Scriptures, that is further removed from human comprehension than that which teaches the resurrection. No human philosophy has been able to determine how it will be accomplished; or to ascertain with what body the dead shall come forth from the grave in the final resurrection of the dead. The supposed impossibility of the human body being restored to its original identity, after the lapse of ages, in which it has been itimately mingling with the earth of which it was originally formed by the hand of the Creator, has led many good men to adopt sentiments on this subject, which do not require so implicit (or, as they term it,) *so blind* a faith in the Word of God, as is required to believe that the dead will be literally restored again to life. I propose in this, and perhaps in a subsequent article, a brief investigation of the subject.

Let us, in the first place, ascertain what sentiment the Scriptures inculcate on the subject.

But before presenting the direct Scripture declarations relative to the resurrection of the dead, allow me to notice some of the evidences of the antiquity of this sentiment among the pious Jews, before the coming of Christ, from the apocryphal Scriptures. Some account of the persecutions of the Jews is given in the seventh chapter of second Maccabees, from which we learn that one of these suffering Israelites said to his merciless persecutor, "Thou, like a fury, takest me out of this present life; but the King of the world shall raise us up who have died for his laws, unto everlasting life." Another said to his tormentor, when he was about to die, "It is good, being put to death by men, to look for hope from God to be raised up again by him." The mother of these suffering sons comforted them in these words: "Doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also, of his own mercy, give you breath and life again, as ye now regard not your own selves for his laws' sake." Again, it is said, in 2 Esdras 2: 16, "And those that be dead will I raise up again from their places, and bring them out of the graves." Verse 23, "Wherever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection." Again, verse 31, "Remember thy children that sleep, for I shall bring them out of the sides of the earth, and show mercy unto them." And it is said of Judas, 2 Mac. 12: 43, that "he was mindful of the resurrection." St. Paul, in referring to the persecutions mentioned above, said, Heb. 11: 35, "Women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection." And it is evident from the popularity of the belief of a future resurrection in the time of our Saviour, that it was not a new doctrine, inaugurated by the preaching of the gospel.

But to come more directly to the proof of the resurrection contained in the inspired Scriptures. From the words of Martha to Christ respecting her brother Lazarus, who was dead, (John 11: 24,) "I know that he shall rise again in the resurrection at the last day," we may infer that the sentiment was common in Judea at that time, excepting with the *Sadducees*, who were an infidel sect. An evidence of the great antiquity of this sentiment is found in the case of Abraham. Though commanded to offer up his only son Isaac a burnt offering, through whom God had promised that he should be the father of many nations, he believed the promise, and hesitated not to obey the command, "accounting that God was able to raise him up, even from the dead, from whence he received him in a figure." Heb. 11: 19. The ancient patriarch Job bears witness to the doctrine of the resurrection, in that memorable passage, Job 19: 26, 27, "And though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold Him, and not another, though my reins be consumed within me." The marginal reading of this passage is thus "After I shall awake, though this body be destroyed, yet out of my flesh shall I see God." In relation to this passage we are told that *Grotius*, *Le Clerk*, *Warburton*, and other learned men, not conceiving that an Arabian patriarch could know anything of a resurrection from the dead, have endeavored to apply it to a temporal prosperity. *Kennicot* saw the absurdity of this, yet restrains it to the appearance of God in the whirlwind for the vindication of his character. But his wishing for death as the end of all his trouble, shows very plainly, that he had no expectation of any temporal deliverance. *Dr. Priestly* says that Christians in general, from the earliest times, maintained that Job, in this passage, declares his faith in a happy resurrection. He evidently refers to the same thing in chapter 14th, verses 13 and 15, where he says, "O that thou wouldst hide me in the grave, that thou wouldst keep me in secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me. Thou shalt call and I would answer thee. Thou wilt have a desire to the work of thine hands." The same doctrine is advanced in ch. 21, v. 20. He here says, "The wicked are reserved to the day of destruction; they shall be brought forth to the day of thy wrath." The prophet Daniel is too plain on this point to be misunderstood. He says, ch. 12, v. 2, "And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt." For the sense of the word *many*, as used in this place, I will refer the reader to Rom. 5: 19. Isaiah also affirms the same doctrine in ch. 26, v. 19. He says, "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust. For thy dew is as the dew of herbs, and the earth shall cast out the dead." Bishop *Louth* supposes this to represent a moral and political resurrection; but says, "It appears that the doctrine of the resurrection of the dead was at that time a common and popular doctrine; for an image which is assumed in order to express or represent any thing in the way of allegory or metaphor, whether poetical or prophetical, must be an image commonly known and understood, otherwise it will not answer the purpose for which it is assumed."

The resurrection of the body is affirmed in Psalm 16: 9, 10—"My flesh also shall rest in hope: for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Although this passage is referred by the Apostle Peter, Acts 26: 27, to the resurrection of Christ, it equally sustains the doctrine of the resurrection; for, by Paul's reasoning in 1 Cor. 15th chapter, whatever goes to establish the resurrection of Christ, proves also the certainty of the general resurrection of the dead.

We may infer that it was a sentiment common to the pious Jews, in our Saviour's time, from the words of Martha respecting her brother Lazarus, John 11: 24, "I know that he shall rise again in the resurrection at the last day." Had she been mistaken in relation to the resurrection, or as to the time when this grand event would take place, we may be assured Christ would have been as ready to correct her error, as he was that of the Sadducees, who said, 'there was no resurrection.' His manner of disposing of the subject was equivalent to confirming the truthfulness of what she said.

In the 22d chapter of Matthew, we have an account of the Sadducees attacking our Lord with what they evidently considered a perplexing and confounding question concerning the woman who had had seven husbands, as to whose wife she would be in the resurrection. After correcting their error as to the condition of the resurrection state, he said to them, verse 31, "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." As the Sadducees denied that there are any angels or spirits, they held, as a consequence, that there could be no resurrection of the dead; for they held, as our modern Sadducees assert, that the soul is not immortal, and therefore perishes with the body. Our Lord therefore told them, that those patriarchs were not dead, as they supposed, but living, otherwise God could not be their God, thus overthrowing the very basis of their non-resurrection heresy. For it is evident, that God could hold no relation to a nonentity. And Christ gave this instruction for the express purpose of convincing his hearers that there would be a resurrection of the dead, and not, as some assert, for the purpose of showing that the spirit lives in a separate state from the body, or that there is a future life. For his answer to the Sadducees, as recorded by St. Luke, chapter 20th, says, "Now that the dead are raised, even Moses showeth at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." In Luke 14: 14, Christ not only affirms the truth of the doctrine of the resurrection, but that the full reward of pious benevolence to the poor is reserved till that event. He said, "Thou shalt be recompensed at the resurrection of the just." By the way, I would observe, that other portions of the Scriptures go to the same point. See the parable of the ten pounds, Luke 19: 11—27. Also the parable of the ten virgins, Matthew, 25th chapter. The same is lucidly explained in our Lord's description of the last judgment, Matt. 225: 31 to the end.

Our Lord says, in John 5: 28, 29—"Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

The doctrine of the resurrection of the dead is one of the most prominent inculcated by the apostles. "They taught the people, and preached through Jesus Christ the resurrection of the dead." Acts 4: 2. St. Paul was charged with being "a setter forth of strange gods, because he preached Jesus and the resurrection." Acts 17: 18. "It may seem strange to an English ear," says the erudite Thomas Williams, "that they should take the resurrection for a deity; but this is not so wonderful when we consider that they were total strangers to both the doctrine and the name, which, being feminine in the Greek language, might easily be mistaken for a goddess; for the Athenians worshiped *Shame*, *Fame*, *Desire*, &c., for goddesses." In his defense before Felix, he said, "Touching the resurrection of the dead I am called in question by you this day." Acts 24: 21. In the 15th verse he says, "And have hope toward God, which they themselves (his accusers) also allow, that there shall be a resurrection of the dead, both of the just and unjust." "Why should it be thought a thing incredible with you," said Paul to Agrippa, "that God should raise the dead?" Acts 26: 8. "But if the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken (make alive) your mortal bodies, by his Spirit that dwelleth in you." Rom. 8: 11. "And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption, (that is, the resurrection,) of our bodies," v. 23. On this place the Cottage Bible has some appropriate remarks, to which the reader is referred. "And God hath both raised up the Lord, and will also raise up us by his own power." 1 Cor. 6: 14, and 2 Cor. 4: 14. "If we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him." 1 Thess. 4: 14. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." Verses 16, 17, 18. "Now, if Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead? If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised. And if Christ be not raised, your faith is vain; ye are yet in your sins, and they which have fallen asleep in Christ are perished." The atonement of Christ is of no avail if it be not accepted of God, and the evidence of this acceptance rests on his resurrection. So important is this doctrine, that on it depends our hope of eternal life. The author of the epistle to the Hebrews, ch. 6, v. 2, speaks of the resurrection as a fundamental doctrine of the gospel, a denial of which is equivalent to a rejection of the gospel, as the following passage in 2 Tim. 2: 18, shows: "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." Rev. 20: 1, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

With such an array of inspired testimony in favor of the resurrection of the dead, it would seem impossible for any friend of Christ, or believer in the inspiration of his mission to our earth, to call it in question, or hold it in doubt. But such is the rage for speculation in divine things, that no subject, however sacred or mysterious, but what is subjected to the test of human philosophy, and "science falsely so called." Even the resurrection of the dead is thereby denounced as a thing incredible; as though God, who originally made man of the dust of the earth, could not re-organize man's physical structure after it had fallen into ruin.

W. B. M.

FREE DISCUSSION.

To the Editors of the Sabbath Recorder:—

I am aware that free discussion is quite popular at the present time, and that those who would propose a restriction of correspondents in the privilege of publishing what they please, on whatever subject, would by some be charged with a desire to suppress the truth, and shut out the light from others. This view of the subject might, under some circumstances, be correct; still, I am of the opinion, that in a paper published as the organ of a religious community, and a family visitant, the same license should not be given as in some others. It is pleasant in a family paper to see variety in the literary department, and liberality in the original or correspondents' department; but it is the opinion of the writer, that a discreet censorship should be exercised by the editors, so that the received or established *opinions, practices, doctrines*, or *duties* of the people, whose organ it is, should not be invaded without some important reason; and even then, never without its being accompanied by a complete explanation or disclaimer. Some may think these straight lines; but I will ask, Would it be wise to spread contagion in the community, because it is believed that a remedy is known?—or to allow an adversary to throw missiles into the citadel, because it is supposed that it cannot be destroyed? I believe the old adage that "an ounce of prevention is better than a pound of cure," should be the motto in such cases.

Now I think that it is not only unwise and impolitic to spread before our families doubtful and objectionable doctrines, and doubtful and objectionable positions in science, or innovations upon our established practices or usages, (without some very good reasons,) in order to controvert the position of the people whose organ the paper is, but that it is unjust to the patrons and subscribers, who have become such on the assurance of its moral and religious position, and who ought not to be obliged, in addition to seeing discussion of doubtful character introduced, calculated to shake the faith of some, and disturb the equilibrium of all, to see it done at his own expense. I would modestly suggest, concerning those who wish to establish positions in science, or doctrines in religion, new or unadmitted by the people, let them write them in a book, at their own expense, and the church will be more quiet, and that course, I believe, more satisfactory.

ONE OF THE SUBSCRIBERS.

THE IRVINGITES.

Edward Irving was one of the most eloquent and popular preachers of England during the early part of the present century—a preacher whose manner had in it so much of the solemnity and grandeur of the old prophets as to draw to his church the nobility and statesmen, although their sins and follies were rebuked with the utmost severity. He went down to his grave under a dark cloud; but he left disciples, who took his name, and continue to the present time. A correspondent of the *N. Y. Evangelist* gives the following account of them:—

"Of the Christian sects which owe their origin to the nineteenth century, the *Irvingites* are perhaps the most remarkable, both for their system and the personal characters of their members. They disclaim the name by which they generally go, and call themselves the 'Catholic and Apostolic Church,' not in an exclusive sense, however, but simply as belonging to that body, which embraces all the baptized. So far from professing to be another sect in addition to the numerous divisions of Christians, they believe themselves called upon to reunite the scattered members of the one body of Christ. They hold that the peculiar offices and supernatural gifts of the apostolic church were intended to be perpetual; that they have not been entirely lost, but greatly impaired by the fault of the church; and that they are now revived again in their midst, in order to prepare and perfect the church in holiness for the second coming of the Lord, which is near at hand. They have twelve apostles, not elected or ordained by men, as they believe, but called, sent forth, immediately by God—(one of them, Mr. Drummond, is at the same time a member of the English Parliament, a rather singular combination of offices)—and under their supreme guidance a number of prophets, evangelists, angels, presbyters, and deacons. They acknowledge only the three ecumenical creeds, the Symbolum Apostolicum, Nicæno Constantinopolitanum, and Athanasianum. They agree doctrinally more with the Roman Catholic system, while their personal sympathies are more with the Protestants, especially the Episcopalians and Lutherans. Their liturgy is a very skillful compilation of the old Catholic prayers, and the whole worship is of the high liturgical and ceremonial order, as much so almost as the Roman mass. But it is conducted, of course, in the vernacular tongue, and leaves room at the same time for the manifestation of the extraordinary gifts of the brethren, such as prophesying and speaking in tongues. Their progress thus far has been rather slow. The obligation of the tithe, and especially their high claims as to the revival of real apostles, stand in their way. They now number thirty-two congregations, with about 600 members, in England, and some small congregations in Scotland, Ireland, Germany, Switzerland, France, and in the State of New York."

Christian Resignation.—We have rarely (says the *Watchman and Reflector*) met with a more touching illustration of Christian fortitude and submission than is furnished in the following extract from a letter of Prof. Richardson, of Freehold, N. J., who has recently become blind. In writing to a friend in Boston, after speaking of his loss in burying a beloved child, he adds:—

"But now I have been called to part with all on earth; all, however dear, have been banished from my sight; the earth and sky are gone; light and beauty have given place to darkness; even my own form has perished from my sight. The sun no longer rises and sets. Perpetual night reigns, but a starless night. I *feel* the breath of heaven as it passes by; I hear its mournful music; indeed, I live only in a world of sound. Death seems to have begun his work, and left it half finished. The darkness of the grave surrounds me; the forms of loved ones have vanished; but their voices still sound in my ear. Time is at an end, and there is no longer succession of days—the next light I am to behold will be that of the eternal world—the next morning that bursts upon my vision, that of the Resurrection. But this is a welcome thought. My mind runs forward and anticipates with joy the scenes next to open upon my sight. When my spirit sinks within me as I think of what I have lost in this world, then I find an unfailing source of consolation in anticipating the light, the joy, the friends of our earlier days who have gone to Heaven."

Preaching for the Times.—In these days, when so much is said about "preaching for the times," it would do good for all to read and ponder the words of John Angell James, (a name honored wherever English Christianity is known,) who, at the recent jubilee in honor of his half-century of labor, gave the following emphatic testimony:—

"Here are two of us old in the service of Christ; one a laborer of 60 years, and the other 50; both honored and respected in the church, both having to thank God for more usefulness than they ever expected. And how, my brethren, has it been accomplished? By the simple, earnest preaching of the old gospel. Remember that. We want no new doctrines; but we want new power to set forth old doctrines. It is by the simple exhibition of Christ crucified, and this alone This is the thought I am anxious to impress upon the minds of all the younger ministry, who look up to us with any degree of respect or attachment. I am lost in wonder, gratitude, and love, and this is all I can say."

Religion among the Slaves.—The Southern *Episcopalian* gives the following account of the interesting and successful mission of the Rev. William C. Williams among the colored race on the extensive rice pla[illegible] of the Ogeechee river, near Savannah.

"Though the day (Sunday, 19th August) was very inclement, yet the church was as full as it could hold, and a larger number of communicants partook of the eucharist than ever before. It was a most solemn and interesting occasion. I baptized forty-six adults, making ninety baptized since our convention in May. I was looking over my record-book to-day. It exhibited the following encouraging facts: In the first five years I baptized only 17 adults; the sixth year 27; at the end of nine years 109; this year, the tenth, 118. Thus you will see that the fifth year exceeded all the preceding years, while the tenth year exceeds all the preceding nine. Is not this encouraging?"

Gilded Bibles.—The American Bible Society makes the following statement, in the *Bible Record*, respecting the ornamental style of binding their books:—

"The friends of the Society who have ordered books the past year, will perceive that much less gold leaf than formerly is put upon the covers of the finer Bibles. The change was made from a conviction that so much ornament does not become the character of the Society or the Sacred Volume, and from finding that it is not generally desired by those best qualified to judge in such a matter. In England, where more Bibles are made and used (leaving our own country out) than in all the world beside, one seldom sees a gilded cover to this book. Great pains are taken as to paper, type, ink, and the material of the cover. Gold leaf is put on the edges of the leaves on account of durability, while the covers are of some rich color, with no embellishment except in the way of embossing, at times. When gold leaf is put on the covers, it is usually done with a view to the American market, and even then it is used sparingly.

"Some few of our auxiliaries and friends have expressed a desire to have books highly ornamented, as of old; but this is not usually the case, and we trust that before long all will be satisfied, and not only satisfied, but gratified with the change which has been made. It will be the aim of the Board to have their more expensive books of the best quality as to material, strength, and appropriate taste."

Minutes and Reports.—Of the Conference Minutes, a parcel has been put up for each church assessed by the Conference. Of the Reports of the Missionary and Tract Societies, parcels have been put up for each church in the denomination. They will be forwarded by the first chance that offers.

RELIGIOUS INTELLIGENCE.

Mrs. Judd, wife of Dr. Judd, late Prime Minister at the Sandwich Islands, has arrived in the United States. She and her husband were among the first missionaries to the Sandwich Islands, and now, after an absence of nearly thirty years. Mrs. Judd has returned to visit her numerous friends, from whom she has been separated. She is accompanied by her two eldest daughters and her eldest son.

Rev. Dr. Burchard, of New York, while at Rome lately, took the liberty to seat himself in the throne of St. Peter. The devout spectators were paralyzed, but a sentinel had presence of mind to rush forward and expel the American doctor at the point of the bayonet. A little extra incense for fumigation, and a prayer or two, doubtless made the sacred seat all right again.

The Episcopal Bishop of Oregon writes: "A year ago we assembled in the humble school-house which had been used for our service in this place. To-day we meet in a very neat and appropriate sanctuary, dedicated to the service of Almighty God, the Father, the Son, and the Holy Ghost. Its consecration took place on Sunday, 24th September last, in presence of a full congregation."

Rev. Abel Stevens, now in Europe, writes a letter from Paris to Dr. Peck, which is published in the *Christian Advocate and Journal*, calling in earnest tones upon American Methodism to furnish $1,000, with which to start a French Methodist Book Concern in Paris. He thinks that, through books and the press, Methodism might accomplish untold good in France.

The last General Assembly of the Church of Scotland declined accepting the grants of money from the India Government in aid of its mission schools in India, on the ground that acceptance of such aid inhibited the missionaries from giving religious instruction.

Mr. H. D. Kellogg, of Bridgewater, has recently donated to the Faculty of Hamilton College $500, to be invested as a prize fund for the classical department of that institution. This is the only general department of literature in which there have been no prizes awarded heretofore.

A Baptist mission chapel has recently been erected in Twentieth-st., near the Second-av., New York, nearly the entire cost of which—ten thousand dollars—was contributed by a single individual, Mr. William Colgate, a member of the Tabernacle Baptist church.

Rev. Stephen C. Pixley, of Plainfield, Mass., and Mrs. Louise Pixley, of Northampton, Mass., embarked at Boston recently, in the Springbok, Capt. Mayo, for Cape Town, to join the mission of the American Board among the Zulus. The religious services were conducted by Rev. Anson Gleason, a missionary among the New York Indians.

It is said that the executors of the estate of Mrs. Emily C. Judson have made arrangements with the Rev. Rufus W. Griswold, D.D., to prepare a memoir of her life and letters. It is expected the book will be published next spring.

The Albany *Argus* says: Decidedly the finest dwelling in Albany, is the new one erected for Bishop McClosky on Lydius-st., near the Cathedral. In extent of appointments, conveniences and elaborateness, it has no superior.

A Methodist minister writes from Buenos Ayres, "I verily believe there is not, on all the African continent, a tribe or nation in a more abject state of heathenism than are the mixed race of men inhabiting these old grounds of the Spanish conquerors," a commentary on the religious influence of Romanism.

There is now in progress an interesting revival of religion in connection with the Congregational church of West Boylston. "What must I do to be saved?" is a question asked by many.

Dr. Duff is gradually recovering his lost health, and, although not yet entirely reinstated, he designs soon to set out for the field of his labors in India.

Rev. Nathan Brown, D. D., of the Assam Mission, and Rev. J. S. Beecher, of the Bassein Mission, have arrived in this country.

The venerable Lyman Beecher, D.D., passed to the 81st year of his age on the 12th ult., and is enabled to preach every week.

The Presbyterians have opened a church edifice on West Arch Street, Philadelphia, which cost, including lot, $100,000.

No less than thirty-seven Episcopal missionaries proclaim the Gospel in the Irish language, besides all that is doing by the Presbyterians, Independents, Wesleyans, and Baptists.

General Intelligence.

European News.

The steamship Baltic, with European dates to Oct. 20th, arrived at New York on the 3d inst.

The Allied expedition which left the Crimea on the 6th, after making a show before Odessa, bombarded and captured Kinburn, an important Russian position at the mouth of the Dnieper and Bug.

The Allies have also destroyed two towns. Laman and Phanagria, in the Straits of Kertsch.

According to the latest from the Crimea, the advanced posts of the Allies were within five leagues of Baktchi Serai. The Russians were retiring slowly, Gen. Lipandri intending evidently to depend the line of the Belbec. A battle soon anticipated here.

The north of Sebastopol has been surrounded with new fortifications, and placed in a state to support a siege.

A telegraphic dispatch has been received at the Foreign Office from Viscount Stratford de Redcliffe, dated Therapia, Oct. 12, stating that the Russians attacked Kars on Sept. 29, and were repulsed, after a conflict of seven hours, with a loss of 2,500 killed, and twice that number wounded. Upwards of 4,000 muskets were left on the field. The loss of the Turks was about 700, killed and wounded.

The Allies are extensively engaged in road-making and hut-building, not only along the plateau de la Khersonese, but all along the Tchernaya line, up to Alsu.

The English have found in the Karabelnaia immense Russian stores of ammunition and clothing, valued at £70,000.

The Daily News says that General Eyre has been recommended by Gen. Simpson as his successor, but that Government will not accept Simpson's resignation.

Sir Henry Ward, Governor of Ceylon, has been assassinated.

The Bank of England announced on Thursday, the 18th, an increase in the rate of discount to 6 per cent. for 60 days' bills, and to 7 per cent. for paper of a longer date. The greatest alarm has been created in commercial circles, as these are higher rates than those which preceded the panic of 1847. An immediate suspension of the restrictive clause of Peel's bank bill is looked for, and an immediate issue of some kind of paper money.

California News.

The steamer George Law, from Aspinwall, arrived at New York on the 30th ult., bringing California news to Oct. 5th, 550 passengers, and $1,670,477 in treasure.

A letter dated Acapulco, Oct. 14th says:—The steamer Sierra Nevada, of the Nicaragua line, with the passengers who left New York on the 5th of September, put in here about a week ago in distress for water. The cholera had broken out on her to a frightful extent. It was reported by the passengers who came on shore, that seventy-one deaths had occurred up to the time of their arrival here, and that twenty-four had died while in this port. The authorities refused to let them bring their dead on shore, or even bury them in the harbor, so they were compelled to keep them until they got to sea again.

The California State Agricultural Fair opened in Sacramento on the 25th, and was quite successful, although the display is said to have been inferior to that of the previous year. A new feature of the exhibition, male and female equestrian sports, added considerable interest to the occasion. Prizes were awarded to four ladies for their excellence on horseback. During the trial of skill with the lasso, a portion of the fence where the wild steers were confined, broke down, and the animals breaking loose, one of them gored Mr. Abram Irving in a horrible manner, causing death within a few minutes. An address was delivered by Ex-Governor H. S. Foote, before the close of the Fair.

Numerous shooting affrays are reported in the interior. In Sacramento, on the 29th, a man named Hunnewell attacked one Reeser with a revolver, but the latter drawing his weapon also, Hunnewell was killed. The other was acquitted. Domestic troubles caused the affair. In Auburn, a miner named Hall was stabbed by James Redmund, in a bar-room. The latter challenged him to fight, and when he commenced shooting, Redmund drew a knife and rushed on him. The usual number of casualties in the mines have occurred.

The sales of Japanese goods, recently arrived in San Francisco, occupied several days; the first day the articles brought ridiculously high prices. The total amount realized was $25,000; whereas, the cargo originally cost $3,500.

A daring attempt to poison the family of Colonel Watkins, of Alameda, was discovered just in time to save the lives of the parties. A solution of strychnine was found in the tea the cook had prepared for their supper.

The flourishing mining village of Jamestown, (Tuolumne Co.,) was entirely destroyed by fire on the 2d ult. The loss is estimated at $75,000, and falls principally on the merchants of the place.

The majority against the Prohibitory Liquor Law proposition will exceed 4,000.

From Oregon, we learn that Governor Stevens had reached Fort Benton. The rumors of his massacre are believed to have been started by the Indians.

The military expedition under Major Haller had returned to the Dalles. The expedition was sent out by the Government at home, for the purpose of chastising those blood-thirsty Indians who committed the inhuman butchery of the Ward family and party, on the plains near Fort Boile, last year. They captured ten of the murderers, tried and hung four, shot three, wounded one and brought in two prisoners.

The rate of taxation in Oregon this year is ten cents on each $100 of valuation.

The grasshoppers are making sad havoc with the orchards and cornfields in parts of Benton County.

In Washington Territory, the vote on the Prohibitory Liquor Law was as follows: Against Prohibitory Law, 650; for Prohibitory Law, 564. The entire vote of the Territory, distributed over fifteen counties, is 1,502. Rather small vote.

The Governor elect of California is only 30 years old, the youngest Governor and the youngest State in the Union.

Important Decision.

A decision was rendered in the U. S. District Court at St. Louis, a few days ago, in the following case: In 1849 a large amount of cotton was shipped at Memphis for New Orleans in the steamer Convoy, which was burnt, with her cargo—not through any negligence of the master or owners. The bills of lading under which the cotton was to be carried said "dangers of river only excepted."

The Memphis Insurance Company had insured the cotton against "loss by fire." They paid the loss, and brought this suit against the owners of the boat to recover the value of the cotton, claiming to be equitably subrogated, or entitled to all the rights of the original owners of such cotton.

The Court held:

1. That the complainants were entitled to sue in equity to recover, if the defendants were liable.

2. That the exception in the bill of lading of "dangers of the river only," did not include fire—fire was not a danger of the river within the meaning of the bill of lading, though it did not proceed from any fault or neglect of those managing the boat.

A decree was accordingly rendered against the defendants for the value of the cotton.

The question will, doubtless, be carried to the Supreme Court of the United States.

Dreadful Railroad Accident.—A dispatch from St. Louis, Mo., dated Nov. 2d, says:—

An excursion train, consisting of eleven cars, left here yesterday morning on the occasion of the opening of the Pacific Railroad to Jefferson City, and while the train was crossing Gasconade River, about one hundred miles from here, the bridge fell, precipitating ten cars a distance of nearly thirty feet into the water. Upwards of 700 persons were on the train, including many of our first citizens. Upwards of twenty are supposed to have been killed, and some twenty to fifty others badly wounded Thomas S. O'Sullivan, Chief Engineer of the Road, was on the locomotive, and is among the killed. Few if any strangers were on the train.

The following is a list of the killed as far as could be ascertained, when the train detailed for the purpose of bringing the injured to St. Louis, left the scene of the disaster:

Thos. Gray, Capt. O'Flaherty, E. C. Blackburn, Henry Chouteau, E. C. Jeffrees, Representative of Franklin County; Adolph Abeles, Rev. Dr. Bullard, Mr. Mott, Representative of Dunklin County; Mr. McCullough, of Dunklin; Capt. C. Case, E. C. Yosti, (firm of Shield & Yosti,) Thomas S. O'Sullivan, Chief Engineer; B. B. Dayton, (reported dead,) Mann Butler, Joseph Harris, of St. Louis County; —— Chappell, father of J. T. Chappell; Geo. Ebeele.

A Hint to Judge Kane.—We cut the following paragraph from the New York *Sunday Courier*:—

"It is customary with great potentates and Asiatic tyrants to commemorate any happy domestic events by liberating State prisoners, and other acts of clemency and mercy. Why should not Judge Kane, the tyrant of Philadelphia, by way of a thank-offering to Providence for the safe return of his two sons, open the prison doors and let Passmore Williamson go free? The sole crime of Passmore was the wickedness of telling a poor black woman that, by the laws of Pennsylvania, she was entitled to her freedom, and we should say that he had been shut up in a dungeon quite long enough for such an offense as that. If there was any of the spirit remaining in Philadelphia which manifested itself there in July, 1776, Passmore Williamson would not long remain in Moyamensing Prison. But the men who made the Declaration of Independence—Jefferson, Franklin, Adams, and Hancock—were not Pennsylvanians."

Sabbath Accident at Niagara Falls.—The Niagara Falls *Gazette* of Oct. 31st, says:—

A sad accident occurred on the river, a short distance above this village, on Saturday, by which three lives were lost. The facts are these:—Mr. Samuel Tompkins, of La Salle, Mr. Wm. Philpott, Mr. Wm. Murphey, and two Germans from this village, started about noon from Philpott's sawmill to go up the river to La Salle, or Cayuga Creek. They proceeded up the river in a sail boat, and when opposite Schlosser Landing, some ten or twelve rods from the shore, Mr. Tompkins observed that they had too heavy sail and had better keep nearer shore. The direction of the boat was changed, and they had approached to within about three rods of the landing, when the bow of the boat was fairly driven under the water, and the inmates left to the mercy of the stream. Mr. Tompkins struck for the shore and reached the dock in safety, as did Mr. Philpott. Mr. Murphey and the two Germans clung to the boat a few moments, after which Mr. Murphey tried to reach the dock, and only went down when within a few feet of it. The two Germans not being good swimmers, went down before assistance could be procured.

Trouble in Nicaragua.—By the steamship Star of the West, which arrived at New York on the 3d inst., we have news of trouble in Nicaragua. It seems that the steamboat San Carlos, with the New York passengers by this ship, on arriving before the Fort at the junction of the River San Juan and Lake Nicaragua, was ordered, as usual, to come to, and whilst lying to, was fired into with a thirty-two pound shot from the Fort, killing instantly a lady and child, besides seriously injuring the machinery of the boat. These passengers, however, met with no further molestation, and reached in safety the steamship Uncle Sam, at San Juan del Sur. Also, on the night of the 19th ult., a most murderous attack was made upon the returning California passengers at Virgin Bay, by the Government forces from Rivas, killing four of them, and severely wounding eight others—both acts appearing to be dictated through a spirit of revenge, for the success of Walker, who has now complete possession of the country.

Scarcity of Horses in Europe.—A correspondent of the *Spirit of the Times*, writing from Paris under date of May 31st, remarks on the state of the London horse market as follows: "Ladies' saddle horses are not to be had, neither are carriage horses, which will surprise you. In thirteen days' search I could not find a decent pair for sale at any price. If this war lasts another year, the Europeans will be importing horses from America, and it would be well worth the attention of our farmers and breeders to raise large horses, fit to draw a heavy carriage, or carry a heavy man. Good saddle horses for gentlemen, are still to be found by paying for them; a first-rate one stands you $300." A Utica, N. Y., paper states that a gentleman is now in that city purchasing carriage and saddle horses for the Paris market.

A Daring Slave Refugee.—A slave named Jacob Green ran away last August from Mr. Parsons of Romney, Va., into Pennsylvania. A few weeks after, he returned under cover of night, stole a horse, and carried off five of Mr. Parsons's slaves. Two weeks ago he again returned, and carried off five slaves from the same place belonging to Mr. Stump. This induced Stump, Parsons, and a nephew of Mr. Parsons, to start in pursuit of them. In Bedford county, Pa., two of Stump's shaves were overtaken and sent back. Green discovered Parsons in the cars, and jumped out, and Parsons followed and secured him, though he was heavily armed. Col. Piper, Gen. Potts and other Abolitionists interfered, and forced Parsons away. The release of the fugitive effected, Potts went before a magistrate, and made oath against Parsons for attempting to kidnap. Parsons procured bail. The slave Green, it is thought, is in Canada by this time.

The Troy University.—The citizens of Troy, N. Y., have subscribed $100,000, in order to secure the charter of a collegiate institution in that city, named the Troy University. Not content with this, they are now endeavoring to raise another hundred thousand, with special reference to free scholarships. The payment of a hundred dollars is to secure to the subscriber forty years of free tuition, which he may assign to any pupil of the college, according to his pleasure. Two hundred dollars, the free tuition of two scholars for fifty years; three hundred dollars, the free tuition of one student in the college forever—and so on. Sixty thousand, of the one hundred thousand required, have already been raised. It is proposed to place the college buildings on Mount Ida, overlooking the city and the valley of the Hudson. Thirty-six acres of land have been secured on that eminence for the use of the University.

A Southern Church.—The *Baptist Memorial* for September contains "Reminiscenses of the First African church, Richmond, Va.," which numbers 2,650 members. From October, 1841, to July 10, 1855, it appears 2,382 colored persons were received into it by baptism. An account of the manner of receiving the colored people is furnished: "Each applicant for baptism is required to converse first with a deacon and to obtain his approval. He is then expected to bring from his master, if he is in bondage, a testimonial of his general propriety of conduct, or of his recent improvement in that respect. He is then carefully examined by the pastor in relation to his views of doctrine, his experience of evangelic truth, and his purposes of future consecration to God."

Fire and Loss of Life.—A fire broke out on the morning of the 30th ult., in a large five story factory in Cordaville, Southboro' Mass., which speedily destroyed the building. The factory was owned by M. H. Sanford, Esq., and occupied by the Cordaville Manufacturing Company. The flames communicated to a saw-mill, dry-house, and other buildings, all of which were entirely destroyed, and the depot building on the Worcester railroad, was in imminent danger of sharing the same fate at the time the train passed. The saddest part of the story is, that in their fright, after the alarm of fire was given, some of the operatives in the factory leaped from the upper windows, and at least three of their number were killed almost instantly, while several others had their limbs fractured and were otherwise injured.

A new State out of Texas.—A writer from Western Texas says that the German, French, Swiss, Hungarian, and other European settlers in North-western Texas are to a man in favor of forming a new State out of the western portion of that State; and to a man they are opposed to Slavery. There are many settlers from the Northern States among them, too, and together he thinks they can command ten thousand votes already. The letter is written by Mr. Wilcox, a member of Congress from Mississippi, who has lately returned from a visit to Texas. By the act annexing Texas it is provided that it may be divided into two or more States, and it is quite probable that such a division will ere long be demanded.

Departure of Missionaries.—The following persons sailed from Boston on Saturday, Nov. 27th, in the Georgiana, Capt. Crowell, for Smyrna: The Rev. George C. Knapp and Mrs. Knapp, with Henry B. Haskell, M. D., destined to the Assyrian mission; the Rev. O. P. Allen and Mrs. Allen, destined to the Armenian mission; the Rev. Edward Arken and Mrs. Arken, destined to the Syrian mission. The usual services were held in the forenoon, the Rev. Silas Arken, D. D., father of one of the missionaries, officiating on the occasion. This is the third embarkation of missionaries of the American Board during the week.

Passmore Williamson at Liberty.—Passmore Williamson is at last at liberty. After spending some three months in prison, for no other offence then that of having told the *truth*, he is now release. It appears from the proceedings in Court, that he has simply repeated, in another form, the very statement which led to his imprisonment. He repeats his assertion that he had no control over Colonel Wheeler's slave, and could not therefore produce them. Judge Kane avails himself of the repetition, to escape from the position in which he placed himself by his original act.

On the express train over the Chicago and Galena Railroad, recently, a sad accident occurred at Oak Bridge. A lady, while stepping from one car to another, slipped and fell between the cars. The cars were moving slowly at the time, and the wheels passed over both her legs, between the knees and ankles, severing them from the body. The brakeman of the train immediately jumped from the cars, and springing under the moving train, pulled the woman under the brake rod, and sustained her until the train stopped, and thus saved her life.

SUMMARY.

A dispatch dated Philadelphia, Monday, Oct. 29, says: Judge Kane made an order in the case of Passmore Williamson this morning, refusing the leave asked for by counsel, because he is still in contempt, and by the petition he seeks to present, does not purge himself. To the end, however, that he may purge himself, the Judge also ordered that whenever Williamson shall declare, under oath or affirmation, that he is willing to answer such interrogations as may be addressed him by the Court touching matters heretofore inquired into by the habeas corpus, that the Marshal shall bring him before the Judge in Court or Chambers, to abide the further action of the Court.

A dispatch dated Bangor, Me., Tuesday, Oct. 30, says: There is considerable excitement in our community, in consequence of the discovery that some of the liquors seized under process of law, are missing, from the fact that the houses of the members of the police have been searched, without any considerable quantity of liquor being found. The City Marshal is charged with giving up some parcels of liquor without legal authority to do so, to persons from whom they were seized, upon the payment to him of certain sums of money.

The Austin Times of the 13th inst., mentions the destruction by fire of the office of the Adjutent-general of Texas, including the army rolls and every important paper in relation to the military affairs of Texas. There is no means, it says, to procure duplicates, and the burning of no other archieves could have been a greater loss to Texas, as it will open the door to the defrauding of many persons.

At Cincinnati, the other day, a German boy named Martin Bristo, fifteen years of age, who had a spite against another boy of about the same age, named Sweiger, procured a short German pipe, and filling it with powder, invited him to smoke. The result was an explosion, by which Sweiger's face was dreadfully injured, one of his eyes being hurt so badly that he will probably lose it.

In a few days a store will be opened in Boston, with a capital of $15,000, as an agency for the sale of flour at Western prices, with the addition of the cost of transportation and incidental expenses. The Boston Post says "some of the better class of our moneyed men are ready to advance sums for the purpose of establishing stores of this description."

The N. Y. Post notes, as an important sign of Eastern progress, an official notification, dated the 9th of September last, from the Sublime Porte, of its intention to introduce an extensive system of railroad improvements into the Turkish empire, and its readiness to receive proposals from capitalists, native or foreign, who are disposed to become interested in them.

The Wheeling Times states that about thirty colored persons of both sexes, who were lately emancipated by the executor of the late Miss Taliaferro, of King William county, Virginia, passed through that city on Monday morning on their way to Mt. Pleasant, Ohio, nine miles west of Wheeling, where they are to be located among a society of Friends.

The New Haven Register notices a Family Meeting which came off on Monday afternoon, to celebrate the 50th anniversary of the wedding-day of Rev. Samuel Merwin and wife. This worthy couple are the parents of two sons and five daughters, (never having lost a child) all of whom are married, and were present with their families on this occasion!

Two new guano islands are said to have been discovered off the coast of Guayaquil, one of which is reputed to contain 43,000 tons of guano, and the other 12,000 tons. The parties who are alledged to have discovered the islands were in negotiation at Guayaquil for an American vessel to proceed to the islands.

A large proportion of the powder used by the allied armies in battering down the almost impregnable fortifications at Sevastopol, was made at Hazard's and Dupont's mills in Connecticut and Delaware. Two clipper ships belonging to Grinnell, Minturn, & Co., were dispatched during the summer with full cargoes of powder for the Crimea.

Prof. Johnston, the distinguished author and chemist, died at Durham, England, Sept. 10th, at the age of 59. He was one of the best chemists of the age, and is widely known in this country, especially from the fact that he devoted himself very earnestly to the chemistry of agriculture.

The suit of Dr. Carrington vs. Flagg, Caldwell & Co., for damages received by the upsetting of a stage between Lynchburg and the South Side railroad, in the month of August, 1854, was decided at a recent term of the Circuit court for Campbell county, and a verdict of $5,000 rendered for the plaintiff.

A dispatch dated Washington, Monday, Oct. 29, says: The President has received by the Africa a circular from the Danish Government, inviting a settlement of the Sound Dues question by a Congress of Nations to meet in November.

Citizens of the United States, in common with all other foreign Christians, enjoy the privilege of exterritoriality in Turkey, including Egypt; the same in the Turkish Regencies of Tripoli and Tunis; and also, in the independent Arabic States of Morocco and Muscat.

Among the passengers by the ship Star of Empire, which arrived at Boston, from Liverpool, were about sixty Scotch girls, engaged to work in the factories here. They were mostly young, neatly dressed, and some of them are quite good looking.

It is stated that the father of Passmore Williamson has paid four thousand dollars for legal proceedings in the case of his son. A gentleman in New York has offered one thousand dollars towards defraying the expenses.

A bill is now pending before the Tennessee Legislature for the erection of statues of Washington and Jackson in the State Capitol at Nashville, the statues to be the work of an American artist.

Inoculation for the yellow fever is reported to have been tried in more than one thousand cases at New Orleans, during the past Summer, with perfect success.

The Springfield (Ill.) Journal estimates the population of that State at 1,200,000, thus placing Illinois the fifth in rank of all the States in the Union.

The Surveyor General of Kansas and Nebraska, in a letter to the Commissioner of the General Land Office, states that he has made contracts for the subdivision into townships of the eastern portions of the Kickapoo lands, and the lands of the Sacs and Foxes ceded to the United States, to be sold for their benefit. The surveys are to be completed by the 1st of December next.

The Rothschilds, according to their own estimate, possess $700,000,000 in personal property, exclusive of real estate, seignories, mines, &c., which amount to at least half as much more, making the enormous sum of over $1,000,000,000, or an amount much higher than the entire valuation of New York city.

The whole number of applications for Bounty Land Warrants at the Pension office under the late act is 222,800, and of Warrants issued, 50,043. The applications are now decreasing, only 5,500 having been received during October.

Mr. Thompson, of Kansas, has just completed, so it is stated, a prairie ship or wagon, to be propelled by wind, in which he proposes to make a voyage to the Rocky Mountains. Thirty passengers will embark in June next on the voyage.

On and after Monday, 29th October, the steamers of the several Sound Lines for Boston—the Fall River, the Stonington, and the Norwich Lines—will leave New York at 4 o'clock, P. M., instead of 5 as heretofore.

At Lancaster, Pa., on Saturday, in the case of Wilson vs. Pennsylvania Railroad company, four thousand five hundred dollars damages were awarded. The accident by which Wilson lost his life was caused by the breaking of a rail.

We learn from the Montgomery (Ala.) *Advertiser and Gazette*, that a couple of Abolition incendiaries were dealt with in that city, on the night of the 17th, according to the statute made and provided in such cases, Judge Lynch presiding.

New York Markets—Nov. 5, 1855.

Ashes—Pots $6 37; Pearls 7 37.

Flour and Meal—Flour 9 00 a 9 37 for various grades of State, 8 87 a 9 00 for Western mixed, 9 50 a 11 25 for extra Genesee. Rye Flour 6 25 a 7 50. Corn Meal 4 75 for Jersey.

Grain—Wheat 1 98 a 2 03 for Western red, 2 12 a 2 22 for Canadian white, 2 00 for California white. Rye 1 22. Barley 1 28 a 1 37. Oats 45 a 49c. Corn 94 a 96c. for Western mixed.

Provisions—Pork 21 00 for prime, 22 50 for mess. Beef 9 50 a 10 00 for country prime, 16 00 for extra State mess. Lard 11¾ a 12c. Butter 16 a 20c. for Ohio, 20 a 25c. for State. Cheese 9½ a 10½c.

Apples—1 25 a 1 75 for Greenings and Spitzenbergs, 1 50 a 2 50 for fall Pippins, 1 50 for Gilliflowers and Sweets, 75 a 1 25 for common.

Hay—70 a 80c. per 100 lbs. for shipping, 87 a 95c. for local use.

Potatoes—87c. a 1 12 per bbl. for common, 1 25 a 1 50 for Pinkeyes, 1 50 a 1 75 for New Jersey Mercers.

Seeds—Clover 11 a 11½c. Timothy 2 75 a 3 00 per bushel. Rough Flaxseed 1 95 a 2 05 for 56 lbs.

Wool—32 a 33c. for common, 35 a 43c. for medium, 44 a 49c. for fine.

MARRIED,

In Watson, Oct. 18th, by Eld. Marsellus Allen, Mr. Wells L. Green, of Hounsfield, to Miss Lois L. Davis, of Watson.

Also, by the same, and at the same time and place, Mr. Edwin F. Davis to Miss Martha E. Pierson, all of Watson.

In Alfred, Oct. 28th, by Eld. N. V. Hull, Mr. Robert West to Mrs. Almina Gillman, all of Alfred.

DIED,

In Brookfield, N. Y., on the 21st of October, Mrs. Zipporah Bassett, wife of Mr. Samuel C. Bassett, in the 39th year of her age. Sister Bassett's disease was inflammatory rheumatism, complicated with erysipelas, which was rapid in the work of its mission, and in a few days carried its suffering victim to the grave. It will afford satisfaction to her distant friends to learn that she anticipated her departure with Christian composure and strong confidence in Christ, in whom she had put her trust.

At her residence in Michigan, on the night after the 17th Oct., Adaline C. Andrews, wife of Abram R. Andrews, formerly of Clarence, Erie Co., N. Y.

In Groton, Ct., Oct. 23, Edwinna A. Burdick, aged 5 months and 7 days, the only child of Stillman Burdick.

In Verona, Oneida Co., N. Y., on the 26th of Oct., Mr. Numa Leonard, aged 44 years and 8 months. He was a grandson of Dea. Thomas Williams, and has left a beloved companion to mourn the loss of a kind and affectionate husband. D. P. C.

In Plainfield, Otsego Co., N. Y., on the 29th of Oct. Edson Hamilton, son of Hamilton J. and Sarah Ann Whitford, aged one year, four months, and twenty-nine days.

In Milton, Wis., Sept. 24th, after a short illness, Harriet Eliza, daughter of G. N. and Eusebia N. Coon, aged eight months and two days.

LETTERS.

A A F Randolph, G E Tomlinson, G N Coon, E C Hydorn, P F Davis (right,) W B Maxson, W M Truman, A W Davis, Lewis Pierce, M Allen, N V Hull, D P Curtis (9 Spruce-st, N Y,) John Maxson, Ephraim Maxson, S N Stillman, Wm F Randolph, B G Stillman, A R Andrus.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

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L. H. Dunn, Sec. of Board of Trustees.
New Market, N. J., August 26, 1855.

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Dunkirk Express at 6.30 A. M. for Dunkirk.

Buffalo Express at 6.30 A. M. for Buffalo.

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Miscellaneous.

An Agricultural Speech by Edward Everett.

During the National Agricultural Exhibition at Boston, a grand banquet was spread in the mammoth tent, at the conclusion of which speeches were made by Robert C. Winthrop, Edward Everett, and others. We copy entire the speech of Mr. Everett:—

If this were a geological instead of an agricultural society, and if it were your province not to dig the surface, but to bore into the depths of the earth, it would not be surprising if, in some of your excavations, you should strike upon such a fossil as myself. But when I look around upon your exhibition—the straining course—the crowded, bustling ring—the motion, the life, the fire—the immense crowds of ardent youth and emulous manhood, assembled from almost every part of the country, actors or spectators of the scene—I feel that it is hardly the place for quiet old-fashioned folks, accustomed to quiet old-fashioned ways. I feel somewhat like the Doge of Genoa, whom the imperious mandate of Louis XIV. had compelled to come to Versailles, and who, after surveying and admiring its marvels, exclaimed, that he wondered at every thing he saw, and most of all at finding himself there.

Since, however, Sir, with that delicate consideration toward your "elder brethren," which I so lately had occasion to acknowledge at Dorchester, you are writing to trust yourselves by the side of such a specimen of pale ontology as myself, I have much pleasure in assuring you that I have witnessed, with the highest satisfaction, the proof afforded by this grand exhibition, that the agriculture of our country, with all the interests connected with it, is in a state of active improvement. In all things, Sir, though I approve a judicious conservatism, it is not merely for itself, but as the basis of a safe progress. I own, Sir, there are some old things, both in nature and art, and society, that I like for themselves. I all but worship the grand old hills, the old rivers that roll between them, the fine old trees bending with the weight of centuries. I reverence an old homestead, an old burying ground, the good men of old times. I love olden friends, good old books, and I don't absolutely dislike a drop of good old wine for the stomach's sake, provided it is taken from an original package. But these tastes and sentiments are all consistent with, nay, in my judgment, they are favorable to a genial growth, progression, and improvement, such as is rapidly taking place in the agriculture of the country. In a word I have always been, and am now, for both stability and progress, learning from a rather antiquated but not yet wholly discredited authority, "to prove all things, and hold fast to that which is good" I know, sir, that the modern rule is "try all things, and hold fast to nothing." I believe I shall adhere to the old reading a little longer.

But, Sir, to come to more practical, and you will probably think, more appropriate topics. I will endeavor to show you that I am no enemy to new discoveries in agriculture, or any thing else. So far from it, I am going to communicate to you a new discovery of my own, which, if I do not greatly overrate its importance, is as novel as brilliant, and as auspicious of great results as the celebrated discovery of Dr. Franklin; not the identity of the electric fluid and lightning, I don't refer to that, but his other famous discovery; that in the latitude of Paris, the sun rises several hours before noon; that he begins to shine as soon as he rises; and that the solar ray is a cheaper light for the inhabitants of large cities than the candles and all which they are in the habit of preferring to it. I say, Sir, my discovery is somewhat of the same kind; and I really think full as importable. I have been upon the track of it for several years; ever since the glitter of a few metallic particles in the gravel washed out of Capt. Sutter's mill-race first led to the discovery of the gold diggings of California; which for some time past have been pouring into the country fifty or sixty millions of dollars annually.

My discovery, Sir, is nothing short of this—that we have no need to go or send to California for gold, inasmuch as we have gold diggings on this side of the Continent, much more productive, and consequently much more valuable than theirs. I do not, of course, refer to the mines of North Carolina or Georgia, which have been worked with some success for several years, but which compared with California, are of no great moment. I refer to a much broader vein of auriferous earth, which runs wholly through the States on this side of the Rocky Mountains, which we have been working unconsciously for many years, without recognizing its transdescendant importance, and it is actually estimated will yield, the present year, ten or fifteen times as much as the California diggings; taking their produce at $60,000,000.

Then, sir, this gold of ours not only exceeds the California in the annual yield of the diggings, but in several other respects. It certainly requires labor, but not nearly as much labor to get it out. Our diggings may be depended on with far greater confidence for the average yield on a given superflies. A certain quantity of moisture is no doubt necessary with us, as with them, but you are in the placers of California to stand up to your middle in water all day, rocking a cradle filled with gravel and gold dust. The cradles we rock in our diggings are filled in a different way. Another signal advantage of our good over the California gold is, that after being pulverized and moistened, and subjected to the action of moderate heat, it becomes a grateful and nutritious article of food; whereas no man—not the long-eared King of Phrygia himself—could masticate a thimbleful of the California dust, cold or hot, to save him from starvation. Then, Str, we get our Atlantic gold on a good deal more favorable terms than we get the California. It is probable, nay it is certain, that for every million of dollars' worth of dust that we receive from San Francisco we send out a full million's worth in produce, in manufactures, in notions generally, and in freight; but the gold which is raised from the diggings this side, yields, with good management, a vast increase on the outlay—some thirty fold, some sixty, some a hundred. But besides all this, there are two discriminating circumstances of a most peculiar character, in which our gold differs from that of California, greatly to the advantage of ours. The first is this:

On the Sacramento and Feather Rivers, throughout the placers, in all the wet diggings and the dry diggings, and in all the deposits of auriferous quartz, you can get but one solitary exhaustive crop from one locality; and in getting that you spoil it for any further use. The soil is dug over, worked over, washed over, ground over, sifted over—in short turned into an abomination of desolation, which all the guano of the Chincha Islands would not restore to fertility. You can never get from it a second yield of gold, nor any thing else, unless probably a crop of mullen or stramonium. The Atlantic diggings, on the contrary, with good management, will yield a fresh crop of the gold every four years, and remain in the interval in condition for a succession of several other good things of nearly equal value.

The other discriminating circumstances is of a still more astonishing nature. The grains of the California gold are dead, inorganic masses. How they got into the gravel; between what mountain mill-stones, whirled by elemental storm winds on the bosom of oceanic torrents, the auriferous ledges were ground to powder; by what Titanic bands the coveted grains were sown braod cast in the placers, human science can but fatally conjecture. We only know that those grains have within them no principle of growth or reproduction, and that when that crop was to be put in, Chaos must have broken up the soil. How different the grains of our Atlantic gold, sown by the prudent hand of man, in the kindly alternation of seed time and harvest; each curiously organized; hard, horny, seeming lifeless on the outside, but wrapping up in the interior a seminal germ, a living principle. Drop a grain of California gold into the ground, and there it will be unchanged to the end of time, the clods on which it falls is not more cold and lifeless. Drop a grain of our gold, or our blessed gold, into the ground, and lo! a mystery. In a few days it moistens and swells, it shoots upward, it is a living thing. It is yellow itself, but it sends up a delicate spire, which comes peeping, emerald green, through the soil; it expands to a vigorous stalk, revels in the air and sunshine, it arrays itself more glorious than Solumon in its broad, fluttering, leafy robes, whose sound, as the west wind whispers through them, falls as pleasantly on the husbandman's ear as the rustle of his sweetheart's garment; still towers aloft, spins its verdant skeins of vegetable floss, displays its dancing tassels, surcharged with fertilizing dust, and at last ripens into two or three magnificent balons like this, (an ear of Indian corn,) each of which is studded with hundreds of grains of gold, every one possessing the same wonderful properties as the parent grain, every one instinct with the same marvelous reproductive powers. There are 720 grains on the ear which I hold in my hand. And now I say, Sir, of this transcendent gold of ours, the yield this year will be at least ten or fifteen times that of California.

But it will be urged, perhaps, Sir, in behalf of the California gold by some miserly old fogy, who thinks there is no music in the world equal to the chink of his guineas, that though one crop only of gold can be gathered from the same spot, yet once gathered it lasts to the end of time; while (he will maintain) our vegetable gold is produced only to be consumed, and when consumed is gone forever. But this, Mr. President, would be a most egregious error both ways. It is true the California gold will last forever unchanged, if its owner chooses; but while it so lasts, it is of no use, no, not as much as its value in pig iron which makes the best of ballast; whereas gold while it is gold, is good for little or nothing. You can neither eat it, nor drink it, nor smoke it. You can neither wear it, nor burn it as fuel, nor build a house with it; it is really useless till you exchange it for consumable perishable goods; and the more plentiful it is, the less its exchangeable value. Far different the case with our Atlantic gold—it does not perish when consumed, but is transmitted by consumption to a higher life. "Perish in consumption," did the old miser say? Thou foul, that which thou sowest is not quickened except it die. The burning pen of inspiration, ranging heaven and earth for a similitude, to convey to our poor minds some not inadequate idea of the mighty doctrine of the Resurrection, can find no symbol so expressive as "bare grain, it may chance of wheat or some other grain." To-day a senseless plant, to morrow it is human bone and muscle, vein and artery, sinew and nerve—beating pulse, heaving lungs, toiling, ah, sometimes over-toiling brain. Last June it sucked from the cold breast of the earth the waters, nourishment of its distending sap-vessels; and now it clothes the manly form with warm cordial flesh, quivers and thrills with the five-fold mystery of sense, purveys and ministers to the highest mystery of thought. Heaped up in your grainaries this week, the next it will strike in the stalwart arm, and glow in the bushing cheek, and flash in the beaming eye;—till we learn at last to realize that the slender stalk which we have seen bending in the corn-field under the yellow burden of harvest, is indeed the "staff of life" which, since the world began, has supported the toiling and struggling myriads of humanity on the mighty pilgrimage of being.

Yes, Sir, to drop the allegory and speak without a figure, it is this noble agriculture, for the promotion of which this great company is assembled from so many parts of the Union, which feeds the human race and all the humbler orders of animated nature dependent on man. With the exception of what is yielded by the fisheries and the chase, (a limited though certainly not an insignificant source of supply.) Agriculture is the steward which spreads the daily table of mankind. 27,000,000 of human beings, by accurate computation, awoke this very morning in the United States, all requiring their "daily bread," whether they had the grace to pray for it or not, and under Providence all looking to the agriculture of the country for that daily bread, and the food of the domestic animals depending on them a demand perhaps as great as their own. Mr. President, it is the daily duty of you farmers to satisfy their hungry millions—of these starving millions, I might say, for if by any catastrophe the supply were cut off for a few days, the life of the country—human and brute—would be extinct.

How nobly this great duty is performed by the agriculture of the country, I need not say at this board. The wheat crop of the United States, the present year, is variously estimated at from 150,000,000 to 175,000,000 bushels; the oat crop at 400,000,000 bushels; the Indian Corn, our precious vegetable gold, at 1,000,000,000 bushels. Of the other cereal and of the leguminous crops I have seen no estimate. Even the humble article of hay—this poor timothy, herds' grass and red top, which, not rising to the dignity of the food of men, serves only for the subsistence of the mute partners of his toil—the hay crop of the United States is probably but little, if any, inferior in value to the whole crop of cotton, which the glowing imagination of the South sometimes regards as the great bond which binds the civilized nations of the earth together.

After some further remarks on the importance of the present Exhibition, Mr. Everett concluded by expressing his cordial good wishes for the prosperity of the United States Agricultural Society.

Putting Down Butter.

When butter is designed for keeping a number of months, it is of the highest degree of importance that it should be worked free from all remains of buttermilk. Pure butter is an oil which will keep equally as well as lard or tallow. Buttermilk, on the contrary, contains casein, a nitrogenous compound, which decays very soon when in contact with air. Were it possible to remove every particle of the buttermilk, and all traces of impurities or foreign substances, no salt would be required, nor would it be necessary to pack butter away from the air.

In salting butter, the salt itself should be of the purest kind, and it should be so thoroughly worked in that every particle of the remaining buttermilk be left in direct contact with a particle of salt. A very simple method of purifying salt for butter or cheese is, to add a pint of boiling water to four or five pounds of salt; stir them well now and then for an hour or more; drain off the water, and hang the undissolved salt in a bag to drain and dry. (The drainings may be used for salting animals, or putting upon hay.) In this process the water dissolves out the bitter, disagreeable portions of the salt—the chloride of magnesium and calcium—which are more soluble than pure salt. A little care of this kind is a thousand times remunerated in the sweeter taste and better quality, both of butter and cheese.

The amount of salt to be added to butter depends upon its freedom from casein—that is, upon the amount of working and washing it has received—and upon the length of time it is to be kept; and also upon the manner of packing and the climate or degree of heat to which it is to be subjected. If butter is thoroughly freed from casein and packed in vessels nearly air-tight, with the salt well worked in, and when not to be subjected to high temperature in warm climates, it will keep well with less than half an ounce of salt to the pound. Where none of these conditions are met, one and a half ounces, or even more, are required.

Many of the best butter-makers recommend to add one half of the salt, and let it stand twenty-four hours; then work over again, and add the other half. This process removes more of the water, and, as a consequence, more of the casein To secure uniformity in adding the salt, spread the butter in a thin sheet, sprinkle a little salt all over the surface, roll it together, and repeat the process, till all is added.

In packing for home use, stone-ware vessels are undoubtedly the best. For transportation to distant markets, wooden vessels must be used. These should always be made of perfectly seasoned timber, and be water-tight. There is so much danger of "flavor" from the wood that we have recommended heating the inside of the butter-tubs nearly to charring, and then soaking them in a strong brine for a few hours or days. The heating can be done by placing them over a small coal furnace, or by kindling a fire of shavings on the inside. No harm will be done if the entire inside is charred. The aromatic sap of the wood will, by this means, be destroyed, and the tubs will be all the more durable. After burning, the inside should of course be scraped clean. The importance of this recommendation will be appreciated when we state, that one-fourth to one-half of all the butter carried to market in this country is more or less changed in flavor by the packing-tubs. In putting down the butter, let it be thoroughly pressed together to free it from confined air, and then let its surface be kept as much as possible from access of air. If the tubs or firkins can be headed up, so much the better. We have kept butter in a tub unchanged for an entire year, by covering it with a strong brine, and laying a cloth over it.

Colored Men in New York.

At the late meeting of colored men in Philadelphia, it was stated that there were of colored men working at their trades and professions here:

House-carpenters, 15—apprentices, 5; hat-straw makers, 16; cabinet-makers, 1; blacksmiths, 6; ship-carpenters, 4; machinists, 10; masons, 7; printers, 4—apprentices, 2; hatter, 1; milliners, 2; tailors, 3—apprentices, 1; second-hand clothing stores, 27; painters, 4; japanner, 1; chair-matters, 6; coopers, 6; merchants, 4; peddlers, 6; clergymen, 21; physicians, 7; drug storekeepers, 7—2 practical chemists, the rest kept by physicians—4 drug clerks and chemists and 3 apprentices; tinsmiths, 5—apprentices, 3; musicians, 18; engineers, 2; watchmakers and jewelers, 2—apprentices, 2; dressmakers, 100; tailornesses, 10; shirtmakers and seamstresses, 11; preserve manufacturers, 4—2 clerks, 2 stores; gold watch-case makers, 1; caulker, 1; upholsters, 2—1 apprentice; artist and engraver, 1; straw hat presser, 1; soap boiler, 1; horse shoer, 1; baker, 1; confectioners, 10; tobacconists, 2; speculators in general merchandize, 7; teachers, 35; ship brokers, 4; stock and land brokers, 4; lawyer, 1; professor in college, 1; silver plater, 1. Total, 429.

Of those not working at their trades and professions: Boot and shoemakers, 45; carpenters, 28; blacksmiths, 24; ship carpenters, 3; machinists, 8; masons and bricklayers, 13; wheelwrights, 4; printers, 10; hatters, 4; milliners, 10; tailors, 15; painters, 7; coopers, 5; sailmakers, 4; joiners, 2; musicians, 15; engineers, 3; dressmakers, 35; tailoresses, 20; caulkers, 5; upholsters, 4; type founders, 1; soap boilers, 3; stone cutters, 4; brass founders, 4; horse shoers, 5; bakers, 11; confectioners, 13; tobacconists, 4; caulkers, 6; ship builders, 2. Total 325.

Important Geographical Discovery.—A great inner sea is said to have been discovered in equatorial Africa by Dr. Rebmann, one of the travelers with whose persevering labors in that remote region the newspaper public have become acquainted. He has sent to Europe a small map, on which the sea occupies the vast space between the equator and ten degrees of south latitude, and between twenty-three degrees and nearly thirty degrees longitude east from Greenwich, having at its southeastern extremity Lake Nyassa, attached to it like a tail piece. Mr. Augustus Peteemaum, in a letter to the London *Athenæum* respecting the discovery, says:

"The immense body of water, with an area about twice as large as the Black Sea, (with the Sea of Azof,) as inscribed with the names of Ukerewe, or Inner Sea of Uniamezi, its narrow elongated southeastern end bearing that of Lake Nyassa; and the discovery is said, in the accompanying letters, to have been arrived at by the concurrent testimony of various natives dwelling on or close to the lake, both on its eastern as well as on its western shores, with whom the missionaries came in contact. Some of these natives that came down to trade on the coast, at Tanga, in particular, gave a clear account of it, while at other points of the coast, from Tanga southwards for six degrees of latitude, corroborative information was obtained."

Expenses of the War.

A letter from Paris, published in the *National Intelligencer*, makes the following estimates of the cost of the present war:—

"To give you some idea of the frightful expense of this war I will note some of the more prominent items. They are my own estimates but, from my opportunities of knowing, I do not think they are exaggerated:

1,200,000 shells, weighing on an average ninety lbs. each, at an average cost of 30 fr. each	francs	36,000,000
The mere inland transportation of them to Marseilles and Toulon is one-fourth the above sum.		
Cannon balls	francs	30,000,000
Cannon mortars, small arms and powder	fr	70,000,000
70,000 horses, average cost of 500 francs each	francs	35 000 000
Equipment of the horses, attendance, forage, and other charges up to the time of embarking, 250 francs each	francs	17,500,000
1,000 transports, at the low average of 500 tuns each, 500,000 at twenty francs per tun per month (many receive as high as twenty-five francs) is ten millions of francs per month, or for a year	francs	120,000,000
200 steamers (the number is said to be 240) ranging from 500 to 3,000 tuns each or at a low average of 1.000 tuns, at an average cost, including coal, of 120 000 francs per month, is 24,000,000 francs per month, or per year	francs	200,000,000

"Some of the large British steamers receive as high as £8,000 (200,000 francs) per month besides being furnished coal, of which they consume 100 to 140 tuns daily in full speed. The Arabia, one of the Cunard line, receives the above compensation and coal. Now, to the above, add for tents, camp equipage, houses, stalls, timber, forage, and provisions for 270,000 men and 70,000 horses, and see what a fearful aggregate it will make We may safely put down the expenditures for this war by France at three hundred millions of dollars per annum, and as much more for England.

Buying Lottery Tickets.

A poor but industrious mechanic had been laboring for years to accumulate sufficient money to purchase a homestead for himself and family. On returning home each week he would place his weekly wages in the hand of his wife, and requested her to lay it by. A few months since, knowing that he must have saved a couple of thousand dollars by his industry and frugality, and learning that a piece of property was for sale in the upper portion of the city, which would be an advantageous investment, he called upon the owner, and it was offered to him at a bargain. Overjoyed with his good fortune, he hastened home to his wife, and conveyed to her the glad news, and asked for the money to close the purchase. But alas! there was no joyful response in the countenance of his better half, but bursting into tears, she wept most bitterly, and refused to be comforted. The husband was astonished, and asked for an explanation. With head averted and voice interrupted by heart-broken sobs, she made known to her husband the startling fact—which fell like a thunderbolt upon him, crushing his brain, and causing reason to totter and reel from its throne—that she had wasted all his hard earnings in the purchase of Havana lottery tickets! The vacant stare from the eyes of her husband which met this astonishing disclosure plainly showed that he was no longer capable of appreciating his loss, but with a maniac laugh, wild and startling, he left his home, his wife and little ones, never more to return. A few days more passed, and his body was taken from the river. The Coroner held an inquest upon it, and a verdict of "suicide" informed the public how he died; but why he died remained a secret.

Inventive Genius of the Americans.—Few are aware of the marvelous triumphs constantly going forward in this country. A cotemporary says:—

"We have seen lately, as a specimen of rare American mechanical genius, a machine costing not over five hundred dollars, invented by a working man, which takes hold of a sheet of brass, copper or iron, and turns off complete hinges at the rate of a gross in ten minutes, hinges, too, neater than are made by any other process; also, a machine that takes hold of an iron rod and whips it into perfect bit-pointed screws with wonderful rapidity and by a single process. This is also the invention of a working man; and both these machines are superior to any thing of the kind in the world. No other process can complete with them."

Cargoes from South America.—Twenty thousand bullock shank-bones are imported monthly into Southampton, England, from South America. The best of them are picked out for cutlers' purposes, and all the rest are ground for manure. Large cargoes of bullocks' bones are continually arriving from Southampton, to be ground down for manure in that town. The shank bones are conveyed to this country at so much per gross; the other bones are brought over at so much per tun. A firm engaged in Southampton as manufacturers of manure have an establishment at Buenos Ayres, where thousands of head of black cattle are slaughtered, skinned, and then boiled down whole for the purpose of extracting the fat and separating the bones from the flesh.

The Paterson (N. J.) *Guardian* learns that the private agent of Santa Ana was in that place last week, looking for a suitable residence for the Mexican.

Postage Statistics.

The following is a comparative statement of the amount received for letter postage at some of the principal cities in the United States, during the years ending 31st March, 1853 and 1855:—

	1853.	1855.
Boston	$149 272 64	$183,322 83
New York	455,133 05	564,530 34
Philadelphia	151,961 70	179,669 79
Baltimore	86,573 98	107,840 11
Washington	26,449 26	30,045 40
New Orleans	74,304 52	77,819 30
St. Louis	32,041 37	46 021 52
Cincinnati	58,045 05	76,514 80
Chicago	20,521 94	14,392 48

The following is a statement of the amount of postage on letters sent to the respective offices named, there to be remailed and sent to other offices:—

	1853.	1855.
Boston	$250,837 04	$313,494 38
New York	781,378 25	913,971 54
Buffalo	37,002 03	112,200 91
Philadelphia	71,429 36	95,991 90
Baltimore	36,256 04	43,648 46
N w Orleans	63,897 73	63,264 22
St. Louis	36,211 81	89,461 22
Louisville	48,825 84	56,234 06
Cincinnati	50,098 77	62,330 29
Cleveland	61,202 64	88,616 82
Indianapolis	50,841 02	76,659 22
Chicago	141,202 64	282,876 90

Feeding Corn in Ear.

A very intelligent Irish man tells the following incident of his first experience in America:—

I came to this country several years ago, and as soon as I arrived hired out to a gentleman who farmed a few acres. He showed me over the premises, the stables, cows, and where the corn, hay, oats, &c., were kept, and then sent me in to get my supper. After supper he said to me:—"James, you may feed the cow, and give her *corn in the ear*."

I went out and walked about, thinking, "what could he mean? Had I understood him?" I scratched my head, then resolved I would inquire again; so I went into the library, where master was writing very busily, and he answered without looking up:

"I thought I told you to give the cow some corn *in the ear*."

I went out more puzzled than ever. What sort of animal must this Yankee cow be? I examined her mouth and ears. The teeth were good, and the ears like those of kine in the old country. Dripping with sweat, I entered my master's presence once more.

"Please, Sir, you bid me give the cow some corn *in the ear*, but didn't you mean in the *mouth?*"

He looked at me a moment, and then burst into such a convulsion of laughter, I made for the stables as fast as my feet could take me, thinking I was in the service of a crazy man.

[American Farmer.

New Car Brake.—A car brake has been invented by Mr. William Longbridge, of Pittsburg, Pa., the advantages of which are thus summed up by him:

1. The engineer can at any speed apply or reverse all the brakes in the train in twelve feet on the track.
2. Every wheel in the train receives an exactly equal pressure.
3. The brakes are applied to the hindmost car in the train first, stretches out the train and keeps the bumpers apart until the engine stops.
4. The power applied to the brakes can be graduated from one pound up to locking the wheel.
5. The machine can be set to throw off the motive power at any desired point, preventing the possibility of locking wheels unless desired.
6. The hand brakes work in combination with the new, or separate if desired.
7. The cars can be drilled or turned as usual.

Surgical Operations.—Dr. McDowell, of St. Louis, recently performed a very delicate surgical operation, which is thus described by one who witnessed it:

"The subject was a small boy, not more than ten or twelve years of age. Several years ago he received a blow upon the side of the head, fracturing the skull, and producing compression of the brain, and as a consequence of the injury, has been afflicted ever since with epileptic fits. Dr. McDowell, who was the operator, after dissecting away the scalp, applied the trephine, removing a circular piece of bone about three quarters of an inch in diameter, near the centre of its internal face. There was a projection of bone from a quarter to half an inch long, pressing down upon the *dura mater* of the brain, and doubtless was the cause of the epilepsy. I have no doubt a permanent cure of the disease will be the result."

How to wash windows.—The nicest article for washing windows is a deer-skin, as no particles come off to adhere to the glass and make it look as if washed with feathers. There is no need of any thing larger than a hand-basin for washing windows. The great splashing some people make in the exercise of their art is entirely useless, and is, moreover, deleterious. When the water is permitted to run in great quantities over the glass it dissolves the putty and soon loosens the panes from their setting, and also stains the glass. Two pieces of wash-leather and a bowl of suds are all that are necessary. Wipe the glass first with the wet cloth or leather, and after it becomes dry with the clean cloth, and then it will look clear, and far more so than if rinsed in a dozen pails of water.

Sheep-Skin Mats.—These are prepared by stretching the fresh skin, well furnished with a coat of wool, with the wool side down, by means of tacks at the edges, and then rubbing the skin well with a powdered mixture of equal parts of common salt and alum—repeating the operation twice afterwards on the two following days. It should remain exposed to the air, but not to the sun, till well dried.

Rev. Dr. Stiles, General Agent of the Southern Aid Society, has received from the people of Newark, in behalf of said Society, within the present month, more than twelve hundred dollars.

New Steamboat Line for Albany and Troy.

From Pier 15, foot of Liberty-st., at 6 P. M

STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and Sunday, at 5 P. M.

Fares: Saratoga, $1 50; Moreau, $2 15; Fort Edward, $2 15; Whitehall, $2 75; Castleton, $3 10; Rutland, $3; Burlington, $4; Rouses Point, $5 50; Montreal, $7 50.

These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and intermediate points the same day.

These Steamers are of the first class for strength and speed—well known favorities of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler.

Through tickets can be obtained on board the boat for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouse's Point and Montreal

The Northern Freight Express will give Bills of Lading to all points as above named. Shippers who desire it, can have time receipts, by applying at the office on the Pier. A. A. DYKEMAN.

Ayer's Pills.

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WHOLE NO. 595.

The Sabbath Recorder.

GEOLOGY AND THE BIBLE.

To the Editors of the Sabbath Recorder:—

I have read with much pleasure, and I hope profit, the various articles published by you on the subject of *Geology and the Bible.* It is a question in which, as a Sabbatarian, I have formerly felt much solicitude. There *was* a point at stake with me, as I doubt no there may be still with many of our brethren, and that was of this nature: If God did not create all things in six literal days, the seventh day, by parity of reasoning, was not a literal day, and so our sabbatizing on the seventh day, in commemoration of those events, is a *hoax.* Many a time have I turned from an argument on the Sabbath question, confounded by objections to the very possibility of the truth of my position by the *facts*, as *they asserted*, derived from the science of Geology. Statements at least they were of a nature and character that commended them to my reason, though warring against my faith. I had as yet read nothing on Geology, and knew not how to get out of the dilemma. But I determined in my own mind, that, be the statements of Geologists facts or fictions, they could not be against the Bible, though they might be against my interpretation of it. I felt assured *that the Scriptures were true, in the sense that God intended them to be understood.* What that sense was, was to be the study of our mortal life.

I am assured of the sacredness of the Sabbath, from the fact that our Lord, who was one with the Father when the worlds were created, and who was the indicter of Moses' writings, himself recognized the Sabbath as a *fact*, and not as a *figure.*

But I have no purpose to give you my experiences on this question, nor reasons for believing this or that view of it; but to introduce to your readers, with your permission, a writer on the question who claims nothing short of Divine Inspiration for his authority —for his *ipse dixit.* If his interpretation of the chapter is true, we need give ourselves no trouble about geological developments of the earth's history. Whether he speaks the truth or not is for every one to judge for himself—*after a patient reading.* For myself, I think there is sufficient reason for believing his rendering, and especially his Divine Mission, to make it *the duty* of those able to master his peculiar style, and the intricacy of his views, to give him a fair and dispassionate hearing.

The extracts which I send you are from the beginning of *The Heavenly Arcana* of Emanuel Swedenborg—a work devoted to explaining the spiritual sense of Genesis and Exodus, extending to above five thousand pages octavo, of which the extracts are about *ten*—a large space, I know, to ask of you, but I know not how to do him justice by quoting less. The comments on the first five verses, together with the last of the 1st chapter of Genesis, are the least that will give an understanding of the rationale of his assertions.

In Christian affection, yours truly,

PAUL STILLMAN.

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1. That the Word of the Old Testament includes arcana of heaven, and that all its contents, to every particular, regard the Lord, his heaven, the church, faith, and the things relating to faith, no man can conceive who only views it from the letter. For the letter, or literal sense, suggests only such things as respect the externals of the Jewish church, when, nevertheless, it everywhere contains internal things, which do not in the least appear in those externals, except in a very few cases, where the Lord revealed and unfolded them to the apostles—as that sacrifices are significative of the Lord—and that the land of Canaan and Jerusalem are significative of heaven, on which account they are called the heavenly Canaan and Jerusalem—and that Paradise has a like signification.

2. But that all and every part of its contents, even to the most minute, not excepting the smallest jot and tittle, signify and involve spiritual and celestial things, is a truth to this day deeply hidden from the Christian world; in consequence of which little attention is paid to the Old Testament. This truth, however, might appear plainly from this single circumstance; that the Word being of the Lord, and from the Lord, could not possibly be given without containing interiorly such things as relate to heaven, to the church, and to faith. For, if this be denied, how can it be called the Word of the Lord, or be said to have any life in it? For whence is its life, but from those things which possess life? that is, except from hence, that all things in it, both generally and particularly, have relation to the Lord, who is the very Life Itself. Wherefore whatsoever does not interiorly regard Him, does not live; nay, whatsoever expression in the Word does not involve Him, or in its measure relate to Him, is not divine.

3. Without such a living principle, the Word, as to the letter, is dead. For it is with the Word as it is with man, who, as all Christians are taught to believe, consists of two parts, an external and an internal. The external man separate from the internal is the body, which, in such a state of separation, is dead; but the internal is that which lives and causes the external to live. The internal man is the soul; and thus the Word, as to the letter alone, is like a body without a soul.

4. It is impossible, whilst the mind abides in the literal sense only, to see that it is full of such spiritual contents. Thus, in these first chapters of Genesis, nothing is discoverable from the literal sense, but that they treat of the creation of the world, and of the garden of Eden which is called Paradise, and also of Adam as the first-created man; and scarcely a single person supposes them to relate to any thing besides. But that they contain arcana which were never heretofore revealed, will sufficiently appear from the following pages; where it will be seen that the first chapter of Genesis, in its internal sense, treats of the New Creation of man, or of his Redemption, in general, and specifically of the most ancient church; and this in such a manner, that there is not a single syllable which does not represent, signify, and involve something spiritual.

5. That this is really the case, in respect to the Word, it is impossible for any mortal to know, however, except from the Lord. Wherefore it is expedient here to premise, that, of the Lord's divine mercy, it has been granted me, now for several years, to be constantly and uninterruptedly in company with spirits and angels, hearing them converse with each other, and conversing with them. Hence it has been permitted me to hear and see things in another life which are astonishing, and which have never before come to the knowledge of any man, nor entered into his imagination. I have there been instructed concerning different kinds of spirits, and the state of souls after death—concerning hell, or the lamentable state of the unfaithful—concerning heaven, or the most happy state of the faithful —and particularly concerning the doctrine of faith, which is acknowledged throughout all heaven; on which subjects, by the divine mercy of the Lord, more will be said in the following pages.

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1. In the beginning, the God created heaven and earth.

2. And the earth was vacuity, and emptiness, and darkness was upon the faces of the abyss. And the Spirit of God moved upon the faces of the waters.

3. And God said, Let there be light: and there was light.

4. And God saw the light, that it was good: and God divided between the light and darkness.

5. And God called the light day, and the darkness he called night. And the evening and the morning were the first day.

6. And God said, Let there be an expanse in the midst of the waters, and let it divide between the waters in the waters.

7. And God made the expanse, and divided between the waters which were under the expanse, and between the waters which were above the expanse: and it was so.

8. And God called the expanse heaven. And the evening and the morning were the second day.

9. And God said, Let the waters under the heaven be gathered together into one place, and let the dry *land* appear: and it was so.

10. And God called the dry land earth, and the gathering together of the waters called he seas: and God saw that it was good.

11. And God said, Let the earth bring forth the tender grass, the herb yielding seed, and the fruit-tree bearing fruit, after its kind, whose seed is in itself, upon the earth: and it was so.

12. And the earth brought forth the tender grass, the herb yielding seed after its kind, and the tree bearing fruit, whose seed was in itself, after its kind: and God saw that it was good.

13. And the evening and the morning were the third day.

14. And God said, Let there be luminaries in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs, and for seasons, and for days, and for years:

15. And let them be for luminaries in the expanse of the heavens to give light upon the earth: and it was so.

16. And God made two great luminaries, the greater luminary to rule by day, and the lesser luminary to rule by night; and the stars:

17. And God set them in the expanse of the heavens, to give light upon the earth;

18. And to rule over the day, and over the night, and to divide between the light and the darkness: and God saw that it was good.

19. And the evening and the morning were the fourth day.

20. And God said, Let the waters bring forth abundantly, the creeping thing, the living soul; and let the fowl fly above the earth, upon the faces of the expanse of the heavens.

21. And God created great whales, and every living soul that creepeth, which the waters brought forth abundantly after their kind, and every winged fowl after its kind; and God saw that it was good.

22. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and the fowl shall be multiplied in the earth.

23. And the evening and the morning were the fifth day.

24. And God said, Let the earth bring forth the living soul after its kind; the beast, and the thing moving itself, and the wild beast of the earth, after its kind: and it was so.

25. And God made the wild beast of the earth after its kind, and the beast after its kind, and every thing that creepeth on the ground after its kind: and God saw that it was good.

26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth upon the earth.

29. And God said, Behold, I give you every herb bearing seed, which is upon the faces of all the earth, and every tree in which is fruit; the tree yielding seed, to you, it shall be for meat,

30. And to every wild beast of the earth, and to every fowl of the heavens, and to every thing that creepeth upon the earth wherein there is a living soul, every green herb for meat: and it was so.

31. And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

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6. The six days, or times, which are so many successive states of the *regeneration* of man, are in general as follows.

7. The *first* state is that which precedes, including both the state of infancy, and the state immediately before regeneration. This is called vacuity, emptiness, and darkness, and the first motion, which is the Mercy of the Lord, is the Spirit of God moving upon the faces of the waters.

8. The *second* state is when a division takes place between those things which are of the Lord, and such as are proper to man. The things which are of the Lord are called in the Word remains, and are here principally the knowledges of faith, which have been learnt from infancy, and which are stored up, and are not manifested till man comes into this state. This state at the present day seldom exists without temptation, misfortune, or sorrow, by which the things appertaining to the body and the world, that is, such as form the *proprium* or *self-hood of man*, are brought into a state of quiescence, and, as it were, of death. Thus the things which belong to the external man are separated from those belonging to the internal. In the internal man are the remains, stored up by the Lord till this time, and for this purpose.

9. The *third* state is that of repentance, in which the regenerating subject, from the internal man begins to discourse piously and devoutly, and to do good actions, like works of charity, but which nevertheless are inanimate, because they are supposed to originate in himself. These good actions are called tender grass, and also the herb yielding seed, and afterwards the tree bearing fruit.

10. The *fourth* state is when man becomes affected with love, and illuminated by faith. He indeed previously discoursed pisusly, and produced the fruit of good actions; but he did so in consequence of the temptation and straightness under which he labored, and not from a principle of faith and charity; wherefore faith and charity are now enkindled in his internal man, and are called two luminaries.

11. The *fifth* state is when man discourses from a principle of faith, and thereby confirms himself in truth and goodness; the things then produced by him are animated, and are called the fish of the sea, and the birds of the heavens.

12. The *sixth* state is when, from a principle of faith, thence of love, he speaks what is true, and does what is good; the things which he then produces are called the living soul and the wild beast. And because he then begins also to act from a principle of love, as well as of faith, he becomes a spiritual man, and is called an image. His spiritual life is delighted and sustained by such things as relate to knowledges respecting faith, and to works of charity, which are called his meat; and his natural life is delighted and sustained by such things as belong to the body and the senses; from whence a combat or struggle arises, until love gains the dominion, and he becomes a celestial man.

13. Those who are regenerated do not all arrive at this state. The greatest part, at this day, only attain to the first state; some only to the second; others to the third, fourth, and fifth; few to the sixth; and scarcely any one to the seventh.

14. In the following work, by the Lord, is solely meant Jesus Christ, the Saviour of the world, who is called the Lord, without other names. He is acknowledged and adored as the Lord throughout all heaven, because he has all power in heaven and earth. He also commanded his disciples so to call him, when he said, "Ye call me Lord, and ye say well, for so I am." John 13: 13. And after his resurrection his disciples called him Lord.

15. Throughout all heaven they know no other Father than the Lord, because he and the Father are one—as he himself said: "I am the way, the truth, and the life. Philip saith, Lord, show us the Father. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? Believe me, that I am in the Father, and the Father in me." John 14: 6, 8—11.

16 Verse 1. *In the beginning God created the heaven and the earth.* The most ancient time is called *the beginning;* by the prophets it is usually called the ancient days, and also the days of eternity. *The beginning* also implies the first time when man is regenerating, for then he is born anew and receives life; it is from this ground that regeneration is called a new creation of man. *To create, to form, to make,* in almost all parts of the prophetic writings, signify to regenerate, yet with a difference of signification; as in Isaiah: "Every one that is called by my name, I have *created* him for my glory, I have *formed* him; yea, I have *made* him." Ch. 43: 7. Wherefore the Lord is called the Redeemer, the Former from the womb, the Maker, and also the Creator; as in the same prophet: "I am Jehovah, your Holy One, the Creator of Israel, your King." Ch. 43: 15. And in David: "The people which shall be created shall praise the Lord." Psalm 102: 18. And in the same: "Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth." 104: 30. That *heaven* signifies the internal man, and *earth*, before regeneration, the external, may be seen from what follows.

17. Verse 2. *And the earth was vacuity and emptiness, and darkness was upon the faces of the abyss. And the spirit of God moved upon the faces of the waters.* Man before regeneration is called *earth, void,* and *empty,* and also *ground,* wherein nothing that is good or true is sown; it is said to be *void* where there is nothing of good, and *empty* where there is nothing of the true. Hence comes darkness, or a dullness and ignorance as to all things which belong to faith in the Lord, consequently, respecting spiritual and celestial life. Man in this state is thus described by the Lord in Jeremiah: "My people is foolish, they have not known me; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledged. I beheld the *earth,* and lo, it was *vacuity* and *emptiness;* and the heavens, and they had no light." Ch. 4: 22, 23.

18. *The faces of the abyss* are the lusts of the unregenerate man, and the falsities thence originating, of which he consists, and in which he is totally immersed. In this state, having no light, he is like a *deep abyss,* or something obscure and confused. Such persons are also called *abysses,* and *depths of the sea,* in many parts of the Word, which are dried up, or wasted, before man is regenerated; as in Isaiah: "Awake as in the ancient days, in the generations of old. Art not thou he who hath dried the *sea,* the waters of the *great abyss;* that hath made the *depths of the sea* a way for the ransomed to pass over? Therefore the redeemed of Jehovah shall return." Ch. 51: 9—11. Such a man also, when he is seen from heaven, appears like a black mass, destitute of vitality. The same expressions likewise in general imply the vastation of man, frequently spoken of by the prophets, which precedes regeneration; for, before man can know what is true, and be affected with what is good, there must be a removal of such things as hinder and resist their admission; thus the old man must needs die, before the new man can be conceived.

19. By *the Spirit of God* is meant the mercy of the Lord, which is said to *move,* or brood, as a hen broods over he eggs. The things over which it *moves,* are such as the Lord has hidden and treasured up in man, which in the Word throughout are called remains or a remnant, consisting of the knowledges of the true and of the good, which never come to light, or day, until external things are vastated. These knowledges are here called *the faces of the waters.*

20. Verse 3. *And God said, Let there be light, and there was light.* The first [state] is when man begins to know that the good and the true are of a superior nature. Men who are altogether external do not even know what good and truth are; for they fancy all things to be good which relate to self love and the love of the world, and all things to be true which favor those loves; not being aware that such goods are evils, and such truths falses. But when man is conceived anew, he then begins to know that his goods are not goods, particularly when he is enlightened to see that the Lord is, and that He is the good and true itself. That men ought to know that the Lord is, he himself teaches in John: "Except ye believe that I am, ye shall die in your sins." Ch. 8: 24. Also, that the Lord is good itself, or life, and the true itself, or light, and consequently, that there is neither goodness nor truth except from the Lord, is thus declared: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness. He was the true light, which lighteth every man that cometh into the world." John 1: 1, 3, 4, 9.

21. Verses 4, 5. *And God saw the light, that it was good; and God divided between the light and the darkness. And God called the light day, and the darkness he called night. Light* is called good, because it is from the Lord, who is good itself. *Darkness* means all those things, which, before man is conceived and born anew, appeared like *light,* evil in that state seeming like good, and the false like true; nevertheless all is *darkness,* consisting merely of the things proper to man himself, which still remain. Whatsoever is of the Lord is compared to *day,* because it is of the *light;* and whatsoever is man's own is compared to *night,* because it is of *darkness.* These comparisons frequently occur in the Word.

22. Verse 5. *And the evening and the morning were the first day.* What is meant by *evening,* and what by *morning,* is hence now discoverable. *Evening* means every preceding state, or that of shade, or of falsity and of no faith; *morning* is every subsequent state, being one of light, or of truth and of the knowledges of faith. *Evening,* in a general sense, signifies all things which are of man's own; but *morning* whatever is of the Lord; according as it is said by David: "The spirit of Jehovah spake by me, and his word was in my tongue; the God of Israel said, the Rock of Israel spake to me; he is as the light of the *morning,* when the sun ariseth, even a *morning* without clouds; as the tender grass springeth out of the earth, by clear shining after rain." 2 Sam. 23: 2—4. As it is evening when there is no faith, and morning when there is faith, therefore the coming of the Lord into the world is called *morning;* and the time when he comes, because then there is no faith, is called *evening,* as in Daniel: "And he said unto me, unto two thousand and three hundred days. The vision of the *evening* and the *morning.*" Ch. 8: 14, 26. In like manner, the *morning* is used in the Word, to denote every particular coming of the Lord; consequently, it is an expression which has respect to new creation.

23. That *day* is used to denote time itself, appears from many passages in the Word; as in Isaiah: "The *day* of Jehovah is at hand. Behold, the day of Jehovah cometh. I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the *day* of his fierce anger. Her time is near to come, and her *days* shall not be prolonged." Ch. 13: 6, 9, 13, 22. And in the same prophet: "Her antiquity is of ancient *days.* And it shall come to pass in that *day,* that Tyre shall be forgotten seventy years, according to the *days* of one king." Ch. 23: 7, 15. Forasmuch as *day* is used to denote time, it is also used to denote the *state* of that time; as in Jeremiah: "Woe unto us, for the *day* goeth away, for the shadows of the evening are stretched out." Ch. 6: 4. And again: "If ye can break my covenant of the *day,* and my covenant of the night, and that there should not be *day* and night in their season," &c. Ch. 33: 20, 25. And again: "Renew our *days* as of old." Lament. 5: 21.

24. Verse 6. *And God said, Let there be an expanse in the midst of the waters, and let it divide between the waters in the waters.* After the spirit of God, or the mercy of the Lord, has brought forth into day the knowledges of the true and of the good, and has communicated a perception that the Lord is, that he is the good itself, and the true itself, and that there is no goodness and truth but from Him, he then distinguishes the internal man from the external, consequently the knowledges which are in the internal man, from the scientifics which appertain to the external. The internal man is called an *expanse;* the knowledges which are in the internal man are called the *waters above the expanse;* and the scientifics appertaining to the external man are called the *waters beneath the expanse.* Man, before he is regenerated, does not even know that any internal man exists, much less is he acquainted with its nature and quality. Being occupied with corporeal and worldly things, in which also the faculties of his internal man are immersed, he cannot conceive of any difference between this and his external, and thus he forms a confused and obscure something, from two perfectly distinct existences. It is on this account that it is first said, *Let there be an expanse in the midst of the waters,* and further, *Let it divide between the waters in the waters,* but not, Let it divide between the waters which are *under* the expanse and the waters which are *above* the expanse, as it is afterwards said in the next verses: *And God made the expanse, and divided between the waters which were under the expanse, and the waters which were above the expanse, and it was so. And God called the expanse heaven.* Verses 7, 8. The next thing therefore which man observes in the course of regeneration, is, that he begins to know that there is an internal man, or that the things which are in the internal man are goods and truths, which are of the Lord alone. Now, as the external man, when he is being regenerated, is of such a nature that he still supposes the goods which he does to be done of himself, and the truths which he speaks to be spoken of himself, and whereas, being such, he is led by them of the Lord, as by things of his own, to do good and to speak truth, therefore mention is first made of a division of the *waters under the expanse,* and afterwards of those *above the expanse.* It is also an arcanum of heaven, that man, by things of his own, as well the fallacies of the senses as the natural appetites, is led and inclined of the Lord to what is good and true; and thus that each and every moment of regeneration proceeds from evening to morning, thus from the external man to the internal, or from earth to heaven; wherefore now the expanse, or internal man, is called heaven.

* * * * *

60. Verse 31. *And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day.* This state is called *very good,* the former being merely called *good;* because now the things which are of faith make one with those which are of love, and thus a marriage is effected between what is spiritual and what is celestial.

61. All things relating to the knowledge of faith are called spiritual, and all which are of love to the Lord and our neighbor celestial; the former belong to man's understanding, the latter to his will.

62. The times and states of man's regeneration in general and in particular, are divided into six, and are called the days of his creation; for by degrees he is elevated from a state in which he possesses none of the qualities which properly constitute a man, until by little and little he attains to the sixth day, in which he becomes an image of God.

63. During this period the Lord fights continually for him against evils and falses, and by combats confirms him in the true and the good. The time of warfare is the time of the Lord's operation, wherefore the regenerate person is called by the prophets *the work of the fingers of God;* and he resteth not until love becomes his ruling principle, and then the combat ends. When the work is so far perfected, that faith is conjoined to love, it is then called *very good,* because then the Lord acts upon man as his *likeness.* At the close of the sixth day the evil spirits depart, and the good succeed in their place, when man is introduced into heaven, or the celestial paradise, which is the subject of the following chapter.

64. This then is the internal sense of the Word—its very essential life, which does not at all appear in the sense of the letter; but the arcana contained therein are so numerous, that volumes would not suffice for their explication. Here only a very few things are related, yet enough to show that it treats of regeneration, and that regeneration proceeds from the external man to the internal. It is thus the angels perceive the Word. They know nothing of the letter, not even what a single expression proximately signifies, much less the names of countries, cities, rivers, and persons, which occur so frequently in the historical and prophetical parts of the Word. They only have an idea of the things signified by the words and names; thus by *Adam in Paradise* they understand the Most Ancient Church, not indeed as a Church, but as to its faith in the Lord. By *Noah* they understand the Church remaining with the descendants of the Most Ancient Church, and continued till the time of Abram; by Abraham, never that individual, but a saving faith which he represented, and so in other instances—thus they have a perception of things spiritual and celestial, altogether abstracted from words and names.

65. Certain spirits who were taken up to the entrance of heaven, and conversed with me from thence whilst I was reading the Word, said, that they did not understand any thing of the word, or of the letter, but only what was signified thereby in the proximate interior sense, which they described as so beautiful, following in such order, and affecting them so powerfully, that they called it glory.

66. There are in general four different styles in which the Word is written. The *first* was in use in the Most Ancient Church, whose method of expressing themselves was such, that when they mentioned earthly and worldly things, they thought of the spiritual and celestial things which they represented, so that they not only expressed themselves by representatives, but also reduced their thoughts into a kind of series, as of historical particulars, in order to give them more life; and in this way they found their greatest delight. This style is meant when Hannah prophesied, saying, "Speak ye what is high, high, let what is ancient come forth from your mouth." 1 Sam. 2: 3. Such representatives are called by David, *dark sayings of old* [*enigmata ab antiquitate.*] Psalm 78: 2, &c. From the posterity of the Most Ancient Church, Moses received what he wrote concerning the creation, the garden of Eden, &c., down to the time of Abram. The *second* style is the historical, occurring in the books of Moses from the time of Abram, and afterwards in those of Joshua, Judges, Samuel, and Kings, in which the historical facts actually occurred as they are related in the letter, although all and each of them contain things altogether different in the internal sense, of which, by the divine mercy of the Lord, we shall speak in order in the following pages. The *third* style is the prophetical, which took its rise from that which was so highly venerated in the Most Ancient Church. This style, however, is not connected, and in appearance historical, like the Most Ancient, but broken and interrupted, being scarcely ever intelligible except in the internal sense—in which are contained the greatest arcana, succeeding each other in a beautiful and orderly connection, and relating to the external and internal man, the various states of the church, heaven itself, and in their inmost to the Lord. The *fourth* style is that of the Psalms of David, which is intermediate between the prophetical style and that of common speech. Here, the Lord is treated of in the internal sense in the person of David as a king.

I MUST BE USEFUL.

John Thomas was called by Divine grace when young. Being brought out into the liberty of the gospel, his heart glowed with love, and he felt something which led him to say, "I must be useful." But he was in humble life, and naturally shy, and these two things greatly hindered him. He made up his mind to speak to some one, but just when about to do so it was suggested, "It would be unbecoming in one, in your circumstances, to do so," and he refrained. He furnished himself with a number of tracts, fixed upon a row of houses where he would distribute them; but when he begun his work, his natural shyness began to operate, and he felt as if he could not knock at a single door, and, with the exception of a tract or two given to some children, the effort was a failure. Satan prevailed, and no good was done. Plans were constantly formed, attempts made, but all ended in nothing. At length, hearing a perverted gospel, distorted views of the doctrine of election quieted his mind: "I see," he said, "God will have his own; if I work, only the elect will be saved; and if I do not work, God will not allow his elect to perish, because I am inactive." Thus all effort ceased, and the impulse in his heart which made him feel, "I must be useful," died away.

But God did not leave him, but by a long course of discipline, his views were corrected, the old flame revived, and again he felt as if he could not live if he was not useful. He believed the doctrine of election as firmly as ever, but he saw that it was no rule for his conduct. It was for his comfort, not his guide. He came to the conclusion, that it was his duty to work as if everything depended on his work; and when he had done all, to rest for success on the power of the Holy Spirit alone. This fed the fire, this fanned the flame, and, "I must be useful" was like and an impulsive power in his heart. He wrote letters, spoke in private, at length published tracts, and in the end preached the gospel. Many have been converted, comforted, and established through his instrumentality; and though the former part of his Christian life was thrown away, he has labored assiduously since. John Thomas still lives, his pen is not laid aside, nor his tongue silenced, consequently his usefulness is not at an end. He has risen above his shyness, understands his divine sovereignty does not interfere with man's duty, and feels the impulse within him often, as if his whole inner man exclaimed, "I must be useful."

UNHONORED HEROES.—When I see a man holding faster his uprightness in proportion as it is assailed; fortifying his religious trust in proportion as Providence is obscure; hoping in the ultimate triumphs of virtue more surely in proportion to its present afflictions; cherishing philanthropy amidst the discouraging experience of men's unkindness and unthankfulness; extending to others a sympathy which his own sufferings need, but cannot obtain; growing milder and gentler amidst what tends to exasperate and harden; and through inward principle, converting the very incitements to evil into the occasions of a victorious virtue; I see an explanation, and a noble explanation, of the present state. I see a good produced, so transcendent in its nature as to justify all the evil and suffering under which it grows up. I should think the formation of a few such minds worth all the apparatus of the present world. I should say that this earth, with its continents and oceans, its seasons and harvests, and its successive generations, was a work worthy of God, even were it to accomplish no other end than the training and manifestation of the illustrious characters which are scattered through history. And when I consider how small a portion of human virtue is recorded by history, how superior in dignity, as well as in number, are the unnoticed, unhonored saints and heroes of domestic and humble life, I see a light thrown over the present state which more than reconciles me to all its evils. [Channing.

THE SANDSTONE FOOT-PRINTS.—The Middletown *Sentinel* publishes a letter from Prof. Silliman, senior, in relation to the pretended discovery of a human foot-print in the solid sandstone of the Portland quarries, at a depth of more than one hundred feet below the surface of the solid rock. Infidelity was most happy in the discovery of this foot impression, as it went to show the creation of man long previous to the period assigned in Scripture to the origin of the human race. Professor Silliman writes that the foot mark "is the result merely of an acccidental curvature, made in the materials of the rock when they were originally deposited, and the filling in of the cavity made a copy in relief." The Professor adds: "Although there is some rude resemblance to the impression that might be made by a very large human foot covered by a thick sock, there is not the slightest trace of any organization whatever. On the contrary, in the numerous tracks of animals, birds, and probably reptiles, in the Portland rock, and in those of numerous other places in the valley of the Connecticut, the joints of the feet are accurately copied, and often the delicate corrugations of the skin, and the very nails at the end of the toes. There need be no hesitation, therefore, in concluding, that the impression in question is neither brute nor human."

The Sabbath Recorder.

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THE INJUSTICE OF OUR RULERS.

Can any good reason be offered why there should not be a revolution of our Government? Certainly, the oppressions which prompted the rebellion of the Thirteen Colonies against the Mother Country were not worthy of being named in comparison with the injustice of the United States Government towards its own citizens. Such an outrage as that committed by Judge Kane, in the imprisonment of Passmore Williamson, was never perpetrated under British rule. Language breaks down, when one attempts to set forth the iniquity of the thing. Yet we presume that the outrage will be sustained, and that all attempts to effect the impeachment of the petty tyrant who committed it will end in miscarriage. Not but what we are willing to have the attempt made; we sincerely hope it will be. But we have no confidence in the virtue of the body to whom the appeal will be made. An assembly that lent its sanction to the invasion of Mexico, and to the robbery which wrested from that government a large territory, for no other purpose but to swell and strengthen the interests of slavery; that repealed the Missouri compromise, for the same unhallowed purpose; that helped to put in force the infamous act for the recovery of fugitives from bondage; that so long spurned the right of petition, and still treats it with contempt; is not to be relied on in the present case. For though not exactly the same assembly, individually, we fear that it is but little different, morally and politically.

Yet, let the attempt to impeach Judge Kane be tried. The friends of human rights can lose nothing by the attempt, even if they gain nothing. But they *will* gain *something*. They will gain something to *themselves*, in the additional invigoration which labor in a good cause always imparts to one's moral character. They will gain something for the *heroic martyr* who has lain in the Moyamensing jail, in the encouragement, hope, and comfort, which well-directed sympathy always gives to the suffering. They will gain something for *collective humanity;* for no battle was ever yet fought in behalf of truth, without contributing to the ultimate emancipation of mankind from the shackles of oppression and sin. The individuals, or communities, whose wrongs furnish the occasion for the struggle, may not always be benefited in the way desired, but the failure in this respect is always compensated by the furtherance given to the cause elsewhere.

So then let the struggle be made. If it serves no other purpose but to develop anew the oppressiveness of American Slavery, it will not be in vain. We sit quietly under wrongs, till they assume a form too revolting for virtue to sleep any longer. Legislators and judges are tolerated, till their enormities reach an extreme beyond farther endurance. Those who know themselves to be engaged in a bad cause, will fight under the most trifling provocation, hoping by the prestige of their chivalry to decoy the virtuous public from an investigation of the real merits of the question. But the advocates of righteousness are proverbially forbearing. Their love of righteousness impels them to do right things in a right way. Hence, they never resort to violence, till all hope of effecting their object by the simple power of truth is gone. We do not suppose that the friends of equal rights, in this Union, are restrained from revolutionary movements against the General Government so much by a sense of physical weakness, as by their allegiance to that principle which identifies righteousness with peace. But it is not in outraged humanity to sit quiet forever. Justice too long abused rouses a wrath which knows no sleeping. And as surely as there is a righteous Lord who loveth righteousness, so surely will his attributes espouse the cause of injured innocence.

There are those who regard the United States Constitution as an anti-slavery document, that is, as containing no clause which, literally construed, sanctions the enslavement of men and women for life; and we are not sure but that, explained according to the vocabulary of men strictly virtuous, it is really so. But it happens, unfortunately, that the men who framed the Constitution framed the dictionary to interpret its terms; and in their dictionary, which the country seems not yet prepared to discard, a fugitive from *service* or *labor* means a fugitive from *slavery.* We cling to the hope, however, that the day is not very distant, when this old, antiquated dictionary will be supplanted by that of a virtuous school, and the Constitution interpreted accordingly; or the Constitution itself amended, so as to embody an everlasting inhibition of property in human beings.

We are not yet quite ready for revolution. We mourn the outrages perpetrated in the name of Law, but we have not forgotten that there is a God in heaven, who is able to clothe truth with such a power that it will eventually silence the cavilings of the most wicked. We have not forgotten, too, that He is the God of judgment, and can summon winds, pestilence, and earthquakes to his aid, when He makes battle with the oppressors of mankind. In the mean time, let the friends of justice labor on, remembering those that are in bonds as bound with them. T. B. B.

GLIMPSES OF DOMESTIC LIFE IN CHINA—NO. 14.

Shanghae after the raising of the Siege.

Supposing you to have received, and "read with interest," several sheets, in which I endeavored to give you a view of the suffering of the people among whom we dwell, during the reign of Rebellion, you will undoubtedly be interested in the winding up of the drama, when at last that Rebellion has passed away, as it now happily has, from our midst.

General features, such as are common to an insurrection everywhere, need not be detailed here. Our war-cursed earth has furnished too many of these sad pictures for the past year. All I design is to sketch a few particulars, apparently peculiar to this field of strife, upon which we ourselves have had a constant abiding place, and where we have shared the excitement, as well as the dangers, incident to our location. Few, comparatively, of the fighting men, have been natives of Shanghae, the warriors having been brought from other provinces. But the inflictions upon the natives, and their consequent passive suffering, has been great. Disasters from accident have been numerous, and yet as nothing compared to the cruel and often most wanton oppression of the belligerents on either side. Heart-rending would be the details of even the little that came to the knowledge of foreigners, and it is well known how carefully all was concealed, when there was no particular incentive to exposure. The Rebels had the best of reasons for keeping their own secrets, within the city walls, while without, the oppressed people were Imperialists by nature, and bore their wrongs as necessary evils, inseparable from the presence of armed legions, the armies of their sovereign, their protectors from aggression, the restorers of their rights. Occasionally an account would reach us, of some frightful accident within the city, a spent ball striking off the head of a child at play, or killing some aged woman in her quiet arm chair, or (as during the bombardment of the city by the French in January last) of a whole family destroyed by the bursting of a shell. Outside, the catalogue was much the same, only that a greater proportion of the sufferers were men, from the fact that many were shot down while standing idle spectators of a strife in which they had no wish to engage. No sooner would a coming battle be announced, as it was sure to be by the beating of gongs and the flourish of flags, than one general rush would take place, and every mound in the vicinity, not wanted for battle ground, was soon covered with spectators, at the peril of life and limb, which were often sacrificed to the chance shot of one or other of the contending parties. "The most stupid exposure," you would say; and so many another said, and with the scarce uttered word, perhaps, joined the lookers on, or with the deprecating word on his lips, ascended some still higher point of observation, the terrace of the nearest house, or the loftiest lookout of some contiguous verandah, just to see for himself. The balls would whiz-whiz about his ears; he saw the dust clouds rising from the spot where they ploughed up the earth; and he knew, as groups here and there scattered off, like frightened sheep, it was because a ball had fallen in their midst, or near by them; and still he continued to look on. It was *so picturesque*—the broad face of the level country blossoming with banners of every hue, flaunting in the breeze, dancing about in every direction, waving an answering defiance to the defiance that was waved at them from the city walls; the blaze of the cannon; the smoke cloud, as it hovered about, and slowly died away; the advance and retreat of thousands with smaller artillery; the brandishing of spears; the springing out from among the tombs, and the quick retreat thereunto. Who could otherwise than gaze on the exciting scene? And then the comfortable and most conclusive argument, "No foreigner has yet been injured by a chance shot, and therefore shall not I." That there was danger, the most reckless knew, but the most prudent could not always foresee it, in time to hide himself. He felt that his preservation was due to an over-ruling Hand, and, thanks to that Hand, the scourge was stayed at length. The wearisome night of suspense and peril is over, but desolate indeed is the scene upon which the dawning sun of peace looks down.

For a cursory view of the whole, you should station yourself at the attic windows of our mission house in the heart of the city. You look away, over heaps of broken brick and tiles, interspersed with fragmentary remains of walls, and occasionally a granite tablet, surmounting its massive columns, with their pedestals of crouching lions. Those ancient monuments to the honored dead have passed unscathed the ordeal of flame, even as they have withstood the waves of time, whose surges have swept over them—who shall say how long?

Here and there are men busily removing the rubbish, perhaps in quest of buried treasures, perhaps with the sole object of laying bare the well-trod pavement of the long-loved home; or, more sadly still, to seek beneath the recumbent brick, for some relic of the ill-fated occupant, who perished miserably in the terrible burning of the city, as many a poor creature did. In some cases the half-consumed body was afterwards discovered; in others, no vestige could be traced amid the general wreck. You will fancy yon desolate wanderer, as he looks hopelessly around him, after a late return from his eighteen-months' self-inflicted exile, saying to the sympathizing missionary, "Teacher, I left my mother here, and now seeking I find her not."

Further on, you see the encircling wall, with its battered ramparts, its uneven bastions, showing the various devices of the late Rebel authorities to secure themselves from frequent attacks. Here and there are abundant proofs of the confused haste with which repeated breaches were repaired. Bags of sand, tea-chests filled with earth, crimson trunks, and chests, and baskets, filled, and piled up after the same sort, as well as doors, windows, &c., inwrought most curiously, giving you original ideas of the way in which a besieged city can take care of itself. You smile to think such obstacles have proved formidable to a besieging army, and find yourself saying, "Why, if but a fox go up thereon, he shall even break it down."

And there, too, are the ruins of those idol temples, which stood like sentinels upon the city wall. Their glory is laid in the dust, and their idols within them. Beyond the wall you look in vain for the once populous suburbs. The wing of the destroyer has passed over, and left—here a blank, and there a wreck. And where are the brown hamlets that rested so quietly in the bosom of the green fields beyond? Many of them razed to the ground, and their inmates scattered. You miss the graceful willows that shaded the numerous canals, the luxuriant fruit trees, the beautiful peach orchards, and the verdant hedgerows, that marked the boundary line of many a family seat. All have been cut down to supply fuel to the Imperial soldiers, during their late campaign. Years must pass over before an approximation to its former beauty can again gladden the face of this our adopted land. We visit the hamlets around, and they point us to the darkened rooms, whose windows and doors are replaced by the rude and hasty wall, those having also been carried away for the same purpose, to furnish fuel to the soldiery; and we are told how they entered and took possession of these cottages, in the bitter cold of winter, and the owners were driven out, with aged and infirm parents, and helpless little children, to seek a shelter anywhere in the wide, wide world, living witnesses to the character of Imperial protectionism.

But more revolting than all this, if not so heart-sorrowing, is the violence done to the remains of the dead, which has so fearfully prevailed. One would scarce expect this of a people whose reverence for the departed constitutes their highest form of worship; yet, under pretext of seeking for secreted Rebels, but most likely in quest of hidden treasure, one general and most disgusting work has been accomplished upon the unburied coffins, with which both city and country abound. That several Rebels were thus found secreted, within the city, is doubtless true. But why was the search prosecuted without? I shall not shock your feelings by even a glance at the varied phases of this sacrilegious work. One only instance shall be particularized here, as it occurred in the course of a ramble on the city wall. We were making our way among the ruins of one of the temples through which we had often passed when it was in its glory, and we stopped to survey in detail the ruins around. There in a nich were perched a number of mutilated gods; here, amid fragments of bricks, altars, and offerings, was twined the cast-off scaly coat of a huge serpent, who, wiser than the gods, in whose honors and homage he had long been a co-recipient, and more efficient than they, had doubtless made good his escape; while midway in our path stood a little coffin, which at first we were near mistaking for a rummaged trunk of winter clothing. The lid was crowded upwards by a bundle of quilted garments, which, on being drawn out, had dragged the little body with them, being still closely bound therein, but so far protruding, that the shoulders rested upon the edge of the coffin, and the head and face being entirely uncovered, were fully exposed to view. At first we would not believe it a human head; it might be wood carved and colored to its present form, or clay hardened to perfect solidity. The plump little cheeks and round chin, the forehead, even the nose and mouth, were like a perfect little model in clay, of a deep brown color, and we only assured ourselves, after repeatedly pressing and moving it in different ways, that it was the genuine corpse of an infant. But why was this little coffin thus desecrated? One would scarce seek for rebels in the narrow house of an infant of two short summers; and then, by what process had the little body been kept from decay? It might have been mistaken for an orthodox mummy. The Chinese tell us, without attempting to explain the cause, that cases of this kind are known occasionally to occur, as one to several hundreds, and that at night the unwasted figure comes out of its coffin, and walks abroad in the pale moonlight; but as our informants do not claim to have encountered them, we may find enough to astonish us in the *unrevealed mystery*, the fact of the strange preservation of that unburied and now uncoffined form. L. M. C.

April, 1855.

Sermons for the Times.—A correspondent of the London *Athenæum* says that having been annoyed by the nonsensical character of the sermon in his own parish church on the late Thanksgiving Sunday morning, he sought in the evening of the same day for improved spiritual food in the church of the adjoining parish. There, in due time, to his horror and amazement, he reheard the same text given out, and was condemned to sit through the same identical sermon, delivered over again, word for word, by another clergyman. He was at first inclined to believe that this was mere evidence of the good understanding between the rector of one parish and the curate of the other, a proof of a kind of intercommonage between those reverend worthies, by which one set of sermons was made to do duty for two preachers. But, chancing the following morning to take up one of the clerical newspapers, his attention was arrested by the following advertisement: "*To the Clergy*—Sebastopol—Sermons ready for Sunday next, being the day appointed for offering prayer and thanksgiving for the capture of Sebastopol." Curiosity led the correspondent to expend half a crown in the purchase of one of the ready-made ecclesiastical articles. On looking at it he found that it was the very same identical thing, without religion or patriotism, that he had been twice entrapped into listening to on the day before.

LETTERS FROM PALESTINE—NO. 17.

Jerusalem, August 29, 1855.

The work of evangelization, here, as elsewhere, is attended with continual trials and crosses. No small amount of grace is required to rise above them; but it is sweet, yea, blessed, to obtain the victory, and to feel that one seeks not his own honor, but the honor of Him who has sent him as the bearer of glad tidings to dying men. He looks not for an inheritance upon earth, but in heaven, "incorruptible, undefiled, and that fadeth not away." The faithful Christian has meat to eat, the nature of which is unknown to the world. To love to do the will of God is better than sacrifice; afflictions and heart-breaking trials are as nothing compared to the blessedness of being able to obey and keep, with all the heart, the commandments of God and the testimony of Jesus Christ. And while waiting long in order to reap the fruit of his labor, the Christian husbandman is sustained by the fulfillment of the promised presence: Lo, I am with you always.

An instance of the reward of patient, persevering labor, was related to me a few evenings since, by Dr. McGowan, while enjoying a visit with his family. This gentleman has been thirteen years in this country, laboring as missionary physician in the English hospital and among the people. "The Moslems were then, (thirteen years ago,) very insulting to foreigners, often stoning them in the streets, and there was no law to protect the right of public worship. The missionaries who had labored long and hard, and under very many discouragements, felt that it was time to erect a house of worship. A lot was purchased, and the foundation laid; but as they were proceeding to carry up the walls, an order from government suddenly put a stop to the work, and thus it remained for seven years, during which time they feared the building lot might be wrested from them. But it was not. After seven years patient waiting, they were permitted to recommance and finish their chapel. For years the prejudices of the Mohammedans have been gradually giving way to a more kind and respectful behavior towards the Franks. The right of public Christian worship is now protected by a firman from the Sultan. However, in case a Moslem should embrace Christianity, it is generally thought, that death would be the consequence; yet it is supposed that this severe penalty is fast becoming a dead letter, and that the time is close at hand when the followers of the false prophet may venture, without fear of molestation, to think, act, and worship according to the dictates of conscience, enlightened by the gospel. The firman in question looks to the toleration of all religions. The Turks have always respected their treaties with Christians. It is true, that a foreigner cannot legally hold real estate in his own name; yet such property is conveyed to the Frank, and the bargain between him and the native is solemnly respected. The time is at hand when foreigners expect from government all the protection they wish in regard to title to property. The change in the bearing of the government and the people towards Franks within the past ten years is regarded as almost miraculous. The hand of God is in it."

On the 19th inst., by request, myself and family called upon Sir Moses Montefiore, at his tents in the valley of Gihon, on the west side, and opposite the lower pool. He received us very cordially, and spoke with much feeling of his desire to benefit his people. He believes that the time must come when all the earth shall keep holy the Sabbath unto the Lord God. As one of the signs of that blessed time, he had remarked the change on this subject in the English mind. Less business is done on Sabbath in England than formerly. He thought he should be willing to end his days at Jerusalem. He proposes the building of a hospital for the Jews, and has purchased a tract of land for this purpose where he has now pitched his tents. He proposes to do something in the way of agriculture, and also feels strongly inclined to do, or have something done, in the way of making a good road from Jaffa to Jerusalem. Sir M. is apparently about seventy years of age, tall, portly, of majestic and affable bearing, with a small black eye and benevolent expression. He makes one feel at home in his presence. He has now left here for Jaffa, via Hebron, and has already embarked for England. He told me that he expected to return to Palestine after a few months. A few of the Jews seem pleased with him; others, and many of them, find a great deal of fault. Their expectations were high, previous to his coming. They are now disappointed. Probably the Lord intends to teach them by this, that the help of man is vain—that they must look to Him whom they have pierced, and mourn for their sins. O, may the veil fall from their eyes, and their hearts be opened to receive the gospel! W. M. J.

☞ We are requested to say, that a watch was left at the house of Eld. W. B. Maxson, during the season of our late Anniversaries at Leonardsville, by some person unknown to him. The owner can have it by calling for it.

PASSMORE WILLIAMSON.

In our last we announced the release of Passmore Williamson. From the various accounts of the matter, it appears that the judge, finding that the inoffensive citizen whom he had tyranically imprisoned, could not be coërced into cowardice or perjury, and feeling himself hemmed in by the scorn and indignation of the friends of law and justice throughout the land, began to devise expedients for releasing himself by the discharge of his prisoner. The *Tribune* thus succinctly states the movements:—

"Private suggestions were given that any reasonable pretext would be adopted for the release of Mr. Williamson; and accordingly Jane Johnson's petition was presented, but true as all its statements palpably were, and just as were all its demands, it was rather too strong to be allowed. At the same time, however, the court took occasion to open the door for a different arrangement. Other proceedings were had, till finally Judge Kane proposed that Mr. Williamson himself should appear and take immediate steps for his liberation. Hereupon, willing to adopt every means that should not compromise the truth or surrender a principle, Mr. Williamson petitioned for leave to appear before the court and purge himself of that contempt because of which he was imprisoned.

When this petition was presented, the district attorney contended that the word "legally" should be inserted, so as to make Mr. Williamson admit that he was legally incarcerated, which, of course, he would never have done. But so desirous was Judge Kane of extricating himself from the detestable position in which he stood, that he overruled the proposal and allowed the petition to pass as it was. Then Mr. Williamson was to answer why he had not produced the bodies of Jane Johnson and her children as required by the original writ. To this interrogatory his reply now was simply 'Because it was impossible.' Here again the district attorney sought to go further and compel him to answer whether he would have produced them had it been possible, but this the judge also excluded, and upon this answer released the prisoner."

It will be remembered that Williamson was put in prison three months ago for contempt of court, because he declared that the bodies of Jane Johnson and her children were not and never had been in his custody, and therefore he could not produce them. Now he is released, without admitting the legality of his imprisonment, and reäffirming the same thing in these words, "Because it was impossible to do so." The subterfuge under which Judge Kane escapes is the strongest condemnation of his own sentence. Mr. Williamson has sued him for false imprisonment.

A Pastor setting an Example for his People.—Many a pastor sighs for more of this world's goods in order that he may be able to set an example of benevolence to his people. For the most part, however, they are compelled to content themselves with casting in *mites* only. One exception we see noticed in our exchanges, and that is John Angel James, of Birmingham, England. At the recent jubilee, his people made a contribution, a part of which was invested in presents, and the balance, $2,500, was given to him in a purse. In acknowledging their kindness he said:—

"There is another item of these costly presents on which I must remark—I refer to the sum of money placed at my disposal. Ten years ago, you, my generous and large-hearted flock, when I had spent forty years among you, marked that era by raising £500 to found a scholarship in Springhill College, to bear my name in perpetuity; and now you have raised nearly double that sum. Part of this will go, as you have stated, to defray the expense connected with this jubilee, and incurred by these presents, and the remainder you have now placed in my own hands, to do with as I may determine. Had Providence been less bountiful to me than it has, I should have felt justified in appropriating this sum to my own personal use; as it is, however, every farthing of it will be appropriated—with the addition of a thank offering of my own for the mercy of this season—to the use and benefit, in some permanent way, of my brethren in the ministry."

A Working Christian.—In noticing the death of Dr. James C. Bliss, of New York, one of our exchanges says that he was connected with the N. Y. Religious Tract Society from its commencment; in fact, he was its originator. In 1824 he was elected its Secretary. Chiefly by laboring at night he wrote at that time seventy-five tracts for children. A National Society was formed chiefly at his instigation—the first meeting being held at his own house. This was in 1825. For more than thirty years Dr. Bliss labored in connection with this Society as a member of the Distributing and Executive Committee. Out of 416 stated and special meetings of the Committee, the records show that he attended 275 of them, for twenty eight years acting as Secretary, and for twenty-two years as its chairman.

Interchange of Pulpits, &c.—The Boston *Courier* says that Rev. J. L. Bennett, A. F. Spaulding, and C. McCurdy, of the Baptist, Methodist, and Orthodox churches of East Cambridge, have addressed a letter to Rev. F. W. Holland, of the Unitarian Church, declining to make a union with him on Thanksgiving and Fast days, as "they are now convinced that such an interchange of pulpits is not warranted by the New Testament, so long as those with whom we thus outwardly fellowship take away the chief corner-stone of the church, and rob Jesus Christ of his glory as over all, God blessed forever." The letter was accompanied by a token of respect for Mr. Holland's character as a man, and their willingness to coöperate with him in all schemes of social and intellectual improvement.

The Christian Watchman and Reflector, published at Boston by Upham, Ford & Olmstead, comes to us in a new and beautiful dress, indicative of enterprise and prosperity. It is one of the neatest printed and best edited of our exchanges. A member of our family often asks for it as "the model religious and family newspaper."

RELIGIOUS INTELLIGENCE.

Rev. A. C. Thompson, of Roxbury, has returned from an extended tour among the missions under the charge of the American Board in the East. In company with the Rev. Dr. Anderson, the senior Secretary of the Board, he sailed from this country in August, 1854, and since that time has been abroad. Dr. Anderson is not expected until December.

One M. Erdam, of Paris, having written a work in which he strongly condemned the Roman Catholic religion, was arrested, tried before the Correctional Police, and sentenced to one year's imprisonment and a fine of three thousand francs. The copies of the work printed were ordered to be destroyed.

A correspondent of the N. Y. Observer calculates that each fall and winter adds 200,000 souls to the population of Texas, embracing now an aggregate of 600,000. Of these 50,000 are Germans. They will go for "free soil." Much is being done for education, both in founding colleges and common schools.

The catalogue of Dartmouth College, just published, shows an aggregate of 361 students connected with the Institution; of whom 258 belong to the four classes of Under-Graduates, 41 to the Scientific School, and 62 are Medical Students.

Dr. A. Monod, the French correspondent of the Presbyterian, writes under a late date and says, "In Tuscany, persecution pursues its course, and the little flock in Florence have had much to suffer."

The First Presbyterian Church corner of Washington and Clark streets, Chicago, Ill., together with the lot on which it stands, has been sold, and is to be converted into a theatre. The price is said to be $50,000.

The Methodists have in Kansas and Nebraska 10 mission stations, 91 preaching places, 16 Sunday Schools, and 826 members, of whom 699 are whites, and 127 Indians.

From a statement in the Windsor Chronicle it appears that the receipts of the Vermont Bible Society for the year past were $7,651.

Rev. Albert Barnes.—In declining to deliver an Anti-Slavery lecture in Boston the coming winter, Rev. Albert Barnes says:—

"Nothing could give me greater pleasure than to comply with your request, and it gives me great pain and regret that I am not able to do so. My heart is more and more opposed to slavery, and more and more desirous of resisting its aggressions and evils in the land. But the state of my eyes is such, having been so afflicted for nearly four years, as to forbid their use in reading and writing almost entirely, and especially to prevent my using them in the evening, that I could not hope to be able to prepare such a lecture as I could wish to, and as the occasion demands, and I am compelled most reluctantly to decline your invitation."

Bible Society of Essex Co., N. J.—The Essex County Bible Society recently held its ninth annual meeting in the Market-street M. E. Church, in Newark. R. T. Haines presided, assisted by Ex-Governor Pennington, John P. Jackson, and other Vice Presidents. The annual report of the managers was read by Rev. George Sheldon. Total receipts were about $3,400. The whole county was supplied five years since and Newark last year. Copies of the Scriptures have recently been put in the lodging-rooms of the hotels in the county, in the almshouses and public prison. A growing interest is evinced in the worthy object of the Association. Addresses were delivered by Rev. Dr. Brigham, Secretary of the American Bible Society, Rev. W. W. Holloway, of Brooklyn, Rev. R. K. Rodgers, of Boundbrook, and Prof. Mattison.

African Colonization.—Under the auspices of the New York State Colonization Society, a vessel is to sail from New York for Liberia about the 1st of December. The vessel to be employed is the bark Estelle. There have already engaged to embark fifty-seven colored men and their families. They are distributed as follows: New York, seventeen; New Jersey, twenty; Connecticut, thirteen; Pennsylvania, three; Alabama, four. Doubtless double this number will be in readiness to go by the 1st of December. These people are taken to Liberia and supported there for a period of six months at the charge of the Society. The entire expense of each adult is estimated at from $60 to $80. The Estelle is the same vessel which last year carried out Rev. Mr. Pinney, former Governor of Liberia, and is the second of a line established about a year ago and designed to form a regular connection between this port and the west coast of Africa.

American Orphan Girls.—Several ladies have associated themselves, with Mrs. I. A. Lincoln as President, to sustain an association for the purpose of directly assisting the American Orphan Girls of New York, by establishing a home for them to fly to in case of need. It will be the duty of this Society to aid those who are out of employment, in their afforts to obtain it; while it will be expected of those who are more fortunate, to pay a moderate amount of board—sufficient to cover actual cost. At eighteen years of age they can become members and own a share in the house. A temporary building has been obtained at No. 335 Broome-st, until sufficient can be had to erect a suitable building upon ground which some able philanthropist will have an opportunity of donating to the Society.

The Fair of the American Institute, just closed, was very successful. The number and variety of articles on exhibition was unusually large, and the attendance of visitors exceeded that of any previous year. In the machinery department a Polychromatic Printing Press, placed on exhibition by A. M. & G. H. Babcock, of Westerly, R. I., attracted much attention. There was also a press placed on exhibition by Charles Potter, Jr., formerly of Westerly, R. I., called Davis' Oscillating Printing Press, which bids fair to become a favorite among printers. It meets a want which has long been felt of a press between the old-fashioned hand press and the expensive cylinder press.

General Intelligence.

European News.

We have one week later news from Europe, the substance of which will be found below.

Kinburn has been captured, and its garrison, composed of fifteen hundred men, have laid down their arms, and surrendered themselves prisoners of war. The other fortress at the mouth of the Dnieper, on Oczakoff point, was subsequently blown up by the Russians, to prevent its falling into the hands of the victors. By this conquest, the Allies are now able to blockade Kherson and Nicolaieff, and intercept, in a great measure, the communication between those cities and the Crimea. There were taken at Kinburn 1,420 prisoners, including Gen. Kokonovitch and forty officers, with 174 pieces of cannon, and a quantity of ammunition and stores. Marshal Pelissier sent home the standard, with the arms of Russia, which floated over Kinburn.

Rumors are again current of the intention of the Russians to evacuate the Crimea without further delay—but, as usual, they lack confirmation. The bombardment of the Northern forts had been commenced, and their capabilities for resisting a heavy fire will now be fully tested. Reinforcements from France and England continued to arrive at Balaklava and Kamiesch in large numbers. The Allied force in the Crimea is estimated at 210,000 men.

When the Russians in Asia heard of the fall of Sevastopol, they on the 29th Sept. made their attack upon Kars. The Turkish details of the affair are received. The Russian loss is reported at 2,000. Two Turkish redoubts were lost and retaken four times.

The principal portion of the news from the two armies in the field appears to be, that the Allies are moving forward systematically in strong force, and that the Russians are retiring in good order back upon their fortified position.

The Moniteur publishes a list of the stores found in Sevastopol, comprising a million shot and cartridges, and half a million pounds of gunpowder.

A St. Petersburg letter of the 15th says the Allied successes had caused despondency, yet every thing indicates the intention of Russia to continue the war. Preparations were making for a fourteenth levy and enrollment of the local militia. Prayers were offered for the Emperor's safe return from the Crimea.

There is nothing more definite, as to the resignation or recall of Gen. Simpson. The London Post says that a new Commander is appointed, but does not give his name. Rumor mentions Sir DeLacy Evans, Codrington, Markham, Colin Campbell, and others.

Major Delafield, Major Murdoch, Jr., and Capt. McLellan, American officers, had arrived in camp. A British general order provides them with rations during their stay in the Crimea.

Sir Wm. Molesworth, Secretary of State for the Colonies, died on the 22d ult., of a low gastric fever. The Right Hon. Baronet had been ailing for some time, but it was only a week previous to his death that his health began to occasion any anxiety amongst his friends. His age is 45. Sir Wm. Molesworth, we believe, is the last of his race, and with his death the Baronetcy expires.

The London Times has a noticeable article (editorial) respecting American expansion, and says the English government is omitting no opportunity of reinforcing the West India Squadron, and thus interposing a powerful barrier between Britain and the North American Continent. At this moment, says the Times, North America is in profound peace with the whole world, yet it is not the less true, that in her ports are fitting out at this moment piratical fillibustering expeditions, destined to carry war and bloodshed into the dominions of an unoffending neighbor. We cannot believe that those who are now engaged in enrolling unhappy men for these desperate and criminal enterprises fully contemplate the success of a descent upon Ireland, for instance, as probable, or even possible. If we can prevent the expedition from sailing, or intercept them in mid-ocean, we shall have done much towards averting the dangers which must arise, should they be carried out to their natural developments.

Cholera continues to prevail badly at Madrid, and about 100 cases were reported daily. General Tacon, formerly Governor of Cuba, had died of cholera, at the age of 80.

Distress from Cholera, scarcity, and crime, was on the increase in Tuscany.

California News.

California dates to Oct. 20th, being two weeks later, were received in New York on the 10th inst.

From California the news is devoid of incident, if we except another tragic murder in Columbia, Tuolumne County, followed by swift retribution and Lynch law execution upon the person of the criminal.

From Oregon and Washington Territories, we learn that Indian depredations have reached such an alarming extent that a general war is considered most imminent. In Rogue River Valley the war had already commenced. A battle was fought on the 7th of October at the mouth of Butte Creek, in the vicinity of Fort Lane, between a volunteer force of one hundred men and a large party of Indians. The latter, who were most signally defeated, left forty of their number dead upon the field. This lesson, however, does not seem to have deterred the savages from renewing their outrages. An extra of the Portland Standard further informs us that Major Haller (who went out from the Dalles on the 3d of October with one hundred troops to punish the murderers of an Indian agent) was in a most critical situation. His men had been for forty-eight hours without water, and were completely surrounded by a very large body of Indians who kept constantly firing upon them. A messenger from Major Haller managed to escape through the ranks of the Indians, and reach the Dalles in safety, whence a party of a hundred and fifty men instantly started to relieve their beleaguered comrades. Major Haller, it is understood, calls for a thousand men to aid him. An Indian war is also so greatly apprehended in Washington Territory that Acting Governor Mason has made a requisition upon the garrisons for a sufficient number of troops to march against the hostile tribes.

The Pacific Railroad Calamity.

The accident to the excursion train on the Pacific Railroad from St. Louis westward, (noticed last week,) resulted in the death of about thirty persons, including some prominent men, and the maiming of three times s many more. The St. Louis *Republican* of Nov. 3d, in a notice of the calamity, says:—

When we take into consideration the fall of thirty feet in front to the bed of the river, and the high embankment on either side of the track, covered with stone—the ponderous cars themselves capable of grinding each other into fragments—the wonder is increased that so few were killed outright or fatally wounded. There is hardly a position in which a car could be precipitated from the track at the point named, that gives a reasonable hope of escape; and yet, with seven out of the ten, of which the train was composed, plunged headlong down the abutment and then others rolled over the grade, containing five to six hundred passengers, we have only the report of twenty-five killed and mortally injured.

As soon as the crash was over, a moment of painful silence ensued, and then issued from the wreck around us the groans of the wounded, the supplications of the imprisoned, the screams of the agonized, while here and there might be observed the upturned face of the dead, mangled and clotted with blood, or the half-buried forms of others whose spirits had passed away forever. To add to the horror of the scene, a storm of lightning, thunder, and rain arose, of the severest description. The lightning appeared to be of a blood red, and the peals of thunder, quick as the flash, resounded on the hills and through the valleys of the dreary forest with terrific grandeur.

The St. Louis *Democrat*, of Nov. 5th, says:

Fatality seems to attend this road. The terrible loss of life and the large number of wounded by the falling of the Gasconade Bridge had scarcely been reported to the city, before a train was dispatched to the relief of the sufferers. By the earnest, energetic efforts of a few brave men who remained at the scene of disaster, the sufferers were relieved, and the dead were taken out from the wreck of cars. Scarcely, however, had the mournful procession bearing the mutilated bodies proceeded half way in its return, when on reaching the bridge at Bœuff Creek, amidst the darkness of night and the horrors attending such a progress, that also was swept away by the flood, just as the uninjured had passed over, and while the cars containing the wounded were in the act of going upon the frail structure.

To-day we have to record another calamity and another disaster to this unfortunate railroad. The bridge at the Moreau, four miles this side of Jefferson, gave way on Friday evening, and that structure also is now a mass of broken fragments. This is said to have been the only completed bridge on the whole line, and the result that has happened only confirms what had been already said of those which had previously fallen. Not one has stood the test of a flood tide—not one but has endangered, to a great extent, human life—while a single span of a careless arch has hurried twenty-eight of our citizens into eternity.

A Glimpse of War.

An English officer writes as follows, under date of Kars, Monday, Oct. 1, 1855:—

Here I am on the Karadagh again, none the worse for my late illness. Last night the Russians attacked us in force, and (between you and me and the post) very nearly took Kars. The fight was a most bloody one, and lasted seven hours and a half, without one second's intermission. The Russians left upwards of 2,000 men dead on the field, and their loss in killed, wounded, and prisoners, must have exceeded 6,000 men. What do you think of us Kars chaps after that? I was not actively engaged, as they knew better than to attack my almost impregnable battery a second time; but I did great service with my heavy guns, and twice drove them out of a battery they had taken, and turned upon us. It was a nasty sight—the field—afterwards. It was completely covered with dead bodies, mostly Russians, as our men did not lose more than five or six hundred altogether. The defense was commanded by dear old Gen. Kmeti; and when our general thanked him in the name of Queen Victoria, for his gallant repulse of the enemy, I thought the brave old boy would have burst his heart open—he was so proud. The Turks fought—not like lions, but like fiends. I never saw such desperate recklessness of life. You can form some idea of what a desperate business it was, when I tell you that the Russians had their whole force concentrated upon Gen. Kmeti's division, which, with the reinforcements he afterwards received, did not amount to 8,000 men. The reports have just come in, and there are more than 3,000, killed on the side of the enemy.

New York State Election.—The election in New York resulted in the triumph of the Know Nothings. Up to Second-day morning, the complexion of the State Senate is undecided, though from 15 to 17 Senators, out of the 32, are claimed as Republicans or Fusionists by the *Evening Journal.* The Assembly will stand about

Democratic	50
Republican	43
American	35
Total members	128

The State Officers elect are:

Sec. of State	Joel T. Headley	K. N.
Comptroller	Lorenzo Burrows	K. N.
Treasurer	Stephen Clark	K. N.
Canal Com.	S. S. Whelan	K. N.
St. Pris. Inspect.	Wm. A. Russell	K. N.
Attorney-Gen'rl	Stephen B. Cushing	K. N.
State Engineer	Silas Seymour	K. N.

A Musical Prodigy.—There is in this vicinity, says the Columbus (Ga.) *Times and Sentinel*, a blind negro boy, only six years old, the property of James N. Bethune, of the Corner-Stone, who exhibits the most wonderful capacity for music, and is able to play almost any piece, even the most difficult, on the piano-forte, after hearing it once or twice. He has never been instructed in music; his knowledge of the science is, therefore, instinctive. He has the most intense passion for music, and exhibits the greatest emotion during his performances. We have never seen so wonderful a musical prodigy before.

The Fever at Norfolk.—Within a space of three months, out of an average population of six thousand, every man, woman and child, (almost without exception,) has been stricken with the fell fever, and about two thousand have been buried—being not less than two out of three of the whites, and one out of three of the whole abiding community of Norfolk, white and black. What a hideous summing up? Besides this, we learn that one half of the resident physicians perished, and not less than thirty-six in all, resident and visitant, fell martyrs. The glory of these men will be truly appreciated in a more civilized age, when Force and Wrong are not so widely worshiped, but Science and Mercy come in for a fuller share of public esteem.

Death of a Murderer.—John L. Chapman, who was convicted last May of the murder of Reuben Cozzens at Sherborn, N. H., Sept. 17, 1853, died in the jail at Concord on Saturday, aged 22. Chapman's disease was consumption, brought on by exposure to rain and cold on the night of the murder, and the weight of his guilt preying on his mind. His health, which was feeble at the time of his first trial when the jury disagreed, has been gradually failing ever since, and was so broken at the time he was convicted, that he was sentenced to the jail for the year before execution instead of the House of Correction. For some weeks past he has been confined to his bed, and has been tenderly watched and nursed by his sister, who has occupied his room with him, and devoted herself to him.

To prevent Bloomers.—The patent petticoat lifter is a great centre of attraction at the Crystal Palace. It is thus described:—

There are four small pulleys attached to the waist, underneath the dress, over which are rove small cords, one end of which is attached, with diaper pins, severally to the front, rear and sides of the skirt, at about the height of the knee. The other ends terminate in loops, which are led into the pockets on either side. If a lady wishes to go up stairs, she pulls loop No. 1 in the right pocket, and instantly the dress rises in front, so that the ascent is made with perfect grace. No. 2 in the left hand pocket elevates the rear in the same manner, and all pulled at once lift all the skirts knee high!

Surveys in New Mexico.—The Surveyor-General of New Mexico writes to the Commissioner of the General Land Office from Santa Fé, that he has closed a contract for the survey of six hundred miles of the correction or standard parallel lines east of the principal meridian, and also west of the said meridian, and south of the base line. The difficulties of carrying forward these surveys during the dry seasons are represented to be very great. The deputy surveyors have been paying seventy-five cents per gallon for water for themselves and mules while surveying a large portion of the work. [Union.

Thanksgiving.—Thanksgiving this year is not to be kept simultaneously in the several States. North Carolina had hers on Thursday, the 25th ult., Maryland and Virginia observe the 15th of November; Pennsylvania, Maine, Iowa, and Ohio, the 22d of November; and Massachusetts, New York, Connecticut and Indiana, the 29th.

☞ We have been furnished by Mr. J. H. Prince, some curious statistics of J. C. Ayer's *Cherry Pectoral* and *Cathartic Pills*, which we publish to show the benefit of Advertising. His business now extends completely round the world, and wherever abide civilized men. But a few years ago, it was confined to his own State and City, (of which, by the way, he was the Mayor,) and where his preparations were justly esteemed. He now occupies a building which embraces the whole of one square, in the centre of the city of Lowell, Mass., four stories of which is exclusively devoted to the manufacture of his Pectoral and Pills. He gives employment to eighty persons at home, and has five men constantly traveling in this country, for the purpose of advertising, &c. His advertising in 2300 papers of this and foreign countries, cost in 1853 $65,000. Besides this, he printed at his establishment, forty tons of Almanacs in English and German, which were distributed gratuitously wherever these two languages are read. Any one copy of his advertisements runs through an issue of 85 millions, counting its insertion in the daily and weekly papers.

The *Cathartic Pills* are manufactured by steam power, with great precision, and at the astonishing rapidity of 2,592,000 per diem; which is one dose for 518,500 persons. They are not, however, made at this rate steadily, all the time. The *Cherry Pectoral* has for several years been manufactured in such daily quantity as would require 340 men to dose it out, providing each man worked 10 hours per day, and gave a dose a minute. Thus 204,800 doses are taken daily.

It is further estimated, on a reliable basis, that the patients relieved (i. e. consider themselves cured,) by these two preparations, amount to 11 per minute, or 25,840 per diem, all the year round.

What an immense operation for the weal or woe of mankind, and what a responsibility that these medicines shall be properly made! Had they been even more useful than they are now, could their value have ever been made known to the people without the assistance of the Public Press? [Toledo Blade.

Mr. Appleton, *Chargé d'Affaires* of the United States at London, transmits dispatches to the Department of State, announcing that the following-named vessels of war have been ordered to the North American and West Indian states, viz: The *Pembroke*, sixty gun screw-ship, for Bermuda; the *Cornwallis*, sixty gun screw-ship, for Bermuda; the *Russell*, sixty gun screw-ship; the *Hawke*, sixty gun screw-ship; the *Hastings*, sixty gun screw-ship; the *Powerful*, eighty-four gun sailing-ship, for Jamaica; the *Rosamond*, six gun paddle-sloop, for the North American station. This movement, and the augmentation of the French fleet, have excited lively sensations.

Mrs. Dolly Brown, of Newburyport, who has seen eighty-seven summers, (and apparently many less winters,) appeared at the Lowell Bank for her dividend. She could read her name and trace her shares upon the books of the Bank without glasses, and signed her name with a fair and but slightly tremulous hand. The Cashier expressed his cordial satisfaction at her visit, and informed her that she was now the oldest stockholder.

SUMMARY.

At Candia, N. H., three young men, of unenviable notoriety, snatched thirty-two dollars from the wife of John Stevens, while she was making change for liquor she had sold them in violation of law. They were prosecuted, and the man who entered the complaint had his house burnt down the night afterwards. When the day of trial came, the counsel of the accused having threatened Mrs. Stevens with a prosecution for the sale of the liquor if she appeared against them, she cleared out on having the stolen money returned to her, and the delinquents were consequently discharged.

A dispatch dated Washington, Friday, Nov. 2, says: Various contradictory reports being in circulation regarding Lieutenant-General Scott's pay, I find on direct inquiry at the Paymaster-General's Office, that the figures in my dispatch of Wednesday are substantially correct. The official record shows that he is entitled to back pay to the amount of $10,405 to the 1st October last—no allowance being made for the eight months during which he commanded the Eastern Division of the army in Mexico. His pay, in addition to that of Major-General, is $1,320 per year. General Scott claims $32,000 arrearages.

Preparations are making in New Orleans for the erection of the Jackson Monument on the approaching anniversary of the Battle. At the surface of the ground the pedestal will cover a space of thirty-eight feet eight inches square. By steps to the height of ten feet it will decrease to sixteen feet eight inches square, the size of the base of the shaft. This itself will be one hundred and forty-two feet high. The height of the top of the monument above the general level of the ground will be one hundred and fifty-five feet. A spiral stair-case of two hundred and ten stairs will lead up the interior to a landing in the top, just below the apex of the obelisk.

Two years ago Wisconsin passed an act granting the northern part of its territory to the proposed State of Superior. The proposed northern boundary of Wisconsin, and southern line of Superior, extends from the Mississippi at the mouth of the Chippewa river, up this last named river until it strikes the United States Correction Line between towns 30 and 31, and then following that line east of Green Bay, which it intersects near the mouth of Brule river of Green Bay.

A census of Nebraska Territory has just been completed, showing a total population of 4565. The number of legal voters is 1465. There are eleven slaves in the Territory. The population would have been much larger if it had not been for the Indian difficulties the past summer. Only two persons, however, have been killed thus far, and all fears on the subject appear to have subsided.

The steamer John Potter, while coming up the New York Bay from Amboy, about 7 o'clock, on Wednesday evening, Nov. 7, and when off Governor's Island, came in contact with a boat filled with men, which was being rowed directly across her bows. The small boat was upset, and all its occupants—nine in number—thrown into the water. Six of them were rescued by those on board. The other three drifted off rapidly with the tide, and notwithstanding the life-boat was sent to their relief, they were not rescued.

The season for farmers is very backward in nearly all sections of New York State. In Washington County the heavy and constant rains have put work of all kinds back at least *twenty days*. Corn is not in, and a very few potatoes have been dug. There are loud complaints of the rot in that section, as well as in Western Vermont and Lower Canada. There is not much prospect of any great decrease in the price of potatoes, butter, or other agricultural products.

A dispatch dated Philadelphia, Saturday, Nov. 10, says: The locomotive of a freight train on the Pennsylvania Railroad exploded yesterday near Penningtonville, instantly killing the fireman, named Chandler, and severely injuring John Wilhelm, the engineer. The latter was blown up into the air and fell upon the telegraph wire, which broke with his weight.

The Mechanics' Institute, New York, propose putting up a new building in the Bowery, near the Cooper Institute. The President, Wm. Miles, Esq., has offered to erect it at his own expense. The probable expenditure is $75,000. A plan is now maturing to make the library free to mechanics.

The New York State Canal revenues from the opening of navigation, May 1, to the close of the month of October, reached $2,411,946, against $2,420,384 same period last year. The deficit at one time exceeded $150,000. To the close of navigation the aggregate promises to exceed last season's result by $100,000.

A dispatch dated Albany, Tuesday, Nov. 6, says: At the polls in the Second Ward of this city, this morning, Michael Brennan, a fighting man, met and attacked Wm. McCrossen, with whom he was at enmity. McCrossen drew a pistol and shot Brennan through the heart, causing death in less than two minutes.

The Duke of Northumberland has been expending the enormous sum of £50,000 a year in rebuilding cottages, farm-houses, and buildings, and in draining lands on his real estate in Northumberland, to say nothing of the splendid improvements going on in the stately castles of Alnwick and Warkworth.

Saturday, Charles Higgins, a youth of fourteen years, residing in Alton, Ohio, went out into the garden for the purpose of shooting a chicken not seeing any one, he fired, the ball striking his mother, (who was behind a bush) in the head, killing her instantly.

Mrs. Wilson, whose husband was killed on the Pennsylvania railroad by the breaking of a rail, has recovered $4,500 damages. Dr. Carrington, who was upset in a stage-coach, near Lynchburg, Va., in 1854, has obtained a verdict against the proprietors for $5,000 damages.

The friends of education in Troy have raised $100,000 towards endowing a university to be located in that city. They wish to make the endowment $200,000.

A fellow named Wm. Stevenson, who was convicted at Lockport for biting off the nose of John Lecy in a fight, has been sentenced to two years and five months' imprisonment.

The executors of Daniel Webster are about to pay a dividend to the creditors of 21¾ per cent.; assets $35,180 89; debts $155,000.

Recently, on the west side of Cleveland, Henry Ruder, a German, parted from his second wife, and closed his house, chaining inside a savage dog. Suspecting that all was not right, Officer Robinson forced an entrance to the house, and found two children of the first wife, who had been shut up three days without food.

Died, at her residence, near Peekskill, Oct 27, aged seventy-one years, Mrs. Serrine, daughter of the late Isaac Denike, and widow of Major John Paulding, of Revolutionary memory. Mrs. Serrine had been a member of the Methodist Church for many years, and died in the full enjoyment of the religion of Christ.

The fearful epidemic at Norfolk and Portsmouth is attributed to the fact that most of the wharves were made or filled up with green timber, logs, brush, and low marshy dirt, some years ago. These had begun to decay, and they render the whole atmosphere impure.

The census returns from eight counties of Illinois show an increase of 398,811 since the enumeration of 1850. There are yet twenty counties to be heard from, which, with the same ratio of increase, will swell the population of that State to about 1,300,000.

A student of Roanoke College has been expelled for refusing to perform what he deemed an overtask, and which one of the professors refused to lessen. On account of this expulsion some twenty-five or thirty of the students immediately withdrew.

A dispatch dated Buffalo, Wednesday, Nov. 7, says: The propellors Omer Pasha and Delaware were lost in a gale on Sunday night on Lake Michagan, off Sheboygan. All on board were lost.

Twenty dollar notes altered from three dollar notes, on the Cumberland County Bank, at Bridgeton, N. J., are in circulation. The bills are skillfully executed to deceive.

A party of hunters are engaged in the lower part of New Jersey in bear-hunting. There are many of these animals in swamps in that section of the country.

There has been another terrific storm on Lake Michigan, in which two propellers were wrecked, and several lives lost.

New York Markets—Nov. 12, 1855.

Ashes—Pots $6 37 a 6 50, Pearls 7 37.

Flour and Meal—Flour 8 75 a 8 87 for common to good State, 8 62 a 9 00 for Michigan, Upper Lake, and Indiana 9 75 a 10 75 for extra Genesee. Rye Flour 6 00 a 7 50. Corn Meal 4 62 for Jersey. Buckweat Flour 2 50 a 2 75 per 100 lbs.

Grain—Wheat 1 90 a 1 92 for red Western, 2 20 a 2 26 for good to choice white Canadian, 2 05 for mixed Ohio. Rye 1 22 a 1 23. Barley 1 30. Corn 95 a 96c. for mixed Western, 1 00 for white Southern.

Provisions—Pork 21 00 for prime, 22 50 for mess. Beef 8 50 a 9 50 for country prime, 11 00 a 12 50 for country mess. Lard 12 a 14¼c. Butter 16 a 21c. for Ohio, 21 a 24c. for State. Cheese 9½ a 11c.

Hay—70 a 75c. per 100 lbs.

Tallow—12½ a 12¾c.

DIED,

In Fulton, Rock Co., Wis., October 19, 1855, Orrin Buton, aged 42 years. Bro. Buton left this world with strong hopes of a joyful future. He came from Peterham, Mass., to this place, where he had secured to himself the friendship of all who knew him. V. H.

At the residence of William Stillman, in Westerly, R. I., on the 22d of October, 1855, Miss Lois Champlin, aged 91 years.

At Potter Hill, R. I., on the 9th inst., of hemorrhage of the lungs, Miss L. Angelina Maxson, aged 18 years. Thus early in life has another of our youthful friends passed away; but not without leaving to her surviving relatives the cheering hope that she died in Christ. She had professed religion some five years since, and from that time has evinced much love for religion, which brightened as death drew near. Her sickness, which was short, was borne with patience, and the hour of her departure was one of joyful release. Her hope in the Saviour was unshaken to the last. When she gave the parting "good bye" to her dear friends, she expressed a firm belief that she should soon be with Christ, and exhorted them to meet her there. C. M. L.

In Pomfret, Ct., Sept. 26th, 1855, Elizabeth Grinnell, wife of the late J. M. Grinnell, of Pomfret, and daughter of the late Doct. G. H. Perry, of Hopkinton, R. I. Faith in Christ enabled her to meet death with calm resignation.

In Brookfield, N. Y., Oct. 21st, of heart disease, Mrs. Polly Crandall, wife of Jary Crandall, aged 40 years. Sister Crandall was a consistent member of the First-day Baptist Church in Clarkeville. She gave evidence of the soundness of her piety, by patient suffering and resignation to the will of God, and doubtless sleeps in Jesus.

In Brookfield, Madison Co., N. Y., Nov. 6th, of pulmonary consumption, Mr. William Burdick, in the thirtieth year of his age.

LETTERS.

Charles M Lewis, Henry Sheldon, G W Stillman (sent with Minutes to Nile,) A B Burdick, J B Clarke, W B Sayles, C A Bacon, Joshua Clarke, W B Maxson, T P Merritt, Grove D Clarke, Geo P Burdick, Charles Potter, Eli Forsythe, Halsey Stillman, Rowse Babcock (received,) L T Rogers, A A Lewis.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

John Ayres, Westerly, R I	$2 00	to vol. 12	No. 52
Samuel Allen, Hopkinton, R I	2 00	12	52
A B Babcock, New Market, N J	1 00	12	26
Simeon Babcock, Pratt, O	2 00	12	52
Joseph Watkins "	3 00	11	26
Madison Davis, Montra, O	2 00	12	13
Hannah Rogers, Williamsburg	2 00	12	52
David Maxson, Adams	2 00	12	52
A M Whitford, Adams Center	2 00	12	52
A P Harris "	2 00	12	52
Paul Green, Jr "	2 00	12	52
Thomas P Merrit, Caton	2 00	12	52
Horace M Babcock, Watson	5 00	12	52
Waite Williams "	2 00	12	52
Wm P Longmate, Pendleton	2 00	12	52
Hannah Rogers, Oxford	2 00	12	44
Jared Covey, North Brookfield	2 00	12	52

WILLIAM M. ROGERS, Treasurer.

Meeting of the New Jersey Churches.

THE Yearly Meeting of the Seventh-day Baptist Churches of New Jersey will be held with the Piscataway Church, commencing on Sixth-day before the fourth Sabbath in November, at 11 o'clock A. M. By order of the Piscataway Church.

H. H. BAKER.

Michigan Southern Railroad Line.

TRAVELERS for Chicago, St. Louis, Kansas, and all points West and Southwest, can obtain through tickets, and all information concerning routes, fare, &c., either by the New York and Erie Railroad, or the New York Central Railroad, by application at the Company's Office, No. 192 Broadway, corner Dey-st., to

JOHN F. PORTER, General Agent.

Central Railroad of New Jersey.

IN connection with the Lehigh Valley Railroad, opened to Mauch Chunk—FALL ARRANGEMENT—Commencing Oct. 1, 1855. Leave New York, for Easton, Mauch Chunk, and intermediate places, from Pier No. 2 North River, at 7 A. M., and 3.15 P. M. For Somerville, at 7 and 11 A. M., 3.15 and 5 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt-st., at 7 and 10 A. M., 2.30 and 5 P. M.

Leave Plainfield for New York at 7.07 and 9.18 A. M., and 1.43 and 6.14 P. M.

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New Market Seminary.

This Seminary will re-open on the 12th of September, with Mrs. R. H. Whitford, as Preceptress.

This Institution is located in a pleasant section of country, and has a commodious and well arranged building, and is designed to furnish every facility and advantage to the student found in other institutions of this class.

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I. H. Dunn, Sec. of Board of Trustees.
New Market, N. J., August 26, 1855.

New York and Erie Railroad.

ON and after Wednesday, Sept. 19, and until further notice, Passenger Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6.30 A. M. for Dunkirk.

Buffalo Express at 6.30 A. M. for Buffalo.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Sufferns and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5½ P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

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Miscellaneous.

The Jugglers of India.

From the first of a series of interesting articles entitled, "Sketches of India," now publishing in the *Crayon*, we extract the following:—

One morning after I had passed some days at Madras, I went to the "garden house" of one of my English friends, to see an exhibition by some jugglers, who had been seen for the night before to come up from the Black Town. The jugglers of Madras are famous as the best in India. They form a caste by themselves. Their skill is the result of the practice of successive generations, and their art is a hereditary one. It was about six o'clock in a clear September morning, and our party consisted of five or six spectators. Coffee having been served, we took our seats on the veranda on the shady side of the house, while the jugglers, of whom there were fifteen or twenty, men, women, and children, ranged themselves before us on the grass at the further side of the avenue, ten or twelve feet wide, that run between us and them. Behind them was a green field, on which at some distance grew a few trees and flowering shrubs. There was nothing near them that could afford hiding-place or shelter. The men wore nothing but the dhotee or tight cloth about their loins; two of them were very old, with white beards lying upon their dark skins. The women were clothed in the common bright, loose dress of the lower classes, and the little children were quite naked. The implements of the art, their musical instruments, and the flat, circular baskets in which were their snakes, for the jugglers are also snake charmers by profession, lay around about upon the grasss.

One of the young men began the exhibition with some common tricks of sleight of hand, remarkable only from the fact that his dress and the ground afforded him no aids. Then another came forward, and throwing four brass balls into the air, kept them in constant motion, now making them circle round his head, now throwing them in opposite directions under his arms and over his shoulders, now chasing one with another, never missing the instantaneous chance, with incredible quickness of eye and quickness of hand, with incomprehensible delicacy making them wheel about him as if they were the obedient servants of his will. Such exquisite skill makes one's own hands seem utterly clumsy and inefficient. All the while that this juggler was playing so beautifully with the glittering brass balls, one of his companions beat upon a dull drum, while the others looked on, and now and then, at some peculiarly successful or long sustained flight, broke out with a murmur of encouraging applause. Then followed in quick succession other not less remarkable feats of strength, agility, and skill—feats on poles, with swords, with stones, with ribbons—feats, indeed, of all sorts, and all done with an apparent ease that made them not less pleasant than wonderful to see. The jugglers seemed subtile and lithe as spirits,

> "Not tied or manacled with joint or limb,
> Nor founded on the brittle strength of bone,
> Like cumbrous flesh."

But the most wonderful performance that we saw this morning, was a feat of pure juggling, of which I have never been able to find any solution. One of the old men came forward upon the graveled and hard-trodden avenue, leading with him a woman. He made her kneel down, tied her arms behind her, and blind-folded her eyes. Then bringing a great bag net made with open meshes of rope, he put it over the woman, and laced up the mouth, fastening it with knotted intertwining cords in such a way that it seemed an impossibility for her to extricate herself from it. The man then took a closely-woven wicker basket that narrowed toward the top, lifted the woman in the net from the ground, and placed her in it, though it was not without the exertion of some force that he could crowd her through the narrow mouth. Having succeeded in getting her into the basket, in which, from its small size, she was necessarily in a most cramped position, he put the cover upon it, and threw over it a wide strip of cloth, hiding it completely. In a moment, placing his hand under the cloth, he drew out the net quite untied and disentangled. He then took a long, straight, sharp sword, muttered some words to himself while he sprinkled the dust upon the cloth, and put some upon his forehead, then pulled off and threw aside the covering, and plunged the sword suddenly into the basket. Prepared as in some degree we were for this, and knowing that it was only a deception, it was yet impossible to see it without a cold creeping of horror. The quiet and energy with which he repeated his strokes, driving the sword through and through the basket, while the other jugglers looked on, apparently as much interested as ourselves, were very dramatic and effective. Stopping after he had riddled the basket, he again scattered dust upon its top, lifted the lid, took up the basket from the ground, showed it to us empty, and threw it away. At the same moment we saw the woman approaching us from a clump of trees at a distance of at least fifty or sixty feet.

Throughout the whole of this inexplicable feat, the old man and the woman were quite removed from the rest of their party. The basket stood by itself on the hard earth, and so much beneath the verandah on which we were sitting, that we could easily see all around it. By what trick our watchful eyes were closed, or by what means the woman invisibly escaped, was an entire mystery, and remains unsolved. The feat is not a very uncommon one, but no one who had seen it ever gave me a clue to the manner in which it was performed.

Suit against Trinity Society.

A more formidable attack upon the monster corporation of Trinity church than has ever been made, is now in progress in the courts of this State. At the recommendation of the Commissioners of the Land Office, a suit has been commenced in behalf of the State, for the prosecution of which the Governor has engaged Judge Conklin, of Auburn; Nicholas Hill, Jr., Esq., of Albany; Charles Tracy, Esq., of New York, and Morris S. Miller, Esq., of Utica; to be associated with Ogden Hoffman, Attorney-General, the object of which is thoroughly to test the validity of the title of the Trinity church corporation to the immense estate in its possession, now amounting, it is estimated, to something like twenty millions, or some such incalculable sum. This title has always been questioned, whether from the doubtful character of its origin, or because its magnitude has provoked envy, and many suits have been instituted, but hitherto without success. The more deliberate and thorough attempt now made will probably be final, whatever be its result; and if the church is as successful in this as in all former trials of strength, she may rest quietly in her luxurious seat for all time to come. The property now in possession of the Trinity corporation was originally called King's Farm. It consisted of an immense tract of land which was held by the British Crown, then the sovereign power in the colony of New York, as one of its own franchises. In May, 1699, an act was passed by the Colonial Legislature, at the express command of the King, then William III., and sanctioned by him, which forbade the leasing of this King's Farm by the Governors of the Colony, for any longer period than their own respective terms of office. It had before this been in possession of Trinity church, having been leased by the then Governor Fletcher. On the termination of his office, his successor, Gov. Cornbury, leased the property to the church, expressly during his office, for an annual rent of sixty bushels of wheat. But a few years after, Gov. Cornbury was induced to revoke his limited lease, and to grant a conveyance forever of the property, for a small rent of three shillings a year. This grant was sanctioned by the Colonial Legislature, but never approved by the Crown. The same Legislature also repealed the former act, by which the Governors were restricted from leasing the property for any longer term than they held office, but this, too, was not approved by the Crown. This conveyance, thus sanctioned by the Colonial Legislature, is said to be the sole original title of the Trinity corporation to the property in question. Some subsequent additional acts are claimed, which go to confirm the title—as that a suit brought in Chancery against the church was discontinued by the express act of Queen Anne, by which a royal consent was impliedly given to the claim of the church. Now the question is, was the conveyance of Gov. Cornbury valid? And had the Colonial Legislature power to give him authority to convey the property forever, by repealing the act of the previous Legislature, passed by the express command of the King, and approved by him? There are various incidental circumstances on both sides, which are adduced to throw light upon the main question; but the solution of this will probably settle the question, unless the claim of long adverse possession, or the force of the Statute of Limitations shall deprive the State of its claims.

The possession of such an enormous property is unquestionably a great evil, both to the church and to the community. It never has been, and cannot be, used wisely, or for the public good, while in the hands of a close corporation; and no one can doubt that, if converted to the School Fund of the State —which will be its destination if the State is successful—it would do immeasurably more good than can be expected from it in its present hands. But all this has no bearing upon the case; it is one of pure legal right and wrong; and if Trinity church is fairly entitled to it, she ought to have it, without envy, reproach, or hindrance. [N. Y. Evan.

Economic Cultivation.

We have repeatedly seated ourselves with the intent of writing upon the best mode of cultivating the various crops, and almost as often have we actually had our attention turned to and written upon some other topic. The reason is this: No one, except the favored few who have all the means at command needful in carrying out their plans of farm operations, can do half as well as they know how to do. Their land is poor, and they have not the means of enriching it. Tell a man that a purse full of gold is only an inch beyond his utmost reach, and you do him no good but to excite feelings of discontent and envy, and even lead him to forego certain improvements which are within his reach, because they pay so little compared with what he is really anxious but unable to do. Poverty is a terrible burden, and nowhere is it felt more than among intelligent farmers.

Notwithstanding these difficulties, we would now urge this class of farmers, first, to expend their labor and their fertilizers upon a much smaller [illegible] usually done. Instead of planting five acres of corn, plant two, or even one; and plow and cultivate this small field to the entire neglect, if need be, of other acres. If those lie fallow it will be useful to the soil, and at least no money will be wasted upon them.

We say to such farmers, in the second place, you can do more than you have done in the preparation of various composts. There are very few farmers who cannot double and treble the quantity and value of these necessary means of restoring vigor to worn-out and barren soils. By diminishing the extent of surface under cultivation, and by proper industry in preparing composts, there is scarcely a farm in the country that cannot be made to produce its sixty, and seventy, and eighty bushels of corn to the acre. And even though one acre only is brought up to this desirable condition, a series of years will suffice to bring the whole farm to a high state of cultivation. If only small fields are made thus productive, the hopes and courage of the farmer will be thereby excited, and he will stand up manfully among men, and tell of this success as well as they.

We would not advise farmers of limited means to buy guano or phosphates at any thing like their present prices. Pay your poorer neighbor his six or eight shillings a day (if you cannot exchange work with him) to help you collect leaves from the forest, mud from the meadow, carting the latter only after it is tolerably dry, peat or marl from the bog; and if you can buy barn-yard manures, mix them with turf, sods, roots, weeds, dirty straw, spoilt hay, chips that are unfit to burn; and if you are conveniently situated for it, get sea-weeds from the sea-shore, oyster shells, old bones, horns, &c. Dead animals are of great value. The offal from a slaughter-house, worthless scraps of hides, bones, &c., should be used only with large quantities of common soil, or of some other solvent. Not one in a hundred turns to the best account the contents of privies, hog-pens, soap-suds, and other kinds of waste.

Pardon us for asking, why will you tax yourselves so severely by neglecting any of these modes of improving your lands? It may be only such neglect that keeps you in poverty; and though you enter upon the work with many painful doubts in relation to the result, we will assure you against loss from any such operations, if conducted with tolerable discretion.

Now is the time to commence this system of operation for the next year. On every leisure day, let the time be occupied in these preparatory labors. Every hour thus spent is worth something, and will tend to fill your purse at the time of harvest.

Almost all farmers sadly neglect their barn-yard manures. Were these properly cared for, their value, as a whole, would be more than double.

Having thus suggested the means by which manures may be provided, the next inquiry is, how and where shall they be used? Perhaps we are unable to give the information that many would desire, for reasons suggested in the last number. Perhaps you have an enclosure that for many years produced very large crops, and you just looked on and watched your opportunity to take from it the most you could get, returning nothing to it. It may be that it is so situated that it is almost able to take care of itself, like much of the intervals on the Connecticut, which is annually enriched by being overflowed.

[Plough, Loom, and Anvil.

Cultivation of the Cranberry.

Cape Cod, Wednesday, Oct. 24, 1855.

Now that the cranberry crop is harvested, those who have land adapted to the growth of this remunerative fruit, are preparing it for the reception of the young vine. And as there may be readers of the *Tribune* who contemplate making a trial in the cultivation of this excellent vine, but yet lack some items of information which may retard the speedy consummation of such an undertaking, I will state for their guidance that process of cultivation which has been pursued with marked success on Cape Cod.

1. In the management of the cranberry, respect must be had to a particular part of the year in which the vines ought to be removed from their beds, and planted in the yards. Some, whose experience is not extensive, are of opinion that the vine ought to be set out in the Spring. This has been tried by novices in the art of cranberry cultivation, but generally these plants have failed, because they have been unable to withstand the severity of the sun's heat, and the consequent dryness of the soil. Practical experiment has, therefore, decided that the Spring of the year is an unfavorable time for laying out and planting a yard. The fall is most suitable part of the year for transplanting, and the time on Cape Cod that is considered the best for this work is from the middle of October to the latter part of November. A gentleman who owns a four-acre yard informs me that this has been his method for the last twenty-five years, and that he has never had a vine fail or die, and what his experience in this respect is it is supported by that of others who do not cultivate on so large a scale as himself. The reason why the Fall is the most seasonable time for this work is, that the young plant is submerged during the Winter; the roots descend into the new soil, and before the following Spring is past, it is prepared to sustain itself by the moisture the leaves derive from the atmosphere, and the outspreading roots from the earth. Let those farmers who have contemplated turning their attention practically to the growth of cranberries do it at once, for this is the most favorable opportunity. If you neglect it now you will have to wait for the return of another Fall before any thing can be done to advantage. I will repeat the caution given by old producers:—"By no means plant in the Spring; if you do, your work will have to be done over again, or you may conclude that your soil is not adapted for the growth of cranberries, when the error does not lie there but in the time of setting out."

2. The most eligible parts of land for the cranberry claims our notice. It is probable that many farmers have desired to own a small patch of vines, but not knowing where and how they grow, have decided that it would be useless to attempt any thing in this direction, when, at the same time, nature has provided for them all they need, with the exception of making and planting a yard.

Are there no swamps or miniature valleys on your farms? Swamps which in the Summer are dried up by the heat and the absence of rain; little valleys which in the Winter are covered with water. These are the very places you require; the best possible positions for the planting of vines you can have. Why, then, are not these hitherto useless, spongy places, turned to profitable account? There is scarcely a farm to be found, of any importance and extent, but what has situated on some part of it places of the above description, which the actuate farmer will not overlook.

I assume, that the reader has all the natural facilities for the cultivation of cranberries, he ought reasonably to wish, and that he has decided upon making a trial. He may properly ask, "But how am I to go to work?" I will, in the plainest language at my command, endeavor to answer that question.

First, clear off the thick wood, and straggling bushes, if there are any; decide upon an elevation in your swamp which is high and dry from May to October, so that if there should be excessive rains your vines may not be under water too much. Take off the sod and throw it into the low and hollow places which are to be raised, and prepare for "filling in" and bringing the swamp as near to a level as you can. In "filling in" and it is of the first importance to carefully select that kind of soil which is best adapted to promote the growth of the vine. If this work is done in a careless or negligent manner, the plants will suffer, and perhaps die.

The cranberry growers in Dennis generally make use of coarse sand, but the preference is given to fine beach sand; and all who can, fill in with the latter, because experience has taught the most practical and successful producers that it is the best. They find that the young vines thrive better, and can withstand the drouth with much less danger of their being killed, than those which are set out in a clayey soil. The clay is apt to cake, and it is not an unfrequent thing to see young roots shriveled up and destroyed by the action of the Summer's heat upon such soil. The sand is light and porous, and is therefore adapted to take in the moisture of the atmosphere. I have seen some few vines which have been set out in beds of peat; they have flourished and done well; but still the preference is given to beach sand for the purpose of "filling in" for another reason—it more effectually destroys the long wiry grass which is indigenous to swamp, a consideration which by no means must be lost sight of by the farmer. If this enemy to the cranberry is not provided against, by covering over or pulling it up, it will greatly retard the process of "matting." Where the vine is planted upon fine beach sand which is free from the grass, the runners will spread more rapidly and new hills will spring up from them where they take root. Having nothing to contend against, a yard set off in this way will be "matted" in about one-fourth the time that it takes others where these precautions are neglected, and thus the farmer will have not only satisfaction but his pecuniary interests promoted by going the right way to work; for it is in this case as in all others, where expense and trouble are involved, "that the work well done once needs no mending," and it saves both anxiety and money in the future. [N. Y. Tribune.

The Thrifty Farmer.

The provident and thrifty farmer adopts three rules for regulating his business, which he observes himself, and enforces on those around him, viz: to do every thing in the right time, convert every thing to its proper use, and put every thing in its proper place.

He buys only the improved breeds of cattle, horses, sheep, and swine, and keeps no more than he can keep well, either in summer or winter.

He always drives on his work, and never lets his work drive him.

His animals are never under-fed or over-worked.

His out-houses, wood shed, poultry-house, pig-pen, wagon-house, spring-house, and corn-crib, are nicely whitewashed on the outside, and kept clean and neat within.

He has a tool-house, and a place for every tool in it, which may be wanted for any ordinary farm purposes, such as mending implements, making axe or hoe or fork handles, &c., and also for stowing carefully away such as will not be wanted for another season.

He has sheds around his barn-yard, to protect his cattle from the weather, and warm ventilated stables for his cows and young stock, and also a shed to protect his manure heap.

He has leaves or other refuse vegetable matter, together with soil from his headlands, convenient to his barn-yard, to compost with his manure heap through the winter.

He does not allow the liquid manure to escape into the nearest stream, a quarter or a half mile from his barn-yard.

His barn, and sheds, and dwellings, are all supplied with wood cut in August, always one year ahead.

His wife never scolds, because she never has occasion to.

Her cellar and pantry are always supplied with the needful *raw material*, which she works up in a palatable form to fill up vacuums at meal times.

Heavy bread, cold buckwheat cakes, and rancid butter, are novelties which her good man and the children have heard tell of by some of the neighbors, but have never seen.

He considers it a duty to promote the circulation of agricultural papers, and has saved himself some hundreds of dollars by following their advice.

His crops are always equal, and often better than any in the neighborhood, and are kept clear of weeds.

He watches the market, and sells his crops at the highest prices.

He makes it a rule always to spend a little less than he makes.

Himself and wife are both industrious, the children are brought up in the same way, and are not allowed to shoot the birds, smoke cigars, or chew tobacco.

He buys and sells on the cash principle, and thus saves himself from losses and bad debts.

He has a large fruit orchard, well supplied with every variety of fruit to ripen in succession.

He studies the *theory* as well as the practice of farming, has cleared off the last one hundred dollars of mortgage, and is seriously talking of making a bid for his neighbor Sloven's farm, which is up at Sheriff's sale.

He goes to church on the Sabbath, minds his religious duties, and brings up his children to do the same, lives respected, and dies regretted, as a useful man and good Christian.

[Farmers' Magazine.

Velocity of Railway Trains.

Few persons realize how great is the velocity attained by the trains on our first-class lines of railroad. Not that the speed is greater than is consistent with safety—this I do not believe; as upon all well-conducted roads the trains are run with care, and at a reduced rate of speed, at such points as safety requires. Upon straight portions of the track, however, remote from stations, the speed of express trains, at every trip, will reach fifty miles per hour.

It seems almost incredible that, as we glide smoothly along, that elegantly furnished car moves nearly twice its own length in a *second* of time; about 74 feet! At this velocity we find that the locomotive driving wheels, six feet in diameter, make four revolutions per second! It is no idle piston rod that traverses the cylinder thus, eight times per second.

If a man with a horse and carriage upon an unimportant public road in a country town should approach and cross the track at a speed of six miles per hour, (which would be crossing rapidly,) an express train, approaching at the moment, would move towards him 257 feet while he was in the act of crossing a distance barely sufficient to clear the horse and vehicle. If the horse was moving at a pace no faster than a walk, (as the track is usually crossed,) the train would move toward him, while in the act of crossing, more than 600 feet. This fact accounts for the many accidents at such points. The person driving thinks he may cross because the train is a few rods distant. Under no circumstances does a train cross any public road without timely warning from both bell and whistle when within 80 rods of the crossing. This the law rigidly compels.

How compares the highest speed of the train with the velocity of sound? When the whistle is opened at the 80 rod "whistling post," the train will advance nearly 100 feet before the sound of the whistle traverses the distance to and is heard at the crossing. The velocity exceeds the flight of many of our birds. Dr. J. L. Comstock, the well-known author of several philosophical works, informed the writer that he was recently passing through western New York when the train actually "ran down" and killed a common hawk. The train was stopped and the game, so rarely captured, was secured. Probably the greatest speed, for any considerable distance, ever made in this country was by an extra train for the European mail from Boston to New York, via Springfield and New Haven, in January, 1853. On certain portions of the route the speed exceeded one mile per minute. The whole distance, 236 miles was accomplished in an actual running time (excluding delay at water stations) of five hours and five minutes—an average speed of nearly 47 miles per hour.

A word in regard to the *weight* of railway trains. When crossing a high, open bridge, during a gale of wind, it seems as though its fury would hurl us into the valley or foaming waters below. The danger, however, disappears when we consider that the weight of a first class locomotive alone is 25 tons; and first class passenger cars, unoccupied, 10 to 14 tons each. A loaded train of five passenger cars, therefore, with baggage car, complete, would give an aggregate weight of about 150 tons.

Notwithstanding the rapid communication by railroads between distant points, it must be conceded that they are far *safer* than any other mode of general land conveyance. Frequently a million persons have been transported over our best roads without an accident. See legislative reports. It should be known that, for safety, every such road is divided into sections of perhaps six miles in length, over which a small body of men are incessantly passing and repassing, carefully examining every rail, spike and cross-tie.

The character of those who control the locomotive, has been frequently misunderstood. No good road accepts the services of any but intelligent, skilfull mechanics, familiar with every rod and bolt connected with the engine. They are careful men, and uniformly and very properly command handsome salaries. Did space allow, other facts might be stated in regard to the careful and constant inspection of car wheels, axles, &c., all tending to inspire the passenger with confidence in railway management. [Courant.

Hints to Housekeepers.

Dry Yeast.—The following kind of yeast is very convenient, and those who have tried it, say it answers an excellent purpose, and is not injured by keeping any length of time: Make a very strong hop tea; wet rye meal thoroughly with it, and spread it to dry in crumbs. Put it away in bags. When you want to use it, put a tea cup full in soak over night, in the chimney corner; in the morning, add about two gills of luke-warm water, and thicken it with flour, about as thick as pancakes. If kept moderately warm, it will be ready for use in a short time. This is enough for eight loaves.

Cleaning Wall Paper.—Wall paper is the order of the day now, and all persons who find their paper dirty would make a saving by cleaning it instead of putting on new. The process of doing this is to take about two quarts of wheat bran, tie it up in a bundle in coarse flannel, and rub it over the paper. It will cleanse the whole paper of all description of dirt and spots better than any other means that can be used. Some use bread, but dry bran is better.

Worth Knowing.—It is said that a small piece of rosin dipped in hot water, will add a peculiar property to the atmosphere of the room, which will give relief to persons troubled with a cough. The heat of the water is sufficient to throw off the aroma of the rosin, and give the same relief as if afforded by the combustion of the rosin. It is preferable to the combustion, because the evaporation is more durable. The same rosin may be used for weeks.

To Make Crackers.—Take ten teacups of flour, one of butter, a teaspoon-full of soda, two of cream tartar. Rub them together until they are thoroughly mixed, add enough water to make a stiff dough, which must be well kneaded; form the dough into crackers with your own hands, bake in a quick oven, and then dry.

To Improve the Wicks of Candles.—First steep the wicks in a solution of lime water, in which saltpetre has been dissolved. To 1 gallon of water add 2 ounces of saltpetre and ½ pound of lime. Dry well the wicks before using. It improves the light and prevents the tallow from running.

Good Yeast.—Boil one pound of brown sugar, and a little salt, in two gallons of water, for an hour; when milk-warm, bottle and cork it close. One pint of this will make eighteen pounds of bread.

Domestic Tea. The first green leaves of the common current bush, gathered as soon as full cut and dried on tin, can hardly be distinguished from green tea.

Importing Vegetables.

It is not a great many years since Connecticut used to supply the West India Islands with onions and other kinds of vegetables; but now the tide has turned, and a stream of vegetables is pouring in upon us from the West Indies and all other parts of the world. We are certainly getting to be great eaters. With the finest soil and the best kind of climate in the world for all kinds of vegetable productions, we are importing from foreign countries the article that ought to be produced in our own gardens. Bermuda supplies us with early potatoes and tomatoes; and it seems that the British provinces at the east of us are supplying us with eggs, which are now imported duty free under the Reciprocity treaty. Twelve hundred and sixty dozen of Nova Scotia eggs were entered at the Custom House in Boston on one day recently. We import enormous quantities of dried prunes from France, a kind of fruit that grows abundantly in all of our Eastern and Middle States; we import figs from Smyrna, which might as well be grown in North Carolina; grapes from Spain, which can be raised in Virginia; nuts from Madeira, which may be raised in New York; and olives, which might be produced in abundance in nearly all the Southern States. As for eggs, the value of which is so much greater when they can be warranted fresh, we should hardly think it could be profitable to import them from abroad. Peaches we are able to raise in as great quantities as we can consume; but we shall not be surprised next to hear of a cargo of this delicious fruit being imported from some neighboring country. Potatoes are brought to us from France, Germany and England, and a cargo of turnips was lately brought to us from Scotland. It is about time we had begun to develope our agricultural resources. [N. Y. Times.

Lieutenant-General Scott will receive upwards of $10,500 back pay, by virtue of his brevet appointment, dating from March 29, 1847, or about $1,300 a year additional to his pay and emoluments as Major General.

It is estimated that 12,000 persons were present at the Iowa State Fair, held at Fairfield in that State.

New Steamboat Line for Albany and Troy.
From Pier 15, foot of Liberty-st., at 6 P. M

STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and Sunday, at 5 P. M.

Fares: Saratoga, $1 50; Moreau, $2 15; Fort Edward, $2 15; Whitehall, $2 75; Castleton, $3 10; Rutland, $3; Burlington, $4; Rouses Point, $5 50; Montreal, $7 50.

These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and tintermediate points the same day.

These Steamers are of the first class for strength and speed—well known favorities of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler.

Through tickets can be obtained on board the boat for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouse's Point and Montreal.

The Northern Freight Express will give Bills o Lading to all points as above named. Shippers who desire it, can have time receipts, by applying at the office on the Pier. A. A. DYKEMAN.

Ayer's Pills.

FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

Price 25 Cents per Box. Five Boxes for $1 00.

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FOR the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy has won for itself such notoriety for its cures of every variety of Pulmonary diseases, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of *Colds, Coughs, Hoarseness, &c.* and for Children it is the pleasantest and safest medicine that can be obtained.

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J. Crand

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The Sabbath Recorder.

THE EVANGELICAL CONFERENCE.

The French correspondent of the *Independent* furnishes the following details of the meetings of the "great Evangelical Conference," held in Paris, from the 22d of August to the 1st of September:—

The chief, and one of the most interesting features of this Conference, is the vast amount of reliable information which it has brought to light concerning the religious and moral condition of the world at the present day. Day after day, nations, so to speak, have appeared before the Conference, and, by the mouth of their representatives have spread before an attentive audience the lights and shadows of their present state; some of them, however, dwelling with marked preference upon the bright features, while others did not recoil from exhibiting, under its most painful aspects, the wretchedness to which they have been reduced under the influence of either infidelity or popery.

England first reported herself. It was not without some degree of surprise that many heard for the first time of the startling fact, that only *one-half* of the British nation belongs to the Established Church, whilst the other half are either connected with Independent Churches or profess Popery. While in that country, the papal aggression and the eastern war have, with other causes, contributed to produce an awakening, first of the Protestant feeling, then of a truly religious spirit, England has had to deplore the progress among her people, of the Mormon imposture, and the growing influences among the people and the clergy of those German systems which are most opposed to evangelical religion.

Next to old England, young America made her appearance—an appearance by no means unworthy of her reputation, though it is much to be regretted that so few, comparatively, of either her laborious, learned and deep thinkers and theologians, or eloquent speakers—and she has got plenty of them—were present. Some of the formal worn-out citizens of old Europe, thought their trans-atlantic brethren a little noisy, a little boasting, and a little fond of *big* speeches; but all were unanimous in their sympathy and admiration for the piety, the zeal, the energy of the churches of the New World; and all, on hearing an account of the wealth and stupendous resources of your country, were ready to acknowledge that these vast means of doing good could not be placed in better hands.

Holland was well represented, in more than one way, by her worthy and learned delegate, the Rev. Chantepie de la Saussage, and the meeting devoted to her and to Belgium contrasted singularly, by its calm, Dutch-like character with the animated meeting where America was heard. In Holland, as in the rest of the world, this age is an age of trouble, and change, and agitation. There are among the Dutch, diverse tendencies, theological and ecclesiastical, and Protestantism there after having given a resting place to the persecuted of all Europe, preserves in its bosom the various ideas and tenets which characterized them. Holland is a land of thinking, of erudition, and quiet seriousness. Religion has been, and is still, at a very low ebb there, but a very great progress has been made, and is spreading, both as regards Christian doctrine and activity.

As to Belgium, her condition is that of all Roman Catholic countries, where people forever oscillate between superstition and infidelity. Evangelical Christians in that kingdom are but an imperceptible minority, but the liberty they enjoy, their true missionary zeal, and the fair success they have obtained since they began their work, promise a steady progress in the work of spreading the Gospel.

Germany has had a whole day for herself, and she has nobly filled it. Unless I am much mistaken, it must be considered as the great day of the Conferences. The Drs. Tholuck and Dorner were among the German representatives, living witnesses of the learning and piety of the land of Luther. A general report upon the state of religion in Germany, by the *prelate* Kapff, of Stuttgard, read by Mr. Grand Pierre, gave a sketch of the religious awakening which begun in 1817, has been growing more and more important until the present day, and has caused a transformation in the theology, in the preaching, and in the activity of the Church, which is most cheering. But while Christianity was revived and raised up from its very ruins in Germany, that same country has been worked upon by all the excesses of an anti-christian philosophy. After the reading of the report, Professor Tholuck delivered a deeply interesting address upon the German Universities, showing how, little by little, under the blessed influence of public sufferings a godless rationalism yielded the ground, among the professors and the students, to a science friendly to faith. "Once," said Professor Tholuck, "there was perhaps only one University in Germany which could be called evangelical; to-day only one could be found which is not such." Doctor Dorner, in his turn, made an eloquent and deeply pious plea in favor of the German Universities. There was some call for it, for it seems a pretty well accredited opinion, that all the heresies of the nineteenth century come from Germany, and would never have been known in the world were it not for the German Universities. Because, while in other countries, like France for instance, men become unbelievers without taking the trouble of thinking laboriously, either to arrive to this infidelity or to justify it—because, I say, the Germans, when they deny the truth of Christianity, endeavor to show the world why they reject it, and because they try with all their might to substitute for it a system of philosophy—it is thought that their infidelity and their philosophy are the most dangerous al all. Now Dr. Dorner has shown this opinion to be an erroneous one. He who falls into error by adopting a system of philosophy, has more chance of arriving at the truth, than a man whose opposition to Christianity rests on mere prejudices and antipathies. A philosophical system rests necessarily upon a series of logical deductions. If it is a false system, it contains in itself some inconsistency which logic will sooner or later discover, and that inconsistency in a system which pretends to be a strictly logical whole, will necessarily cause it to fall to pieces and be given up. No such hope is left for those whose infidelity seeks for no scientific grounds—those light superficial infidels who neither seek to destroy Christianity scientifically nor attempt to substitute anything for it. While the systems of the former are self-destructive, the prejudices of the later are such that one can hardly conceive of anything that may overcome them.

The meeting devoted to France has not been quite as interesting as several others. The report upon the state of religion was upon the whole a very poor and superficial affair. The Rev. Mr. Farjat, who wrote and read it, had none of the qualifications required for such a task, and though he did his best, he was far from doing justice to the important and stirring theme he had to develop. After him Mr. Guillaume Monod delivered *the* speech of the meeting. That speech was no doubt eloquent and stirring, but were its statements well grounded? Is it true that France is, as Mr. G. Monod asserted, "the natural born supporter of evangelical Christianity?" Is it true that "her history, her government, her literature, and her moral and religious state are favorable to Protestantism?" Though for many years Mr. G. Monod has proved it, I am not convinced that it is true, and I believe that such assertions on the part of the speaker are the result of too lively an imagination, whilst the readiness and applause with which they were received, simply show once more how easily people are led to believe what they most desire.

Sweden and Denmark have been conspicuously before the Christian world of late years, on account of the shocking persecutions inflicted by Protestant churches upon evangelical Christians. The Lutheran clergy of Sweden especially shows the most bitter opposition to the spreading of vital religion. In the Dutchies of Holstein and Sleswig the compulsory use in the pulpits of a foreign tongue (the Dane instead of the German) and the utter subjection of the Church to the State renders most difficult the breaking out of the gospel light upon these Protestants, but alas! far from Christian countries.

I cannot pass over the statistics of the missionary work in the world, given in the meeting devoted to that most important branch of Christian activity. To mention only what regards the last four years, it was stated that in 1851 eight missionary societies had received 8,669,006 francs, in 1854 their receipts amounted to 8,893,700 francs, showing a decided increase. In 1851 there were only 774 missionary stations; in 1854 they had increased to 862. Missionaries: in 1851, 1362; in 1854, 1581. During the same period the number of native missionaries or helpers had increased from 10,451 to 11,965, the number of communicants from 153,000 to 166,000, the pupils in the schools from 117,000 to 133,000.

The meeting was remarkable, among other causes, on account of Dr. Duff's and Professor Sardinoux's speeches. The first named, by that inward fire which bursts now and then into torrents of wild and sublime eloquence, made a profound impression upon all his hearers. The contact with such men does really good; their earnest zeal, their exhorttations, backed by twenty-five years or more of arduous labors in their Master's cause, are well calculated to kindle or revive missionary zeal in the bosom of young Christians, and of ministers of Christ. Professor Sardinoux, of Montauban, pointed to the East as the grand field where now all evangelical Christians must turn their eyes, and where they must unite in a common effort to conquer for Christ the ground now occupied by decayed and decaying Mohammedanism.

The meeting for Italy has been particularly interesting. A report upon the condition of that country was read by a man whose untiring efforts, whose great success as well as great self denial and ability, in the work of evangelizing Italy, entitled most to the confidence of the assembly. I mean the Rev. Mr. Meille, of Turin. None better than him could speak with more accurateness of the state of Italy; of her degradation, her wants, her aspirations, and the best means of doing her good. The Rev. Mr. Desanctis, also, interested much the meeting by the details he gave upon Rome where he was once a priest, and the internal condition of the "Mother and Mistress of all the Churches." Would to God that Mr. Desanctis, who is also anxious to do good to the Italians, had not been instrumental in splitting in two one of the first Italian churches—that of Turin, for the most futile motives—and thus causing the work he loves the greatest injury!

In another meeting, a report upon Turkey, by Dr. Dwight, was read in French, by Mr. Gauthey. It stated both the decay of Mohammedanism, and the extreme difficulty the missionary finds in evangelizing the Turks. What can be done while the law pronounces capital punishment against any Turk who embraces the gospel? But if the Turks are next to inaccessible, the so-called Christian population scattered over the empire, can be evangelized, and the influence of truly Christian communities will do more to prepare the conversion of Turkey than would ever have done direct evangelization, as long as the Turks saw no Christianity but the corrupt forms it has assumed among the Armenians, the Greeks, and other ancient down fallen churches.

Alas for Hungary! Those who had read Kossuth's description of the Protestant Church of Hungary, in this paper, expected much more and better things of her than what was said in the meeting devoted to her. A fact at the outset, gave us the measure of the freedom enjoyed under Austria's rule: The Hungarian pastor who wrote the reports was obliged to conceal his name. Oppression on the part of the Austrian clergy, opposition to the spreading of the Bible, extreme poverty of the ministers, lamentable state of ignorance both in the church and in the schools, spiritual life hardly perceptible—such are the main features of the picture given of the state of the two millions of Protestants, either Lutherans or Reformed, who are to be found in Hungary. A few facts, however, show that lately the Spirit of God has been at work there, and that as regards religion, there is still hope for Hungary.

The report upon the Jews was written by a converted Jew, the Missionary Hausmeister. In a retrospective review of his nation's history, Mr. Hausmeister stated that the ancient Church of Jerusalem had for bishops fifteen converted Jews. Afterwards the corruptions of the church, and the persecutions inflicted upon Jews by the Christians, caused the Jews to look with horror upon Christianity. Yet, now and then, some of them, before and after the reformation, embraced the gospel. But no missionary effort was made in their favor until the beginning of the 17th century. Since then many societies have been founded to evangelize them; among which may be mentioned the following: 1st. London Society, with 33 chief stations, 98 missionaries, 50 of whom are converted Jews. In the Duchy of Posen, there are 8,000 Jewish children in the Society's schools; there are 2,000 converts in Berlin, and several thousands in England. 2d. Berlin Society; 3d. Scotch Missions; 4th. British Society; 5th. The Societies of Westphalia, Basle, and Strasbourg.

FRANC PARLEUR.

RELIGIOUS CHARACTER OF RANDOLPH.

The following letter, addressed by John Randolph to his half brother, the Hon. St. George Tucker, on the death of his eldest son, will be new to most of our readers. It was recently found by Judge Tucker, of Va., among the private papers of his father, and by the consent of the family, was published in the *Washington Union*:—

"Did you ever read Bishop Butler's Analogy? If not, I will send it to you. Have you read THE Book? What I say upon this subject I not only believe, but I know to be true—that the *Bible*, studied with an humble and contrite heart, never yet failed to do its work, even with those who from idiosyncracy or disordered minds have conceived that they were cut off from its promises of a life to come.

"'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.' This was my only support and stay during years of misery and darkness; and just as I had begun to despair, after more than ten years of penitence and prayer, it pleased God to enable me to see the truth, to which until then my eyes had been sealed. To this vouchsafement I have made the most ungrateful returns. But I would not give up my slender portion of the price paid for our redemption—yes, my brother, *our* redemption—the ransom of sinners—of all who do not hug their chains, and refuse to come out from the house of bondage;—I say that I would not exchange my little portion in the Son of David for the power and glory of the Parthian or Roman empires, ~~as described by Milton~~ in the temptation of our Lord and Saviour;—not for all with which the enemy tempted the Saviour of man.

"This is the secret of the change of my spirits, which all who know me must have observed within a few years past. After years spent in humble and contrite entreaty that the tremendous sacrifice on Mount Calvary might not have been in vain for me—the chiefest of sinners—it pleased God to speak His peace into my heart—that peace of God which passeth all understanding to them that know it not, and even to them that do. And although I have now, as then, to reproach myself with time misspent, and faculties misemployed; although my condition has on more than one occasion resembled that of him who, having one evil spirit cast out, was taken possession of by seven other spirits more wicked than the first, and the first also; yet I trust that they, too, by the power and mercy of God, may be, if they are not, vanquished.

"The existence of atheism has been denied; but I was an honest one. Hume began, Hobbes finished me. I read Spinoza and all the tribe. Surely I fell by no ignoble hand. And the very man (——) who gave me Hume's 'Essay upon Human Nature' to read, administered 'Beattie upon Truth' as the antidote! Venice treacle against arsenic and the essential oil of bitter almonds—a bread and milk poultice for the bite of the cobra Capello!

"Had I remained a successful political leader, I might never have been a Christian. But it pleased God that my pride should be mortified; that by death and desertion I should lose my friends; that * * *. The death of Tudor finished my humiliation. I had tried all things but the refuge to Christ; and to that, with parental stripes, I was driven.

"Throw Revelation aside, and I can drive any man by irresistible induction to atheism. John Marshall could not resist me. When I say any man, I mean a man capable of logical and consequential reasoning. Deism is the refuge of those that startle at atheism, and can't believe Revelation; and my ——, (may God have forgiven us both!) and myself used, with Diderot & Co., to laugh at the deistical bigots who must have milk, not being able to digest meat.

"But enough—and more than enough—I can scarcely guide my pen. I will, however, add, that no lukewarm seeker ever became a real Christian; for 'from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force;'—a text which I read five hundred times before I had the slightest conception of its true application."

THANKSGIVING.—This appointment has now been made in the following States:—

Virginia, Nov. 15; Maryland, Nov. 15; Florida, Nov. 22; Pennsylvania, Nov. 22; Ohio, Nov. 22; Illinois, Nov. 22; Iowa, Nov. 22; Maine, Nov. 22; Delaware, Nov. 22; New Hampshire, Nov. 29; Massachusetts, Nov. 29; Connecticut, Nov. 29; Rhode Island, Nov. 29; New York, Nov. 29; Missouri, Nov. 29; Wisconsin, Nov. 29; Michigan, Nov. 29; Texas, Nov. 29; Indiana, Nov. 29.

"MY ANGEL LOVE."

Mr. Willis thus introduces an unpublished poem of the late Mrs. Emily Judson, in the *Home Journal*:

There is a poem, written by one of our foster children of genius, of which I am reminded by this question of angelic aid to our mortal imperfectness of reach. I am not sure that it has ever been published. "Fanny Forrester" wrote it, and it has been among my manuscripts till I have learned its inspired harmonies by heart. Even if it be found elsewhere in print, however, it will not be unrefreshing to read, (for a change,) a bit of the old-fashioned poetry, that has in it both meaning and music. The widowed heart of the gifted one—with her apostle husband just gone before her to heaven—thus exquisitely tells the story of their earthly love and its still lingering "hold of hands:"

I gazed down life's labyrinth,
  A wildering maze to see,
Crossed o'er by many a tangled clew,
  As wild as wild could be;
And as I gazed in doubt and dread,
  An angel came to me.

I knew him for a heavenly guide—
  I knew him even then,
Though meekly as a child he stood,
  Among the sons of men—
By his deep spirit loveliness,
  I knew him even then.

And as I laid my weary head
  Upon his proffered breast,
And scanned the peril-haunted wild,
  From out my place of rest,
I wondered if the shining ones
  Of Eden, were more blessed.

For there was light within my soul,
  Light on my peaceful way,
And all around the blue above
  The clustering starlight lay;
And easterly I saw upreared
  The pearly gates of day.

So hand in hand we trod the wild,
  My angel love and I,
His lifted wing all quivering
  With tokens from the sky;
Strange my dull thought could not divine
  'Twas lifted to fly.

Again down life's dim labyrinth
  I grope my way alone,
While, wildly through the midnight sky,
  Black, hurrying clouds are blown;
And thickly in my tangled path,
  The sharp, bare thorns are sown.

Yet firm my foot, for well I know
  The goal cannot be far,
And ever through the rifted clouds,
  Shines but one steady star—
For, when my guide went up, he left
  The pearly gates ajar.

In those last two unsurpassed lines—lines in the golden cadence of which lay the lark-song of her own then dawning morning in heaven—Emily Judson has expressed the faith for which the imaginative world is now zealously contending—*spirit-vision across the grave*. I should be reluctant indeed to relinquish my hold, instinctive rather than philosophical though it be, of faith so precious.

DISCUSSION.

It seems, after having discussed much and long on very many questions, that it has become, at length, a fairly mooted question, whether it is right to discuss at all, in the style or range of a free, whole-souled debate. And, Messrs. Editors, we would crave the insertion of the following thoughts, which lately appeared in the *Independent*, from the pen of the Rev. H. W. Beecher, for the benefit of all such as are in trouble on this point. There is the ring of a true, manly, as well as Christian spirit about his suggestions, which we admire.

The Benefits and Dangers of Discussion.

There is no deception more natural to combative men, than to suppose that religious growth requires storms of agitation, and none more deceptive to timid and inert men, than to suppose that religious growth requires perfect quiet. What the first mean by aggitation is quarrelsomeness; what the second mean by quiet is a slumberous rest—not tranquility, but spiritual lassitude and dreamy indolence.

No agitation is wholesome which violates the moral sentiments, and no quiet is desirable which leaves the moral feelings asleep. How to steer between these extremes is the great art of right conduct in public discussions.

Some men love discussion for the relish of its excitement, for its pungent passages, for its intellectual zest. But there are others who have an indiscriminate horror of all controversy. A passage at arms upsets their nerves, and fills them with the most dismal forebodings. They deprecate excitement. They tremble over imaginary alienations among brethren, and untold spiritual disasters.

The truth of Christ is a fire. When it exists in life and power it will search out the hearts of men, and try men's ways. It will put every human device into the furnace, and burn up the dross and bring forth the gold purified. The soundest principles, the most undoubted facts, the most prudent measures, the wisest counsels, and the most beneficent institutions, require discussion. They need from time to time to be summoned to answer for their life. In the hands of men all things gather moisture and mold. The dust of life gathers upon them. A thousand motes of mischief steal imperceptibly into the crevices. The truths of a hundred years since become lies in the way we use them. The institutions which set men free in one age, or protected their liberty, become, by insensible change of circumstances, or administration, the enemies of liberty and the instruments of oppression.

Nothing could be more dangerous to the public welfare than the prevalence of a doctrine that discussion is inimical to religion and liberty. It is the safeguard of both. The doctrine of quietism, in this respect, is the first article of the priest's and tyrant's creed. While every step of advance, in religion, in morals, in liberty, secular or spiritual, in education and civilization, has been made by a violation of this false doctrine of peace, and by a sharp application of the laws of agitation.

The truer a thing is, the sounder an institution, the better will they appear under searching investigation.

When men are afraid to hear doctrine or dogma discussed, either they are dozing and do not wish to awake, or else they have no faith in their doctrine, and fear to have it explored.

Nothing more can be required to prove that an institution needs serious investigation, than that its managers are unwilling to have its affairs examined and discussed. Where its officers are close-mouthed and dignified; where its friends answer facts and arguments by lifting up their hands in horror of discussion, and go about deprecating agitation, praising peace, longing for peace, praying for peace, it is high time to bring them to a rigorous account. It ought to be enough to condemn any measure or institution, that it is unwilling to bear examination. There is nothing on earth so good that it does not need vigilant scrutiny.

Neither is it for the institution itself to say how often, or how closely, examination shall be made. It should be made just as often as there is any sensitiveness among its managers, and until the community from whence it draws its support are entirely satisfied. And if such a course tends to undermine the confidence of the community in an institution, then that effect is conclusive of the necessity which there was of fiery, trying, and rigorous searching.

There never will be peace while there is wrong. There never will be peace so long as liberty of speech is abbreviated or punished. And wherever discussion becomes odious, tyranny is not far off.

But, on the other hand, every Christian who is called to the work of discussion, or controversy, should feel himself specially required to put on the whole armor of God. The Apostle directs us to contend earnestly for the faith, but not quarrelsomely, not angrily. Nay, we are commanded in meekness to instruct those who oppose themselves, and to speak the truth *in love*. All irritating sharpness, all questions or imputations of motives, all anger and ungracious violence, is to be laid aside. Every good cause deserves not alone good arguments from its defenders, but the glory of a noble spirit. Nothing is more offensive to the spirit of Christianity, than the unfairness often witnessed among Christian writers, the disposition to take advantage of antagonist, the suppression of whatever might do him good, the exaggeration of whatever might damage him, the attempt to misrepresent, and, especially, that spirit which is willing to abridge the liberty of reply.

We are sorry to believe that Christian men have as yet formed less honorable canons upon these matters than men of the world, and the columns of religious newspapers have exhibited as flagrant breaches of truth, honor, and generosity, as can anywhere be found.

When controversies are in progress, good men become impatient, and even exasperated; because, it is said, they promote ill-will and not charitablenesss. The remedy is, not the suppression of controversy, but of its ill temper. If a man is writing in a bad spirit, let those who have love deep enough to float advice in, go to him and labor with him. If a pastor is violating the spirit of the gospel which he is set to preach, to his own brethren he should be held to account. The spirit of a man should be held to account, as much as the spirit of an institution.

In our own day there are many controversies and much excitement. We do not desire that there should be one discussion less. But there are peculiar reasons why it should not be divisive and embittered. * * *

It is in vain to seek a remedy for this danger by dissuasions from controversy. There is something stronger than controversy in the air. There is a Divine Providence. Controversy is an effect. It is only the *spirit* that we may control, and that ought to be controlled for Christ's sake, for our own, and for the sake os our whole land.

BAXTER AS PASTOR AND WRITER.

Every intelligent Christian is familiar with the name of Richard Baxter as the author of the "Call to the Unconverted," and of the "Saint's Everlasting Rest." Every intelligent Christian knows something also of the rare fidelity of Baxter in his pastoral labors at Kidderminster. Yet few have any adequate idea of the voluminous and diversified publications of Baxter while in the pastoral office, both at Kidderminster and in the parish of St. Martin. As a pastor, Baxtor abounded in labors for the spiritual good of the people of his charge. His "Reformed Pastor," drawn from his own experience in the pastoral office, is published by the American Tract Society as a *vade-mecum* for pastors in our time. No better manual of pastoral duty—not excepting Vinet's admirable treatise—is extant in any language, or could be furnished this day with the accumulated experience of two hundred years.

What were the labors of Baxter in the pulpit and from house to house, he himself has told us in his touching record of "fourteen years' liberty in sweet employment," at Kidderminster. We give the extract at length:—

"Before the wars, I preached twice each Lord's day; but after the war, but once, and once every Thursday, besides occasional sermons. Every Thursday evening, my neighbors who were most desirous, and had opportunity, met at my house, and there repeated the sermon; afterwards they proposed what doubts any of them had about the sermon, or any other case of conscience; and I resolved their doubts. Last of all, I caused sometimes one and sometimes another of them to pray, to exercise them; and sometimes I prayed with them myself; which, besides singing a psalm, was all they did. Once a week, also, some of the younger sort, who were not fit to pray in so great an assembly, met among a few more privately, where they spent three hours in prayer together. Every Saturday night, they met at some of their houses, to repeat the sermon of the former Lord's day, and to pray and prepare themselves for the following day. Once in a few weeks, we had a day of humiliation on some occasion or other. Two days every week, my assistant and myself took fourteen families between us, for private catechising and conference; he going through the parish, and the town coming to me. I first heard them recite the words of the catechism, and then examined them about the sense; and, lastly, urged them, with all possible engaging reason and vehemency, to answerable affection and practice. If any of them were stalled through ignorance or bashfulness, I forbore to press them any further to answers, but made them hearers, and either examined others, or turned all into instruction or exhortation. I spent about an hour with each family, and admitted no others to be present; lest bashfulness should make it burthensome, or any should talk of the weakness of others; so that all the afternoons on Mondays and Tuesdays I spent in this way, after I had begun it, (for it was many years before I did attempt it,) and my assistant spent the morning of the same day in the same employment. Before that, I only catechised them in the church, and conferred occasionally with an individual.

"Besides all this, I was forced, five or six years, by the people's necessity, to practice physic. A common pleurisy happening one year, and no physician being near, I was forced so advise them to save their lives; and I could not afterwards avoid the importunity of the town and country round about. Because I never once took a penny of any one, I was [illegible] patients; so that almost twenty would be at my door [illegible]; and though God, by more success than I expected, so long encouraged me, yet, at last, I could endure it no longer; partly because it hindered my other studies, and partly because the very fear of miscuring and doing any one harm, did make it an intolerable burden to me. So that, after some years' practice, I procured a godly diligent physician to come and live in the town, and bound myself by promise, to practice no more, unless in consultation with him, in case of any seeming necessity; and so with that answer I turned them all off, and never meddled with it again."

Thus systematically and laboriously was he employed as the physician both of soul and body. But besides these parish labors he enumerates others connected with the interests of the church.

"Every first Wednesday in the month was our monthly meeting for parish discipline; and every first Thursday in the month, was the ministers' meeting for discipline and disputation. In those disputations it fell to my lot to be almost constant moderator; and for every such day, I usually prepared a written determination; all which I mention as my mercies and delights, and not as my burdens. Every Thursday, besides, I had the company of divers godly ministers at my house, after the lecture, with whom I spent that afternoon in the truest recreation, till my neighbors came to meet for their exercise of repetition and prayer."

The results of his labors were wonderful. His congregation so increased, that though the church was very commodious, five galleries were built to accommodate the people. When he first went to Kidderminster, about one family in a street worshiped God and called upon his name; and when he came away there were some streets "where there was not one family that did not so." All must own that the diligence, the faithfulness, and the success of Baxter as a preacher and a pastor, fully met the highest requirements of the pastoral office.

And yet at the same time that he led such a life of devotion as a pastor, and lived in such near communion with God, he wrote and published so many works that his biographer tells us that he seems "to have lived only in *the atmosphere of a printing-office*." And Baxter himself says, "all these my labors (except my private conference with the families) even preaching and preparing for it, were but my recreation, and, as it were, the work of my spare hours, for my writings were my chief daily labor." During his fourteen years residence at Kidderminster he published fifty-seven distinct works, several of which were large quarto volumes. Among these were the "Call," the "Saint's Rest," the "Reformed Pastor," the "Holy Commonwealth," and many others entirely separate from his regular pulpit preparations.

Besides a great number of doctrinal and practical treatises, he published many controversial tracts. Baxter was foremost in the controversies of his time; controversies about conformity, popery, antinomianism, baptism, Quakerism, Millennarianism; on all which subjects he wrote with great learning and zeal.

He also wrote many and able political tracts, so that some who had occasion to feel the power of his pen, denounced this holy and devoted pastor, as secular, a political adventurer, traveling out of his own parish and meddling with things foreign to his calling. He was even accused of treason, though he declares that he "thought it not treason to say that God's law was above the king." At last he went to prison for conscience' sake and the Gospel's.

We find that if we should fill the editorial page of the *Independent* every week from the writings of Baxter, it would require fifteen years to publish all his works in our columns; i. e., the labor bestowed upon this journal by all concerned in writing its editorials, would only equal in fifteen years the labors of Baxter as an author. Should we give up one-half of our columns every week to the publication of his writings, it would take nearly four years to complete the work! The industry and zeal of such a man may well put to shame our feeble services. This faithful and devoted *pastor*, preached twice every week, visiting from house to house, yet wrote so voluminously upon the questions of his time, that these labors were but his recreation.

[Independent.

ETIQUETTE.—The National *Intelligencer* has a correspondent who produces a series of numbers on the subject:

1. Before you bow to a lady in the street permit her to decide whether you may or not, by at least a look of recognition.
2. "Excuse my gloves," is an unnecessary apology, for the glove should not be withdrawn to shake hands.
3. When your companion bows to a lady in your company, always bow to him in return.

Prof. Tyler enumerates the names of forty physicians who perished at Norfolk and Portsmouth since the 8th of July.

The Sabbath Recorder.

New York, November 22, 1855.

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"FREE DISCUSSION."

"One of the Subscribers," in a communication which lately appeared in our columns, reprobates the idea of giving unrestricted license to correspondents to set forth "what they please, on whatever subject," and thinks that "a discreet censorship should be exercised by the editors," &c. We are happy to coincide in this view. And while we have no particular relish for the distinction of revealed truth into "essentials and non-essentials," we do regard some points of doctrine as so vital to godliness, that it pains us greatly when any of our brethren demur to their truth. We believe that the error which impugns these vital points ought either to find no place at all in our denominational organ, or to find admission only for the sake of being combated. Indeed, we are not sure that the latter alternative ought to be conceded, in all cases. An everlasting round of controversy is not profitable; nor will the most masterly refutation of error always suffice to cure the evil which it effectuates. If mankind were always eager for the truth, if they loved it, and esteemed it more precious than rubies, it would be otherwise. But it is too true, that "men love darkness rather than light." They reject the truth, not so much because it is not clearly presented, and successfully vindicated, as because it opposes their prejudices; and we very much doubt the expediency of presenting to the readers of a family newspaper, or to the members of a miscellaneous congregation, errors which they had otherwise never heard of, merely for the sake of confuting them.

In these days of free inquiry, the stern rigidness of our forefathers is not unfrequently reflected upon with much severity. That they erred somewhat, we do not doubt; but we are of opinion, that the tendency of the present age is to an extreme of latitudinarianism. The maintenance of sound doctrine has come to be considered a matter comparatively unimportant. In the affectation of exalting moral rectitude, "the faith once delivered to the saints," the foundation of all true morality, is guarded with loose care. A recusant public sets its face against the cardinal principles of Christianity; the literary and political journals abound with insinuations to the disparagement of old-fashioned Bible doctrine; talented speakers go about the country lecturing in behalf of what is called 'reform,' and covertly hinting that the Church of Jesus Christ is a worn-out, superannuated institution; the so-called "benevolent societies" are magnified as the agencies which are to redeem mankind, while a sort of Good-Samaritanism is glorified, as if it answered all the purposes for which the plan of salvation was instituted; and in the prestige with which the active spirit of the age invests these movements, the vital elements of Christianity seem to be forgotten.

Many well-intentioned Christians are carried away by these things. They allow themselves to be fascinated with the scintillations of infidel wit, and come back from hearing their declamations, so charmed with the striking expressions and imagery in which the seeds of infidelity are wrapped up, that they can scarcely talk, or think, of any thing else. From such men they take the first lessons of a system destructive of their communion with God; but, like Samson shorn of his locks, they go out as at other times to shake themselves, not knowing that the Lord has departed from them. They suppose themselves to be in possession of all the elements of true religion still, and are rather offended if the bald spots which the Philistines' shears have made upon their heads should be alluded to. And if they send communications to the religious paper smacking of the company they have been in, or stand up to preach teeming with quotations from Theodore Parker and the popular reformers, whose zeal for mere Natural Religion has conjured them into the belief that there is no substantial disagreement of their pantheistic philosophy with the Christianity of the New Testament, and should therefore be subjected to "a discreet censorship," they at once complain that free discussion is inhibited.

As a general thing, we do not calculate to allow important errors of our correspondents to pass unnoticed. When our residence was in the immediate vicinity of the press, we made it our aim to give "the bane and antidote," both together. Not many communications impugning our views were given to the readers of the *Recorder*, without being accompanied by editorial strictures, in the same paper. As we are now situated, we are obliged to wait. But while we are waiting for, and anxiously expecting, a suitable pause to the arguments of our correspondents, before we begin to review them, we confess that some of them have a peculiar faculty of keeping us in uncertainty whether they have finished their subject, or ever intend to.

T. B. B.

ENCOURAGING RETROSPECT.—It is now twenty years (says Dr. Baird) since I came the first time to the old world, for the purpose of promoting, in my humble, though imperfect way, the things of our Lord. During that period I have made seven visits to Europe, and many portions of it I have visited often, and every country in it at least once. I can say, with truth, that I believe that a great and good work has been going forward, not equally, but really, in every Protestant country, and in several Roman Catholic countries, such as France, Piedmont, Belgium, and Ireland. There is a good movement in Bohemia, Moravia, and other German parts of the Austrian empire, in favor of the evangelical faith among the dispersed and oppressed Protestants. In the central parts of Russia truth has been making some progress. Even in Spain, especially at Madrid and Barcelona, a good work is in progress, about which I may not speak more particularly.

THE RESURRECTION—NO. 2.

It is still a subject of inquiry as to how the dead are raised up, and with what body do they come? These are questions which will probably never be satisfactorily answered until the solemn and grand event takes place.

In regard to the first part of this inquiry, I think we should be satisfied in referring it altogether to Him who is fully competent to perform all He has engaged to do. It should not be thought a thing incredible, that God should raise the dead; and we should be satisfied with his doing it in his own way. We cannot tell what means he employed in creating man originally. He spake, and it was done. It is "through faith we understand the worlds were formed by the word of God; so that things which are seen were not made of things which do appear." Heb. 11: 3. In regard to the last clause of this passage, *Dr. Doddridge* says: "It is certain no visible cause could produce those things, which would in effect be to suppose them to have produced themselves; we therefore refer them by faith to a divine, invisible original." *Chrysostom* thus expresses it: "The things which exist were made of things not existing." So *Bishop Pearson*, and most other divines. In like manner, I see not but we must refer the resurrection to the same divine, invisible, original First Cause, who can as easily restore the dead to life, as he originally made the worlds of things which did not previously exist, and as he made man of the dust of the earth. All things are possible with God. It is by faith we understand there will be a resurrection of the dead by the word of God.

Nor shall we be more successful in the second part of this inquiry, namely, With what body do they come? It is certain that in the resurrection bodies of some kind will be raised. There is a natural body, and there is a spiritual body; but in what particulars, and to what extent, they differ, we are not informed. Our present bodies are natural and corruptible; but they will be raised spiritual and incurruptible. The Apostle Paul explains the nature of the resurrection by comparing it to the production of grain from a single seed which is sown. This comparison seems to have been borrowed from what Christ said in John 12: 24—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." But it can scarcely be supposed, that either Christ or the Apostle designed to represent the resurrection of the dead as being produced upon the principle of vegetation; but as being in some respects analogous to it. The grain of wheat brings forth many grains of the same kind, but the body is sown mortal, earthly, and corruptible; in the resurrection it is raised immortal, spiritual, and incorruptible, and only its own body.

As to the identity of the body, it may ever be an insuperable difficulty for us to understand. In the living body, we find no difficulty in proving its identity; but we ascertain the fact mainly from its connection with the same mind. The change which is continually going on in the physical body, through a course of seventy or eighty years, in size and form, by the operations of nature, accidents, and disease, would render it impossible to prove the identity of an individual after the lapse of years, but from the residence of the same mind, and the consciousness of individuals. And as God gives to every body its proper flesh, so will he associate with every human mind its proper body, whether it be composed of many, few, or none of the particles of which the human body is composed at death. It will be a proper body, adapted to its new affinity to spiritual beings.

In regard to the philosophical objection against the resurrection of the body and its identity, on the ground that the substance of the human body is constanly changing during life, *Mr. Lock* disposes of it upon the principle that personal identity consists in self-consciousness—in the power of considering itself the same at different times and places. By this, every one is to himself what he calls self, without considering whether it be continued in the same or different substances, so that it is the same self now that it was then, and it was by the same self which now reflects on an action, that the action was performed. It is this personal identity that is the subject of reward or punishment, which we have observed to exist in different successions of matter; so that, to render the rewards and punishments just and pertinent, nothing is necessary but that we rise again with such a body as that we retain the consciousness of our past actions. It appears to me that the best method of disposing of the question "with what body do they come?" is to refer it to the risen body of the Lord Jesus. St. John says, (1 John 3: 2,) "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him." St. Paul says, Phil. 3: 21, that Christ "shall change our vile body, that it may be fashioned like unto his glorious body." The raised body of Jesus, and the changed bodies of Enoch and Elijah, are, without doubt, specimens of what the raised bodies of the saints will be in the resurrection. These bodies had an organization in some respects similar to what they had while in this world, yet so changed as to suit their new relation to the spirit world. It is certain that the Saviour' had flesh and bones after his resurrection, as he testified to his disciples. Luke 24: 29. He said to them, "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have." Although it is said, 1 Cor. 15: 50, that flesh and blood cannot inherit the kingdom of God—that is, in their present corrupt state—yet *Mr. Fuller* says, "Our bodies, after they are raised from the dead, may be flesh and blood, and yet not what they now are."

From the foregoing remarks, it seems a fair conclusion, that at the resurrection the spirits will be united to bodies which will have flesh and bones. It cannot be a matter of consequence, so far as we are concerned, whether any part of what is buried be raised again. God will see that all will be accomplished according to his promise. No person is warranted in saying that there will be nothing quickened that dies, or that nothing will be raised that is buried. The language used by the inspired writers seems to be intended to impress upon the mind the idea, that at a set time, "the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." 1 Thess. 4: 16. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 52. Let no Christian stagger at the promise of God, as if it were a thing incredible, that God should raise the dead; for why should it be more difficult than that he should raise up children to Abraham from the stones of the street, or restore to organized life Abraham's son Isaac after he was burnt to ashes; or produce from nothing the universe of which our earth, when compared with the small part of it we can see, is such an insignificant item. The religion of Jesus teaches its adherents to walk by faith, and not by sight. Whatever God promises must be believed, though it be involved in mystery and seeming contradictions; for we see through a glass darkly, and we know only in part; but when that which is perfect is come, then that which is in part shall be done away.

I am aware that the literal accomplishment of this event is objected to upon the ground that the Scriptures do not say that *dead bodies shall be raised*. If it were really so, I see not that anything would be gained to strengthen the objection to the literal resurrection of the dead. The Scriptures do not teach us that any thing but the mortal body perishes by natural death, and nothing but the dead body is buried. Now, if the Scriptures teach us that the dead shall be raised, it is equivalent to saying that the dead bodies shall be raised. Nothing but the body is dead, and therefore nothing but the body can be made alive. Nothing but the body can be said to sleep in the grave. If, therefore, the promised resurrection is to have nothing to do with dead bodies, or the grave, why are we at all referred to them? Why are we told that the graves shall be opened, and that the dead shall arise? But I do not think that this objection is well laid. The prophet Isaiah says something very near to it. In 26: 19, he says, "Thy dead men shall live; together with my dead body shall they arise." And the prophet Daniel says, 12: 2, "Many of them that sleep in the dust shall awake, some to everlasting life, and some shame and everlasting contempt." This cannot be fairly construed to signify anything else than that dead bodies that sleep in the dust shall awake. Some remarks in the *Cottage Bible* on this place seem quite appropriate, on which account I here insert them:—

"We have been obliged to place the concluding verses of the preceding chapter among the mysteries which yet 'remain to be fulfilled' in the latter ages, and we are still hurried on in the vortex of Scripture prophesy to the second coming of our Lord, to the resurrection of the dead, and to the day of judgment. The first verse brings us to the eve of the general resurrection and final judgment, when the books are opened, and all found written in the book of life (many) shall be delivered. But hark! the trumpet sounds, and the graves are opened; and the *many*, the multitude of them who sleep in the dust of the earth, are awakened, some to everlasting life, and some to everlasting contempt and shame."

Our Lord seems to refer to these words of the prophet Daniel in John 28: 29. "Marvel not at this," he says, "for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth," &c. This is equivalent to saying, that all the *dead bodies* that are in their graves shall hear his voice and come forth. What is in the graves but dead bodies? No other construction can justly be put upon these words.

But omitting many other texts relating to this subject, which cannot be consistently explained in a different sense, I will come directly to the resurrection of our Lord. If the body of Jesus was literally raised from the dead, (and I should think that none but an infidel would deny it,) then the bodies of the saints will in like manner be raised; and if the bodies of the dead be not raised, then the body of Jesus is not raised, and according to St. Paul's reasoning, we are all false witnesses of God; our preaching is vain, and the faith of the believer is vain, and he is yet in his sins; and those who have fallen asleep in Christ, are perished.

A denial of the resurrection, literally, of the dead, notwithstanding the incomprehensible nature of it, is therefore equivalent to a denial of the gospel as the power of God unto the salvation of those who believe it. W. B. M.

"SABBATH BREAKING."

A recent number of the *American Messenger*, a paper published by the American Tract Society, contained the following:—

"A short time since, as the Sabbath train was standing at the depot of one of our Western New York villages, a young man came hastily up, and took his seat in the cars, remarking, as he did so, that he almost feared to go on that route, so many accidents had of late occurred on it. His destination was a distant city. Bright prospects were before him. He was there to marry a wealthy lady; and after a wedding tour, they were to return to a beautiful home made ready and waiting for them. The Sabbath train passed on, disturbing the peace and quiet of villages and communities, through which its course lay. Suddenly there was a shock, and in an instant several of the cars were thrown off the track, and dashed over a high embankment. Many were injured, but the young man who had taken his seat but a few minutes before, fearing more for his life than for the law of God, alone was killed. Instantly had death done its work, and one of that Sabbath-breaking company had gone to stand before God in judgment."

The *Boston Investigator*, an infidel paper, copies the above, and accompanies it with rather pointed remarks, from which we clip a paragraph:—

"So, because a young man took a ride on a Sunday, he broke 'the law of God,' and the inference we are to draw from it is, that God killed him! We were not before aware that God had established such a 'law;' but if the Rev. Editor refers to the Scripture command to keep the Sabbath, he has mistaken the day, for, according to the Scriptures, the Sabbath is *Saturday* and not Sunday. It is the seventh day, and no other, that is to be observed as a Sabbath, if we are to take the Bible as a guide upon that subject."

LETTERS FROM PALESTINE—NO. 18.

JERUSALEM, Aug. 31, 1855.

The fact that Sir Moses Montefiore, at the invitation of the Pasha, went into the Mosque of Omar, shows that some change is coming over the Jewish mind, even though it be no more than a change from superstitious notions. It being regarded as a holy place, the Jews were a little horrified that one, to whom they naturally look for support, should presume to set his foot within the Temple ground. The hospital ground has been broken, and the work commenced. Passing there the other day, I saw about fifty Jews at work quarrying stone and building a wall. I was pleased to see among them one for whom I wrote a letter to Sir M., asking employment for him. He has been a sufferer indeed, but now, though still feeble, he looks more cheerful.

A missing package of the *Recorder* has just come to hand. On the wrapper is written, "*Missent to Ceylon*," possibly to *Jaffna*, Ceylon. The address is legibly written, and ought not to have occasioned any mistake of the post-office; still, friends are requested to write the address of our letters and papers so plain that a Frenchman, and even a Dutchman, may not be liable to mistake its intended direction. These papers are dated May 3d and 10th, and make my file complete for several months past. News from home is quite rare with us, except through the *Recorder*. If the loved ones who read this would but write us occasionally, we should esteem it a great favor.

My labors press so constantly upon me, that I find it very difficult to get time to write for the brethren. Though obliged frequently to write in haste, I endeavor to write truthfully, and so to plead the merits of the cause as shall be acceptable to Him whose commission to His church is: "Go ye into all the world, and preach the Gospel to every creature." The work grows more and more interesting, and the hope is reasonably indulged, that ere long precious fruit will appear, to the glory of God. But mountains of prejudice and false doctrine stand in the way; to overcome, yea, to pull down the strong-holds of sin, requires time; but the weapons of our warfare are mighty; the word of God will not return unto Him void. It will in due season, by the life-giving power of the Spirit, convince of sin and lead to Christ. Do pray for us, dear brethren and sisters, that through our humble instrumentality the Word of the Lord may have free course and be glorified with us, even as it is with you.

Another opportunity presented itself, not long since, for the discussion of the Sabbath question. The conversation on both sides was conducted in a kind spirit, though each endeavored to do justice to the merits of his cause, and I hope was honestly seeking to know the truth as revealed in the Scriptures. The discussion lasted long enough to afford opportunity to say a good deal, and to go over much ground. The manner of it was as usual guided by the course pursued by my opponent—first, no Sabbath; then, a commemoration day; then, there is not much importance attached to the question, &c.; no matter where he goes, one must follow and prove all things, and show the truth of this position, and the folly of that, and secretly pray as he proceeds, that the Spirit of God may take effect and overturn this pillar of popery. God only knows what will come from these repeated discussions—a word here and there, and the scattering of Sabbath tracts, and such like labors, put forth in order to convict and convert men to love His holy day. We should hope that the seed sown in faithfulness and love will yet appear, to the honor and glory of the Lord of the Sabbath.

Twice, lately, I have had earnest conversations with a son of Abraham, in regard to the way of salvation. Taking a Hebrew Bible, and turning to Isaiah, we read the fifty-third chapter. "Of whom," said I, "does the prophet here speak—of himself, or of some other man!" "Ah, Signor, the Jews believe that Isaiah speaks of himself." "But how is this possible, when he says of this person, in verse ninth, 'He did no violence, neither was any deceit in his mouth?'" To this he made no reply. We then turned to the ninth chapter, and read the 6th and 7th verses; and then to the 7th chapter and 14th verse. This last seemed to trouble him. He had read with me much of the New Testament, and he saw at once the bearing of this verse. He frankly told me, that he seldom ever read any in this prophet. As he left me, I put up a secret prayer, that the veil might fall from his eyes, and he acknowledge Jesus as his only Saviour.

W. M. J.

THE PACIFIC RAILROAD CALAMITY.

We find in the *Independent* a letter from Rev. Dr. Post, of St. Louis, who was on the ill-fated excursion train on the Pacific Railroad. His description of the calamity is most graphic. We copy a few paragraphs:—

With words and thoughts more or less grave, but all jubilant, and through a region in sympathy of jubilation, we passed about one hundred miles to the Gasconade River, which this railroad crosses. As we approached the river, I was sitting in the car, the fourth I think from the engine; all around me men most eminent in professional and mercantile life, and in the political history of the region, variously engaged in gay or serious converse—trade, stocks, politics, morals, reminiscences amusing or sad, hopes and schemes for the future, the jest and pleasant laugh, or reflections grave, philosophic or religious, engaging us, as we looked around on each other's faces in an intense consciousness of life and a sense of perfect security, when lo! in a moment, that multitude, in horrid imbroglio, were struggling in the jaws of Death.

As we were thus in the fullness of life and enjoyment borne on, all at once there comes on the car an awful crash! instantly the car pitches forward! we feel the grasp of the Ruin-Demon tearing it with horrid clangor downward. One flash of thought. Here it is, the last moment! Eternity! Sweet home, wife, children—fading! the universe gone! God only left! If thy will it be, O God, I go! I go to Thee! One such flash of thought like lightning through the mind, and with it a sense of falling, and of things tumbling with us, and around us, and upon us; and then the stunning, hideous c-r-a-s-h, with blows innumerable, all over our persons, as we strike the earth! and the crash, crash, crash, till seven or eight cars, with their living freight, have taken the dreadful leap over and upon each other, crushing through that mass of ruin and of living flesh. It was all the work of a moment, and yet it seemed as if it would never end. I was so buried up and stunned that the sound came to me less distinctly through the superincumbent mass; others compared it to successive thunder claps. Oh, the relief when it stopped, and I felt I was yet alive! for the pressure on me was so great, I felt, a little more and I must die; and was momently expecting the plunge of another car upon us. The consciousness of a long time was gathered into that moment. Indeed, I can hardly tell how long I lay there crushed in darkness. I felt alone with God; that he was there and it was well. The prayer of Jonah flashed upon my mind. "Out of the bosom of hell I cry unto thee, O God. The depth has closed around me. The grave with its bars is about me forever. Yet I am *not* cast out of thy sight. I will look once more to thy holy temple." And He did bring my life up again from corruption. Blessed be His Holy Name.

God's hand warded from us the dreaded stroke. The hideous clangor was over, and it was for a moment still as the grave. I found myself under a mass of, I knew not what, crushed, prisoned, helpless, and almost stifled. I heard a voice near me cry out, "Thank God we are yet alive;" but there was no response save groans. Instantly it flashed upon me, we are in the river and I must drown; and momently I expected to feel the cold death-touch of the waters; but it came not. Then came a moving in the mass above me, mingled with the cries of the mutilated and the dying; I waited in awful anxiety until by the lightening of the pressure, I could gradually stir my limbs. With difficulty I extricated my person and rose to my feet. I had suffered a severe contusion on one limb, which nearly disabled me; my head was cut and bruised, my forehead gashed and scarred with hot iron—for the stove had fallen against me—and my face was begrimed with blood and ashes; but, oh, the glad thought that I was yet alive, and with no dangerous wound. As I looked around I found the wreck of a car in which I was, nearly empty of men. Behind me lay a man with bloody face, who called out to me by name as to one rising from the dead. Beyond was a poor youth with both legs broken, crying out for God's sake to help him; and below me toward the forward end of the car, was one still buried in the ruin and imploring to be extricated. I removed the rubbish as I could, and lifted him up. Beside him was one who had been killed instantly, and was already purple almost to blackness. All others I thought had gone or been removed. I got up to the rear end of the car, which was poised somewhat in the air, and looked forth. Familiar voices called to me as one from the grave. With the help of kind friends I descended, and we greeted each other as only those can do who are conscious of a common escape from an awful death. But what a scene there was around us! It was one frightful to remember. The bridge—a temporary tressel-work, not designed as a permanent structure—over the Gasconade River, had broken. The first span of it, fortunately not extending to the water's edge—had given way under the pressure of the engine and train. Had it been the next span, that over the water itself, the loss of life must have been fearfully increased. The engine had reached the first pier, some forty yards or more from the abutment—when it fell with the foremost cars, dragging those in the rear after them, till seven or eight cars had crashed one after another into the chasm between thirty and forty feet deep - while others farther back had tumbled sidewise down the embankment.

MISSIONARIES FOR CHINA.—A company of missionaries sailed from New York October 25th, on board the bark Maury, Capt. Fletcher, for Shanghai, China: Rev. John S. Joralmon and wife, to be connected with the mission at Amoy, of the Reformed Dutch Church, under the care of the American Board; Rev. J. R. Wight, of the mission of the General Assembly's Board at Shanghai, and Mrs. Sarah F. Blodgett and child, of the mission of the American Board in Shanghai.

BAPTISTS IN NEW JERSEY.—The anniversaries of the New Jersey Baptist Convention and Educational Society were held recently at Piscataway, continuing four days. The session was one of very great interest, representing all the Baptist churches in the State—about 110 in number. Sermons were preached by Rev. W. E. Cornwell, of Bridgeton; Rev. A. S. Patton, of Hoboken; and Rev. Dr. J. L. Hodge, pastor of the South Baptist Church, Newark. The Convention has expended some $3,500 the past year in aid of feeble churches; and it is an interesting fact, that since its organization—about twenty-five years ago—some 70 new churches have sprung into existence; and the additions to the churches have not been less than 18,600 by baptism alone. About $14,000 have been contributed by the churches the past year for the various objects of benevolence. D. M. Wilson, Esq., is President of the Convention, and Rev. J. M. Carpenter, Secretary.

The Educational Society, whose object is to aid young men in their studies for the ministry, has expended for this purpose the past year $1,500. It has now nineteen young men on its list of beneficiaries for this year, who are to receive $100 each. A very commendable interest is manifested in this object, and the churches are fast securing for themselves an able and soundly educated ministry. Rev. George Kempton, of New Brunswick, is the President, and Rev. Henry C. Fish, of Newark, Secretary. The young men are pursuing their studies at Rochester, Hamilton, and Lewisburg. Two of the beneficiaries have finished a complete course of study this year.

SUNDAY IN ENGLAND.—The gardens of Kensington palace are open as a public promenade on Sunday afternoons and evenings, and for some time past, military bands have played for several hours in the day. Large numbers of persons have been thus attracted. The number of visitors on Sunday, Sept. 16th, was 48,018, while on Sunday, Aug. 26th, an official statement shows that 61,458 persons entered the gardens by thirteen different gates. The music on Sunday is awakening considerable attention, and petitions to the Queen are in course of signature, praying that these public performances of music on Sunday may be discontinued. The prayer of the petition is urged on the ground, that these performances tempt many to forsake public worship—that it is opening the way to worse violations of the day—that they will encourage private musical parties—that by them the notion is strengthened that Sunday is intended for a day of idleness or pleasure—or, that the religious observance of the morning of the day is sufficient.

DR. FULLER AND THE BIBLE UNION.—The last New York *Chronicle* publishes the following letter from Rev. Dr. Fuller, bearing date "Baltimore, Oct. 19, 1855."

"Allow me, through your columns, to request the Board of the Bible Union to erase my name from the list of Vice Presidents of that Society. I thank my brethren for any regard for me indicated by this appointment; but it surprises me, as I am not, nor never have been, a member of the Bible Union.

"That our English Version of the Bible should be revised, and all errors corrected, I should suppose nobody would deny; and whatever may become of the Bible Union's Version, still the combined labors of learned men of different denominations will be a valuable acquisition. The work will be a rich accession to any theological library, even if it shall never be adopted as a standard version. I have, therefore, contributed to this enterprise, and am a member of a Revision Society here.

"But the Bible Union is engaged in other enterprises, as to which I express no opinion. And moreover, I have been so grieved and afflicted by the strifes and contentions which have sundered brethren who once loved each other, that I cannot allow it to appear—even for a moment—as if I am identified with either party to these deplorable, and, unless God interposes, interminable controversies.

"Your brother in Jesus, R. FULLER."

METHODISM.—The following paragraph from the *Presbyterian* contains matter for profitable reflection. Is the present state of Metodism attributable to its doctrines, or to its discipline, or to both?

"The decrease of Methodism, both in England and in the places of its earliest triumphs in this country, is a fact so remarkable as naturally to excite inquiry as to its causes. Its origin in the movements of Wesley, its rapid extension, its lively, animating spirit, the zeal of its ministry diffusing itself among the masses, are matters of history. Having arrived at its culminating point, the evidences of its decline are too obvious to admit of concealment. It does not appear that this retrogression is to be attributed to any force of opposition exerted from without. Methodism has enjoyed a fair field for its enterprise; it has never been the object of any peculiar persecution; it has enjoyed all the protection extended to other forms of religion, and yet without any visible abatement in the zeal of its promoters, it is losing its prestige and failing to make its vantage ground."

JEWISH ANNIVERSARY.—The Hebrew Benevolent Society of New York held its 34th anniversary on the 15th inst., at the Chinese Assembly Rooms. A company numbering from 250 to 300 partook of a sumptuous repast, which was followed by speeches, toasts, &c. About $4,500 was received by the Society last year, all of which was expended in the relief of 1600 applicants. Before the meeting broke up a call for subscriptions was made, and $4,000 was subscribed.

REVIVALS.—The N. Y. *Examiner* says that many churches in the Southern States are enjoying the reviving of the spirit. Nearly a hundred baptisms are reported the present week in seven churches of Georgia; eighty in four churches of Alabama; one hundred and four in four churches in North Carolina; five hundred in churches of the Tyger River Association, South Carolina; one hundred and eleven in four churches of Virginia.

RELIGIOUS INTELLIGENCE.

Rev. I. C. Barrett, rector of St. Mary's Episcopal church, Birmingham, has for some time past been holding week evening meetings in his parish, for the purpose of reading from the principal journals the war news of the day. In September, 700 working-men presented him with a *testimonial* of gratitude and esteem for having read to them on forty-two evenings. In acknowledging the testimonial, Mr. Barrett said, that having heard that working-men were in the habit of resorting to public houses for the purpose of hearing the news, he had commenced these meetings with the hope of withdrawing them from the expense and temptation of the public-house, and also with a view of improving their taste in reading. He further said, that he should watch the opportunity when peace arrived, which he hoped would be soon, to direct their attention to some of the higher subjects of literature.

Rev. Mr. and Mrs. Buel, of the Greek Baptist Mission, left Athens for the United States, *via Smyrna*, early in September. Their return is in consequence of measures taken by the Executive Committee for discontinuing the mission, in accordance with the views entertained by the Missionary Union, at its last meeting.

Rev. Mr. Rawson writes from Burns, N. Y., that the church in that place is now in the midst of one of the most blessed revivals he ever witnessed. "The work moves on with great stillness and solemnity, and several of our most prominent citizens—men of middle and advanced life—are rejoicing in hope."

The donations and legacies received by the American Missionary Union, in August and September, amounted to $18,222 39—making, for the first six months of the current year, $47,568 82, against $38,957 75 received in the corresponding period of 1854.

The Bishop of London acknowledges, through the *Times*, the receipt of the first half of a £1,000 bank-note from an anonymous donor, to be applied to the purposes of church extension in London.

The Patriarch of the Chippewa Indians was lately baptized, with his wife and three children, making more than forty of that tribe who have received the holy ordinance.

European News.

European news to Nov. 3d was received in New York, by the steamer Pacific, on the 15th.

The action of the British Government in sending a fleet to American waters, and thereby imperiling the friendly relations that exist between the two greatest commercial nations of the world, had created the most intense excitement throughout England, and the step was almost universally condemned as a rash and provocative act. It was alledged that the Mosquito question was the cause of the threatened rupture. The supposed misunderstanding between the two Governments had been exaggerated to such an extent that at the time the Pacific left Liverpool a statement was published in the Post of that city, and generally believed, that our Minister at London had demanded his passport. Happily, we are able to contradict such an absurd report on the direct authority of Mr. Buchanan himself.

The war news brought by the Pacific is unimportant. Nothing positive is given about the military operations in the Crimea, but the impression prevails that the campaign is closed for the season. It is imagined that the design of the Allied Commanders is rather to expose the Russian Army to the severities of Winter and cut off their retreat, than offer them battle.

Full details are published of the capture of Kinburn. The fire upon the devoted fortress is described as exceeding in intensity even that to which the Malakoff succumbed. Against a vastly superior force, the garrison of Kinburn contended bravely, but in vain, and, finally, conditions of surrender being offered by Admiral Lyons, and accepted by the Governor, the garrison, to the number of fourteen hundred men, marched out with the honors of war, and gave themselves up as prisoners. After the capture of Kinburn the Russians blew up the forts on Oczakow Point, anticipating an attack from the allied mortar vessels.

There is no later news from Kars. A rumor was current at Erzeroum, that the Russian General had demanded reinforcements to make another attack on the place. The Russians are said to have lost over nine thousand men in their late disastrous repulse before this fortress.

On the 24th September, a sqadron of the Allied fleet sailed, with 300 British infantry, under Major Hunter, and 600 French, on board, to destroy the Russian establishments at Fanagoria and Taman, with the purpose of depriving the enemy of his means of sheltering troops, during the coming Winter, and to procure materials for housing the Allied forces at Cape St. Pauls and Yenikalé. Simultaneously with this attack, a demonstration was made against Temriouk, by the Azoff squadron. Both operations were successful. The Allies destroyed and carried off quantities of building materials, and found, within the defences, about 70 disabled guns. No opposition was offered, and no loss was sustained.

According to Vienna letters, the Emperor of Russia was desirous of holding a personal interview at some place on the frontier with the Emperor of Austria, King of Prussia, and probably other potentates, with the view of coming to some understanding for the conclusion of peace.

Of the 1,910 British wounded in the assault on the Redan, 800 were shot or stabbed through the chest or upper part of the body.

A circular, published at Vienna, estimates the Turkish and Allied forces at 300,000 men, exclusive of the Turkish army of 24,000 men on the banks of the Daunbe.

Gen. Sir William John Codrington is appointed Commander-in-Chief of the British army in the Crimea in room of Gen. Simpson. His appointment is regarded favorably by the army and people.

Violent storms had been experienced along the Eastern coasts of Britain, causing considerable loss in shipping.

Among the passengers by the mail steamer La Plata, at Southampton, were Gen. Belzu, of Bolivia, on a tour, and the negro baron, Jean Baptiste Damier, appointed to represent the Empire of Hayti during the temporary absence of the Haytien Minister at London.

Sir Thomas Trowbridge, who had both limbs shot off in the Crimea, has just been united in marriage to Miss Gurney, of Norwich.

Among the items of general intelligence is the statement that Lord Stanley, son of the Earl of Derby, is to receive the appointment of Colonial Secretary, vacant by the death of Sir Wm. Molesworth.

Thirty-four political refugees have been ordered to leave the Island of Jersey by the British Government. Among the expelled are Victor Hugo and his sons.

The Fraudulent Legislature of Kansas—Duty of Congress.

It is very evident to all fair-minded people throughout the country, that the Legislature was elected by votes imported from Missouri, and that the actual settlers were overborne in the contest by that fraud; and although Gov. Reeder is estopped by his formal recognition of it, from taking this ground—a point he was called upon to decide by virtue of the Act of Congress—we yet feel persuaded that the fraud should induce the House of Representatives to reject the claims of Gen. Whitfield as a delegate. There is no question that the fraud of the election entered into the character of every act passed at Shawnee, and gave to them the peculiar and the bad complexion by which they are marked. By legalizing them, effect is given to the fraud, and its repetition is invited, there and elsewhere, in contests of the same character. The true principles of the Nebraska Act, which seeks to give to the people of the Territories the complete regulation of their domestic concerns, is overthrown by a Congressional recognition of an election for members of the Legislature, the result of which was due entirely to imported voters. The actual settlers of Kansas were not represented in that Legislature; they do not sympathize with its proceedings; they condemn its tone and its violence; and they repudiate its acts, as being in truth those of strangers, who came in, on the day of election, to shape the organization of the Territory so as to suit the institutions of an adjacent State. Governor Reeder, who had ordered that the Legislature should be held at Pawnee—the spot of his speculations in real estate—instead of taking firm ground against the legality of the election, recognized its validity, and sent in his Message, as Governor, to the Legislature thus elected. It is true that this recognition of them complicates the matter, inasmuch as he was the person named by the Act of Congress to make a decision; but, under the power to regulate the Territories conferred on Congress, that body may obviate the difficulty, by rejecting a fraudulent election, and remanding the whole question back for settlement by the people of the Territory. There are various reasons of an imposing character for this policy, some of which we proceed to present. 1. If the fraud shall be persisted in, it will keep alive a powerful organization having for its object to correct the difficulty, which will ultimately prevail, as indeed it ought to prevail, in overturning the fraud. 2. The public mind, which was excited in some quarters to a high pitch by applying the principle of the Compromise bill as respects Texas, to Kansas and Nebraska, (leading to unfriendly feeling between the North and South,) would return to its old and safe track, if this fraud were repudiated by those who appear to derive benefit from it, but who cannot, in the long run, owing to the inherent weakness and injustice of an attempt to maintain what is wrong. 3. The repudiation of the fraud would quiet agitation, now directed against the principle of popular sovereignty, which agitation derives its chief aliment from the circumstances attending the inauguration of the territorial Government in Kansas.

[Journal of Commerce.

How a Slave Tried to Escape and Couldn't.—The Louisville *Courier* tells this story with a relish :—

Ben, the slave property belonging to one of our citizens, made his escape from jail several weeks age. He was captured, and yesterday returned to the city. His account of his adventures in search of freedom, and that of his captors in search of the fugitive, partakes somewhat of romance. He says that he crossed the river at the saw mills, and immediately took the line of the Jefferson Railroad. In the neighborhood of Vienna some Hoosiers discovered him and immediately gave chase. They, after a long run, succeeded in taking him, but he escaped from them soon. At a subsequent period he was again seen and had to undergo another chase. Being mounted on a stolen horse, his pursuers soon found that he would distance them. Accordingly they fired, killing the horse. Undaunted he kept ahead, and dogs were set upon him; but he baffled all pursuit until wearied down. Being again taken, he escaped a second time, and for a long while perplexed the Hoosiers, until, entirely prostrated by hunger and exposure, he was finally taken.

Cost of the Eastern War.—A glance at the two years of the Eastern war—at the battles of the Crimea, the seige of Sebastopol, and the storming of that fortress—will show that this war is among the most sanguinary the world has ever seen. The loss of human life is greater than that which took place in the French and Russian campaign of 1812, and this was greater than any which (up to that time) had been recorded in history. The fleets of both the Powers on the Black Sea have been annihilated, and the number of those capable of bearing arms in Russia has been decimated. More than one hundred thousand of her soldiers moulder beneath the ruins of Sebastopol, or upon the battle-fields of Kalafat and Silistria, and the hills of the Alma and Tchernaya. The struggle of Sept. 8 was at the cost, on both sides, of more lives than were lost in Napoleon's greatest battles, with the exception of those of Leipsig and Waterloo. The Allies employed in the bombardment of Sebastopol more ammunition than was used during the seven-years' war by all the arms put together. The cholera alone has destroyed, in the East, a greater number of soldiers than were brought into the field by Frederick the Great in all his wars.

Trial of a Judge.—Sidney H. Stuart, Esq., is now on trial in New York for receiving a bribe in his official capacity as Judge. The indictment charges, that on the 15th of April, 1853, an indictment was found in the court of Sessions against Wm. Cosgrove for burglary, who was held to bail, and the case called for trial, but he not appearing the recognizances were forfeited, and a bench warrant issued for his arrest—that on the 17th of February, 1855, Judge S. "contriving and intending to prevert the due course of justice," accepted a gift of five hundred dollars in money from Margaret Connolly, as to said William, with the understanding that the judicial action of the said indictment against said Cosgrove should be ended by means of a *nolle prosequi*.

The Mercantile Commerce of the World.—From official tables it is ascertained that the shipping of the world amounts in number to 145,500, measuring 15,500,000, and worth in money $775,000,000.

The following table shows the number of vessels and tonnage of the leading commercial nations in the world :

	Vessels.	Tonnage.
United States,	40,000	5,661,416
Great Britain and Col.,	35,960	5,043,270
France,	14,354	716,130
Holland,	2,090	456,462

Not a great while ago we used to read in the geography, that the tonnage of the United States was larger than any nation except England, which had twice the tonnage of our own country. Both countries have gained largely upon France and other maritime nations. Either England or the United States has as much tonnage as all other nations together.

Fruit of Missions in New Zealand.—In 1854, Sir G. Grey, Governor of New Zealand, stated that he had visited nearly every one of the missionary stations, and that he believed that out of 100,000 natives there were not more than one thousand who did not profess Christianity. It is estimated that 50,000 of these native Christians are in connection with the Church Missionary Society. All the arts of civilized life are springing up in the path of Christianity, and the island is fast becoming the very garden of the Southern Ocean. Such wonders hath God wrought by the hands of a few feeble and unprotected missionaries.

SUMMARY.

Several of our largest ship owners have arranged to fix the minimum rates of passage to European ports from this city, as follows: In second cabin, eighteen dollars for adults, and ten dollars for children under twelve years; in steerage, sixteen dollars for adults, and nine dollars for children under twelve years—including provisions, which in all cases will be provided by the ship.

Mrs. Albert Rogers, residing in the Thirteenth Ward, Brooklyn, committed suicide on the 10th inst., by taking arsenic. She had been subject to temporary fits of insanity since childhood, and had recently been more than usually melancholy, owing to the loss of considerable property.

A dispatch dated St. Louis, Saturday, Nov. 17, says: The suit of Messrs. Page, Bacon & Co., against the City and County of St. Louis, for damages arising out of the injunction case, was submitted to Court to-day. The Court gave damages in the sum of $85,727. The defendants appealed.

A dispatch dated Washington, Friday, Nov. 16, says: I understand that dispatches have been received by the Pacific, embodying assurances from the English Government, that the dispatch of a British squadron to the West India Station has no reference to Central American matters, nor any object hostile to the United States.

Mr. J. A. Crander, of Caroline, Va., raised the past season eight hundred and thirty bushels of prime Wheat on eighteen and a half acres of accurately measured land, being nearly forty-six bushels per acre.

The Illinois Central Telegraph Line was extended to Cairo on Saturday last, and that office is now ready for business for Cairo and all points on the line of road from Chicago and Dubuque to the mouth of the Ohio River.

Further and authentic particulars of the curious accident on the Harlem Railroad, when a train of cars was blown off the track, show that but *one* person was killed. This was Mr. Francis W. Rathbone, a passenger residing at White Mills, Chatham Four Corners.

One of the largest crops of Potatoes we have heard of lately, is that raised by Mr. McMurty, on his farm near Lexington, Ky. He has 160 acres in Potatoes of the very finest qualities, and calculates on raising over nine thousand barrels.

A dispatch dated Boston, Thursday, Nov. 15, says: At South Danvers this morning, John Brown shot his sister dead, and then cut his own throat, dying immediately. He was out of health, and it is supposed, must have been suddenly seized with insanity.

Several vessels that went to Malaga for raisins came home without a box, on account of their very high price. Boxes are retailed for $4 50 now that sold a year ago for $2 50.

The total yield of Copper of the Lake Superior mines for the present year is set down at 4,790½ tons, or 9,581,000 pounds, the aggregate value of which is $1,600,000.

The Northern Home Journal learns that within the last four months nearly fifty persons have left Gardiner, Me., to locate themselves permanently in the West.

Wisconsin, by her new census, has a population of 552,100, against 305,391 in 1850. Gain in five years 246,718, or about eighty per cent. There are but 788 blacks in the State.

Henry Ward Beecher has commenced a lecturing tour "out West," for which he is to receive $125 a night and all expenses paid.

Rev. Dr. Baker states that twenty or twenty-five thousand dollars have been subscribed, in Brazoria county, to Austin College, Texas.

One-dollar bills, on the Genesee River Bank, altered to fives, are in extensive circulation.

Cranberries are very scarce and high this year, $10 to $15 per barrel at wholesale, which is double last year's prices.

There are 300,000 volumes in the private libraries of Boston. Ten of these libraries contain 92,000 volumes.

Switzerland sent goods to the value of 3,576,000 francs to this country, from July to October, this year.

There are one hundred and forty-one churches in the city of Brooklyn, and seventy-five school-houses.

A dispatch dated Boston, Friday, Nov. 16, says: The British ship Robert Parker, arrived at this port from Liverpool, was in contact, on the night of Nov. 8, in lat. 45° 30′, lon. 54° 30′ with the British ship David Brown, Vaughan, from Quebec for Bristol, England, and damaged her badly. The P. lay by her until day-light and took off the Captain and crew, twenty-one, all told, who stated that two men had been killed at the time of the collision.

A dispatch dated Easton, Pa., Friday, Nov. 16, says: The Monument in honor of Zachary Taylor is to be dedicated here on Tuesday next, and a great time is anticipated. Invitations have been extended to Generals Scott, Cadwallader, Patterson, and Foster, and Commodore Stockton, and it is hoped that most if not all of them will be present. Twenty different military companies are expected.

A suit has been commenced against the trustees of Trinity Church, New York City, by the State of New York, claiming as the property of the State a good portion of the Trinity estate. It is valued at $20,000,000, and was known as the King's Farm. The suit will employ some of the ablest lawyers in the country. In addition to Attorney-General Ogden Hoffman, Governor Clark has selected the following corps of assistants: Alfred Conklin of Auburn; Nicholas Hill of Albany; Charles Tracy of New York, and Morris S. Miller of Utica.

The population of Boston, according to the late census, is 162,629. In 1850 it was 138,727, showing an increase of 17.10 per cent. The number of foreigners and their children under 21 years of age now residents of the city is 86,336, or 10,043 more than all others. The increase of this class during five years has been 22,874, leaving only 997 for the increase of the native population. A large portion of the native increase has been absorbed in the suburban towns.

Elizabeth Harker, who had been confined in the jail at Huntingdon, Pa., since the Fall of 1853, under sentence of death for the murder of her husband and sister, by poison, died there a few days ago. She was 65 years of age when she committed these murders, and in consideration of her sex, and extreme age, Governor Bigler humanely withheld her death warrant, and she was allowed to drag out a life of remorse and wretchedness, until called by Providence to her final account.

A dispatch dated Washington, Wednesday, Nov. 14, says: You may rest assured that nothing has transpired in our diplomatic relations, that could give the President the slightest intimation of any unfriendly purpose in the ordering of a British fleet to American waters. There really is no excitement or uneasiness felt by the Administration, if positive assurances to that effect are to be believed.

George W. Wells, of Mason Co., Ky., has a twenty-acre field of corn which promises, from what has been gathered, a yield of *one hundred and eighty* bushels (ears) per acre. But the funny part of the story is that he did not intend to make such a crop. The first planting not coming up well or looking promising, he replanted between the rows, and afterward, not being able to decide which rows were best or which to plow up, as he intended to do with the first planting, he let both stand; the present great crop is the result.

A man by the name of Wm. Ewers, living at Gravesend, Canada, was recently engaged in a dispute with a woman with whom he cohabited, and being at high words, expressed a wish "that God would strike him dumb if he was not correct." At that moment his speech failed him, and up to this present time he has not been able to speak a word. Beyond the loss of his speech, he is in no way affected, either by paralysis or epilepsy, so that there appears to be no physical cause for the impediment.

A census just completed shows that the population of New York City has now reached 633,189. In 1845 the population was 371,223, and in 1850, 515,394. The census of the State of New York shows that the tendency of population is towards the cities, rather than towards the country. While all the cities have increased largely since the previous census, the returns show a falling off in population in many of the rural districts.

The National Intelligencer says that Brigadier General Shields has taken out a land warrant for 160 acres, and adds that the General has entered with great assiduity upon the pursuits of agricultural life, and intends locating the land granted him by this warrant in the region of his present home in Minnesota.

The late Thomas B. Cushing, of Boston, left the munificent sum of $150,000 to the town of Ashburnham, Worcester Co., to endow two seminaries of learning, to be located in Ashburnham, the one for males and the other for females over ten years of age.

The passengers in a recent balloon excursion state that at the height of 14,000 feet above the earth, every thing spoken distinctly by them was returned in about a minute in an echo as clear and distinct as the words spoken.

The subject of female lawyers has been revived again by some of our strong-minded friends, and Mrs. Oakes Smith, and others, have published letters, lately, recommending ladies to prepare themselves for forensic duties.

While a party of wreckers were taking out the cargo of a Spanish brig, on Bahama Bank, they were fired into by a Spanish launch, two of them killed, and five or six wounded. The remainder were imprisoned at Cienfuegos.

A dispatch dated Chatham Four Corners, Saturday, Nov. 17, says: A snow storm commenced here at 3 o'clock this afternoon and continued till 7 o'clock this evening, when a most violent rain set in. About ten inches of snow had fallen.

A dispatch dated Utica, N. Y., Friday, Nov. 16, says:—George F. Evans, an actor, was suddenly killed while walking down Genesee street, this morning, by the falling of a ladder upon him.

On Saturday week, a man named Jackson, living near Ottawa, Ill., was shot in his own house, while eating his dinner, by a neighbor to whose wife he had given shelter when she was driven away from home by disagreement with her husband.

Judge Stuart, of the Superior Court of Quebec, has decided that American coin are not a legal tender in the British Provinces.

A dispatch dated Baltimore, Sunday, Nov. 18, says: The fire at Alexandria caused the death of seven persons. Five of them were members of the Star Fire Company; one of the Relief Company, and one a colored man. The fire was deliberate incendiarism. Candles saturatad with camphene and trains of gun-powder leading to the crockery crates were found. Mr. Dowell and two of his clerks have been arrested, and are charged with being the incendiaries. Mr. Dowell had his stock insured for twenty thousand dollars, while its value is said to be but five thousand.

Dr. Kane's gray hairs and furrowed face plainly tell the story of his hardships and sufferings. His appearance indicates two score and ten; in reality, he has just entered his thirty-fifth year. His form and physique are not what is generally fancied to be in keeping with a dauntless spirit, daring exploits, and herculean undertakings. He is below the medium height, with a spare, delicate frame.

The Borsen Zeitung, of Berlin, mentions that the Russian government is endeavoring to effect a sale to the United States of America, of its possessions in the north of that continent, for the sum of 40,000,000 of silver roubles; should the bargain be brought to a satisfactory conclusion, various indulgences are to be extended to the commerce of the United States on the part of Russia.

In Mariposa county, Cal., is one of the most remarkable objects of natural scenery in the world. A considerable stream dashes down a precipice almost perpendicularly sixteen hundred feet, and afterwards the collected waters again fall in spray and foam to a depth of eight hundred feet. In Winter, when the stream is swollen into a torrent, and snows cover the lofty mountains surrounding, the scene beggars all description.

The new Governor of California, J. Neely Johnson, was born in a squatter's cabin in Indiana. In 1849 he went to California, where his first occupation was that of driving a mule team to the mines. He next took to the practice of law, and has since then been a rising man. At the age of thirty years and one month he is Governor of a large and thriving State.

A correspondent at Davenport, Iowa, says that all fears of an injunction against the contemplated railroad bridge across the Mississippi at that point (Rock Island) have vanished, and the work has been vigorously pressed forward through the past summer, favored by the exceeding low water in the river.

It is said that no fewer than 25,000 horses, belonging to the English army, are rationed daily in the Crimea. This number, of course, includes chargers, cavalry horses, bat horses, and the animals belonging to the transport establishments.

A writer in the Atlas states that the sales of boots and shoes by Boston wholesale and jobbing houses, amount to upwards of $20,000,000 per annum; and in our large manufacturing cities and towns, such as Lynn, Haverhill, Danvers, &c., the sales are also reckoned by millions.

It is reported of a Society for the relief of indigent clergymen, that they make all their contributions secret, lest the penurious parishioners of such ministers, having knowledge of the fact, should deduct the same from their salaries.

The claim of J. H. T. Newell, Esq., of Hillsboro', against the Boston and Maine Railroad, for injuries received by his little daughter, in 1852, when Gen. Pierce's boy was killed, has been settled by the payment of $3,000.

Berlin is the fifth in size of the European capitals, which thus follow each other in the order of population:—London, Paris, St. Petersburg, Constantinople, Berlin, and Vienna is the sixth.

New York Markets—Nov. 19, 1855.

Ashes—Pots $6 37 a 6 50; Pearls 7 37.

Flour and Meal—Flour 8 75 a 9 00 for State, 8 87 a 9 25 for Michigan and Ohio, 9 50 a 11 25 for extra Genesee. Rye Flour, 6 25 a 7 50. Corn Meal 4 25 for Brandywine.

Grain—Wheat 1 95 a 1 98 for Western red, 2 10 a 2 20 for Western white, 2 20 for Canadian white. Rye 1 20 a 1 23. Barley 1 18 a 1 29. Oats 47 a 52c. for State and Western. Corn 94 a 96c. for Western mixed.

Provisions—Pork 20 75 a 21 25 for prime, 22 50 for mess. Beef 8 50 a 9 50 for country prime, 11 00 a 12 50 for country mess. Lard 12 a 12½c. Butter 17 a 21c. for Ohio, 21 a 26c. for common to very good State, 26 a 28c. for choice. Cheese 9½ a 11c.

Apples—1 50 a 1 75 for Greenings and Spitzenbergs, 1 75 a 2 25 for Pippins, 2 00 a 3 00 for Newtown Pippins, 75c. a 1 12 for common.

Hay—70 a 75c. for shipment, 87c. a 1 00 for local use.

Onions—1 37 a 1 50 per bbl. reds, 1 75 for whites.

Potatoes—1 00 a 2 00 per barrel, according to quality.

Seeds—Clover 11½ a 12c. Timothy 2 87 a 3 12 per bushel. Flaxseed 2 00 a 2 10 for 56 lbs.

Tallow—12½ a 12¾c.

MARRIED,

In New Market, N. J., on the morning of the 10th inst., by the Rev. H. H. Baker, Mr. Henry V. Dunham to Miss Susan Mariah Smalley.

LETTERS.

W B Maxson, W B Gillette, Joseph Goodrich, Joshua B. Maxson, W L Saxby, G R Wheeler (will look for it,) Z Campbell, John Utter Jr (cr. Rec. Sept. 20,) C Tyler, E R Clarke, H P Burdick, J C Green, J E Potter.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

M Wells Crumb, Milton, Wis	$2 00 to vol.	13	No. 23
A C Crumb "	2 00	13	23
Alva Brown "	2 00	13	23
Jedediah Davis "	2 00	13	23
Frederick Buten "	2 00	12	52
D C Harvey "	2 00	12	26
Oliver M Crandall "	2 00	12	52
Samuel Pierce, Teotsa, Wis	2 00	12	52
Geo Buten, Albion, Wis	2 00	12	52
V E Halloway, Princeton, Wis	2 00	13	13
Mrs Sally Tyler, Oporto, Mich	2 00	12	52
Wm S Dunham, Plainfield, N J	2 00	12	52
J E G Weeden, Newport, R I	6 00	12	52
W L Saxby, Springfield, Mass	2 00	12	52
J C Bassett, Independence	2 00	12	52
Abial Thomas, Alfred	2 00	12	37
Jeremiah Burdick, Almond	2 00	13	3
Peter Burdick, Nile	2 00	12	52
J B Maxson, New Lebanon Spa	2 00	12	52
Lucy Carpenter "	2 00	12	52

WILLIAM M. ROGERS, Treasurer.

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CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c.,

at the lowest rates. Purchasers are respectfully solicited to examine the stock.

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N. B.—Churches and clergymen furnished at wholesale prices. Sept 27—3 m. *

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CONTAINING about 100 acres, with a fair proportion of woodland, a small orchard of grafted fruit, and a comfortable dwelling and outhouses. It is situated about four miles north of Westerly, R. I., and within a mile of each of the flourishing manufacturing villages of Potter Hill and Ashaway. There are several other manufacturing establishments near, affording a ready market, in the immediate vicinity, for every species of produce. It is convenient to the first Hopkinton Church, as well as to the very excellent male district school.

It will be sold with or without the stock and farming implements, and possession given the ensuing winter or spring, if desired. To those wishing to secure a quiet home in an enterprising neighborhood, and surrounded by such comforts as can only be found in an old settled and thickly populated country, this affords an opportunity seldom offered. For terms and other particulars apply to the subscriber on the premises, or address John E. Potter, No. 15 Sansom-st., Philadelphia, Pa. Benjamin Potter, Ashaway, R. I.

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Miscellaneous.

The Philosophy of Chimneys.

A recent number of the London *Quarterly Review* contains a readable and instructive article upon chimneys and their belongings. The writer is apparently a decided admirer of the open fire-place, as a genial enhancer of home joys, and while he admits its defects, and its annual chapter of accidents or annoyances, still thinks the enjoyment of the open fire to be too deeply seated (among Englishlishmen especially,) to be disturbed greatly by these causes. But leaving this social aspect of the open fire-place, which the weather just now would rob of all its charms, the writer gives much that is new in relation to chimneys, and the philosophy of their action, some portions of which we condense for our columns.

The chimney has been in use five centuries. Existing remains prove that perpendicular flues were constructed in England as far back as in the twelfth century. In drawings of the time of Henry III., chimneys of a cylindrical form, are represented as rising considerably higher than the roof, and orders to raise the chimneys of the king's houses were frequent in that reign. Nevertheless it was still the general custom, even in the fourteenth century, to retain the hearth in the middle of the room. When the wood was fairly ignited, the smoke would not be great, and the central position of the fire was favorable to the radiation of heat. This method of warming the hall was continued long after fire-places with chimneys had been erected in the smaller apartments. By the reign of Elizabeth the advantages of the new system were so well appreciated, that ladies in their visits to their friends, if they could not be accommodated with rooms with chimneys, were frequently sent out to other houses, where they could enjoy the luxury.

But notwithstanding the chimney is so venerable an institution, it has been employed with a very imperfect appreciation of the physical laws upon which it depends. Probably, says the writer, from whom we quote, even at the present day, few of those who erect chimneys would be able to explain the conditions of their successful action; while the learned chimney-doctor often fails in his diagnosis, and rashly prescribes for a malady from which the patient may be free, while neglecting that which would be evident to the eye of the man of science.

It is often supposed either that smoke ascends the chimney because it is lighter than the surrounding air, or that some mysterious power exists in the chimney by which the smoke is drawn up and discharged. That smoke is not lighter than air, the following experiment, devised by Dr. Franklin, will show. If a pipe of tobacco be lighted, the stem plunged to the bottom of a decanter half full of cold water, and the bowl covered with a piece of linen so that it may be blown through without burning the lips, the smoke will descend the stem of the pipe and bubble up through the liquid, and thus becoming cooled, it will not rise out of the decanter, but will spread over the surface of the water. This shows that smoke is in reality heavier than air. But the murky cloud, which consists of carbon, hydrogen, carbonic acid, carbonic oxide, vapor of water, and other products, is mixed with a large proportion of the air which enters the fire. It is this invisible column of heated air, that by its expensive force carries with it the visible and less heated smoke, until it emerges from the top of the chimney, where it encounters the cold of the external atmosphere, loses its ascensive power, and unless some kindly breeze convey it speedily away, hangs like a cloud over the crowded city, or falls in minute particles of carbon, begrimming everything below.

Air, then, being essential to the draught of chimneys, the quantity needed and the best mode of supplying it is an important inquiry in connection with the subject. Dr. Franklin's method of ascertaining in a rough way how much air is required to be admitted per minute, was to set the door ajar until the fire burnt properly; and gradually close it again until smoke began to appear; he then opened it a little wider, and if the width of the crevice was half an inch in a door eight feet high, the room would need an aperture equal to 48 square inches, or a hole 6 inches by 8. Six inches square would probably be sufficient for the wants of most chimneys. But where to form this aperture is a difficult question. If made in the door, it admits a cold current to the back and feet of persons sitting near the fire, and also interferes with the privacy of the room; if made in the windows, it brings down a cataract of untempered air upon the head. The plan invented by Gauzer, a Frenchman, who a century and a half ago, described it in a work, entitled "La Mecanique de Feu," appears to have great merit, and is now very generally used in this country for the purpose of supplying hot air furnaces. He opened a hole in the hearth, communicating with a channel which passed under the floor, and finally through an aperture in the wall of the house, reached the outside atmosphere. The principal remedy for smoky chimneys being to keep up an ample supply of air, and no special provison being made by the house-builder for the purpose, the air finds its way through the cracks of windows and doors, or by the more easy passage of another chimney-shaft. In this way chimneys may overpower each other. A fire in a front or back drawing room my burn very well by itself, but if an attempt be made to light both fires, the rooms are filled with smoke. The stronger burning fire draws upon the shaft of the weaker for a supply of air, and of course brings the smoke down with it. If the two rooms be separated by a wall, the same effect may be produced, for they still communicate atmospherically by the joints of the doors. It is even possible, when the windows fit tightly, for a large kitchen fire to overpower all the other chimneys of the house. It was an old notion that chimneys ought not to be crooked, whereas a slight bend at the top is beneficial, for this prevents the sudden descent of wind or rain. Nor is the form of the chimney material; it may be tapering, or of equal bore; pyramidal or square; it is only necessary that it be constructed so as to offer no considerable resistance to the ascending current, for otherwise the hot air will be delayed in its ascent, and have time to cool. A high chimney always makes the best draught, and hence well built factories invariably have such chimneys. Dwelling houses do not require such enormously high chimneys, but they must be high enough not to be over-topped by contiguous buildings, else the wind, striking against the superincumbent ll, will be precipitated down the chimney, filling the room below with smoke and gas.

Much of what is here said about smoky chimneys applies also to ventilation. The combustion of a fire, or of gas lights, as well as our own breathing, vitiates the air, so that every apartment ought to have an outlet for carrying off the carbonized and deleterious atmosphere. A hole, opening into the chimney, just below the ceiling, is the best method of meeting this difficulty. Rooms, heated by properly constructed furnaces, which admit fresh air raised to a temperature of sixty-five degrees, and supplied with such an opening, are the healthiest that can be had, unless it is apartments warmed by grates, and fitted with such a ventilator, the grates and room being fed with cold air in such a way as to prevent draughts on the person.

[Baltimore American.

An Incident.

It was late. The lamps of the car burned dimly. In one seat were a "happy couple" rejoicing in a carpet-bag, two band-boxes, a basket, a brown paper parcel, and a "sleeping cherub." Suddenly cherub—a girl of some three years' experience in this strange world—awoke from one of those long undisturbed slumbers that are among the prerogatives of childhood, and climbed up so as to stand and look over the back of the seat. Two care-worn, travel-weary, and half-awake men sat directly in front of the little creature. They looked as if they had been on board of railroad cars for a month, and had journeyed from the regions about sunset. The great, curious eyes of the child fell upon them. She scanned carefully the face of each, and one would have deemed her to have been an infantile physiognomist. Presently one of them looked at her. It was evident that she liked him, of the two, and had about made up her mind to speak to him; for instantly her little voice was heard, as she piped out the query:

"Does you love little girls?"

The man looked at her a moment rather gruffly, and then replied:

"No—I don't."

A shade of disappointment and surprise was instantly daguerreotyped upon the child, but passed away, when she replied:

"Yes, you do."

The man roused himself, and took another look. He was evidently both puzzled and interested, and he said, "How do you know?"

And she replied, "'Cause you looked as if you did."

This thawed him out some, and he said: "I have got a little girl at home."

The little questioner now evidently felt that she was on the right "track," and after a look that showed that this intelligence presented a new and unexpected view of the affair, renewed the conversation earnestly, and the following colloquy ensued:

"Does you love your little girl?"

"Yes."

"Is she a real good little girl?"

"Sometimes she is."

"Is she naughty sometimes?"

"Yes."

"Does she go down in the kitchen when she hadn't ought to?"

"Yes, sometimes."

"Do you whip your little girl when she is naughty?"

"Sometimes."

"Does she cry when you talk to her, and tell her she is naughty?"

"Yes."

"*Then* do you whip her?"

"Sometimes."

"When she says she is sorry, do you whip her *then*?"

"No, never."

The little creature's eyes danced and sparkled at this, and drawing conclusions no doubt from her own experience, she exclaimed:

"I's real glad, I is."

Then looking at the other man who had refused to answer the question she had put to him, she said to her newly-made friend with a look of wonder:

"That man won't speak to me! Does he love little girls?"

The man had a heart somewhere, and he thawed out. Rousing himself, he extended his brawny hand, and said:

"How do you do, sissy?"

And the little creature, not altogether at her ease, replied:

"I's pretty well, how is you?"

By this time all within hearing of the colloquy were moved to tears; the eyes of the parents of the little prattler were full to overflowing, and those who were nearest heard one of the men she had questioned say to the other:

"She's a little witch."

And so she was. Her blooming beauty and her infantile artlessness were powerful enough to break through the roughness, the weariness, the reserve, and the indifference of the travel-worn men of the world, and to melt them to tears.

[Auburn American.

The Thriftless Farmer.

The thriftless farmer provides no shelter for his cattle during the inclemency of the winter, but permits them to stand shivering by the side of a fence, or lie in the snow, as best suits them.

He throws their fodder on the ground, or in the mud, and not unfrequently in the highway, by which a large portion of it, and all the manure, is wasted.

He grazes his meadows in fall and spring, by which they are gradually exhausted and finally ruined.

His fences are old and poor, just such as to let his neighbor's cattle break into his field, and teach his own to be unruly and spoil his crops.

He neglects to keep the manure from around the sills of his barn—if he has one—by which they are prematurely rotted, and his barn destroyed.

He tills or skims over the surface of his land, until it is exhausted; but never thinks it worth while to manure or clover it. For the first, he has no time, and for the last he 'is not able.'

He has a place for nothing, and nothing in its place. He consequently wants a hoe, or a rake, or a hammer, or an augur, but knows not where to find them, and thus loses much time.

He loiters away stormy days and evenings, when he should be repairing his utensils, or improving his mind by reading useful books or newspapers.

He spends much time in town, at the corner of the street, or in the "rum holes," complaining of hard times, and goes home in the evening 'pretty well *tore.*'

He has no shed for his fire-wood; consequently his wife is out of humor, and his meals out of season.

He plants a few fruit trees, and his cattle forthwith destroy them. He has "no luck in raising fruit."

One half the little he raises is destroyed by his own or his neighbors' cattle.

His plow, harrow, and other implements, lie all winter in the field where last used; and just as he is getting in a hurry, the next season, his plow breaks because it was not housed and properly cared for.

Somebody's hogs break in, and destroy his garden, because he had not stopped a hole in the fence, that he had been intending to stop for a week.

He is often in a great hurry, but will stop and talk as long as he can find any one to talk with.

He has, of course, little money; and when he must raise some to pay his taxes, &c., he raises it at a great sacrifice, in some way or other, by paying an enormous shave, or by selling his scanty crop when prices are low.

He is a year behind, instead of being a year ahead of his business—and always will be.

When he pays a debt, it is at the end of an execution; consequently his credit is at a low ebb.

He buys entirely on credit, and merchants and all others with whom he deals charge him twice or thrice the profit they charge prompt paymasters, and are unwilling to sell him goods at any cost. He has to beg and promise and promise and beg, to get them on any terms. The merchants dread to see his wife come into their stores, and the poor woman feels depressed and degraded.

The smoke begins to come out of his chimney late of a winter's morning, while his cattle are suffering for their morning's feed.

Manure lies in heaps in his stable; his horses are rough and uncurried, and his harness trod under their feet.

His bars and gates are broken, his buildings unpainted, and the boards and shingles falling off—he has no time to replace them—the glass is out of the windows, and the holes stopped with rags and old hats.

He is a great borrower of his thrifty neighbor's implements, but never returns the borrowed article, and when it is sent for, it can't be found.

He is, in person, a great sloven, and never attends public worship; or if he does occasionally do so, he comes sneaking in when the service is half out.

He neglects his accounts, and when his neighbor calls to settle with him, has something else to attend to.

Take him all in all, he is a poor farmer, a poor husband, a poor father, a poor neighbor, and a poor Christian. [Farmer's Magazine.

A Tunnel to Connect England and France.

When Mr. Isambert Brunel projected the Thames Tunnel, people first scoffed at the feasibility of the undertaking, and then, when the great engineer demonstrated its practicability by achieving his plan, they took to wondering of what earthly use this great expensive underground gallery could possibly be.

For a long time, we confess, we were rather skeptical of the practical benefit to be derived from Mr. Brunel's splendid whim. We knew that certain people sold cakes and candy by gaslight in the Thames Tunnel to wondering country people, who paid their sixpences to walk through that great damp, mouldy gallery; but there it seemed as if the commercial uses of the Tunnel ended. Now we know better. The successful accomplishment of the Thames Tunnel has directed the scientific mind in that line, and the result has been that we are in five years from this time to have a tunnel beneath the English Channel, running from Boulogne to Dover.

M. Favre, a distinguished French engineer, accompanied by several hydrographers and engineers, has lately been employed in surveying the neighboring coasts, and taking soundings with the view of immediate carrying out this magnificent project. M. Favre's report is bold and self-assured.

The tunnel will be about eighteen and a half miles in length, to which must be added about a mile and a half that will run under the shore on each side in order to give the necessary gradually ascent from the tunnel to the surface of the earth.

The distance between the top of the arch of the tunnel will never be less than $27\frac{1}{3}$ yards, so that all danger of the ocean breaking through will be avoided by this enormous thickness of what may be called the wall of the tunnel. This tunnel will be lined with a double arch, the first of granite and of impermeable cement, the second of thin iron plates pierced like a colander with small holes, so that the slightest leakage will be instantly discovered.

Through this tunnel it is intended that an atmospheric railroad shall be established, thereby avoiding the smoke consequent on the use of the ordinary locomotive, by which the transit from end to end will be performed in twenty-five minutes, and all the terrible sea-sickness, so awful to the continent-seeking cockney, entirely avoided.

The natural objection that arises to the practicability of this stupendous work is the difficulty of getting rid of the earth of stone, quarried out of the bowels of the subterranean chamber. In the ordinary course of engineering, every barrow-load of earth would have to be brought to one of the mouths of the tunnel, which operations would consume so much time and labor, as to add enormously to the expenses. The difficulty M. Favre proposes to surmount by sinking along the course of the tunnel, what he calls "Maritime Wells," which will divide this subterranean gallery into sections of about eleven thousand yards each in length. By these wells all the encumbering earth will be thrown into the sea, forming islands about the wells themselves, and so strengthening them. These wells will serve the purpose of ventilating the tunnel. The cost of the whole is estimated in round numbers at 100,000,000f., or $20,000,000, and the cost of each yard will be 2,695f., or $539.

The soundings that have been made in the English Channel, show that the soil is very favorable to such an undertaking. At a certain depth free-stone has been found, so that the vault of the tunnel will be formed of a stone impermeable to water, and capable of sustaining, in a thickness of 27 yards, an enormous weight.

The estimates of the produce of this Submarine Railway are based on the supposition that 200,000 passengers now travel backwards and forwards between France and England at the present day. Of course this number would be increased by the facilities offered by the Submarine Railway. France now consumes 80,000,000 of metrical quintals of pit coal, 8,000,000 of which is furnished by England. the remainder by Belgium and Prussia. As the superior facility for transport would enable England to supply much of this coal now brought from those countries, the Company calculate that their transport of coal will amount at least to 10,000,000 of tons, which will yield a profit for transport of 10,000 of francs yearly for this branch of commerce alone. Besides, the 3,000 ships that now annually enter the harbors of Calais, Boulogne and Dunkirk, with a tonnage of 40,000 tons, will, of course, yield a great portion of their traffic to this railway, which will be safe, expeditious, and comparatively inexpensive.

These are the principal details of a scheme which, if carried out, will certainly connect the reign of Napoleon III. with one of the most stupendous scientific enterprise the world has ever seen. With a tunnel across the British Channel, and a telegraph across the Atlantic, what man will be found to say to the tide of human progress, "That far, but no further, shalt thou go!"

History of Steam.

In a late number of Hunt's *Merchants' Magazine*, we find the following condensed history of Steam, and its application to steamboats:—

"About two hundred and eighty years B. C. Hiero, of Alexandria, formed a toy, which exhibited some of the powers of steam, and was moved by its power. A. D. 450, Anthemius, an architect, arranged several cauldrons of water, each covered with the wide bottom of a leathern tube, which rose to a narrow top, with pipes extending to the rafters of the adjoining building. A fire was kindled beneath the cauldrons, and the house was shaken by the efforts of the steam ascending the tubes. This is the first notice of the power of steam recorded. In 1743, June 17, Blasco D. Garoy tried a steamboat two hundred and ninety tons with tolerable success, at Barcelona, Spain. It consisted of a cauldron of boiling water, and a moveable wheel on each side of the ship. It was laid aside as impossible. A present, however, was made to Garoy. The first idea of a steam engine in England was in the Marquis of Worcester's History of Inventions, A. D. 1663. In 1710, Newcomen made his first steam engine in England. In 1618, the patents were granted to Savary for the first application of the steam engine. In 1764, James Watt made the first perfect steam engine in England. In 1776, Jonathan Hulls set forth the idea of steam navigation. In 1778, Thos. Paine first proposed this application in America. In 1781, two Americans published a work upon it. In 1789, Wm. Symington made a voyage in one on the Forth Clyde canal. In 1802, Ramsey propelled a boat by steam at New York. In 1789, John Fitch, of Philadelphia, navigated a boat by a steam engine on the Delaware. In 1793, Robert Fulton first began to apply his attention to steam. In 1793 Oliver Evans, a native of Philadelphia, constructed a locomotive steam engine, to travel on a turnpike road. The first steam vessel that crossed the Atlantic was the Savannah, in the month of June, 1818, from Charleston to Liverpool."

In addition, we find the following, which we extract from the miscellaneous papers at the close of the third volume of the Documentary History of New York, and in connection with the extract given above, will be of some interest to you. The paper is entitled, Model of Fitch's Steamboat. It then goes on to say:—

"The model of the first steamboat (built by John Fitch) was discovered a few days ago, in the garret of Col. Kilbourne, a brother-in-law of John Fitch, near the town of Columbus, in Ohio. It has been in the possession of Col. Kilbourne for more than 30 years. The model is about two feet long, and set upon wheels; the boiler is a foot long, and eight inches in diameter, with a flue through it not quite in the centre, in which the fire seems to have been placed. The cylinder stands perpendicular, and the framework that supports it is not unlike that now used by some of the low-pressure boat on Lake Erie. There is a paddle wheel on each side, and, in fact, every thing appears to be complete, with the exception of a condenser and force pump. The boiler is even supplied with a safety-valve, though part of it has been broken off."

Variety of Food Necessary.

It is in vegetable as in animal life; a mother crams her child exclusively on arrowroot—it becomes fat, it is true, but alas! it is rickety, and gets its teeth very slowly, and with difficulty. Mamma is ignorant, or never thinks that her offspring cannot make bone—or, what is the same thing, phosphate of lime, the principal bulk of bone—out of starch. It does its best; and were it not for a little milk and bread, perhaps now and then a little meal and soup—it would have no bones and teeth at all. Farmers keep poultry; and what is true of fowls is true of cabbage, a turnip, or an ear of wheat. If we mix with the food of fowls a sufficient quantity of egg shells or chalk, which they eat greedily, they will lay many more eggs than before. A well-bred fowl is disposed to lay a vast number of eggs, but cannot do without the materials for the shells, however nourishing in other respects her food may be. A fowl, with the best will in the world, not finding any lime in the soil nor mortar from walls, nor calcarious matter in her food, is incapacitated from laying any eggs at all. Let farmers lay such facts as these, which are matters of common observation, to heart, and transfer the analogy, as they may do, to the habits of plants, which are as truly alive, and answer as closely to every injudicious treatment, as their own horse. [Maine Farmer.

Feeding out Roots.

There is probably a greater crop of roots—such as turnips, ruta bagas, carrots, &c., raised in Maine during the present year, than for any one year previous, for some time. These roots will be fed to cattle during the winter, and it may not be amiss to think the best mode of doing this. The easy man chops up a pint or two every day with his jack-knife or barn shovel, and throws them over to the cattle "hit or miss," and lets them eat them so. In the spring he looks at his cattle and says, "I don't think roots are any 'great snakes' to feed cattle with." The careful man purchases a root-cutter, passes them through it in sufficient quantities to give his bullock a full meal—sometimes, if he be extra careful, he cooks them and feeds out in that way. In the spring, he looks at his cattle and says, roots are excellent for cattle in the winter, but it requires a good many of them and a good deal of care in feeding them out. So does any thing else. The question with him will next be, how can I economize this business so as to make the roots do the most good?

On this point many good farmers have often queried, and many experiments have been tried. Mr. Lawrence, of Cirencester, Eng., has made some experiments in feeding turnips to cattle in Winter, from which it appears that to give a bullock a full feed of roots alone, is not so good as to give a less quantity with cut hay, or straw, (chaff, as they call it in England.) [Maine Farmer.

COAL.—The greatest coal field in the world, says the *N. E. Farmer*, is that of the Ohio valley, which embraces that space of country penetrated and watered by the Ohio river and its tributaries, such as Western Pennsylvania, Western Virginia, all of Ohio, Indiana, and Illinois, up to the narrow rim of the Lakes, and the States of Kentucky and Tennessee. More than one-third of this valley is underlined with coal, the extent of the coal surface being 99,000 square miles. In the State of Illinois alone there is a total coal area of 44,000 square miles. This State has the largest coal area on our continent, and greater by 26,696 miles than the whole coal area of Europe, which amounts only to 17,504 miles.

FOREIGN MISCELLANY.

The introductory part of the French treaty with Persia reads thus:—In the name of God, the clement and merciful—his high Majesty the Emperor Napoleon, whose elevation is as that of the planet Saturn, whom the sun serves as a standard, who is the brilliant star of the firmament of crowned heads, the sun in the heaven of royalty, the ornament of the diadem, the splendor of standards and imperial ensigns, the illustrious and liberal monarch; and his Majesty, elevated as the planet Saturn, whom the sun serves as a standard, whose splendor and magnificence are like those of the skies, the sublime sovereign, the monarch whose armies are in number as the stars, whose grandeur recalls that of Djemschid, whose magnificence equals that of Darius, the heir of the crown and throne of the Keyanians, the sublime and absolute Emperor of all Persia.

In consequence of the increasing submarine telegraph communication with the Continent from England, the Electric and International Telegraph Companies have laid down another wire between the English and Dutch coasts in addition to three already in operation. The new cable is 119 miles in length, and weighs 238 tons. It was coiled on board the steamer Monarch (Capt. Henley,) belonging to the companies, and the process of paying out commenced at Orfordness, at 3 P. M., on the 29th of September, and was successfully completed at Schevening at 1.20 P. M., on the 30th, having occupied about twenty-one hours.

A gentleman named Dellac, residing in Paris, has presented to the church of Chalinargues (Cantal,) a piece of the True Cross, of the size of a man's finger, which, in the great revolution, was broken from a large piece kept in the chapel of St. Denis. This piece was originally presented to the chapel by Philip Augustus, who obtained it from Baldwin, Emperor of Constantinople, and the French monarch caused it to be deposited in a gold box, enriched with precious stones.

A letter from Rome says: The fall of Sebastopol has reëchoed dolorously in the hearts of our ecclesiastical rulers here, who foresee woes upon woes arising from the success of the allied arms, and apprehend that the defeat of one autocrat will be fatal to the repose of all the others throughout Europe. When reproached with their sympathy for the schismatic Czar, the priests reply, "What would you have us to do? Do you not see what Palmerston said of us?"

Signor Bonelli, of Turin, has submitted a proposal to the British government to carry the submarine telegraph from Cagliari, in the island of Sardinia, (where a line already starts from Algeria,) to the Island of Malta. He offers to do it in two months, at a cost of £10,000. He also offers to carry the line from Malta to the Dardanelles in one direction, and to Alexandria in Egypt, in the other, in six months' time, and at a cost of £60,000.

The Russian government, in order to excite the religious zeal of the people, has caused to be constructed near Moscow an exact imitation of the Holy Places at Jerusalem. The convent of Voskreseenskoe is made to resemble exactly the church of the Holy Sepulchre; and the sanctuaries, chapels and tombs have precisely the same dimensions, color and ornaments as those at Jerusalem.

On the 1st of September there were 120,000 visiters in Paris, which is 25,000 more than at the corresponding period of last year. There were in the public hotels alone, at the 29th ult., 4,480 Germans, 1,190 Americans, 9,210 English, 2,390 Belgians, 59 Egyptians, 1,075 Spaniards, 780 Dutchmen, 1,512 Italians, 330 Sweedes, 1,020 Swiss, and 78 from the Danubian Principalities.

The solemn proclamation, and promenade of the "King of Pumpkins"—that is the largest pumpkin offered for sale—took place the 19th ult., in accordance with ancient custom, in the Marche des Innocens, Paris. The royal vegetable of the present year, which was produced at St. Mande, weighed 370 pounds, and was nearly nine feet ten inches in circumference.

General Pelissier is an enormously fat man, with very white hair, which is cut very close; he is so fat that he is unable to ride any distance. He is not very tall, and his face has rather a good-humored expression, and quite different from what imagination would portray from his history, either in the Crimea or in Africa.

An employe of the French Administration des Lits Militaires of Constantina (Algeria) committed suicide in a strange way a few weeks ago; he placed three ball cartridges in his mouth and set fire to them. When the explosion took place the upper part of his head was blown off.

The 24th of September was the heaviest day ever known in the London Post Office. A mail from Australia, in addition to the usual amount of continental and provincial correspondence, was brought in, which mail, besides letters contained 720,000 newspapers.

A cave of considerable size has been discovered and explored, somewhere near the head of Cheat River, in Virginia.

New York and Erie Railroad.

ON and after Wednesday, Sept. 19, and until further notice, Passenger Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6.30 A. M. for Dunkirk.

Buffalo Express at 6.30 A. M. for Buffalo.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5½ P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls; at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

D. C. McCALLUM, General Sup't.

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FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical Pill, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. *It has been* unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing *obstruction* or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Languor and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

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The Sabbath Recorder.

For the Sabbath Recorder.

SELF-DECEPTION.

This subject has occupied my attention more or less for more than twenty years. It certainly is a very grave one. To see one indulging a hope of endless felicity, while yet a stranger to God, and "foreigner from the commonwealth of Israel," is exceedingly painful, and calculated to move the sympathy of every interested believer in man's future existence. When my attention was called to this subject by M. E. S., and the question asked, "Have you been true to your trust?—have you made the way of life so plain that it cannot be mistaken?" &c., I felt disposed to seriously entertain the question. Such is the importance attached to religious teachings, and such my incompetency to this most of all responsible labor, that, after returning home, reviewing my efforts in the desk, the effect they have on the congregation, &c., I have felt a great many times as though I could not repeat the effort. But, prompted by a sense of duty, in the midnight watches, I have laid my Bible in the chair, and with the sacred page open before me, on my knees before my Creator, I have sought instruction at the mouth of God. Stimulated by hope, I have again and again called the thoughtless to consider the solemn messages I brought, but failed to get the attention of the sinner, and while I was expressing the burden of my heart, he would appear as indifferent as the walls of the temple in which we offered our devotion. I have been compelled to return again, with the painful inquiry, "Lord, who hath believed our report?" Stimulated with now and then a hopeful convert to God, I have labored on, until now, very evidently, my work is nearly closed for this world. While much imperfection has attended, and does attend, my labor, I feel springing up within me a hope of God's final approbation.

As to the question, "Have you made the way of life so plain that it could not be mistaken?" I answer, No; I have not. This I never expect to do. The prophets and apostles failed in this, and the blessed Jesus, the "teacher sent from God," failed. I must of *necessity* fail. In this respect the servant may not exceed his Lord. Thousands listened to him while "he spake as one having authority," and uttered the words of infinite wisdom; and yet thousands went away unmoved. Others, moved only by the worst of passions, sought to traduce him, and finally to take his life. Others still, represented in the Scriptures as "stony ground hearers," were moved by the solemn appeals or stirring eloquence of the speaker—possibly induced to profess discipleship by considerations that are altogether personal and sensual. At a given time it seemed as though the Saviour would carry the whole country of Judea before him. They confessed that "he spake as never man spake." "The multitude thronged him." His congregations run up to thousands. But on hearing certain truths, they took exceptions, and left, almost to a man, leaving only "the twelve." And that "good revival preacher" received the reproaches of those who had been far too little interested in his teaching; so much so, that they evidently did not "try to live religion." It is often the case, that sinners are in attendance when truths the most appropriate to their condition are uttered, and that too in the clearest language that wisdom can devise, and yet, from a criminal thoughtlessness and indifference, they return home and cannot so much as repeat the text, or tell the subject. Perhaps these very ones will be amongst the first bitterly to complain, that things had not been expressed so that they could understand them; the teaching was not sufficiently "tangible;" the instructions were not presented in such a way that they "could receive them." Such carelessness may well be styled "*self*-deception."

It does, however, happen, that persons, by mistaken views, improper motives, or over-persuasion, are induced to take upon them a public profession of religion, and afterward, like M. E. S., come to be convinced that they had been deceived, and seek anew the pardoning mercy of God. There was such a case at the same time and place that M. E. S. first professed Christ. He received such new light, and merciful tokens of Christ's "nearness," that he was led to believe that he had hitherto been deceived. He professed Christ anew, and was again "buried with Christ by baptism." I *think* this was at the above-named time. I was not present on the occasion, but was there soon after, and heard the circumstance spoken of. This brother ever after gave good evidence of devotion to God; rejoiced in his Saviour while he lived, I am told, and has already gone to the world of spirits. What is a little remarkable is, that these extra cases should have occurred under the same administration of the word. It teaches us, however, the propriety of not blaming others, always, when we are not benefited by their lobors of love. But our earlier moments are not always our only moments of deception. Thousands have been deceived in their riper years. In fact, there is not a point in all our lives where we are not exposed. New influences, new circumstances, are constantly occurring; and how far we are affected by them, we are not always aware. Satan, with his beguiling arts, is constantly on the alert, and has sent out his heralds, clad with the garments of the sheep, who compass "sea and land" to proselyte. He is untiring in his efforts; he holds the millions in his deadly grasp, and occasionally, when he can no longer render them quiet in his fold, then comes along a train of beguiling arts. First, perhaps, he makes you believe that mercy's door was closed against you, for he is a preacher of "the shut-door doctrine." Then he tells you all will be well after death. Then he "confuses" you. Then he gives you "something tangible"—*materializes God*, and makes *Him* "tangible." Then he presents the promises of God to Abraham and his seed, telling you that "they were exclusive land grants," making them "tangible." Then the judgments of God are all brought within our comprehension, and we are taught that they are not "past finding out." Then God and all his doings and government, are brought down to the narrow confines of human conception; with a thousand other devices. They are laid before the seeker after truth; he pauses for a moment, voluntarily accepts the temptation, and comes to be responsible for his own "deception." When once he comes to believe that he is an accepted child of God, he feels that all is a reality. If he is a Musselman, he urges on his dashing steed and bathes his sword in the blood of his fellow, and gives glory to God, feeling that he is "doing him service." If he is a Pagan, he shouts at the dying groans of the victim of Juggernaut, and feels that his god approves the act. So with the professed but deceived Christian; when once he comes fully to imbibe the thought that he is accepted of God, he rejoices in that deception; if the truth has been taught him hitherto, he spurns it and rejects it as heresy, now pitying and warning all who have escaped *his* delusion, as though *they* themselves were the deluded, especially if they are engaged in new sect making, manifesting the zeal peculiar to "new converts."

But there is one thing quite remarkable in the case of M. E. S.; for he, or she, remained in a state of self-deception "until last fall," at which time he, or she, "had an opportunity, in listening to those who are looking for the soon coming of our Lord, of learning the true way. It was so explained that I could see it *all*, and it was after all so simple, so real, something I could lay hold upon." It is then explained by M. E. S. to be, "action on our part, instead of feeling—it was works and faith united—it was first faith, repentence, and baptism." What is really strange is, that M. E. S., born and reared by Sabbath-keeping parents, and perhaps religious, and enjoying the teaching of Seventh-day Baptist ministers, and that too after a profession of religion from the "fall of 1845" until "last fall," should have failed to learn before that Christianity did not consist in "*feeling*"—never until then learned that "faith, repentance, and baptism," were the order of Christian experience and duty. I am very much mistaken, if the church and administrator both did not understand, from the confession of M. E. S., that he or she *had* believed, and *had* repented, before they could in any way become responsible for the baptism. I *know* that church; it is orthodox on this question of Christian experience. No minister or church is *Baptist* in sentiment unless it is correct on this point. None could be held in fellowship with us for an hour, who were not sound here; and to represent them otherwise, even in an implied form, is to do them injustice, and betrays a want of attention on the part of those thus holding up their sentiments and efforts.

A TEACHER TAUGHT.

SPIRITUAL RICHES OF THE BIBLE.

It would be interesting to collect in a single volume records of Christian experience, specifying the chapter or verse which brought light to the darkened mind, and balm to the sorrowing heart. Dr. James Hamilton, in one of his facinating works, has given a few illustrations, from which we make the following extract:—

"Suppose that each were to mark in golden letters the text which has been to him the gate of heaven; the text through whose open lattice a reconciled God has looked forth on him, or through whose telescine he first has glimpsed the cross. The Ethiopian chamberlain would mark the fifty-third chapter of Isaiah; for it was when reading about the lamb led to the slaughter that his eye was directed to the Lamb of God, who taketh away the sin of the world, and he went on his way rejoicing. The English martyr, Binney, would indicate the faithful saying, 'Christ Jesus came into the world to save sinners, of whom I am the chief;' for it was in sight of these words that the burden fell from his back which fasts and penances had only rendered more weighty. There was 'a stricken deer' who had long been panting for the water-brooks, but he had yet found no comfort; when one day, listlessly taking up a Testament, it opened at the words, 'Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past;' and instantly he realized the sufficiency of the atonement, and embraced the gospel; and, doubtless, the bard of Olney would signalize, by the most brilliant memorial, the spot where the Sun of Righteousness first shone into his soul. 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.' These were the words which instantly converted into a living temple the calm and stately mind of Jonathan Edwards; and we may be sure that—like Jacob, who at Luz, would always see the light of the ladder lingering—every time he returned to the passage, even in his most cursory perusal, the devout theologian would perceive a surviving trace of that manifestation, which into his vacant wistful soul brought 'the only wise God,' and in glorifying that God gave him an object worthy of the vastest powers and the longest existence."

THE SLAVE'S DREAM.

BY H. W. LONGFELLOW.

Beside the ungathered rice he lay,
His sickle in his hand;
His breast was bare, his matted hair
Was buried in the sand.
Again, in the mist and shadow of sleep,
He saw his native land.

While, through the landscape of his dream,
The lordly Niger flowed;
Beneath the palm trees on the plain
Once more a king, he strode;
And heard the tinkling caravans
Descend the mountain road.

He saw once more his dark-eyed queen
Among her children stand;
They clasped his neck, they kissed his cheeks,
They held him by the hand—
A tear burst from the sleeper's lids,
And fell upon the sand.

And then with furious speed he rode
Along the Niger's bank;
His bridle-reins were golden chains,
And with a martial clank,
At each leap he could feel his scabbard of steel
Smiting his horse's flank.

Before him, like a blood-red flag,
The bright flamingoes flew,
From morn to night he followed their flight,
O'er the plains where the tamarind grew,
Till he saw the roofs of the Caffre huts,
And the ocean rose to view.

At night he heard the lion roar,
And the hyena scream;
And the river-horse, as he crushed the reeds,
Beside some hidden stream.
And it passed, like a glorious roll of dreams,
Through the triumphs of his dream.

The forests, with their myriad tongues,
Shouted of liberty,
And the blast of the desert cried aloud,
With a voice so loud and free,
Till he started in his sleep, and smiled
At their tempestuous glee.

He did not feel the driver's whip,
Nor the burning heat of the day—
Death had illumed the land of sleep,
And his lifeless body lay
A worn-out fetter, that the soul
Had broken and thrown away.

WESTERN COLLEGE SOCIETY.

The Western College Society held its 12th anniversary at Providence, R. I., Oct. 30th and 31st. A full report of the meeting is given in the *Independent*, from which we copy the most interesting portions.

It appeared from the Treasurer's Report, that the balance in the treasury at the close of the previous year (including $1.672 subject to outstanding drafts,) was $2,501.34—the total receipts $19,301.14, and the entire resources of the year, $21,892.48. More money had passed through the treasury for the benefit of colleges than in any previous year, but present resources were entirely inadequate to meet the growing demands.

An abstract of the Annual Report was read by the Corresponding Secretary. The memorable words of the founders of Harvard College were quoted as applicable to the work in which the Society is engaged. The main points considereed in the report are the difficulty of so constructing the great argument of the Society, that it could be fully apprehended by the popular mind, and the still greater difficulty of securing its adequate diffusion; the case of Western Reserve College; the publication of Tyler's Essay on Prayer for Colleges, as marking a new era in the history of the Society; revivals of religion in the institutions aided; the death of the Rev. J. M. Ellis; the necessity of accurate information in regard to the West, and the best means of securing it; the importance of a full development of Western resources, and a prevention of the needless multiplication of Colleges in order that no unnecessary burdens may be imposed upon the Eastern churches. The growing feeling at the East, that the West ought to sustain its own institutions, was alluded to, and erroneous views in respect to the *available* resources of that country guarded against.

The progress of the Society was shown to be real and highly encouraging, but yet sadly slow when compared with the rapid and wondrous development of the West. Ten colleges had been aided during the year, viz. Marietta, Wittenberg, and Heidelberg Colleges, Ohio; Wabash College, Indiana; Illinois and Knox Colleges, Illinois; Beloit College, Wisconsin; Iowa College, Iowa; German Evangelical Missouri College, Missouri; and Pacific University, Oregon. Knox College would no longer apply for aid, making the third institution which had come off from the Society's list as not needing further assistance. Another, Wittenberg, would follow at the close of the next year, and two or three others were making rapid advances toward a state of independence in respect to foreign aid. The importance of doing up the whole work of the Society *east of the Mississippi*, was especially set forth.

THE ANNUAL DISCOURSE.

The Annual Discourse was preached by Rev. R. S. Storrs, D.D., of Brooklyn, N. Y. It was founded on the Song of Solomon, chap. 4, verse 4: "Thy neck is like the tower of David, builded for an armory, wherein there hang a thousand bucklers, all shields of mighty men." The familiar reference which the poet here makes to this citadel of David was taken as suggesting the general principle that God had always availed himself of fit powers in the extension of his kingdom over the earth; that he has himself designated and established such centres of power, has gradually enlarged and consolidated them, and has taught his people to make effective use of them, for the spread or the defense of his Truth. The object of the Discourse was then defined to be, to show that a College is in our times such a center of power; of that moral power which really controls and wields all others; and that it is one which is harmonious with Christianity, and which it is therefore the duty and the privilege of Christians to use, vigorously and persistently, for the upbuilding of God's kingdom.

In the course of the discussion of this theme, the College was considered first in its simplest form, as an institution in which younger and receptive minds are brought into personal and continous contact with others older and more disciplined, who commucicate to them of their knowledge and thought:—secondly, as an institution that tends continually to grow larger and more powerful, as the years and centuries advance; a point which was illustrated by the history of European universities, and by the necessary interdependence of each department of knowledge upon all others:—thirdly, as an institution the influence of which affects certainly, though not with equal force or immediateness, all classes in the community; especially in a country like ours, where these classes intermix freely, and are continually changing places:—fourthly, as an institution essentially friendly to Christianity, by its very aim and constitution, and pre-eminently needed by a Protestant Christianity, both for its illustration and defence, and for the propagation of its principles among men.

It was affirmed, as the result of the discussion, that if this enterprise of founding and building up colleges in our country was now for the first time proposed and advocated, the very proposition of it would mark a great advance in Christian wisdom. But at the same time it was shown that the views and efforts of the Christian fathers of the country were in harmony with these, and that their early and noble efforts in the same work gave to it a special consecration. The permanence of the influence thus exerted was briefly glanced at, and the time was anticipated when such colleges, standing all over the country, each in its place like 'the Tower of David, builded for an armory,' should at once bless the land most richly and permanently, and shed their influence over the world; forming the most noble trophy and memorial of the Society, which had so largely assisted to rear them.

ANNIVERSARY EXERCISES.

These were held on Wednesday evening in the Central church. In the absence of the President, the Rev. Prof. Goodrich, of Yale College, presided, and the meeting was opened with prayer by the Rev. E. V. Gerhart, President of Franklin Marshall College, Lancaster, Pa.

ADDRESSES.

The Rev. R. W. Clark, of East Boston, moved the adoption of the report. Dr. C., in sustaining this motion, remarked that colleges, like all great forces in nature, were quiet, yet controlling. Their influence was greatly increased by being founded early, as their creating and molding power is then brought to bear upon society in its infancy. This organization was comprehensive in its character. It stood related to and embraced all others, Foreign and Home Missions, Tract Society, etc., inasmuch as it had especially to do with educating living minds, which must constitute the moving power in all these organizations. This Society should interest all classes. Gratitude is due for the past benefits conferred on our nation through the influence of colleges. We inherited the past and should live for the future.

Dr. C. considered the influence of colleges on our political institutions, and stated that a foreign ambassador once came to our shores to examine into our condition and to learn where lay our great strength as a nation. He was taken to our navy-yards, armories, forts, etc., whereas Dr. C. would have taken him to our colleges and schools. A despotism needs forts and armies; we, schools and colleges. They need flatterers; we, orators. Discussion was the life of our institutions. Our political parties needed educated leaders. They are changing their bases as new and great questions arise, involving most precious interests. Truth and error, freedom and slavery, were in conflict, and men educated in our colleges were adapted to meet the crisis.

Dr. C. also traced the bearing of colleges on general education. Colleges and common schools went together. They acted and reacted upon each other. Massachusetts had 1,149 students in her colleges, and 199,447 in her common schools. Virginia, with one-third more population, had in her colleges 744, and 109,775 in her common schools, or 400 less in the higher institutions, and 90,000 less in schools. Colleges were for the poor, and therefore needed to be endowed. It was the glory of New England, and especially of Boston, that the wealthiest citizen could not purchase for his child as good an education as was provided for the poorest.

The influence of colleges in respect to revivals of religion was also considered. No places had been so abundantly blessed of God. This was shown by statistics derived from the history of revivals in Yale, Dartmouth, Williams, &c. All the colleges aided by the society had been abundantly blesssed. The work in institutions was likely to be thorough and genuine, and free from extravagances. Minds there were disciplined and prepared for the reception of the Word. In respect to the dangers of college life it might be said, that while there are temptations everywhere, here they were guarded by the frequency of revivals, by the watch of college officers, and the fact that the mind was continually and fully occupied.

Colleges cultivated *individual power*. This was needed to meet the skepticism of the day and conduct reforms. Associated effort was a peculiarity of our day. The history of the church showed the power of individual minds, and the primitive disciples, Paul and Luther, were cited as illustrations. Influences descended from the more cultivated to the less, from the teacher to the scholar. Christ recognized the value and power of individuals. His teaching was often directed to individual minds. He instructed Nicodemus, the Samaritan woman, and others, in the great doctrines of religion. Leaders of society were now needed. The allied armies in the Crimea had every resource, but a leader was wanted. All great enterprises, to be successful, must have some originating and guiding mind to direct them.

Such minds were needed to contend with Romanism. The power of that system resided in the educational schemes of the Jesuits. Education as conducted by them stopped the Reformation. Their schools were established for Protestants rather than Romanists. In this country we had a fair field, and if we were beaten we deserved it. If we could not save our nation from Popery, what hope was there of converting the Papal nations of Europe? God did not allow us our great privileges without our laboring to retain them. If we were faithful we should act upon Romanists rather than they upon us. Modern improvements had already reached Rome itself.

Dr. C. urged the importance of liberal contributions to this object. But little comparatively was contributed to the cause of benevolence; in Great Britain some $2,000,000 annually, $800,000 in the United States. In the city of New York alone $1,500,000 were annually expended for theaters and opera-houses—about twice the amount of all our charities. Great Britain expended $250,000,000 yearly for alcohol and tobacco. The contributions to a single heathen temple in Calcutta were nearly as much as the united contributions of Britain and America. When the annual income of John Wesley amounted to £30, he gave away £2 and lived on £28. When it amounted to £60 he gave away £32, and when it rose to £120 he still gave away all but the £28. His charities amounted in all to £30,000. When the tax gatherers, who supposed him possessed of great wealth, called on him for an inventory of his plate, he informed them that he had two spoons in London and two in Bristol. By benefiting others we benefit ourselves. Great sacrifices were made to plant the early colleges of this country. Each family among the Pilgrims of New England gave twelve-pence or a peck of corn to sustain Harvard.

Dr. Clark was followed by the Rev. A. D. Smith, D. D., of New York:

If, in regard to any important matter, he said, where there is a lack of due practical interest, the main difficulty, commonly, is one of theory. Men fail to grasp the great generic truths which underlie it. If we would magnify any good object, we must magnify its ground idea. Mere details and specific views will not suffice. So as to the enterprise which now engages our attention. The public mind needs to apprehend more adequately:

I. *The importance of Education.* Of education broadly considered, and in the high Christian view, the view taken by this Society. Even the intelligent see but imperfectly what an interest and what a work it is. There is no other such interest in the universe. It is high as heaven, and broad as Jehovah's empire. It is the greatest of all works; as appears, 1. From the nature of the subject or material on which the educator operates—immortal mind, made in God's image. 2. From the results of his labor, so glorious and permanent. 3. From the divine example. God's agency may be referred to three great departments—creation, preservation, education; and of these the last is the greatest. He is the Educator of the world, nay, of all worlds. Even in the sphere of the materiel, there is a sort of educational process, much magnified by recent science—the educing from old chaos, if not from primordial "fire-mist," multitudinous forms of beauty and grandeur. The whole probationary state of man is educational. The chief function of Providence is didactic. Christianity is mainly, both as to the individual and the race, a process of training. To create and to preserve a soul is, in some sense, less than to educate it. Sanctification is greater than regeneration. The one is instantaneous—it comes of but a single fiat. The other stretches, often, over half a century, and has in it numerous and marvelous manifestations and harmonies of the divine attributes. As education is thus God's greatest work, so it is ours. From all this, we readily infer,

II. *The importance of educating the educators.* Such, indeed, are we all, and always. Every thought, feeling, word, act, has a formative power. But some have peculiarly and preëminently a didactic function; and chief among these are the graduates of such institutions as are aided by this Society. Various classes of graduates were briefly presented, in their educational function—ministers, lawyers, physicians, teachers by profession, legislators, authors. By them mainly is the community moulded. What they are, it will be. Of what transcendant consequence, then, is *their* education. With this general view, was connected,

III. *The importance of educating the educators of the West.* There is to culminate the glory of our republic. There, for it and for the world, is to be the seat of power. It was about a century ago that Berkeley wrote,

> "Westward the star of empire takes its way,"

and in the famous utterance was embraced both history and prophecy. Dr. S. gave a rapid sketch of the westward course of power and of light—in the old Assyrian empire, the Persian, the Macedonian, the Roman, the British; each extending farther West than its predecessor, until, on these shores, sprang up the great American power. And the course of this has been ever towards the setting sun, until hastened by that providence which out of evil educes good, it has established itself hopefully and even magnificently on the shores of the Pacific. For all this, meanwhile—in the Christianization of the Sandwich Islands, the opium war in China, the recent insurrection there, and the partial opening of Japan—Asia has been in preparation. Long assailed by Gospel forces on its western borders, it is now invaded on the east. Christianity, having made the circuit of the globe, is coming back to its birth-place with the spoils of the globe. From our own shores the light of salvation is to flash over the Pacific. Not for our own sake, a one, but for the world's and for Christ's, let us look well to the education of the educators of the West. Dr. S. spoke,

IV. *Of our agency in this matter.* The elder States of our uuion have a responsibility in reference to the younger, analagous to that of the elder sisters of a family. 1. We must hold up to the newer regions, *model institutions*. The colleges of the East have various advantages, resulting from their age, position, and patronage over those of the West; and they should be well sustained, not for our own advantage merely, but that they may serve as ensamples. They benefit the whole land, and especially the younger communities, by maintaining a high standard of education. 2. We must send to the West *model men*. This, to some extent, in all departments, we have always been doing—with some failures it must be admitted. 3. We must sustain institutions at the West, for *the development of native mind*. No Eastern supply can supersede this. Without it neither the ministry nor other important educational forces can be adequately supplied. The native mind, besides, has peculiar facilities for influence. Dr. S. dwelt on the developing powers of a college in relation to the surrounding community. It is a sort of divining-rod pointing to hidden wealth—a magnet drawing to itself congenial natures. He concluded by urging that while the movement of the world in general is so impetuous, we make haste in our work. The powers of darkness are making haste. In some way the West will be educated for evil if not for good. Be it ours to educate it for God and his Christ.

THE JEWS WITNESSING FOR CHRIST.

It is cheering to note how Jewish prejudices are gradually abating, and candid and honorable Jews are admitting the moral sublimity of the Saviour's life. The late Dr. Noah, of New York, gave the following testimony:—

"Jesus preached at all times, and in all places, in and out of the temple, with an eloquence such as no mortal has since possessed. It has been said, and with some commendation on what has been called my liberality, that I did not in a former discourse term Jesus of Nazareth an impostor; I have never considered him as such; the impostor generally aims at temporal power, attempts to subsidise the sick and weak believer, and draws around him persons of influence whom he can control. Jesus was free from fanaticism; his was a quiet, subduing, retiring faith. He mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of the evening, he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed his mission, courted no one, flattered no one; pointed and severe in his denunciations, he was calm and subdued in his religion. These are not the characteristics of an imposter; but, admitting that we give a different interpretation to his mission, when one hundred and fifty millions believe in his divinity, and we see around us abundant evidence of the happiness, good faith, mild government, and liberal feelings which spring from his religion, what right has any one to call him an imposter?—that religion which is calculated to make mankind happy, cannot be a false one."

Dr. Raphael, the elegant scholar and eloquent rabbi, speaks in a similar strain:—

"If you are desirous of knowing the opinion of a Jew, aye, of a teacher in Israel, respecting the proceedings against and the condemnation of the Master from Nazareth, I do not hesitate to tell you that I do not by any means feel bound to identify myself, or my brethren in faith, with these proceedings, or to uphold that condemnation; I, as a Jew, do say, that it appears to me, Jesus became the victim of fanaticism combined with jealousy and lust of power in Jewish hierarchs, even, as in later ages, Huss and Jerome of Prague, Latimer and Ridley, became the victims of fanaticism combined with jealousy and lust of power in Christian hierarchs; and while I and the Jews of the present day protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling his character or deriding his precepts, which are for the most part those of Moses and the prophets."

* * *

SALVATION BY GRACE.—Let it be considered that no other doctrine save that of distinguishing grace, secures the eternal benefit of a single individual of our race; for such is the deep depravity of the human heart, that all the outward means of grace are of themselves totally ineffectual to man's everlasting salvation—in so much, that after Christ himself had employed the best of external means with the Jews, he complains, "Ye will not come unto me that ye might have life;"—and upon this ground He asserts, No man can come to me, except the Father who hath sent me draw him;—whence it follows, that had not God sovereignly chosen *some*, and resolved on their salvation, the death of Christ, and the ministration of the Gospel, with all its appendages, would have been in vain; so that the sovereign purpose and effectual operations of Jehovah, so far from diminishing his grace, tend highly to exalt it; since it is abundantly evident, that there is more grace, goodness, and compassion manifested in *securing* the salvation o *some*, than in making *ineffectual provision* for the salvation of *all*. [Samuel Pearce, 1795.

* * *

The people of Milwaukee have been considerably excited by an attempt of a Russian named Pfeil to burn the dead body of his wife, (a Brahmin in belief,) according to her dying request. The authorities interfered and buried the body.

The Sabbath Recorder.

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British Correspondent- JAMES A. BEGG.

Thanksgiving.

A Proclamation by Myron H. Clark, Governor of the State of New York.

The Lord has been pleased to preserve our lives and to deal graciously with us during another year. While sanguinary war has desolated the soil and saddened the homes of Europe, peace has sat by our firesides and plenty has walked in our fields. The earth, parched by no drouth, and chilled by no unwonted frosts, has yielded her increase bounteously. Pestilence, that has ravaged a neighboring coast, has been staid at our threshold, and we have been enabled to minister to the wants and necessities of the suffering and afflicted. The commercial, mechanical, and various pursuits of our citizens, have been crowned with unusual success. Science and art have made liberal progress among us; and religion, unawed by power and unchecked by bigotry, has imparted her divine teachings and ministered her consolations. Our Republican institutions, with good and wholesome laws, have helped to lighten the burdens of our people, and to advance the moral and intellectual improvement of society.

In grateful remembrance of our manifold blessings it becomes us to lift up our hearts to God, the giver of all good, who carefully considereth all the dwellers upon the earth. I do, therefore, and in pursuance of established custom, set apart and appoint THURSDAY, THE TWENTY-NINTH DAY OF NOVEMBER NEXT, to be observed throughout the State as a day of Praise, Thanksgiving and Prayer; and I respectfully recommend to my fellow-citizens to abstain from all secular occupation on that day, to gather themselves in their assemblies, and render to our Heavenly Father the homage of grateful hearts, remembering before him the poor, the neglected, and the oppressed. Let us, as patriots and Christians, implore Him to bless our Civil and Religious Institutions; and let us supplicate Him to continue His favor to this people throughout all generations, and withal to dispense to us individually that heavenly grace which, with faith in the Lord Jesus Christ, and virtuous action here, will prepare us for His heavenly kingdom.

In witness whereof, I have hereunto set my name and affixed the Privy Seal of the State at { L. S. } the City of Albany this twenty-seventh day of October, one thousand eight hundred and fifty-five.

By the Governor, MYRON H. CLARK.
GEO. F. BAKER, Private Secretary.

COLONIZATION AS A REMEDY FOR DIFFICULTIES.

In view of the difficulties which beset Seventh-day Baptists, on account of their Sabbath, it is quite natural to wish that the whole world were converted to their views. We do not mean to intimate, that the conformity of the public to the Bible Sabbath is not to be desired on another and infinitely more important ground—the glory of God. Still, it is a fact that this conformity does not exist; and because it does not, our people are subjected to many inconveniences, which it would seem not wrong to wish might be removed. And as every Christian is disposed to smooth the way for himself, as far as he can do so consistently with duty to his Lord, we suppose it to be a question which engages the attention of no small number among us, whether any plan can be adopted, which will afford a reasonable probability of the cessation, or at all events of a considerable diminution, of these inconveniences. If our denomination generally, or any considerable portion of it, can be placed in a situation where there will be an exemption from the disadvantages growing out of our interspersion among those of a different faith, it would seem to be expedient to put in operation the plan which promises such a result, as soon as possible. For why should we continue to bear a burden, if laying it down involves no sacrifice of principle?

The idea of congregating our people together in a community by themselves, is not unfrequently entertained; and though no one thinks it could be realized in behalf of the entire denomination, we may as well, in view of what we have said, *suppose* it to be practicable, as to suppose any thing else. Suppose, then, that the entire community of Seventh-day Baptists could be gathered together, and without much trouble set down in Oregon, Nebraska, California, or any other given territory. Such an arrangement would give them great facilities for carrying on business among themselves. Relieved from the necessity of regulating their movements by the convenience of those who observe a different Sabbath, and enabled to combine their capital, for business purposes, to an extent to which they could not under any other circumstances; enabled also to shut out, in a great degree, those temptations which, because of our interspersion among First-day people, bear strongly upon the weaker and more selfish portion of our community; it would seem, at first blush, as if the desired remedy for our inconveniences were obtained.

It must not be forgotten, however, that under the diversified organizations of society, human nature is still selfish. Whatever an arrangement like the foregoing might promise, therefore, or however advantageously it might operate, in a business point of view, for the community as a whole, individuals would be found, (and not a few of them either, we apprehend,) who would think that they were not realizing all the prosperity that they ought to, or that they might elsewhere. Would these individuals be retained in the community? Or, would they take their leave, to seek their fortune among First-day people?

Those who imagine that any such colonization scheme as that we have supposed would cure the discontented and migratory spirit which is now so often exhibited, have not studied human nature to very good purpose. For why do our brethren leave the smaller communities of Seventh-day Baptists already established, and go off to seek their support among those who do not keep the Sabbath? Is it because they cannot live? Is it because the business of a small Sabbatarian community is not sufficient for them? This is not the reason. It is because they cannot *increase*, as well as live. The amount of employment which they can secure from their brethren, joined with what they can obtain from First-day people in proximity to them, would enable them to live, if living were all, without any compromise of their integrity.

But the idea of obtaining nothing more than a sustenance for themselves and their families is so intolerable, that they prefer foregoing their religious opportunities to submitting to it. It is, in their opinion, so important to lay up for the future, that the purely religious character of the question is ignored completely. Lay up they must, and lay up they will; and in the hope of being able to do so, they forsake their brethren, and the church, endeavoring to persuade themselves that the accumulation of something ahead is even a more sacred duty than to dwell in the house of the Lord. This, in nine cases out of ten, is the true reason why our brethren exile themselves to regions where the Sabbath is not observed.

Now it is clear, that no plan of colonization will ever remedy *this* difficulty. Were it even practicable to gather together in one colony the entire community of Sabbath-keepers, it would not remedy it. It would be impossible to interclude those inequalities of wealth and station, which obtain in every thriving community; and we do not know that it would be advisable, if it were possible. Some would accumulate rapidly, others in a moderate degree, and a third class would but just live. Those who could not compete with their neighbors, would soon begin to find fault with the society—with its customs—with the men who employed them—with the nature of the soil—or something of a like nature, and would soon find their way to other localities.

In our opinion, therefore, colonization would only be taking a new start, to encounter the same difficulties, sooner or later, which have always attended us. T. B. B.

THE RESURRECTION—NO. 3.

From a reperusal of Brother Griswold's article on *the Resurrection*, published in the *Sabbath Recorder* of August 30th, I propose some further remarks upon the subject.

1. I understand Brother G. to assume, that it will not be necessary for the soul and body to be reunited in order to receive a full reward of pleasure or suffering in the spirit-world; and therefore he thinks that the body will not be raised in the resurrection. Now, this is what no uninspired person should pretend to know. It may be that as the soul could not perform those virtuous acts, nor commit many of the sins, which will be brought into the account at the day of judgment, without the agency of the body, so it may be that the rewards and punishments of the future state must be administered in like manner through the agency of the body. And as all pleasure and pain, whether corporeal or mental, are enjoyed or suffered through the medium of these faculties which appertain to the soul, so it may be, for aught we can know, God's chosen, and perhaps his only consistent method of carrying out the final decisions of the day of judgment.

2. Brother G. thinks that the resurrection of the body is not very definitely taught in the Scriptures. But admitting it to be taught *indefinitely* therein, it should be admitted to be a truth; for the Scriptures do not indefinitely teach an untruth. But I have thought otherwise on this subject. There is certainly no lack of testimony in the Bible to prove the resurrection of the dead. But what can we understand by *the dead* but *dead bodies?* The body only dies, and this is what is buried. As the word *dead* is an adjective, it must qualify some other word, expressed or understood; so that when Abraham stood up from before his dead, (Gen. 23: 3,) we know that the language signifies that he stood up from before the dead body of Sarah, his deceased wife. And the word is more generally used in the Scriptures without its adjunct *body*, or *bodies*, than with it. The criticism of Mr. Locke, quoted by Brother G., to show that *necroi*, masculine of *dead*, does not agree with *somata, bodies*, which is of the neuter gender, proves nothing in his favor; for there is no necessity for making *somata* the adjunct of *necroi;* some other word, in the masculine gender, might with more propriety be supplied. *Anthropoi, man*, being the generic word for the whole race of mankind, being supplied, obviates the difficulty, as it agrees both in gender and number with *necroi.* The noun is generally omitted in the Greek of both the Old and New Testaments; but not always. In Jeremiah we have *ton necron ton anthropon*, genitive plural; literally, *of the dead of men.* In Isaiah 26: 19, we read, "Thy dead men shall live, (*anasterontai*, literally, shall arise,) together with my dead body shall they arise." This evidently looks forward to the resurrection of the dead. When it is said, in Luke 20: 38, "For he is not the God of the dead, but of the living," does it not signify, that he is not the God of *dead men*, but of *living men?* This will not be denied.

3. Brother G. quotes Dr. Dwight as saying that the Greek word *anastasis*, which is rendered in the Scriptures *resurrection*, denotes our existence beyond the grave, and should not be rendered *resurrection;* and refers to the reply of Christ to the Sadducees, as evidence of his correctness. But the opinion of Dr. Dwight is by no means conclusive upon this point. A man who can find a first-day Sabbath in Matt. 9: 15, as Dr. Dwight has, can make the Scriptures signify anything to suit his turn. That *life beyond the grave* is the result of the *anastasis*, or resurrection, I admit; but I think Dr. D. could have adduced no good authority for his opinion. I have, in a previous article, shown that his Scripture reference does not settle the meaning of this word beyond dispute. Although the existence of an angel or spirit is what the Sadducees denied, and, as a consequence, they said, in accordance with their infidel theory, that there is not to be a resurrection to life after death; but Christ told them that they erred, "not knowing the Scriptures, nor the power of God." But the apostles did not so preach the resurrection; nor were they so understood to preach it. When Paul preached at Athens, (Acts 17: 18,) "Jesus and the resurrection," had the people understood him to mean by the resurrection, only *a life beyond the grave*, or a life separate from the body, they would have scarcely charged him with being a setter forth of strange gods on this account; for the pagans generally believed that the spirit lived after the death of the body. Nor will this word (*anastasis*) admit of such a rendering, in many places, as it stands connected with other words. See Luke 2: 34, which, according to Dr. Dwight's improved version, would read thus: "And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and life beyond the grave of many in Israel." Again, by substituting Dr. D.'s interpretation we should read, "They that have done good unto the life beyond the grave of life." Also, 2 Tim. 2: 18, "Who concerning the truth have erred, saying the future life is past already, and overthrow the faith of some." The sense of *anastasis* will not admit of such a rendering, for it signifies a rising again of that which is fallen, or buried, as it is used in Luke 2: 34, quoted above. Its theme is *anistemi*, "to stand up, to rise; as a noun, it signifies, a standing up, a rising up; in a political sense, an insurrection, tumult, uprising"—*Grove.* The sense given by Parkhurst is, "A standing on the feet again, or rising, as opposed to falling; a rising of the body from the grave, applied both to Christ and men in general, whether good or bad." *Greenfield* defines the word to mean, "A rising up, resurrection." It has this sense in Zeph. 3: 8—"Until the day that I rise up," (*anastaseos.*) The word occurs in 2 Mac. 7: 14 and 12: 43. In both places it signifies the resurrection of the body from the dead. *Webster* defines *resurrection*, "A rising agein, a revival from the grave." *Walker* defines it, "A return from the grave." *Chambers* says it signifies, "The act of returning to a new or second life, after having been dead." Thus much for the signification of *anastasis* and resurrection.

4. If I rightly understand Brother G., he thinks the resurrection occurs to every individual when he dies. If so, then to all who have died the resurrection is past already. I do not wish to consider him in a class with *Hymenius* and *Philetus*, who erred, saying that the resurrection is past already; but I am unable to discover wherein they differ on this point; and the consequences resulting from those ancient errorists saying thus, are very likely to follow the same thing being said now.

5. The resurrection of the dead is, in the Scriptures, associated with the second coming of Christ, the day of judgment, and perdition of ungodly men; the conflagration of the earth, and the destruction of the things that are in it. Christ is called the *first-fruits* of the resurrection; "afterwards they that are Christ's at his coming." 1 Cor. 15: 23. "And then cometh the end." According to St. Paul's teaching, the resurrection of the saints will take place immediately preceding the end, when Christ shall deliver up the kingdom to God, even the Father. These things are yet in the future.

6. The scenes described in the Apocalypse, (20: 4, 5, and 21: 11, 15,) seem to me adverse to the opinion expressed by Brother G. on the subject of the resurrection. Here it is proclaimed by an angel, that time shall be no longer. The souls of the saints are said to live and reign with Christ, while the rest of the dead lived not until the accomplishment of an appointed period. The great white throne was seen, with the Judge of the living and the dead seated thereon; the dead small and great stood before God; the books were opened, and they were judged according to their works. The sea also gave up the dead which were in it. Now, whatever of metaphor may be supposed to be here employed, it is in close keeping with the instruction of Christ and the apostles, and of the prophets who were before them. According to Matt. 13: 30, the righteous and the wicked are represented as living together until the harvest. The harvest is the end of the world, the reapers are the angels, the Son of Man is the Lord of the harvest. So in Rev. 14: 15, it is said, "The time is come for thee to reap, for the harvest of the earth is ripe; and the earth was reaped."

The Apostle Paul speaks of the resurrection of the dead and the eternal judgment as being closely connected, and of equal importance for the Christian to embrace in his faith. In Heb. 6: 2, the doctrine of the resurrection is mentioned as being a part of the foundation upon which is reared the whole superstructure of the Christian religion.

The rising from the dead will be something definite, and not any thing that our fancy may suggest. It is so also with the word *anastasis*, or resurrection. It cannot signify any kind of occurrence, but must be defined according to the rule of analogy, and the established laws of interpretation. It has invariably been used in the Scriptures, by lexicographers ancient and modern, by theological writers and commentators, with very few exceptions, (and these of a modern date,) to signify a rising, a standing up again, and, generally, a rising from the grave, or restoration from death. I can see no analogy between rising from the grave, or restoration to life, and merely a conscious existence after the spirit is separated from the body by death. They are two very distinct things. To subscribe to the doctrine of the resurrection, and deny the thing intended by it, is really to deny the fact of the resurrection. To be consistent with this denial, we should deny the fact of the Saviour's resurrection, and consequently the most important evidence of the divinity of our Saviour's mission.

I have thus candidly expressed my dissent from what I understand Brother G.'s sentiment to be on the foregoing subject. I sincerely regret that he has allowed himself to speculate upon the subject so far as to come to his present opinion. My regard for him as a Christian brother, gives me confidence that he will reconsider the subject, and ultimately be settled upon conclusions in stricter harmony with the expressions of the Scriptures, and the sentiments of his covenant brethren, on this subject. W. B. M.

LETTERS FROM PALESTINE—NO. 19.

JERUSALEM, Sept. 3, 1855.

During the past two days we have enjoyed interesting visits at the houses of several Christian friends. Two nights were spent upon Mount Olivet, in the house of a missionary who knows how to excel in making his guests feel at home. These have been rare treats, off here in this wilderness land, and an agreeable contrast with our pent-up quarters and company among those who care so little for the Son of God. Hence (from Mount Olivet) we had for two mornings in succession a sunrise view of Jerusalem. It was beautiful; indeed, to every Christian eye, it must be glorious. Looking upon the city in those fresh, golden moments, the whole Bible seemed spread out as a single page before me. I looked, yea, gazed, and thought and prayed, and wept, till business brought me into the city. Here it is dusty and filthy as ever. Ah, poor Jerusalem! How like a widow doth she sit solitary, and but few care for her mourning.

Some two months since, while at supper in the house of a missionary, I was led to relate the story of the journey of William Box Brown, from the sunny South to Philadelphia. Of course, friends, it was an abolition story; nevertheless, a true one. Arrived at that point where his journey ends, we were at that moment interrupted. Yesterday, we were invited to dine with the same family, accompanied with the request that I must come and finish my story. As it was then the close of my temporary stay here, I concluded to enjoy as much as possible of the religious services of the day. (It was first-day.) In the morning at six, I attended Arabic service, expecting to hear Mr. Nicolayson preach, but Mr. Clyne, from Nazareth, preached in his stead. After sermon, the communion was administered to eleven natives. At 10 o'clock we attended English service. We then repaired to the house of Rev. Mr. N. After a sumptuous cold meal, we were invited into the garden. A nargilia was brought and placed beside the Danish minister, who took its amber mouth-piece and began to "drink" smoke—yes, *tobacco* smoke—through a cord or serpent-like stem several feet long. "Now for the rest of your story." It was given, though prefaced with an outline of what some present had not heard before. When that was finished, I related the case of our dear suffering brother Pardon Davis. When I finished *this* story, I perceived that a tender cold had been touched. There were tears shed, and I hope prayers offered, for the universal overthrow of slavery; and as the company separated, each felt that English and American Christians should better understand the iniquity of this business, and labor unitedly to extinguish the sin and curse of such oppression from under heaven.

In the morning I had attended to my usual studies. The extreme heat of the past few days, and the labors of the day, made me feel at night that I had performed a hard day's service. To-day closes for the present my studies and labors in Jerusalem. We are now busy packing up and getting ready to leave this afternoon for Jaffa. The three months we have passed in this city have been months of toil, in quite unpleasant quarters, for the reason, as the brethren may well guess, that we are short of funds. But, cramped as we are in this respect, we would, if duty called again, try the same or similar circumstances over again, for the sake of a more thorough preparation for the great work. No cross, no trial, should be considered too heavy to be borne for the sake of Christ and his gospel. Oh! to feel that one is laboring for Christ; to realize that the Word and Spirit say, Go work in the vineyard; and to be able to perform that labor in the *love* and *truth* of the gospel; that is a point gained—a victory obtained, worth more than all the glory of battles, or even of the world. "He that winneth souls is wise." Oh! for such wisdom who would not live, and suffer, and rejoice in the midst of sufferings, that toil and pain were his below, while hope, like an anchor to his soul, revealed that through divine grace, heaven will be his above!

After our brief sojourn here, I feel somewhat the force of the remark of Brother K. when I first came here: "Jerusalem must be studied." Perverted as the sacred spot is to the sway of the Moslems, and dirty and dingy as are its streets and general appearance, still, there *is* something about this place that makes me feel that Divinity has been here. Here the Saviour of men walked and taught; He trod this ground; here He wept, agonized, sweat, bled, and died, and rose again. "O Jerusalem, Jerusalem, how often would He have gathered you together, ... but *ye* would not." W. M. J.

JAPANESE RELIGION.

Every day brings something new in regard to the religious belief and practice of the Japanese—a people who have long been shut out from the rest of the world, but who are likely soon to become familiar with it. A gentleman named W. C. Reed, who has recently made an unsuccessful attempt to establish a mercantile house in the empire, communicates to the *Journal of Commerce* the following interesting facts concerning the religion of Japan:—

"The religion of this country is as strange as the people themselves. Our short stay here has not afforded us much opportunity to become conversant with all their vocations and religious opinions. So far as I know of them, I will write you. First, they have no Sabbath or weeks, but divide the time by moons and half moons. Hence the first and middle of each month is observed as a day of rest or recreation. On these days no appearance of activity is to be seen. All the houses are closed, and the inmates spend their time in eating and licentious enjoyments, to such an extent, the Russians say, as to become perfectly abhorrent to an enlightened mind. What takes place in their houses on those days I am unable to say, but I have noticed their excluding themselves from the streets on these days. Temples are built all over the country, where there is a spot sufficiently picturesque to meet their idea of a temple site. In the temple a priest lives, with as many wives as he wishes, and to all appearances leads a life of licentious debauchery. In front of each temple is a large bell, which is sounded at certain hours of the day, or, according to my observation, at any hour it may suit the pleasure of the buns or priests, and that is a signal that he goes to prayer. None come at the sound of the bell, nor does it appear that the object is to call the people in. The priest sits down in front of the altar, with a small taper burning, and with a small mallet in one hand and a string of beads in the other, he begins to hum or half sing a certain number of words—'Am Jam Am,' at the same time rapidly striking a wooden bell or tub, and then a copper one, and so alternately for an hour or so, except sometimes he ceases to strike with the mallet, and rubs the beads together with both hands, and renders his voice finer or more slow and plaintive. This appears to be all the worship they have, and their belief is, that the priest can and must do all the praying. There appears to be no solemnity attached to this service by the people or the priest; for, go into a temple during prayer, and the priest gets up and begins to laugh and ask questions, &c., the same as though we entered a shop. In short, I am informed that the people in general have no respect for their priests, but treat them as we would some outcast from society."

CALVINISTIC AND GENERAL BAPTISTS.

The causes of the stationary condition, or gradual decline, of the General Baptists of this country, have been much discussed of late. A writer in the *Free Will Baptist Quarterly* gives what appears to him to be the true explanation, in which will be found suggestions worthy of thought. He claims that most of the earlier Baptist Christians of New England and the United States belonged to the General rather than the Particular Baptists, and gives the following reasons for the stationary condition of the former body and the rapid growth of the latter:—

"Without attempting to inquire at length into the causes of this difference, it may be briefly accounted for as follows: The Calvinistic Baptists, or New Lights, as the General Baptists at the South call them, began at a comparatively early date to educate their ministers and give them a competent support, which was a means of raising up many able and useful preachers among them. They also engaged heartily in the cause of education, which opened the way for the learned and influential to unite with their congregations and churches. In building meeting-houses, they consulted taste as well as convenience, and adapted their manner of worship to the views and feelings of the intelligent and refined portions of the religious community. On the other hand, the General or Six Principle Baptists seem to have almost wholly discarded such measures, considering them as indications of pride and worldly policy, which would offend God rather than secure his favor. To what has been said on the causes of the difference under consideration, it may be added, that the Particular Baptists have long taken unwearied pains, and made great sacrifices of time and money, to promote and extend their denominational interests and influence, while the General Baptists have done but little in this way. It is easy to perceive that under the circumstances indicated above, one of the denominations must necessarily increase, and the other make little if any advancement. Able, pious, and faithful ministers, well-supported—permanent churches, good meeting-houses, denominational zeal, benevolence, regular meetings, and acceptable forms of worship, are means without which no sect, however humble and religous, can enjoy prosperity."

ROMISH PRIESTS FOR AMERICA.—The Pope of Rome has written a letter to "the Archbishop and Bishops of the Province of New York," recommending the establishment at Rome of a College to educate priests for this country. It is said to be the design of the Pope to have a College in Rome for the education of priests for each of the principal nations of the earth. The letter says:—

"But that you may provide more easily for the wants of your dioceses, and may be able to have skillful and industrious laborers who can help you in cultivating the vineyard of the Lord, *we most earnestly wish*, as we already have intimated to some of your order, *that*, comparing your advice, and uniting your resources, *you would please to erect in this our fair City of Rome a College appropriated to the clergy of your nation.* For your wisdom will instruct you how great advantages may redound to your dioceses from an institution of that kind. Because, by this arrangement, youth chosen by you, and sent hither as the hope of religion, will grow up as in a nursery, and imbued here with piety and with an excellent education, and drawing from its very fountain a doctrine incorrupt, and learning the institutes, and the rights and holy ceremonies in the method of the Church which is the mother and mistress of all others—when they return to their country, will be able properly to discharge the office of a parish priest, or of a teacher, or of a professor, and to shine as an example of life to the people, to instruct the ignorant, and to bring back the erring to paths of truth and justice, as well as, by the armor of sound doctrine, to confound the madness and refute the fallacies of men of guile. If you will ratify this our desire, which looks only to the spiritual good of those regions, we certainly, as much as lies in us, will not omit to assist you with all diligence, that you may establish the said College."

RELIEF OF AMERICAN WIDOWS.—There is an Association in New York for the Relief of American Widows, the first anniversary of which was held at the Tabernacle one evening last week, when the Annual Report was read, and addresses were delivered by Horace Greeley and Rev. Drs. Smith and Parker. From the Annual Report it appears that this Association aims to relieve those persons who are struggling to get along without help, rather than those who are always ready to apply for help. In carrying out this design, it was early discovered, that many such persons were suffering for the want of clothing which they had pawned for small sums with which to buy food. It was therefore decided, that the best thing the Association could do would be to take their clothing from the pawnbrokers, and soon 140 pawn tickets had been returned, and the clothing given to its owners. The money obtained on clothing was about as follows:—for a feather bed, $2 50; for a quilt or blanket, 37 cents; for a pillow, 25 cents; for a common shawl, 37 cents; for a gown or skirt, 37 cents; for a velvet or other fine cloak, $5. The entire receipts of the Association last year were $8,250, nearly all of which has been expended in redeeming articles from the pawnbroker's. Seventeen hundred tickets have been returned by the Association, for which three thousand articles have been obtained, and many of them returned to their owners, at a cost of $8,000.

MISSIONS IN SHANGHAE.—We find in the *Christian Watchman and Reflector* the following statistical account of the missions located in Shanghae, China:—

The city of Shanghae contains a population of about 350,000. On May 30th, 1855, ten missionary societies had agents there, viz., 3 English, 6 American, and 1 Dutch. There were 13 European, 20 American, and 9 Native missionaries; 2 printing establishments, 29 schools, with 735 scholars, about 70 being girls. There were also 13 chapels, in which 82 services were held weekly, the attendance varying from 30 to 150.

It appears that there are six Christian churches in that city, viz., two in connection with English societies, the London Missionary formed in 1844, and the Church Missionary formed in 1850; and four in connection with American societies, the Southern Baptist, formed in 1847; the Sabbatarian Baptist, formed in 1849; and the Episcopal Methodist, formed in 1851. To the inquiry, 'Church, when formed,' the American Episcopal Missionary Society returns the characteristic answer, 'A. D. 33.' Their mission to Shanghae was commenced in 1844. The present number of members in the six churches is 63. Total from their formation, 109. The number of applicants for membership is 25.

The missionaries practice itineracy with great vigor, some of them making journeys of one or two hundred miles into the interior. The aspect of missionary affairs is very encouraging. There is a great demand for books, and nearly 10,000 of 'The Sinner's Friend' have been distributed.

MODERN ENTERPRISE.—The N. Y. *Tribune* closes an elaborate article on the scientific activity of our generation, with the following summary of its achievements in the line of new discoveries alone:—

Within the last twenty-five years, all the principal features of the geography of our own vast interior regions have been accurately determined; the great fields of Central Asia have been traversed in various directions, from Bokhara and the Oxus to the Chinese Wall; the half-known river systems of South America have been explored and surveyed; the icy continent around the Southern Pole has been discovered; the North-western Passage, the ignis-fatuus of nearly two centuries, is at last found; the Dead Sea is stripped of its fabulous terrors; the course of the Niger is no longer a myth, and the sublime secret of the Nile is almost wrested from his keeping. The Mountains of the Moon, sought for through two thousand years, have been beheld by a Caucasian eye; an English steamer has ascended the Chadda to the frontier of the great kingdom of Bornou; Leichardt and Stuart have penetrated the wilderness of Australia; the Russians have descended from Irkoutsk to the mouth of the Amour; the antiquated walls of Chinese prejudice have been cracked, and are fast tumbling down, and the canvas screens which surround Japan have been cut by the sharp edge of American enterprise. Such are the principal results of modern exploration. What quarter of a century, since the form of the earth and the boundaries of its land and water were known, can exhibit such a list of achievements?"

AGED INDIGENT WOMEN.—The New York Asylum for the Relief of Aged Indigent Women is one of the most useful institutions of the kind in existence. Its 42d anniversary was held last week, when it was stated that 87 inmates are supported in the asylum building, and about 75 persons outside are aided for six or eight months of the year, as the funds of the institution hold out. "The 87 inmates all require the aid that is bestowed on infancy—poor, feeble, old persons, needing much tenderness and care, and this they receive from the nurse of the infirmary, the kind and faithful Mary."

RELIGIOUS INTELLIGENCE.

The N. Y. *Independent*, which has gained seven thousand since the first of Jan., publishes a letter from a score of laymen, sixteen of whom have never supported the paper, censuring the freedom of its controversy; in its remarks the editor says, "We admire the conscientious sensibility of these sixteen, which has led to the desire of purging themselves from responsibility for the supposed errors of a journal, which has neither quoted nor referred to them, nor undertakes to represent them, and which they have neither paid for nor recommended, sustained, nor read!"

The St. Louis *Presbyterian* notices a revival in Fulton, Mo., following the meeting of the Synod at that place. The pastor says: "I have been in many revivals, but do not recollect ever to have witnessed one where the feeling was so solemn and awful. Last Sunday thirty-six made a public profession of their faith before a large and interested congregation. Many of these were young men and young ladies in the College and Female Seminary."

One of the graduates of the Methodist Biblical Institute in Concord, N. H., at the commencement recently, was a converted Jew. The subject of his oration on that occasion was the "Life of St. Paul." It was interesting to hear the incidents of the life of the great Apostle to the Gentiles, so eloquently recited by one whose nation is that peculiar people who believe not that the Messiah has come.

The American Bible Society has resolved to publish the Gospel by John, and Acts of the Apostles, in the Spanish language, that they may be used as a school-book in St. Domingo. An appropriation has been made also for the purchase of blocks to print the Chinese New Testament at Amoy; and a Swedish Bible will be published as soon as funds can be spared for the purpose.

Columbian College, the Baptist institution at Washington, has just received a donation from Reuben Wittiers, of Alexandria, in real estate, in Washington, to the amount of $20,000. This college, under the auspices of President Binney, and the new corps of professors, is already beginning to revive.

Rev. L. C. Matlack, editor of the *Wesleyan*, Syracuse, N. Y., has been elected to and accepted the Presidency of the Illinois Institute, located in Wheaton, Du Page county, Ill., under the care of the Wesleyan Methodist connection in America. Mr. Matlack does not, at present, however, leave for his new post.

The Pope having determined to found an English college at Rome, to supply the wants of clergymen of the Romish faith in England, a general collection has been taken up in all the Roman Catholic churches and chapels of that country in aid of the project.

At a recent meeting of the Synod of Maryland, at Washington, the *Lutheran Observer*, with its assets and liabilities, was sold to Dr. B. Kurtz, its present editor, for $2,000, one-half cash, and one-half in six months, with interest.

The Rochester *Democrat* states that an American Protestant lady of that city, a few weeks since, entered the pale of Judaism, and last Sunday she was married according to the Jewish ritual, to a descendant of Abraham.

The Protestant Bible Society of Paris has declared its intention to present hereafter every newly-married couple of the Protestant church of France, with a Bible.

Rev. Dr. Duff has left England for India, where he will renew missionary labors, in which he has so long been prominent and blessed. His health has considerably improved.

The Hebrews, lately in session in Cleveland, have resolved to found a University for the education of their people. It is to be located at Cincinnati.

European News.

News from Europe to Nov. 10th was received in New York on the 22d, by telegraph from Halifax.

In England, the excitement respecting a war with the United States has quite subsided and the leading journals, ashamed of the panic they created, attempt to excuse it, and let themselves down quietly by attributing what they call the hostile attitude of the American government to an election ruse on the part of the President and his Cabinet, although it is notorious that the excitement was begun, fostered and kept alive by the London Times.

In Paris, it was rumored that another attempt had been made to assassinate the Emperor, which, however, was totally untrue. The report arose in consequence of a pistol belonging to one of the dragoons by accident falling from his holster and exploding.

From the seat of war there were various reports, the most important of which, received by way of Turkish embassy at Vienna, was to the effect that the bombardment of Nicolaieff commenced on the 29th of October, and continued during the whole of the following day. The result of course, was not known. It was said that the Grand Duke Constantine was in the town. There were rumors afloat of other battles, but no reliance was placed upon them. At Sevastopol affairs remained without change. The Russian force in the Crimea is stated to number two hundred thousand men, amply provisioned for six months.

Accounts from Naples to the 30th ult., say that there was no doubt of the commencement of a revolutionary movement in Sicily. Several of the insurgents had been shot. The particulars, however, had not transpired.

Reports were current of unfriendly relations between England and Spain, growing out of an alledged outrage upon a British subject in Cuba, and the appointment of a notorious slavedealer as Governor of Fernando Po.

Kansas News.

Letters from Kansas contain intelligence of considerable interest. The Free-State Convention, which has been in session for some weeks at Topeka, adjourned on the 11th, after having adopted a Constitution which is to be submitted to the popular vote on the 15th of December. A resolution indorsing the principle of the Nebraska bill, after a long and spirited debate, was rejected; or rather, a vote adopting it was reconsidered, and no further action taken on the subject. The Constitution, as it has been adopted, submits the question of Slavery in Kansas to the vote of the people.

We have also a report of the organization of a Law and Order Convention, as it styles itself, at Leavenworth, together with the speech of Governor Shannon on taking his seat as President. Gov. S. denounces, in the most vehement terms, the Free-State movement, and declares that all who resist the execution of the laws enacted by the late Legislature will be guilty of treason to the State. He asserts also that the National Administration is determined to support the late Legislature, and predicts that, in the coming Presidential contest, there will be but two parties—the "Black Republicans" and the Unionists. Resolutions embodying similar sentiments were adopted by the Convention.

The letters also contain the intelligence that a bill has at last been found by the Grand Jury against McCrea, for murder. The incidents of the affray in which McCrea killed his assailant, acting himself most clearly in self-defence, will be remembered by our readers. The Grand Jury once refused to find a bill; but it seems that the presiding Judge added seven men to the Jury, who were known to be enemies of McCrea, and that by this manœuvre a bill has been returned. [N. Y. Times.

Affairs in China.

The Hong Kong correspondent of the London *Times* gives the news to Sept. 15th.

A large and heavily armed piratical fleet had been destroyed, or dispersed, by her Majesty's brig Bittern, to the northward of Shanghae, and the well-planned and executed measures of Commander Vansittart had been most beneficial to the large native trade, which had been seriously interrupted. Nineteen piratical vessels have been destroyed.

The Taoutae of Shanghae has issued a proclamation ordaining that from and after the Chinese new year (February, 1856) all dollars or foreign coins of the kind assayed at the Custom-house in the presence of the Consuls, shall be taken at par with the old Carolus dollar, with reference to their intrinsic purity and weight in silver. This is an important step towards doing away with the fictitious value of the Carolus dollar, but the authority of the Taoutae is limited to his district, and the reformation of the currency must be a matter of time.

We hear nothing of rebels in the north.

Canton remains quiet, and the Province is apparently more tranquil than before, if we may judge from the safe transit of goods and produce to and from Canton, and the regular movements of the large passage-boats, which had long been disused, on the river. Food is plentiful, and the growing crops look well, the weather being favorable.

Affairs in India.

Intelligence had reached the Bombay Government from Madras, that Mr. H. V. Conolly, Collector of Malabar, had been murdered on the 11th of October, by a party of Moplahs. On the evening of the day in question, Mr. Conolly was seated with his wife in the verandah of his house, near Calcutta, when five men armed with the long and heavy Moplah knife rushed in and commenced a violent attack upon him. Mrs. Conolly ran into the house, calling upon the servants to come to the assistance of their master. Two of them, who were near the spot, immediately came forward, but were kept at bay by the assassins, who cut off the hand or several of the fingers of one, and inflicted a severe wound on the other. Then, their work accomplished, the murderers disappeared in the darkness. Mr. Conolly was carried into the house, and medical assistance sent for from Calcutta, but before it could reach him he had expired. His injuries are described as being of the most frightful character. No fewer than twenty-seven wounds were found upon his body, which was almost literally hacked to pieces. His poor wife sat by his side covered with the blood of her husband who had seen murdered before her eyes, stunned and tearless under the weight of a blow so sudden and so terrible.

A party of the 74th Highlanders were dispatched in search of the murderers, and on the 17th of October they fell in with them at Munjerry, when, as on previous occasions of a similar nature, it was found impossible to take these desperate fanatics alive, and they fell to a man before the bayonets of the soldiers.

The insurrection of the Santhals has n t been completely put down. The latest intelligence from the disturbed districts is the following telegraphic dispatch, dated Calcutta, Oct. 1:

"Seventeen of the family of Zemindar of Natlampore are murdered by the Santhals. The Santhals, 1,000 strong, were about to attack Jantarrah, when Lieutenant Phillips came upon them, and killed about 25, wounding 50 or 60."

The religious quarrel in Oude appears to be far from settled. A Mahometan pamphlet, entitled *The Sword is the Key of Heaven and Hell*, has been widely disseminated over Northern India, some three hundred copies having been seized at Cawnpore alone. The English translation that has been published is said to give but a poor idea of the spirited exhortations of this able and fanatical tract. It commences by asserting the sinfulness of war waged merely for conquest or dominion, but the lawfulness of taking up arms in defence of the religion of the Prophet.

PREPAYMENT OF POSTAGE TO BE MADE BY STAMPS ONLY.—The Washington Union, Nov. 21, says:—It will be recollected that by the Act of March 3, 1855, requiring the postage on all letters not free, sent by mail within the United States, and not from or to a foreign country, to be prepaid, it was also enacted from and after January 1, 1856, the Postmaster General may require postmasters to place postage stamps upon all prepaid letters upon which such stamps may not have been placed by the writers." We learn that the Postmaster General has decided to require postmasters to comply with, and carry into effect, this provision of the law; and, if not already done, to supply themselves with postage stamps accordingly by sending their order for them to the Third Assistant Postmaster General. Of course, it is not intended nor expected that this regulation shall throw upon postmasters the labors of affixing postage stamps to letters where the writers might, without inconvenience, have done it for themselves. The main thing is for postmasters to keep themselves supplied with stamps, that all persons having occasion to use may readily obtain them.

THE BARK MAURY.—This neat clipper bark sailed for Shanghae, China, some three weeks ago, taking out several missionaries, with parcels and remittances for other missionaries on that field. As the name of this vessel has became quite familiar to readers of newspaper articles about the difficulty with England, the following paragraph may be interesting:—

The bark Maury was seized on the 17th of October, by authority of the United States District Attorney, upon evidence furnished by the British Consul, and creating the suspicion that she had been fitted out for the Russian service as a Privateer. The fact that several cannon and cutlasses, with powder, shot, &c., were found stored under her cargo of cannon, gave rise to the suspicion. An investigation showed that she belonged to the firm of Low, Brothers, and was fitted out for a voyage to China;—that she had two deck guns to defend herself against Chinese pirates, and that the other guns, &c., had been shipped to the order of an American merchant in Canton. The counsel of the British Consul, upon proof of these facts, withdrew his complaint—and thus ended the whole affair.

STRUGGLES FOR LIBERTY.—The Trenton, N. Y., Gazette records the passage through that town of a party of fugitive slaves, under the following remarkable circumstances:—Two years ago a slave woman, advanced in years, the mother of six children, who had all been sold from her when old enough to be useful, overheard her master bargaining for the sale of her grandson, a boy fifteen years old, to a trader. This being the last of her family, she resolved not to permit it, and the same night fled with the boy. They traveled by night northward, guided by the north star, and after long wanderings reached Canada. There she hired herself out for wages, and two months ago, with the results of her own and her boy's labors, returned to the South, where, concealing herself in the woods, she revealed her presence only to her friends, and thus collected seven of her children and grandchildren. They started northward, traveling only by night, and concealing themselves during the day. Before reaching Philadelphia they were so worn out with hunger and hardship as to be obliged to seek the aid of friends. These were found, and the whole party were then fed, clothed, and forwarded safely to Canada. This woman is nearly sixty years of age, yet alone she has done all this.

SUMMARY.

Wm. B. Patterson, convicted at the September term, 1852, of the Court of Common Pleas, in Montgomery County, Ohio, of the crime of arson, and sentenced to four years' imprisonment in the Penitentiary, has been pardoned by the Governor. The convict was a youth of twenty years. He and several boys were detected in setting fire to old shops and vacant buildings in Dayton. The evidence left the impression that the only object the lads had in view was the annoyance of the Police, and the mere sport of tormenting.

The New Jersey State Prison Inspectors are constructing a number of cells at the prison for the purpose of more securely confining desperate malefactors. The cells are on the ground floor. An excavation of about five feet is made, at the bottom of which heavy stones, weighing about 500 pounds each, are laid; on these is placed a foot of cement; on this, a layer of hard flag stones six inches thick, two stones covering the entire excavation, and above these the floor planks are laid. No one will be able, they judge, to burrow down through such a foundation.

The Defenders of the Country in the War of 1812, who met last January in the city of Washington, are requested by J. B. Southerland, President of the Convention, elected 1855, to assemble there again on the approaching Anniversary of the Battle of New Orleans, pursuant to the resolution adopted at their last session, to which time and place the Convention adjourned. Many important propositions will be presented to the consideration of the Convention.

There are in the Paris Exhibition several samples of ladies' boots, manufactured with sheets of cork cut out to the one hundred and twentieth of an inch in thickness, inserted between the leather or cloth and the liniage of the upper portions. In Paris, where the ladies' boot trade has arrived at great perfection, the novelty and the success which has attended upon this mode of gaining extra warmth, without additional thickness or weight being perceptible, has excited a good deal of attention.

Judge Kane is to be tried upon the charge of false imprisonment, not in the city, but in the country, where there is a chance for an honorable and incorruptible jury. Judge Haines, of West Chester, whose office it will be to preside on the occasion, is a man who cannot be overawed by the minions of the Slave Power. If Kane is convicted the case will probably go to the State Supreme Court on appeal, and finally, perhaps, to the Supreme Court of the United States.

Mr. Wheeler, the Minister to Nicaragua, is a somewhat unfortunate man. After his difficulty here with Passmore Williamson, he went to Grenada. When Walker arrived at Grenada, Wheeler undertook a mission of peace between Walker and Corral, the latter the leader of the anti-revolutionary or government party. For this act of good nature he got into trouble, and was detained in custody, on suspicion of aiding the revolutionists.

Dr. T. Romelyn Beck, of Albany, died in that city on Sunday, Nov. 18. He was a man of eminent ability and usefulness—having been for many years actively connected with several of the most important educational and benevolent institutions of the State. He was Secretary of the Board of Regents of the University at the time of his death.

A quantity of musket balls, some nine hundred in number, were dug up a few days ago on a plantation in St. Thomas' parish, near Quimby's bridge, South Carolina. They are believed to have been secreted during the Revolutionary War by Marion's men, who, it is well known, made that region famous with their valorous exploits.

Corn raised this season in Minnesota, about forty miles above St. Paul, is exhibited in Cincinnati. It perfected its growth in three months, having been planted in the sod, after breaking, on the 20th of June, and harvested Sept. 20, without having been in the least cultivated after planting.

A dispatch dated Easton, Pa., Tuesday, Nov. 20, says: The monument in honor of George Taylor, one of the signers of the Declaration of Independence, was dedicated, to-day, in the Easton Cemetery, with imposing ceremonies. A considerable military force was present, from the surrounding country, as well as an immense concourse of the yeomanry of his original District. Dr. Schaffered opened the ceremonies with prayer, after which an oration, patriotic and eulogistic of the man whose memory the monument honors, was delivered by Hon. Alex. E. Brown.

A dispatch dated Springfield, Mass., Monday, Nov. 19, says: At 9 o'clock last evening, as the Clerk of the Pynchon Bank was going into the Bank for the night, he was seized by two men, who had been waiting for him in the dark passage. They demanded of him where the Cashier lived, which he refused to tell, when one of them plunged a knife at his breast, which penetrated his coat, but struck a thick wallet with coin in it, which saved a wound. The Clerk then shouted murder, and the burglars fled.

Henry Grinnell, the "celebrated philanthropist," has actually paid towards the expenses of the several Arctic expeditions fitted out from New York, about ten thousand dollars, the government having assumed the rest. The house of Grinnell, Minturn & Co., of which he is a partner, will have cleared at the close of the present season, on grain, and other transactions upon orders from the British Government—all of which orders came to this house in consequence of Mr. Henry Grinnell's "philanthropy," about three-quarters of a million of dollars.

The Frontier News states that Dr. Somers of Virginia, was on his way to Kansas with several other gentlemen to make arrangements for the location of one thousand persons who purpose emigrating from Eastern Virginia this fall, sixty families being from Richmond, thirty from Staunton, fifty from Rappahannock, and the remainder from the same neighborhood. It is also announced that a large emigration is expected from the western portion of Virginia next spring.

Within the last three months there have been eight railroad disasters, by which sixty persons have lost their lives, and one hundred and forty-four have been wounded. Referring back for a period of about two years and a half, the list is further extended by the addition of seven accidents (excluding those of a less destructive character,) by which 208 lives were lost, and 395 persons wounded; making an aggregate of 268 killed, and 539 wounded.

A dispatch dated Boston, Wednesday, Nov. 21, says: The Bank Commissioners and the several representatives of other city Banks, to-day examined into the condition of the Grocers' Bank of this city, a report having been started that it had suspended payment of its bills. It was found that the difficulty was but temporary, caused by a rather injudicious extension of loans, and other Banks having loaned it $100,000 it is again placed in a paying and safe condition.

A Chattel Loan Company is about to go into operation in Philadelphia. Its object is to make advances of money on personal property upon terms and conditions which may be just to the necessitous borrower, and at the same time fitted to facilitate and encourage him to redeem the pledge. It is also intended as a protection against the extortion and abuse of the ordinary pawn-broker system.

The whole number of cars and locomotives on the Erie Railroad is 3168, which, if coupled together in one train, would reach a distance of twenty-one miles, and be able to carry 150,000 persons in one day from New York to Lake Erie. The company has in its employ not less than 5000 persons, whose pay per month is $125,000, or $1,500,000 per year.

Lecompton, the capital of Kansas Territory, appears to be a great field of speculation. At the first public sale of town lots there, on the 23th ult., the average price paid for lots was $300 each, and a large number were sold. The Legislature granted a charter for a railway from Leavenworth to Lecompton, and a company is said to have been formed to build it.

A Montgomery paper learns than an application will be made to the legislature of Alabama for an appropriation of $100,000, to be used under sufficient auspices and securities for the promotion of an emigration of the proper sort of men to aid the Southern pioneers of Kansas and Western Missouri.

The Gardiner Transcript says Maine took the lead in the exhibition of stock, at the recent National Exhibition in Boston. Kennebec county alone take nearly two hundred dollars of the premiums awarded.

A building at the mouth of the Genesee River, in New York, containing 80,000 bushels of wheat, gave way, and about 10,000 bushels of the wheat went into the river. Loss in building and wheat about $30,000.

Two lots of fugitiues passed through Alliance, Ohio, by the underground railroad, on their way to Canada, last week. The first comprised four smart, hearty young men from Maryland, and the second three men and two women from the Old Dominion.

A botanist in one of the interior towns of France, is said to have discovered a native weed, which grown in abundance, and furnishes an infusion closely resembling in color, aroma and taste the black tea of China.

The Jury in the case of Judge Stuart, of New York, indicted for accepting a bribe, found him not guilty, but recommended that he should resign the office of Judge.

The tow-boat Cayuga left New York for Albany the other day, with forty-eight barges and canal-boats in tow. This is the heaviest tow that has ever appeared on the North River.

A room in the Mayor's Office at Philadelphia, is being prepared for the fire alarm and police telegraph. Both are expected to be in operation by the middle of December.

It will require one million five hundred and ninety-nine thousand five hundred acres of land to satisfy the land warrants issued last month, under the act of 3d March, 1855.

The St. Louis Democrat publishes a complete list of the victims and sufferers by the disaster on the Pacific Railroad. The dead are 30 and the wounded 70—in all 100.

The U. S. Mail steamship Alabama, Capt. Schenck, from Savannah brought to New York last week, on freight a quantity of green peas.

In Newark, 15th inst., Bishop Doane married M. Gevers, Envoy Extraordinary and Minister Plenipotentiary of his Majesty the King of the Netherlands to the Court of St. Petersburg, and Miss Catherine Maria Wright, only daughter of Hon. William Wright, United States Senator.

Dr. E. P. Fearing, of Nantucket, has taken from the stomach, abdomen and left side of a patient named Jane James, sixty-two needles, and it is probable that quite a number remain to be removed. They were swallowed twelve years ago, when the patient was deranged.

Notices is given in the Rahway, N. J., papers, that application will be made to the next Legislature for an act to annex the village of Upper Rahway to the county of Middlesex, and also for an act to annex the village of Lower Rahway to the county of Essex.

In Philadelphia, Nov. 19th, E. Debust, an eminent mineralogist, of North Carolina, committed suicide by cutting his throat at his hotel, on account of pecuniary embarrassments. He was the discoverer of gold in North Carolina.

The ship Mary Ward of New York, from Boston for New Orleans, and the bark Thos. E. Baxter of Philadelphia, from Savannah for Havana, were totally lost on the 29th ult., on Abaco Reef, Bahamas. All hands were saved.

Somebody recommends cooking frozen potatoes by dropping them, one at a time, into briskly boiling water; doing this at such intervals that the ebullition shall not be stopped; the potatoes will thus come out none the worse for being frozen.

New York Markets—Nov. 26, 1855.

Ashes—Pots $6 50, Pearls 7 37.

Flour and Meal—Flour 9 25 a 9 43 for various grades of State, 9 25 a 9 31 for mixed Western, 9 37 a 10 37 for Ohio, 9 75 a 11 50 for extra Genesee. Rye Flour 6 25 a 7 62. Corn Meal 4 37 a 4 50 for Jersey.

Grain—Wheat 2 02 a 2 17 for Southern red, 2 20 for Western white, 2 25 for Genesee white. Rye 1 25. Barley 1 22 a 1 31. Oats 40 a 52c. Corn 99c. a 1 01 for Western mixed.

Provisions—Pork 20 50 for prime, 22 50 for mess. Beef 8 50 a 10 00 for country prime, 11 00 a 12 50 for country mess. Butter 17 a 22c. for Ohio, 23 a 27c. for common to very good State, 28 a 30c. for choice. Cheese 9½ a 11¼c.

Apples—1 50 a 1 75 per bbl. for Greenings, 2 00 a 2 25 for Spitzenbergs, 2 00 a 2 50 for Fall Pippins.

Potatoes—1 25 a 1 50 per bbl. for Pinkeyes, 1 50 a 1 75 for Jersey Mercers, 1 00 a 1 25 for Western reds.

Seeds—Clover 12½c. per lb. Rough Flaxseed 2 00 a 2 10.

MARRIED,

In Westerly, R. I., on the 6th of October, by Rev. A. B. Burdick, WM. H. STILLMAN, of Westerly, to Mrs. MARY C. GREENE, of Stonington, Ct.

In Plainfield, N. Y., Nov. 21st, by David Whitford, Esq., Mr. JOHN R. SEARLS to Miss MARY D. CLARKE, both of Plainfield.

By Eld. C. M. Lewis, at his residence in Hopkinton, R. I., on the evening after the 17th inst., Mr. GEORGE E. CRANDALL to Miss MARTHA J. LANGWORTHY, all of Hopkinton.

In Alfred, Nov. 22, by Eld. N. V. Hull, Mr. SHEFFIELD B. MAIN, of Portville, Cattaraugus Co., N. Y., to Miss FRANCES EDWARDS, of Alfred, N. Y.

In Milton, Wis., on the 3d Oct., by H. G. Greenman, Esq., Mr. J. B. PATTERSON, of Jefferson, to Miss MARY WASHBURN, of Beloit.

Also, by the same, on the 18th Nov., GEORGE BURNETT to Miss HARRIETT LEWIS, both of Lima, Wis.

DIED,

In Albion, Dane Co., Wis., Oct. 20th, 1855, of typhoid fever, Mr. SAMUEL A. WOOLLEY, aged 41 years.

At Ashaway, R. I., on the 22d inst., H. EDGAR CRANDALL, son of Horace L. and Phebe L. Crandall, aged 9 months and 17 days.

"So fades the lovely, blooming flower,
Frail, smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die."

In Milton, Wis., Nov. 9th, 1855, CHARLIE AUGUSTUS, only son of J. M. and E. A. Saunders, aged 1 year, 4 months, and 15 days,

In Wautoma, Waushara Co., Wisconsin, on the 26th of October, 1855, of typhoid fever, Mrs. MARY M. WEBB, aged 23 years and 2 months, wife of Wm. C. Webb, Esq., of Wautoma, and daughter of Josiah Witter, of Dakota.

"He died!—She died!—has been pronounced of
All the by-past human race; and soon these
Words will be our sad memorial. *We must die!*"
"She died!—the young, the loved, the beautiful;
Ah, she had been the happy, careless girl,
The caressed sister, the idolized daughter,
The worshiped bride, with her wealth
Of treasured hopes, and pictures of high joys
Along a sunny future."

Yes, *she died*. And in her death, society has lost one of its brightest members, a parent's household is filled with grief, and the husband's home made desolate. But she has gone the way of all our race, from Adam downward to the present day—cut down in the very prime of life, and at a time when she might well have looked forward to many years of usefulness and happiness.

Scarce seven months ago Mrs. Webb left her parents' home, a happy bride, to assume the duties and responsibilities, not of a wife merely, but of a mother to three young children, who are now again bereft of a mother's kindness and a mother's love. So soon perish all human hopes—so soon are blasted our fondest expectations!

The deceased was formerly of Brookfield, Madison Co., New York, where she left a large circle of friends and relations, and whence she came with her father's family to this State several years since. During her residence in Wisconsin, she won the confidence and esteem of all who knew her, and her decease is deeply lamented by her entire acquaintances. She never made a profession of religion, but her whole life bore testimony that she possessed, in an eminent degree, all those qualities which distinguish the true Christian. Mild, gentle, firm, benevolent, humane and just, she never made an enemy, and never lost a friend.

"But Mary died. I saw her in her shroud,
With death's seal set upon her. The fixed eyes
Gleamed darkly from beneath the heavy fringe
Of the half-open and discolored lids.
The lips were livid, and the placid smile,
Left by the happy spirit as it passed,
Like radiance left by the departing sun
Upon the Western clouds, was fading out
From the unseemly company of death."

LETTERS.

E R Maxson, Andrew Babcock, Joshua Clarke, H G Greenman, C M Lewis, O P Hull, E C Hydorn, N V Hull, S D Titsworth, Ira Hall, P L Berry, W B Maxson 2d, David Whitford, C Satterlee, A B Crandall, P Sprague, W C Webb, H W Stillman, T E Babcock.

RECEIPTS.

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The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Miscellaneous.

The Little Shoe.

I found it here—a worn-out shoe,
All mildewed with time and wet with dew,
'Tis a little thing; ye would pass it by
With never a thought, or word, or sigh;
Yet it stirs in my spirit a hidden well,
And in eloquence one of the past doth tell.

It tells of a form that is cold and still—
Of a little mound upon yonder hill,
That is dearer far to a mother's heart
Than the classic "statues of Grecian art;"
Ah! strangers may pass with a careless air,
Nor dream of the hopes that are buried there.

Oh! ye, who have never over a loved one wept—
Whose brightest hopes have ne'er been swept
Like the pure white cloud from the summer sky—
Like the wreath of mist from the mountain high—
Like the rainbow, beaming a moment here,
Then melting away to its native sphere;—

Like rose-leaves, loosed by the zephyr's sigh—
Like that zephyr wafting its perfume by—
Like the wave that kisses some graceful spot,
Then passes away—yet is ne'er forgot;
If like these your life-hopes have never fled,
Ye cannot know of the tears I shed.

Ye cannot know what a little thing
From Memory's silent fount can bring
The voice and form that were once so dear;
Yet there *are* hearts, were they only here,
That could feel with me, when all wet with dew,
I found it this morning—this little shoe.

The Difficulty with Great Britain.

As the papers have of late said a good deal about a difficulty with Great Britain—the fear of which is now pretty much past—perhaps our readers would like to know precisely what were the circumstances which roused the indignation of John Bull. The following article, from the N. Y. Times gives the most complete account we have seen of the matter:—

The whole controversy has grown out of the trial of Henry Hertz and E. C. Perkins, before Judge Kane, in Philadelphia, on charge of having hired one William Budd to go beyond the limits of the United States, with intent to be there enlisted in the British service, contrary to the laws of the United States. The trial commenced on the 21st of September last, and was continued for several days. The prosecuting attorney, in opening the case, alledged that Hertz was employed as an agent to enlist men for the British service, at the instigation and under the direction of the British Minister, the Governor and Secretary of Nova Scotia, the British Consuls at New York and Philadelphia, and other British functionaries. Although, therefore, Hertz was the party on trial, evidence was taken relative to the action of these gentlemen also, in connection with the offence charged. One Max Strobal testified that in February Mr. Crampton told him he was willing to raise men here for the British service, having been authorized to do so by letters from the English Government; that Mr. Crampton gave him letters to Mr. Barclay, the British Consul in New York, in reference to this matter; and that he heard Mr. Hertz had received similar letters. He saw the names of some 60 men who had enlisted with Mr. Hertz. He testified also that at Halifax, in May, Mr. Crampton told him there had been some difficulty about the recruits, and he wished him to prepare a new plan which should avoid all objections; that he did so, and arranged for having recruiting stations along the borders of the United States, with receiving stations in Canada:—that this plan was approved and adopted by Mr. Crampton: that Mr. Crampton then furnished him detailed instructions "for the guidance of those who are to be made known to persons in the United States the terms and conditions upon which recruits will be received into the British army." These instructions were, that they "must carefully refrain from any thing that would constitute a violation of the law of the United States;" that they must "avoid any act which might bear the appearance of recruiting within the jurisdiction of the United States for a foreign service, or of hiring or retaining any body to leave that jurisdiction with the intent to enlist in the service of a foreign power;" that "no promises or contracts, written or verbal, on the subject of enlistment, must be entered into with any person within that jurisdiction;" and that they were simply to "tell those desiring to enlist that facilities for doing so would be afforded on crossing the line into British territory," and the terms offered "were to be stated as matter of information only, and not as implying any promise or engagement on the part of those supplying such information, so long at least as they remain within American jurisdiction." Strobel said he left Mr. Crampton at Quebec, and proceeded on the recruiting service, but was afterwards recalled, complaints having been made against him. Several other witnesses were examined, and among them Dr. Reuss, who testified that he saw Mr. Crampton in Halifax in May, and heard him advice Strobel to enlist men in the United States very quietly, so as not to excite suspicion, and send them to Canada. Evidence was given that Mr. Crampton was active in Canada, in promoting the enlistments;—but the above is all the proof that was offered to connect him with proceedings in the United States. As our object in this résumé is merely to state what concerns him, we pass over all the evidence implicating the men on trial—one of whom, Hertz, was convicted, the other being acquitted. In summing up the case, Mr. Van Dyke, the District Attorney, dwelt upon the evidence which connected the British Minister with this violation of our laws, and said:

"By forcing this indictment thus against this defendant, the President of the United States has struck as near the throne of Her Majesty as he is enabled to do in the shape of a criminal prosecution. The extended privileges given to a foreign Minister prevent, so far as he is concerned, the application of the criminal code of the country, although such foreign Minister may be proved guilty of acts which, if committed by a private individual, would make him a felon. Were it not so, I think I am justified in saying, I would this day, by direction of the President, be trying Mr. Crampton, Sir Joseph Howe and Sir Gaspard le Marchant, instead of their humble instrument, whose conviction is now asked at your hands. The Jury, however, will leave these gentlemen to the only power legally authorized to take care of our public safety, by demanding reparation from their Government; and you, gentlemen, may rest assured that in due time they will be called upon by our able and faithful officers at Washington, to make proper atonement for the gross insult which they have offered to our laws and our people."

After the conviction of Hertz his counsel moved for a new trial, which after argument was refused on the 12th of October. Mr. Van Dyke then asked leave to present the confession of Hertz. The prosecution, he said, had not been merely local in its tendencies. Its disclosures might be "the ground of an important step on the part of the Federal Government in relation to those who have been instrumental in producing that system of interference with an affair which has formed the basis of this prosecution." He added, that he was permitted to say that the trial just closed had been authorized by the National Executive; and he then read the letters of instruction from Attorney-General Cushing, in which the ground was taken that the instructions of the British Minister to avoid violating our laws, "in themselves violated the sovereign rights of the United States."

The confession of Hertz states that he had repeated interviews with Mr. Crampton, and that on the 5th of February he received a letter asking him to come to Washington. His narrative proceeds thus:—

"I went some days afterwards, say three or four days, to Washington, and saw Mr. Crampton at his private residence; he was indisposed. I told him I had received his letter and desired to know what I had to do. Mr. Crampton replied—"I have received a letter from Lord Clarendon, which contains the statement that the British Government has made arrangements to establish depots at some place in Canada, on the frontier of the United States, in order to receive the men who may be procured in the United States. In pursuance of this information, I have sent my special messenger to the Governor General of Canada and to the Commanding General of the troops in Canada, (whose name I believe is Roy,) requesting them to designate the places where depots may be established for the reception of persons who may be procured in the United States. I informed Mr. Crampton that I had incurred expense already by coming twice to Washington, and that I would have to waste more time until the messenger returned, and that I would have to neglect my business; I, therefore, requested him to refund to me the expenses already incuared by me. Mr. Crampton replied, 'I have at present no money at my disposal, and have no authority to give you any, but I am certain you will be paid, not only for your services, but that your expenses will be repaid to you.'

I asked Mr. Crampton what was to be done. How is the matter to be conducted? He said: 'As far as I know, there is a law in United States forbidding the enlisting of soldiers within the territory of the United States—it is, however, not difficult to evade this law, because who can prevent you from sending laborers to Canada, but we must take care to do this in such a way that it shall not appear in defiance of the Government. My idea is, further, that if you have twenty-five or thirty men together, either yourself or some other confidential person should take them direct by railroad to Montreal, where, I think, a depot may be erected.'

I then asked him, 'When do you think this matter will commence?' Mr. Crampton said, 'I cannot say precisely yet, because my messenger will perhaps be prevented from returning to Washington very soon, as the roads are obstructed by ice and snow. It is possible that he will call on you at Philadelphia on his return from Canada, and will give you the necessary information. In the meantime you may call on our Consul, Mr. Matthew, in Philadelphia, and he, Mr. M., will probably be able to give you the necessary instruction.' The conversation with regard to the procuring men was finished, but I reverted again to the law bearing upon the subject. I asked him, 'How am I backed in case a charge is made against me? I have a wife and children.' Mr. Crampton replied, 'First, that the law was exceeding lax; and secondly, that if any thing should happen, the British Government would not allow any one to suffer who had been engaged in assisting them in furnishing the men.' I replied that 'The popular voice is against this matter;' but Mr. Crampton said, 'Never mind about this popular voice; if a house in Liverpool fails, the whole United States trembles.' After Mr. Crampton had given me such assurances, and had used the expression, 'I give you my word as a gentleman, that nothing unpleasant shall happen to you,' I then made up my mind to act for the British Government. Before I left, Mr. Crampton assured me that he would send a man to my house in Philadelphia, who would make such arrangements with me as would enable me to procure men, and send them to their destination."

We have thus given all the evidence which has been adduced to convict Mr. Crampton of having violated our neutrality laws. It will be observed, by our Washington Correspondence, that the British Government complains of our thus trying their Minister, under pretext of trying another person: and that, too, under circumstances which give him no chance of introducing rebutting evidence, of explaining facts alledged, or of convicting witnesses of falsehood and perjury. Instead of foreign Ministers being protected in the countries to which they are accredited—if such a practice as this obtains—they are worse off by far than citizens: for they are tried and convicted without being allowed a hearing.

Dyspepsia.

The nervous energy is the motive power of the whole man, spiritual, mental, and physical. When that power is equally distributed, the body is well, the brain is clear, and the heart is buoyant. If the brain has more than its share, it burns itself up, and makes the "lean Cassius,"—the restless body and the anxious countenance.

As there is a given quantity of nervous influence for the whole body, if the brain has more than its natural portion, the stomach has less, consequently the food is not thoroughly assimilated, or, as we call it *digested*. This being the case, the requisite amount of nutriment is not derived from the food, and the whole body suffers, doubly suffers; for not only is the supply of nutriment deficient, but the quality is imperfect. These things go on, aggravating each other, until there is not a sound spot in the whole body; the whole machinery of the man is by turns the seat of some ache or pain, or symptom. This is a common form of aggravated dyspepsia.

Such being the facts, some useful practical lessons may be learned.

1. Never sit down to the table with an anxious or disturbed mind; better a hundred-fold intermit that meal, for there will then be that much more food in the world for hungrier stomachs than yours; and besides, eating under such circumstances can only, and will always, prolong and aggravate the condition of things.

2. Never sit down to a meal, after any intense mental effort, for physical and mental injury is inevitable, and no man has a right deliberately to injure body, mind, or estate.

3. Never go to a full table during bodily exhaustion; designated by some as *being worn out, tired to death, used up, done over*, and the like. The wisest thing you can do under such circumstances, is to take a cracker and a cup of warm tea, either black or green, and no more. In ten minutes you will feel a degree of refreshment and liveliness, which will be pleasantly surprising to you; not of the transient kind which a glass of liquor affords, but permanent, for the tea gives present stimulus and a little strength, and before it subsides, nutriment begins to be drawn from the sugar and cream, and bread, thus allowing the body, gradually and by safe degrees, to regain its usual vigor. Then, in a couple of hours you may take a full meal, provided it does not bring it later than two hours before sundown; if later, then take nothing for that day, in addition to the cracker and tea, and the next day, you will feel a freshness and vigor not recently known. No reader will require to be advised a second time, who will make a trial as above, while it is a fact of no unusual observation among intelligent physicians, that eating heartily, under bodily exhaustion, is not an infrequent cause of alarming and painful illness, and sometimes of sudden death. These things being so, let every family make it a point to assemble around the family board with kindly feelings, with a cheerful humor and a courteous spirit, and let that member of it be sent from the table in disgrace, who presumes to mar the, ought to be, blest re-union by sullen silence, or impatient look, or angry tone, or complaining tongue. Eat in thankful gladness, or away with you to the kitchen, you graceless churl, you ungrateful, pestilential lout that you are. There was grand and good philosophy in the old time custom of having a buffoon, or music, at the dinner-table.

[Hall's Journal of Health.

Lost Baggage on the N. Y. Central Railroad.

Suppose that a young—say a very young—gentleman, a little behind time at his breakfast at a hotel in Buffalo, is in a flurry when he pays his bill, and in more of a flurry when he gives his trunk in charge of the porter, with instructions to have it checked for Piermont on the New York and Erie road. Time presses—other gentlemen, and women not a few, are also in a flurry—the porter, overworked and distracted with a cross firing of inquiries and orders, assigns in his own mind Pembroke as a stopping place for that trunk instead of Piermont. Its hurried owner, without a check for his baggage, and with a vague sense of error oppressing him, steps into the last car of the New York and Erie train, just as it moves off on time—and is parted from his raiment. To call that youth wretched as he tosses sleepless and in short linen in his bed in Piermont, is to use mild language.

The morning will probably see him retracing his steps, with a view to a season of anxious inquiry with the porter of that Buffalo hotel. If he happens to know the custom of the New York Central Railroad with respect to lost baggage, he will stay where he is, and simply write a letter to the superintendent of the road, describing his baggage and asking him if he has got it. Within six days of its loss that official will be sure to have it, if it went to Pembroke. It will come from that station after waiting five days for its owner, to Albany, bearing a large card upon it, inscribed:—"N. Y. Central R. R. Unclaimed baggage. Left at Pembroke, July 4, 1855. For stray baggage room, Albany."

This room is under the care of a clerk and porter specially assigned to the duty. That Pembroke estray is taken to it, aud immediately numbered. A register is then opened, and the number is entered in it, with a date and the name of the station from which it was received, and then the trunk is opened. Its contents are carefully examined, and full entries are made of all the facts it discloses pointing to its ownership. Its color and general external character were noted at the time the number was entered. If russet, the trunk is then placed on top of a pile of russet baggage, solemnly waiting ownership in a large state-room. If black, it is added to a pile of dusky baggage, over which hands have been wrung and tears shed—say rather over the images and remembrances of which—for those trunks were not when linen, silk and dimity were wanted from within their recesses. Along side of the black baggage is a sad pile of hair trunks, each numbered conspicuously. Next to these is a suggestive row of emigrants' chests. Among the blue and yellow shipping pasters, put on in Sweden, Holland, Germany, France, Norway and England, shines the big white card of the Central road, with the registered number painted on it. These chests have all been entered, defiant of locksmiths as they look, and their strange and fanciful, their valuable and their worthless contents, noted, and subjected to inquiry to reveal their owners' names. Gold and silver coin are in some—heirlooms, keepsakes, love-letters, kitchen utensils—every thing that an emigrant from the old world to the new can possibly take and possibly keep in a chest, is there. The record of it all is also there—on the register. Way off in Iowa, Minnesota and Wisconsin, men and women of Scandinavian extraction, speak feelingly now of the losses of those chests. Their blue eyes doubtless have moistened at the recollection of their inclosed household wealth, such time as the circumstances of their poor homes in the wilderness straightened them for the want of that baggage, "lost and unclaimed" upon the great Central railroad. Carpet bags and satchels, all numbered and hung in orderly succession upon hooks depend from above and await reclamation. In a room apart from these, is the unclaimed bedding of emigrants, and "movers." Policy and humanity indicate, that this should be distributed to the poor on the very first snow-storm.

The discipline of the road is severe with respect to lost and unclaimed baggage. Printed circulars have been sent to all the station agents on the line, requiring them to report to the office at Albany all parcels unclaimed for the period of twenty-four hours; also to forward to Albany all luggage unclaimed for the period of five days. Violations of these instructions are followed by a discharge from the road. Every day brings into the baggage department of the central office reports from station agents all over the line, containing a statement of baggage "unclaimed or not called for;" also, "lost or wanted at this station." These reports contain the number of the check on the parcel, a description of the parcel, the place it came from, and the name of the baggage man who delivered it. A register of these reports is kept at the central office, which also shows the final disposition made of the baggage—whether it was sent here or there on the road to its owner, or was put in store in the lost baggage room. From there the clerk having charge of the register can order it out at any moment, to the proper claimant. The station agents are also required to report daily all cases of delivery by them of claimed baggage at the stations, if any shall take place between the interval of their first report and the sixth day after the baggage was left with them. Printed blanks for these reports are in the hands of the agents, and these officials are inexorably required to live up to this strict discipline of the road in its care of the lost property of travelers.

The lost baggage room and the register kept in it are both sealed to the public, and for obvious reasons. Every article in them if subjected to examination, and so to identification upon false claims, would be lied out of the company's custody in a short time. As it is, there is a great deal of fraud attempted upon the road. Baggage is paid for that never was lost, or never came into the company's possession, and claims for indemnification are frequently excessive where the loss has actually happened, and often are urged upon fraudulent pretenses.

So perfect is the system on the Central road, that within thirty-six hours after a trunk is lost, or erroneously left at any one of its seventy-one stations between the Hudson river and lake Erie, full knowledge of it is had at the central office in Albany, and the superintendent is in a condition to direct it to its owner if he can be found. Under the rules of the road regulating the lost and unclaimed baggage branch of its business, mismatching checks is an offense. So is the putting of a trunk into a car before it is marked with its place of destination. So is the neglect to enter in a book all checked baggage, and a description of the unchecked, with its destination, the trains by which it goes, and the names of the baggage men receiving it. For the comfort of the nervous and careful, we will add, that a law of the road makes the handling of trunks "in a rough and careless manner," a misdemeanor so grave as to be prohibited under the penalty of discharge from service.

A statute of the State authorizes a sale of the property thus accumulated by the Central road at stated times, but requires the proceeds to be given to the overseers of the poor. The injustice of this is so apparent in those cases where the baggage has been paid for by the Central company, or some other with which it connects, as to make a modification of the requirement not only proper but necessary. [Albany Evening Jour., Nov. 10.

Exhaustion of the Soil.

"There is, on an average, about one-fourth of a pound of potash to every one hundred pounds of soil, and about one-eighth of a pound of phosphoric acid, and one-sixteenth of a pound of sulphuric acid. If the potatoes and the tops are continually removed from the soil, it will soon exhaust the potash; if the wheat and straw are removed, it will soon exhaust the phosphate of lime; if corn and the stalks, it will soon exhaust the sulphuric acid. Unless there is a rotation, or the material that the plant requires, supplied from abroad, your crops will soon run out, though the soil may continue rich for other plants."

An acre of soil twelve inches deep would weigh, say 1,600 tons. According to the above figures, it would weigh 8000 lbs. of potash, 4000 lbs. of phosphoric acid, and 2000 lbs. of sulphuric acid. Estimating that potatoes contain 20 per cent. of dry matter, and that 4 per cent. of this is ash, and that half of the ash is potash, we only remove in a crop of 250 bushels, 60 lbs. of potash. Say that the tops contain 20 lbs. more, and we have potash enough in an acre of soil to produce a crop of 250 bushels of potatoes, each year for a century!

A crop of wheat of 30 bushels per acre, contains about 26 lbs. of ash, and half of this, say, is phosphoric acid. Allowing that the straw, chaff, &c., contain 7 lbs. more, we remove from the soil in a crop of wheat of 30 bushels per acre, 20 lbs. of phosphoric acid. According to the above estimate, then, an acre of soil contains sufficient phosphoric acid to produce annually a crop of wheat and straw of 30 bushels per acre, *for two hundred years!*

We will pursue the calculation no farther. The writer of the paragraph quoted above, selected out the crops and elements best suited for his purpose; but it will be seen, that even according to his own estimate, there is sufficient potash and phosphoric acid in the soil to give the present wicked generation all the potatoes and wheat they may need.

But let us take another view of the subject. No intelligent farmer removes all the potatoes *and tops*, all the wheat, straw, and chaff, and all the corn stalks, &c., from his farm. According to Dr. Salisbury, a crop of corn of 75 bushels per acre removes from the soil 600 lbs. of mineral matter; but the grain contains only 46 lbs. The remaining 554 lbs. is contained in the stalks, leaves, sheaths, husk tassels, &c., all of which are generally retained on the farm. It follows from this, that, when only the grain is sold off the farm, it takes more than 13 crops to remove as much mineral matter from the soil as is contained in the whole of one crop. Again the ash of the grain contains less than 3 per cent. of sulphuric acid, so that the 46 lbs. of ash in 75 bushels of corn contains less than a pound and a half of sulphuric acid, and, thus, if as is estimated, an acre of soil contains 2000 lbs. of sulphuric acid, we have sufficient for an annual crop of 75 bushels per acre for fifteen hundred years!

Intelligent wheat-growers seldom sell their straw, chaff, and frequently consume on the farm nearly as much bran, shorts, &c., as is sent to market with the grain. In the Natural History of New York, part 5, it is stated that a crop of wheat in Western New York of thirty bushels per acre, including straw, chaff, &c., removes from the soil 144 lbs. of mineral matter. Genesee wheat usually yields about 80 per cent. of flour. This flour contains only 0.7 per cent. of mineral matter, while fine middlings contain 4 per cent. Coarse middling, 5 1-2; shorts, 8; and bran, 8 1-2 per cent. It follows this, that, out of the 144 lbs. of mineral matter in the crop of wheat, less than 10 lbs. is contained in the flour. The remaining 134 lbs. is found in the straw, chaff, bran, shorts, &c. Even, however, if none of the shorts is returned to the farm, the 30 bushels of grain remove from the soil only 26 lbs. of mineral matter; and it would take more than five crops to remove as much mineral matter as one crop contains. Allowing that half the ash of wheat is phosphoric acid, 30 bushels remove only 13 lbs. from the soil, and if the soil contains 4000 lbs., it will take 207 crops of 30 bushels each to exhaust it.

We commend these facts to the consideration of the writer of the paragraph we have quoted. If his estimates are correct; if the soil contains as much potash, phosphoric acid and sulphur as he states, we need have few fears of waking up some morning to find all the precious elements of crops departed from our soils forever.

We should just observe that the idea, embodied in the latter part of the paragraph, has no foundation in fact. If a soil is *exhausted* of potash, or of phosphoric acid, it will not "continue rich for other crops." Not a plant that we commonly cultivate, can grow upon soil destitute of *any* of the mineral elements of plants. [Country Gentleman.

Curing Bacon Without Smoke.

"O, the trouble folks have taken,
To smoke and spoil their bacon."

To smoke the best bacon, fat your hogs early and fat them well. By fattening early you make a great saving in food, and get well fattened pork. Then kill as early as the weather will allow, and salt as soon as the animal heat is gone, with a plenty of the purest salt, and about half an ounce of saltpetre to one hundred pounds of pork.

As soon as the meat is salted to your taste, which will generally be in about five weeks, take it out, and if any of it has been covered with brine, let it drain a little. Then take black pepper, finely ground, and dust on the hock end as much as will stick, then hang it up in a good, clean, dry, airy place. If all this is done as it should be, (it ought to be done now,) you will have no further trouble with it, for by fly time in spring, your bacon is so well cured on the outside, that flies or bugs will not disturb it.

Curing bacon is like the Irishman's mode of making punch. He said:—"Put in the sugar, then fill it up with whiskey, and every drop of water you put in after that spoils the punch." Just so with curing bacon, after following the directions given above, every "drop" of smoke you put about it spoils the bacon. [Portage Democrat.

Putting Down Butter.

When butter is designed for keeping, it is of the highest degree of importance that it should be worked free from all remains of buttermilk. Pure butter is an oil which will keep equally as well as lard or tallow. Buttermilk, on the contrary, contains casein, a nitrogenous compound, which decays very soon when in contact with air. Were it possible to remove every particle of the buttermilk, and all traces of impurities or foreign substances, no salt would be required, nor would it be necessary to pack butter away from the air.

In salting butter, the salt itself should be of the purest kind, and it should be so thoroughly worked in, that every particle of the remaining buttermilk be left in direct contact with a particle of salt. A very simple method of purifying salt for butter or cheese is, to add a pint of boiling water to four or five pounds of salt; stir them well, now and then, for an hour or more; drain off the wrter, and hang the undissolved salt in a bag to drain and dry. (The drainings may be used for salting animals, or putting upon hay.) In this process the water dissolves out the bitter, disagreeable portions of the salt—the chlorides of magnesium and calcium—which are more soluble than pure salt. A little care of this kind is a thousand times remunerated in the sweeter taste and better quality, both of butter and cheese.

Boys' Fun on Election Day.

A humorous scene took place in one of the cross streets in an upper Ward of New York on election day.

A number of boys, 30 or 40, all about the age of 12 or 13 years, undertook to hold an election on their own hook, appointed Inspectors and Policemen and held the poll in the body of an old carriage that stood in the street. A Havana segar box stood on end, served for a shanty for the distribution of the tickets. The coach and shanty were plastered over with election bills of all parties. Proclamation was made on the opening of the poll, and the voting commenced briskly. Several challenges were made, and one boy was refused permission to put in his vote because he wanted to vote for Fred Douglass. He made a great fuss, and declared he would inform *Horrible Greasy*, of the *Tribune*, how badly he was treated. Another voter was asked how long he had been in the United States? He replied that he arrived *next* Christmas. He was dispatched for his Naturalization Certificate, and soon returned with a large Anti-Maine Law handbill, which was accepted for his certificate and his vote taken. Another boy gave in his name as "Rugged Tough. The owner of the coach, after two hours' fun, made his appearance, and, surly fellow that he was, drove off the boys. They gave him a dozen groans as they ran, and three cheers for the memory of old Hays.

How the Process of Coloring Glass was Discovered.—At a meeting of the Farmers' Club of the American Institute, Professor Mapes stated that a few years ago the art of staining glass was unknown, when at a club, something like this—only composed of mechanics—a member stated he had stained glass blue with cobalt; and another, that he could color it red with ease, but not blue; until finally others came forward with their facts applied to other colors, and when all were combined, the result was a mass of facts that has produced the beautiful combinations of colored glass, equaling the art when it was applied to the old cathedral windows, centuries ago, in Europe.

Blackberry Wine.—The following is said to be an excellent recipe for the manufacture of a superior wine from blackberries:—Measure your berries and bruise them; of boiling water. Let the mixture stand twenty-four hours, stirring occasionally; then strain off the liquor into a cask; to every gallon adding two pounds of sugar; cork tight, and let stand till the following October.

In the Pennsylvania coal districts there is much trouble because the miners will throw coal-dirt in the streams. The Little Schuylkill Company has lately had to pay $10,000 damages for such performances.

New York and Erie Railroad.

On and after Wednesday, Sept. 19, and until further notice, Passenger Trains will leave the pier foot of Duane st., New York, as follows:

Dunkirk Express at 6.30 A. M. for Dunkirk.

Buffalo Express at 6.30 A. M. for Buffalo.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Sufferns and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffal.

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

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These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

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For all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and *irritating* to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restore the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

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For the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy has won for itself such notoriety for its cures of every variety of Pulmonary diseases, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of *Colds, Coughs, Hoarseness, &c.* and for Children it is the pleasantest and safest medicine that can be obtained.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 00 PER ANNUM, IN ADVANCE.

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The Sabbath Recorder.

GEOLOGY AND THE BIBLE.

Had brother Maxson done me justice, or rather no injustice, I probably should not have troubled the readers of the *Recorder* with any further remarks on his views of Geology and the Bible. *Indeed*, after reading the remarks of "*A Rhode Islander*," and "*One of the Subscribers*," I concluded to pocket the injustice, and remain silent. But upon more mature reflection, I have concluded that justice demands that I should review some of his arguments, and correct his misrepresentations of my own.

He contends that the general sense of the Scriptures, as he understands them, is not opposed to his theory. But as he has taken the affirmative of the question, he is bound, not only to prove that the Scriptures may admit of a rendering that will not contradict his theory, but that the Holy Spirit intended they should be used in that sense, or that they do sustain his theory, which he has never done. Can any person read the account of the six days' work, as recorded in the first chapter of Genesis and the twentieth chapter of Exodus, without prejudice, and say that neither God nor Moses meant to say that in six days the Lord made heaven and earth, the sea, and all that in them is? It is utterly impossible! God spake these words with an audible voice to the thousands assembled at the foot of Sinai, and engraved them with his own hand on a table of stone.

But to do away the force of this passage, we are informed that the Scriptures tell us that the sun rises and sets, and of course the earth is stationary; whereas astronomy teaches that the sun is stationary, and that the earth revolves daily upon its own axis and annually around the sun. I can discover no analogy in the two cases. Astronomers continue to use the same language, notwithstanding all the light science has shed on the subject. Even our almanacs have tables showing the rising and setting of the sun and moon. Are we therefore to suppose that they adopt the notion that the earth is stationary? I answer, No. They speak of things as they appear, and nobody is misled by it. When God says that in six days he made heaven and earth, the sea, and all that in them is, it cannot be shown that he means something entirely different.

Brother Maxson says, "Much as I esteem his (my) belief, it is more than overbalanced by the belief of such men as Harris, Pye Smith, Hitchcock, and also of numerous learned divines, who commented on the text long before Geology had developed any truth on the subject. I give preference to the belief of these men the more readily, since they have confirmed that belief by good and substantial reasons, founded in the philological character of the text itself, unbiased by any theory whatever." He has made quotations from a number of the writers referred to. If I understand what philology means, not one of them has presented a philological argument. They have stated their opinion, but the philological reasons for that opinion they have not given, or at least he has not quoted them. I have examined Hitchcock and Harris (that is, his Preadamite Earth.) If there are any philological reasons or criticisms on the text in the works I have read, they have either escaped my observation or recollection. This is the very thing I have always wanted, and now want. It is not simply that the Scriptures *may be* thus rendered, but that they *should be* so rendered. Till this is done, it is in vain that he appeals to rocks, coral reefs, telescopic stars, deltas, &c., while such manifest contradiction exists among geologists, and even with brother Maxson's own facts.

Brother Maxson has done me great injustice in representing me as holding that rocks were made as they now are, and that human feet had made tracts in solid rock; whereas I have exhibited no theory whatever. I stated as a fact, that in a certain granite rock in Rhode Island there were indentations resembling tracks, &c. But I gave no theory of their formation. In answer to his reply, I stated that Professor Hitchcock describes tracks found in stratified rocks made by various animals, &c., which he unhesitatingly acknowledges were made by the animals whose tracks they resemble. But when tracks of men, &c., are found in granite rocks, they are declared to be "simply the result of accident." There is nothing but his theory to oppose the latter being made by men and quadrupeds, more than that, in the former case, they were made by quadrupeds and birds. When Bro. Maxson informs me that the appearance of tracks in granite was simply the result of accident—that granite was composed of mica, quartz, and hornblend, and that the rains and winds had washed and blown out the mica from the quartz and hornblend, &c., I was forcibly reminded of his caution to all persons not to charge infidelity or atheism upon persons who happen to know more than themselves. His caution saved me. I will now give a more full description of the appearance of those indentations. They looked as if some person had walked barefoot in soft clay or mud. It was not a solitary track, but a succession of tracks. How came accident to place the mica in the quartz and hornblend in just the form of a human foot, so that when washed or blown out it should exactly resemble the footprints of a man walking? I have lately received information from a reliable source, that a petrifaction of a human being has recently been found, which is composed principally of granite. If this is true, I suppose that, according to Bro. M.'s theory, the mica in this case *happened* to form the mould outside of the quartz and hornblend, so that it was washed off and left the quartz and hornblend in the shape of a man.

Brother M. has made a number of statements, as facts to be believed, among which is the distance of telescopic stars, whose light occupied two millions of years, (traveling at the speed of 192,000 miles a second,) to reach the earth. When called upon for proof, he replied, they are facts to be believed, and if you do not believe them, go and measure them yourself. In this answer there is a seeming want of candor, as though to measure the distance of a telescopic star was as easy as to measure the distance from one village to another. Brother M. knows, or ought to know, that to ascertain the distance of the sun from the earth more accurately, the governments of Great Britain, France, and Russia, sent vessels and astronomers to the South Sea, to witness the last transit of Venus, to take observations, &c.

I quoted from Bradford's Wonders of the Heavens, in which he declares that the amount of parallax of the nearest fixed star which has hitherto been examined with the requisite attention, remains still mixed up among the errors incidental to all astronomical demonstrations. Brother Maxson treats Bradford as he treats most of those who question his theory He states that by recent improvements in instruments for the measurement of angles, &c., aided by telescopic apparatus, the annual parallax of no less than thirty-five of the fixed stars has been determined with great accuracy. Bradford states in a note (the truth of which announcement he seems to doubt) that it had been announced within a few years, that N. D. Assas had satisfactorily established the annual parallax of Kuil to be two seconds, of Rigel one and forty-three one hundredeths seconds, and Sirius one and twenty-four one hundredths. Of the last one he says, If the Almighty were now to blot it out of the heavens, its brilliancy would continue undiminished in our hemisphere for the space of three years. Vast as this distance must be, brother Maxson's telescopic star is more than 666,666 times as far off as Sirius, whose annual parallax is only one and twenty-four one hundredths second; how large must be the parallax of one 666,666 times that distance? It would be something less than the twenty millionth of a second, if my calculations are correct. Brother Maxson states that "by William Herschell's telescope stars can be seen whose light would not reach the earth in less than 2,000,000 of years. But vast as is the distance traversed by Herschell's telescope, the fifty-two feet reflector of Sir John Ross reveals stars at ten times the distance." Brother M. ought to know, that a larger reflector is not what is wanted, but a larger base. If brother Maxson's declaration, that the annual parallax of no less than thirty-five fixed stars has been determined with accuracy, is true, it does not follow that the annual parallax of his telescopic star, which is something like a million times the distance of the nearest fixed star, has been determined.

Brother Maxson seems to make himself merry over my remarks on Niagara Falls. Had I stated what I did on that subject, as a fact to be believed, or as a truth demonstrated, he might have had occasion for merriment; but I made no such statement. I stated it simply as a probability. But before discussing the subject, let us review brother Maxson's views. He states that it has taken forty thousand years to wear away the rock from Queenstown to its present location. Now, let us compare his views of the Falls with his views of the deltas of the Mississippi. It is known to every one acquainted with the geography of the country, that the Mississippi and St. Lawrence or Niagara have their source in nearly the same region; many of their tributary streams arising within a few rods of each other; and according to brother M.'s theory, they must have been raised from the bed of the ocean, and commenced flowing at the same time. He says, "It must have taken about 67,000 years to form the whole delta. It is evident that the mouth of the river has changed its place, and that the whole basin of the river was once delta-formed, before the present delta was begun, and its formation must have occupied nearly an equal length of time." So that something more than 130,000 years must have been occupied in the formation of the two deltas. So, according to Bro. Maxson's theory, the delta of the Mississippi must have begun to be formed at least 90,000 years before the Niagara began to wear away the rock at Queenstown. "For all the years which elapsed since the river was created, previous to that time, its mighty waters had been tumbling down the dreadful abyss; but no rock was worn away; there it stood, resisting the mighty force of the falling waters, but no particle of the soft rock crumbled off! All at once, however, when" the 90,000 years had expired, "it began to wear away, and since that time has worn away" seven miles. "It would be interesting to know by what force the falling torrent was restrained from wearing back the rock previous to that time, and what made it begin to wear away just at that time!" Men who live in glass houses should not throw stones. But if stratified rocks, when first raised from the bed of the ocean, were so soft that the feet of birds made indelible impressions upon them, or rather in them, and that even rain-drops made impressions so deep that it is easily discoverable which way the wind was when it rained—(see Hitchcock's Elementary Geology)—it seems to me the water might have worn away the rock up to the Island by the year 1690. Indeed, if rocks were so soft when first raised from the ocean, it seems to me that six thousand years would have been amply sufficient to have formed all the gorges in the world.

Again, coral reefs are brought forward to prove the great antiquity of the earth. "The peninsula of Florida is made of coral reef, and the reef is still growing under the water at the south end of the peninsula. Professor Agassiz, in a recent lecture on the Florida reefs, has stated he had ascertained by observation and comparison, that the reef grows one foot in a hundred years, and by estimating the extent of reefs now formed, he finds that a hundred thousand years have been employed in building that little reef." Such proof as this brother Maxson brings forward to invalidate the commonly received Mosaic record. In my estimation it does not amount to a demonstrated probability.

Before closing my remarks on the subject, I wish to state, that in my opinion the geological theory is founded on hypothesis instead of scientific facts. After stating (what no one denies) that the earth was created in a chaotic stete, (if I understand them correctly,) they lay it down as the basis of their theory, that the modifications or changes which the earth has undergone in order to fit it for the abode of man proceeded in the same manner, or as slowly, as similar changes do now, and that God worked by secondary agencies. Overthrow this hypothesis, and their theory is destroyed. Establish it, and the Bible is overthrown. The Psalmist says, "He spake and it was done; He commanded and it stood fast." God said, Let there be light, and there was light. The whole Mosaic record speaks of creation and its modifications as the immediate work of Omnipotence, and not as the result of secondary causes.

I assure brother Maxson, that he is entirely mistaken in his insinuation that I have had recourse to a ruse "to escape from the force of his conclusion, even though he be compelled to admit the *fact* on which I base it." I do not admit his fact, nor do I ever expect to, unless better testimony is presented than any that I have yet read. Convince me that the commonly received version of the Mosaic record be incorrect, and I shall believe that worlds are continually being created, and others being destroyed.

I have Harris in possession, that is, his Preadamite Earth and his Primeval Man.

In conclusion, I fully concur with the remarks of "*One of the Subscribers*," on free discussion, with one exception. He recommends to any one who wishes to discuss certain subjects, to write a book, &c. I propose, as an amendment, that we who have a thirst for disputation should start a literary omnibus, which should be open to the discussion of all the ologies and isms of the day. Then those who have no taste for such reading will not be compelled to pay for what they do not wish to read. We of the quill are liable to form erroneous opinions concerning the merits of our productions, and the importance of the subjects in which we feel an interest. Let such a paper be started, and our brethren who have no relish for the discussion of such subjects as are now discussed, or are not pleased with the spirit of our remarks, will be relieved, and we shall be at liberty to pursue the discussion to our heart's content. I go for a Literary Omnibus.

ELI S. BAILEY.

HOW TO LIVE WITH ONE'S FRIENDS.

If you would be loved as a companion, do not let familiarity swallow up all courtesy. Many of us have a habit of saying to those with whom we live, such things as we say about strangers behind their backs. There is no place, however, where real politeness is of more value than where we mostly think it would be superfluous. You may say more truth, or rather speak out more plainly, to your associates, but not less courteously, than you do to strangers.

Again: we must not expect more from the society of our friends and companions, than it can give; and especially must not expect contrary things. It is hardly in man to estimate justly what is familiar to him.

Intimate friends and relations should be careful when they go out into the world together, or admit others to their own circle, that they do not make a bad use of the knowledge which they have gained of each other by their intimacy. Nothing is more common than this, and did it not mostly proceed from mere carelessness, it would be superlatively ungenerous. You seldom need wait for the written life of a man to hear about his weaknesses, or what are supposed to be such, if you know his intimate friends, or meet him in company with them.

Lastly, in conciliating those we live with, it is most surely done, not by consulting their interests, nor by giving way to their opinions, so much as by not offending their tastes. The most refined part of us lies in the region of taste, that is perhaps a result of whole nature, and at any rate is the region of our most subtile sympathies and antipathies.

It has been said that, if the great principles of Christianity were attended to, all such rules, suggestions and observations as the above would be needless. True enough! Great principles are at the bottom of all things; but to apply them to daily life, many little rules, precautions, and insights, are needed.

THOU WEEPEST NOT ALONE.

Joy and pain to all are given;—
In the cup of human life,
E'en as in the April heaven,
Smiles and tears are still in strife.
Think not that alone thou weepest,
By some present grief oppress;
When in happy dreams thou sleepest,
Other sad hearts long for rest.
If to thee thy brother seemeth
Naught to know of pain or care;
If the sunlight ever streameth
O'er his pathway bright and fair—
Envy not his joy and gladness,
He hath his own sorrows, too;
Oft he weepeth tears of sadness,
As the summer skies the dew.
Happiness is all around thee,
If thou seek for it aright;
Darkness doth not so confound thee,
That thou canst not find the light.
If the humblest floweret springeth
In the pathway thou dost tread,
Unto thee some joy it bringeth—
Catch its fragrance ere 'tis fled.
Sadly when thy spirit sigheth,
'Neath its weight of anguish bowed,
And upon thy heart there lieth
The dark shadow of a cloud,
Look thou up in faith to heaven,
God will give thee strength to bear
All that unto thee is given
Of distress, and grief, and care.
When thy cup o'erflows with gladness,
Lift thy thankful heart above;
If oppress with fear and sadness,
Trust thy Heavenly Father's love.
Thou shalt know each hidden reason
When thine earthly work is done;
Praise Him, then, in every season,
For the shadow and the sun! [Home Jour.

HOW ROMAN CATHOLIC PRIESTS ARE EDUCATED.

A Royal Commission has been inquiring into the great Catholic College at Maynooth, in Ireland, where more than half of the Irish priests are educated. The report of the commissioners makes the world acquainted with the modes of instruction, the discipline, the manners and customs, of that important institution.

The number of students is about five hundred, and they are all supported by the funds of the college and the Parliamentary grant. The average age of the students on entering is between eighteen and nineteen, and they remain at college eight years. They are selected by the bishops from the most promising pupils of the diocesan seminaries. The qualification for admittance is a slender school-boy knowledge of Latin and Greek. The commissioners say that "the students are generally very deficient in primary education—that is, in correct reading and writing of the English language." The famine, it appears, nearly annihilated the Irish preparatory schools, and consequently a large number of the students sent to Maynooth are raw, ignorant youths, just able to translate a few books of Virgil and a few of the dialogues of Lucian.

Over the portals of Maynooth might be written:—"Who enters here leaves liberty behind." The students are absolutely prohibited from visiting each other's rooms, on any pretext, or for any purpose! No conversation is allowed at meals. No student dare go one step beyond the college walls without leave. Every Wednesday, if the weather is fine, the whole body is marched out into the country, under strict surveillance; and during the walk it is a very serious offence for the students to leave the ranks. The teachers live quite apart from the students; there is no intercourse between them of a social or friendly character. Students from the same diocese associate exclusively with one another; and this rule is so strictly enforced, that a willful violation of it might be visited with expulsion. The dean is at liberty to open all letters and papers addressed to the students, and he exercises a strict censorship over their private reading. Newspapers are absolutely prohibited. The utmost vigilance of the faculty is directed to their complete exclusion; but, we are happy to know, that their efforts are not always successful. No freedom of action is allowed to the students; in all respects, they are treated as children; and children they remain, in all respects but one—innocence.

In winter all rise at six; in summer, at five. Two hours of every day are devoted to religious exercises, nine hours to study, and four hours and a half to meals and recreation. During the hours of study, one of the deans walks up and down the hall, overlooking the students—students, remember, who are from eighteen to thirty years of age. On rising in the morning, they are required to spend half an hour in prayer and meditation; before going to bed, an equal period in prayer and examination of conscience. There is a mass daily in the chapel, which all must attend; and once in two weeks, all are required to confess and receive communion. During meals, a student reads the Bible aloud; but after finishing a chapter he is sometimes allowed to read a literary work. Twice a year there is what the Catholics call a "retreat" at the college, which lasts four days, and during which all intercourse between students is forbidden. Silence reigns within the college walls. Every student is supposed to be praying and meditating continually, and he is expected to fast to within an inch of his life.

The knowledge acquired by the inmates of Maynooth is, as might be supposed, very limited. For the first four years they are chiefly confined to mathematics and the classical languages; the last four years are devoted to theology and Hebrew. The student has no tutor to whom he can apply for assistance in his difficulties, and the classes are so large that he is not called up to recite more than once in two weeks. One essay in Latin, Greek, or English, is required weekly from each, but it is seldom corrected. The annual examinations, say the commissioners, are so loosely and hastily conducted, that they afford no means of judging of the proficiency of the students. There is scarcely any instruction given in physical science none in history; and no modern language is attempted except French. Once or twice during the last year of the course, each student is called upon to preach a sermon before the superiors of the college, who make a few remarks on the performance.

In this way the spiritual guides of the Irish people are trained for their important duties. They issue from the college, in which they have been *incarcerated* for eight years, ignorant of the world and unacquainted with its history, with no experience of the trials, sorrows, and temptations of human life, habituated to mental servitude, and drilled to uniformity of feeling, opinion, and habit. The Maynooth system is the clerical idea of education fully carried out. When we consider for how many ages it was the only system on which higher education was conducted, and that in a large proportion of Protestant colleges the plan of Maynooth has been merely modified, not essentially changed, we cannot but wonder at the past progress of the human mind, and still more at the strides it is now making towards complete emancipation. Man learns in spite of his appointed teachers, rather than by their assistance. [Life Illustrated.

STUDY NECESSARY FOR THE PREACHER

At the recent ordination of Rev. Mr. Slater as pastor of a Baptist Church in Rome, a very appropriate discourse was preached by Rev. C. G. Baldwin, D.D., from which the following is an extract:—

One part of the minister's work consists in the cultivation of the intellect, and acquisition of knowledge. Thus Paul charged Timothy: "Neglect not the gift that is in thee; till I come give attendance to reading, to doctrine; meditate on these things; give thyself wholly to them; that thy profiting may appear unto all." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And so the promise: "I will give you pastors according to my own heart, who shall feed you with knowledge and understanding." And again: "The priest's lips should keep knowledge;" and all, as an Apostle has said, "for the *edifying of the body Christ*." But how and where shall a minister of Christ obtain this intellectual enlargement and acquire this knowledge; will they come to him as come the soft showers of heaven or the fragrant breezes of the South. May he idle away his time, fritter away his energies, and then hope that God in some miraculous way will supply his need? Nay; God frowns on such presumption, and says to him as to all: "Incline thine ear unto wisdom, apply thine heart unto understanding; yea, if thou cry after knowledge, and lift up thy voice for understanding, if thou seek for her as for silver, and search for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God."

Well has it been said, "A minister has no right to cease to be a learner, when he has become a teacher." The pulpit should never become the grave of the student. A fine person—a good voice—a fervent imagination—a smattering of information—a readiness of utterance—may interest, and, perhaps, dazzle an audience for a while; but if there be no real intellectual growth, no fresh-thought development, they will soon begin to suspect the character of the soil whose fruits at first so much gratified them, and the painful truth will force itself upon them, that their preacher is merely revamping old sermons, repeating old ideas, going over old illustrations, and the result is, he is soon compelled

"To fold his tent like the Arabs,
And silently steal away."

In this age, no department of knowledge is useless to the preacher of the gospel. There is no fact in philosophy, no event in history, no discovery in science, no product of art—there is nothing beautiful, grand, or magnificent in nature, animate or inanimate, which he may not subordinate to his work, and from which he may not gather material for proofs and illustrations of the doctrines of the Bible. Education is now brought within the reach of all. Everywhere are found men and women who think and study; men of liberalized minds, who will not listen to an ignorant or vulgar preacher. If the ministry maintain its dignity, and keep its hold on the respect of community, it must take the lead in intellectual, as well as moral culture. And no man can do this for any length of time, whatever may be his original powers, or may have been his early opportunities, who does not continue to explore new regions of thought, and dig in fresh mines of knowledge. He may be a very good man, but if he is not a very good student, he fails to exert the influence he might.

Ask a church member, "What kind of a minister have you?" If the only response is, "He is a good man," you understand it as his modest way of saying "he is not a very able man." But if he says, "My pastor is not only a good man, but a hard-studying man; go to him now and you will find him in his study, laboring as hard to meet his people next Sabbath, as any of his people are laboring in their occupations;" you feel that, although he may not be a genius, that pastor is a prize. He has an influence over his society, which any man may envy, but which no man can secure without patient industry and untiring application. Ah! my brethren, *these secret studies and secret prayers are the sunken piers upon which the bridge of a desirable reputation rests, while it spans the troubled waters of life.*

The Bible, however, should be the chief study of the servant of Christ. This is the light by which he sees eternal realities; the history which acquaints him with the past; the teacher that instructs him in the great spiritualities of the kingdom of God. But how can he explain the Bible, if he does not understand it himself? And how can he understand it unless, in private, he pores over its sacred pages, with the prayer evermore upon his lips, "Open Thou mine eyes, that I may behold wondrous things out of Thy law?" How can he lead saints into green pastures of promises, and still waters of consolation, unless he has been there himself? How can he take them to its Pisgah tops, and show them the goodly land beyond Jordan, unless his own feet have trodden those sacred summits? How can he bring beaten oil into the sanctuary who depends upon mere impulses, or flows of feeling, or passing events, for pulpit material? Inasmuch, therefore, as he cannot be a scribe well instructed, nor make full proof of his ministry, without such intellectual growth and acquisition, may his church say to him, "This matter belongeth unto thee."

GARDENING AND FLOWERS.

The Newburyport *Herald* gives the following excellent advice on a much neglected subject. If our countrywomen could be induced to reflect upon the subject of horticulture with half the sagacity they employ in topics of household concerns, they would require no persuasion to cultivate this most refining and beautiful of occupations, which, akin to poetry, is its own sweet reward:

"Gardening was the first employment of man, and now it is the most agreeable and healthy. Anciently it was esteemed the second of the fine arts, ranking next to architecture. Now, it should be the second thought of every family; the home that shelters, first, the garden for pleasure and profit next. It is a favorite occupation for a leisure hour to every man, giving to those who have a taste for the beautiful and the valuable delight with gain; and it should be a favorite occupation for every woman, who should have her plants and flowers, and shrubs, giving her employment in the open air for an hour or two every day. Our American women grow old and die before their time, for want of out-door exercise, which can be better afforded in the garden than elsewhere. It is a pity they could not learn something of their English cousins in this matter. The increasing interest taken in horticultural matters, as witnessed in the exhibitions, is a hopeful sign in the community. The gardens of the wealthy, filled with choice fruits and beautiful flowers, and the nurseries and vegetables of those who make gardening a business, have greatly improved the last ten years; but where land is so plenty and attached to nearly every dwelling, there are advantages and profits and pleasures in a garden that the poorest may enjoy with the wealthy, and the laborer with the man of leisure. Train the vines upon the sunny side of your houses, dig up the little patches by your doors, rear the trees, and grow the vegetables, and nurse the flowers. Their fragrance will be at your windows, the birds will come and sing for you, the melon the plum, the pear, and the apple will be in their season; and how delightful, morning and evening, with wife and children, and friends, to mark the growth of vegetation, which may be gathered in the fall for support in winter!"

Appropos of the above, the Philadelphia *Ledger* gives the following simple directions for extracting the perfume of flowers; an additional interest is thus given to their cultivation:

"Gather the flowers with as little stocks as possible, and place them in a jar three parts full of almond or olive oil. After being in the oil twenty-four hours, put them into a coarse cloth, and squeeze the oil from them. This process, with fresh flowers, is to be repeated according to the strength of the perfume desired. The oil being thus thoroughly perfumed with the volatile principle of the flowers, it is to be mixed with an equal quantity of pure rectified spirit, and shaken every day for a fortnight, when it may be poured off, ready for use. As the season for sweet-scented blossoms is just approaching, this method may be practically tested, and without any great trouble or expense.

"I HAVE NOTHING TO GIVE."

So said a church member when called upon for a contribution to missions.

"*Nothing to give.*" And yet he talked of the preciousness of the gospel to his own soul—of the hopes he entertained of salvation through the blood-purchased provisions of the gospel—but he has nothing to give to extend these joys and hopes to those whom he professes to love as himself.

Nothing to give! Yet God is constant and munificent in his benefactions. Every day his treasure is opened, and fresh blessings freely dispensed. God never answers to the asking of his creatures, "I have nothing to give."

Nothing to give! And he wears decent apparel, lives in a comfortable house, sets a plentiful table, and seems to want for nothing necessary to the comfort of his family.

Nothing to give! And he sometimes attends the monthly concert, and prays that God will send the gospel to the ends of the earth. He said many times during the year, "Thy kingdom come," and pretended that it was prayer. If dollars were as cheap as words, the treasury of benevolence would be full. If Christians were as liberal with their purses as they are with their prayers, there would no lack of means for sustaining the missionaries of the cross in every land.

I have nothing to give! And the heathen are stretching out their hands in imploring petitions for the Bread of Life, and warm-hearted Christian ministers, and even Christian women, are standing upon the shores of our own land, looking across into the darkness and weeping for the means to carry them there that they may minister to the spiritual necessities of those perishing millions.

Nothing to give! That means, "The missionaries may stay at home, or starve if they go, and the heathen may go to hell, rather than I will part with any of my money for their relief."

The Sabbath Recorder.

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COLONIZATION AS A REMEDY FOR DIFFICULTIES—NO. 2.

It is not intended by what we have remarked under this head, to offer any discouragements to the plan of collecting together our Sabbath-keeping brethren, in small communities. But we never hear the project of colonizing our people agitated, without a suspicion that more of the worldly than of the religious element is at the bottom of it. Admitting that, as a mere speculating scheme, it might result in all that the most ardent could desire, it is our conviction, nevertheless, that the Lord has a higher and holier work for the members of our churches to engage in than money making. Ought not the impediments to their increase—their inability to accumulate largely without compromising their integrity—to be regarded as God's call to a mission of infinitely greater importance than that of laying up for themselves and their families? We verily believe they ought, and that the Sabbath is a hedge, which God has placed in the way to obstruct our brethren from the too eager pursuit of wealth. Alas! that so many of them break over it.

Yes, our people have an important mission to fulfill, and in view of it, we predict that God will withhold his blessing from all attempts to colonize them to any considerable extent. We need not stop to define what this mission is. All we need say about it is, that we are called to let our light shine. Agreeable as it might be to live in a community by ourselves, would this answer the great purpose which God would accomplish by us? It seems to be *His* plan to scatter his people abroad; and where they have undertaken to concentrate and consolidate themselves, under the impression that such an arrangement would be best, something has generally been sent upon them which tended to break up the policy, and disperse them again. The church at Jerusalem was a large and consolidated body, and it was doubtless thought by the members, that it would promote their religious enjoyment and prosperity to stick together. But God judged otherwise, and therefore brought about, through the wickedness of men, a persecution which scattered them into different provinces. It was a wise providence, and was the means of bringing them to the discharge of their duty. But for such a providence, they had not gone out to proclaim the gospel to distant lands.

Human wisdom seems always to be running counter to the Divine plan. That kind of missionary work which contemplates widely separated points of action, all over the world, was never in accordance with man's policy. Man's policy is to evangelize one nation first, as thoroughly as possible; then the surrounding borders, and so on; never venturing abroad, till everybody is made perfect at home. Thus he would keep together in one body all the good, and leave all the bad in another body. But the policy is a most mistaken one, as might easily be shown.

Now what would the plan of one general colonization of our own people be, but the adoption of this very policy, which God in his providence seems to have repudiated? Inefficient as we are already, we believe that the consummation of such a plan would but increase our inefficiency. Our small churches, scattered over eight or ten different States of the Union, and so widely separated from one another as to render concentrated action difficult, are better disposed for the accomplishment of the work to which God has called them, than if they were located compactly together. If all the light-houses in the world were builded together, in some given locality, the spectacle would unquestionably be a most magnificent one, and ships approaching the harbor they were intended to light would enjoy rare advantage. But would the seafaring community be benefitted by such an arrangement?

The compact location of our whole Sabbath-keeping fraternity would, it is true, enable us to do up our denominational business with a great deal more of *eclat* than we now do. We could build large houses of worship, bring together teeming congregations, and have all the formalities of public service performed in an imposing manner. We could have schools on a large scale, a denominational college, perhaps, and a denominational publishing house. We could throw around our anniversary exercises all the prestige of excitement. And then, if a traveling stranger should come among us, though he should not go so far as to "fall down on his face, worship God, and report that God is in us of a truth," he might be expected to at least carry away "*a very favorable impression.*" Perhaps he would give us an ephemeral notoriety by writing a letter about us to some popular newspaper.

Still, we do not believe that this would be for our prosperity. No doubt, it would do away many of the annoyances to which we are now subject; but, if we mistake not, God has called us to endure these annoyances for the sake of the truth of which we are the representatives. Ours is a mission which is accomplished, "not by might, nor by power." Some look upon their poverty as a hindrance to their usefulness, and very piously tell what great things they would do for the cause of religion, if they only had the money. Our patience is tried with such Christians. Who, of our whole Sabbath-keeping community, is as poor as Jesus Christ was? Did his poverty mbarrass his usefulness? And who has less of worldly influence than he had? Did his making himself "of no reputation" hinder the effect of his mission?

We are well persuaded, that we need none of those peculiar advantages which colonization on a large scale, or even on a small scale, would give, in order to our usefulness. All we need is to be made faithful in the situations which we now occupy. And if our people would but forego their strong desire to accumulate, and make up their minds to be comparatively poor—the *pinchings* of poverty none of them know anything about—for the truth's sake, the day of our enlargement would soon dawn upon us. Till then, we expect a continuance of night. Are there not some among us who "wait for the Lord more than they that watch for the morning?" T. B. B.

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GLIMPSES OF DOMESTIC LIFE IN CHINA—NO. 15.

A Chapter on Kidnapping.

There remains yet one other view of the sufferings of these poor Chinese—one which, it seemed, would be better given in another form; but as I cannot learn that it has yet been sent to you, I hasten to do it now. Indeed, a full account of the affair would embody so much of our own domestic experience for a term of months, that it seemed almost out of place to write it in this connection, and has caused a long delay to that which had been better told at the time. But, forgetting all extraneous matter, which is only required as a husk for the kernel, herewith are the details.

You already know that our mission families were driven from their houses soon after the outbreak of troubles here, and that after being constant dependents upon the kindness of others, with the as constant expectation of speedily returning to our deserted homes, wearied at last with hoping against hope, the resolution was formed, and carried into effect, of providing a temporary retreat for ourselves. The spot selected was within the circle known as "The New Race Course," about one mile in circumference, for the perfect security of which, among other rights, had been fought the well-remembered battle of April 4th, 1854, and on the outer line of which a guard had been constantly kept, and no armed soldier allowed to enter within the prescribed limits. We took up our residence on the 7th of the August ensuing, with all that feeling of security which our well-guarded position seemed fully to warrant, although the only foreign family there. True, we were very near the Imperial camps, but not quite in the line of their fire, although stray balls did often come across the boundary line. We had known them to strike almost at our very feet, but considered the probabilities, on the whole, to be more favorable even than in the retreat we had left, which, being much nearer the city wall, was also fearfully near to and in full view of all the naval engagements, and exposed us to the uncertain firing from the war-junks, which in their wind-and-tide-bound movements often sent their ill-aimed balls quite above or beyond us, into the very heart of the foreign settlement. So we sat down in our unfinished house, thankful at least that it was *ours, our home.* As such we prized and enjoyed it for four whole months, and then a sad change came over the spirit of our happy dreams. The French, in consequence of collision with the Rebels, had commenced hostilities against them, thereby rendering most efficient aid to the Imperialists, in the blockade of the city. English and Americans, although bent upon remaining neutral, could not fail to be in a degree auxiliary, for the "Three Treaty Powers" could not violate their obligations to each other with impunity; so the result was, in order to complete the blockade, the Race Course, without reference to its native population or ourselves must be given up to the Imperial Powers, and the British guards withdrawn. Protection was thenceforth guaranteed only to those within the inner line of defense, which marked the limits of neutral ground.

From this time, the suffering within the city greatly increased, and the straitness of the siege became exciting in the extreme. Still, we saw no immediate necessity for leaving our new home, although the Imperial troops had full liberty to carry on their work on all sides of us, which they occasionally did, even at our very gates. Just at this juncture commenced those frightful scenes around our dwelling, a description of which has been deferred to the present time.

Late in December we first saw the kidnappers dragging away their victims to head-quarters for punishment, but we tried to reconcile ourselves to these outrages by regarding them as the "chances of war," and inseparable from the existing state of affairs. Now we noticed that *foreigners* were busy leading the people away. Still, as we had often seen the policemen take charge of native culprits in this manner, we allowed ourselves to feel no further interest in the matter, supposing these cases were of that kind. But very soon their constant recurrence, and their being always taken towards the city gates, excited our suspicion, especially as we knew there were many foreigners in the employ of the Rebels, and certainly none so suitable as themselves to carry on this most inhuman work. Very soon were our suspicions confirmed, and on this wise: Two kidnappers had grasped each his victim, but the contest seemed so nearly equal, and the struggle so violent, that Mr. Carpenter ran out to inquire the cause, when the hindermost one, a short, stout man, finding himself on a losing game, dropped his prey, and ran to the assistance of his comrade, who was thus successful, while one poor creature alone escaped, being severely wounded, sanguinary traces of which distinctly marked the path for a considerable distance. His gratitude was unbounded, as was also our indignation at seeing what British and American cupidity could effect in the person of these graceless renegades. We knew not, then, how *very* contemptible were the wages for which they could thus wantonly sacrifice the lives of so many innocent and helpless natives. We sat down to dinner, and a counter case was paraded past our open door. The Imperialists had also caught a man, and were dragging him away to their camps. Just at that moment our neighbors came running in, and beseeching Mr. C. and Mr. W. to run to the rescue, as the victim was a very near neighbor of ours. They went, but the cowardly soldiers dropped him at sight, leaving him to act his thanks, as best he could, for his so cheaply purchased freedom.

This, I think, was the last instance of kidnapping by the Imperialists, which we witnessed, until after the blockade of the city was completed. Courage and deeds of evil daring, seemed at this juncture vested in those restless and reckless fortune seekers, who gathered boldness in proportion to the helplessness of their cause, and seemed concentrating their efforts for more efficient work, now that it seemed so evident to al that their time was short. They would enter the hamlets near us, or grasp their victim in the broad sunshine, but a few steps from our door, and drag him away before our very faces towards the city wall. They would stop the sedans that went quietly along, examine the contents, and if the occupant seemed a hopeful subject, release his bearers, and lead him away a helpless victim to a horrid fate. Report had already reached us of the cruelly tragic termination of some of these cases, and we had spared no pains to call public attention to these facts. But we were assured that no interference could avail. It was an incident of war, and the parties embroiled must fight it out—that with respect to the *foreign* kidnappers, they were deserters from British and American ships, had entered the Rebel service against the express command of their respective governments, were therefore outlaws, and must be left to the consequences of their own evil course.

It was fearful to contemplate this state of suffering, and find ourselves unable to mitigate it. Still, no fear of personal injury (and that we knew might come upon us in the form of revenge) could deter us from keeping an eye upon their proceedings, and they seemed equally intent upon looking defiance at us. They stalked fearlessly along our footpaths, and at one time a company of six or seven walked deliberately past our open door, seeming as intent upon spying out our securities, as we were in noticing their individualities. That day their work was prosecuted with uncommon vigor. The cries of their struggling victims were heart-rending, but we were powerless to rescue, and our authorities had admonished us not to attempt it.

On the morning of the second of January, the work was commenced unusually early, by the carrying off of one or more in the rear of our dwelling; and soon after a man was dragged from the little hamlet in front of us, struggling violently, and throwing himself upon the ground, as others had often done, so that he was only moved by main force, accompanied, of course, with most brutal violence. At length a pistol was fired, probably to intimidate him, and soon after his clothes were discovered to be burning, and they succeeded in getting him forward. After a while his burning garments were cut loose, and he was dragged out of sight. About noon of the same day, to our unspeakable relief, the Captain of the Municipal Police, (Clifton,) accompanied by an assistant officer, came to reconnoitre, and if possible to put a stop to these scenes; for although foreign functionaries, both civil and military, felt they could not properly interfere, the position of the police was somewhat different, and we welcomed them with a feeling of certainty that good would follow. As we anticipated, however, the kidnappers were awake to these movements, and not one showed his head while the officers remained at our house. Captain Clifton informed us that the leader of the gang, whose name was Eldredge, was well known to him, having been once, for months, in his employ at Hong Kong, a character well fitted for the cowardly work in which he was engaged, of dragging poor innocent people into the city, where he received twenty or twenty-five dollars a head, leaving the chiefs to demand and get whatever they could as ransom money, or destroy with tortures in case of failure. After remaining some hours to no purpose, they left, and were hardly gone, when the gang were out again. But Captain Clifton and his assistant Boyle were not to be baffled. The latter, taking another companion, came out towards evening, as if for a quiet walk, and oh, how our hearts throbbed, as we saw them nearing the place where Eldredge was at the moment standing, with his constant associate Roberts. Neither party seemed to see the other, until a sudden turn brought them face to face. Boyle and his friend were both unarmed, but they boldly demanded of the others to surrender, when Eldredge drew his revolver, and darted away, with lightning speed, towards the city, stopping, however, at a safe distance, where he stood peeping out from behind a house, to see how it fared with his companion. Roberts at once gave up his weapons, consisting of two revolvers, two knives, a sword, and club-stick, and then was marched quietly away towards the police station. Presently we saw them wheel about and retrace their steps, bringing him up to our door to be identified, as he stoutly denied his guilt. We did not detain him long, and he was soon safely lodged in the consular jail. The next day he was on trial, and Mr. C. and Mr. W. were summoned as witnesses. And now, for the first time, did we really indulge in personal fears; for the general opinion was, that Eldredge and his accomplices would seek to revenge themselves on us. A guard was given us, until we could arrange to leave our home, which we soon after did, not returning until the siege was finally raised, and peace restored. It seems our danger was even greater than we suspected, for we have since been informed, that a few days after that, as two American sea captains were walking on the banks of the Yang-king pang, near Tailor's Bridge, they saw Eldredge, who was personally known to one of them, standing on the opposite bank, draw his revolver, and taking deliberate aim, fire at his head. The ball passed just behind his neck. After the capture of the city, Capt. D. again met Eldredge, and asked him, among other things, why he had fired at him. He replied, "I thought it was the d—d missionary that informed against me, and I was determined to kill him if I could."

Roberts was sentenced to a term of imprisonment at the south, but while lying in jail Eldredge succeeded in rescuing him, by some underground process, and they continued their career of crime in the city until its re-capture. Then they fled, in company with a few others, to Ningpo, leaving many of their poor comrades in guilt to be beheaded, in the general work of extirpation. But justice was not slow in finding them also. Eldredge and another were taken, after most desperate fighting, and placed in cages, to be brought, overland, to Shanghae. The former died of his wounds on the way; the other was alive, and was visited by different persons after his arrival here; but what finally became of him is uncertain—whether he died in his cage, was taken out and beheaded, or sent away, as reported, into the country to await a further sentence. Roberts returned after a few weeks to Shanghae, where he was recognized as he sat singing in a boat by the Bund, informed against, taken prisoner, and tried on three several indictments—"joining the rebels," "kidnapping," and "breaking jail." On the first he was acquitted; on the other two, sentenced to one year's imprisonment for each, at Hongkong, whither he has already been sent pursuant to the sentence. L. M. C.

June, 1855.

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LETTERS FROM PALESTINE—NO. 20.

JERUSALEM, Sept. 3d, 1855.

As I wrote in my last, we were this afternoon to start on our return to Jaffa. In coming here, one large camel brought our luggage with ease, for which we paid forty piastres Now two are necessary, but cost only thirty-five piastres. The owner furnishes us with donkies for fifteen piastres each; but they are small, and cannot travel fast; at least so they appear. The agreement is to go by the way of Lydda, which is said to be three hours further than by Ramlah, the usual route for travelers. According to the representations of our Arab, we expect to be out two nights. To night we are to lodge at his house, three hours distant. For *that* he, according to Eastern flattery, will feel himself highly honored. The camels are loaded. I have fixed stirrups to the ragged pad on my donkey, and provided Miriam's pad with rope stirrups and a bed quilt, so that she may ride as easy as possible. The pads and halters for both donkies may be worth fifty cents, but they are as good as nine-tenths of the people ride upon. In this primitive, cheap style, (I should say *dear*, for so it proves in the end,) we are off. Arrived at the gate, we meet there, by previous arrangement, the Consul's Cavasse, who speaks to the publicans not to examine our baggage, as we are not merchants, and for this we give him ten piasters. This goes for tariff, or, more properly, as it ought to be universally named, *tear-off.* I presume the poor peasants think so, as every thing they carry into or bring out of the city must be seen by these officers of government. Loaded camels, mules, donkies, men, women, and children, with burdens however small, must undergo the publicans' search, he appropriating frequently an unlawful portion to himself. What right he has to any of it, the owner is at a loss to perceive, except it be the robber-right, which with the world is as good as justice. I no longer wonder that the tax gatherers of old were so unpopular with the Pharisees and people. Though our Saviour went among them to do them good, and that contrary to the wishes of the Pharisees, he seems to have fully understood their character. See Matt. 18 : 17. "Let him be unto thee as a heathen man and a publican." Two brethren accompany us on foot for a mile and a half, and then bid us an affectionate farewell. Our road lay in the direction of Nebby Samuel, but after an hour's travel we turned to the right around the mountain. The villages of Rama, Hauina, and Shaft, we passed on our right. We were agreeably disappointed to find our and road skirted with olive orchards, and here there fig, apricot, and quince trees. Half an hour before sunset we arrived at Beit Nabala, where our Arab said we must stop for the night. On the road he appeared anxious to cook us a supper at his house, but we heard nothing more about it after stopping. Instead of conducting us to his house, we dismounted on the top of some low rooms, well covered with earth, and at one side of which was a stone building, the wall of which afforded a good protection against the wind. Here where the camels and donkies had often made their bed, a mat was brought and spread. We were told to make ourselves at home! At a little distance a fire was made and coffee served to those about us. We ate a cold lunch, and lay down to sleep. If ever we needed rest it was then. The old man whom I have called our Arab, kept watch, with his gun and sword by his side, though he *slept* quite soundly. On arriving here, he showed us about the top of the mountain on which the village stands, a mere huddle of a dozen houses, whence we had a view westward, about fifteen minutes, of Gibeon, and southward, of Nebby Samuel, three-quarters of an hour distant. Rama was north, and still further in that direction was Bethel, though the latter was not to be seen. Returning to our *lodgings*, we were attacked by a dog which seemed not to relish our Frank dress. We in turn could not excuse his *ad*dress; a stone brought him to the ground, and when he rose again he retreated, satisfied that he wanted no more of us. Our bed was a hard one. True, our pillow was softer than Jacob's, but we doubt whether he had as many flees and other domestics to keep him company. We did not dream any; we were too uneasy for that, for the reason that our bedfellows—(their name was legion)—would not lie still. We used umbrellas to keep the dew from our heads. We might have lodged under the olives, twenty rods off, but our men positively refused, saying they were afraid of thieves. To have gone into the hovel of the owner of the camels, which we had now learned was beneath us, would have been still more unpleasant. How human nature can abide so much filth, confined air, vermin, &c., as do the Arabs, is a wonder. Poor fallen creatures! Their exterior is but an index to a more corrupt interior—a nature that can be cleansed only by the washing of regeneration.

At one o'clock A. M. of the 4th, we were called to prepare for the journey. We were on our way at a quarter to two. The moon had just risen, and now lighted our path, and even gave us quite a clear view of objects around us. Our course lay just north of Gibeon, called by the natives El Jib, and through a part of the valley where Israel fought the five kings of the Amorites, and upon which the sun and moon stood still. See Joshua 10 : 5, 12, 13. Gibeon appeared to be quite a town, and may contain from 700 to 1,000 inhabitants. It has a beautiful situation, on the top of a dome-like hill, surrounded by a valley, and quite overlooked by the high mountain of Nebby Samuel, or Mizpah.

In three-quarters of an hour we entered a narrow ravine between high hills, or rocky mountains, in which we traveled till we reached the plain of Sharon an hour after sunrise. At the first appearance of day, we came to a spring which sent out a little rivulet that was soon after lost in the ground. The water was sweet. Here our men, three Moslems, washed their feet, hands, and faces, and then prayed. Half an hour after, the chief robbed an acquaintance of his, whom we met, of a loaf of bread! The poor fellow murmured, but it was of no use; our party had a gun, and that made it right! It was useless for us to expostulate; the universal *mal-aish,* i. e., never mind, of this country covers a multitude of sins. We were reminded of the language of the angel of the Lord to Hagar: "And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of his brethren." Gen. 16 : 12.

When within half an hour of Lydda, or Lyd, as the natives call it, we stopped under some olives for rest and refreshment. We remained here from 9 1-2 A. M. to 12 1-2 P. M., and slept and dined. Water was brought by a woman in a pitcher or cruise containing three gallons or more. This she carried on her head, after the manner of all the women in carrying water, bundles, &c. Gave her a piastre, four cents, with which she seemed satisfied. The road thus far from Jerusalem, over, or rather by, this route, *down* the mountains, is much traveled, and is more level than I expected to find it; far more so than the usual route. At a rough guess, a railroad might be made from the plain to the summit; but in due time science and enterprise will determine that. We met, on the mountains and in the plain, along this road, long lines of camels, loaded with timber, boards, boxes, and bales of goods, trunks, and not the least conspicuous were some barrels of "*pure cognac.*" The Maine Law is not in operation in Palestine. Though only three and a half hours from Jaffa, we were five hours on the road from the aforementioned olives. We arrived home just before the sun was lost (apparently) in the blue sea westward, and were kindly greeted by the dear family who had occupied our house during our absence. Our Arab received his money, and besides receiving bread and coffee from us on the way, and stealing some besides, demanded liberal backsheesh. True, he was kind and obliging to us, and had come through a day sooner than he promised, which was as much for his advantage as ours, but he claimed a present for our *lodgings!* In this he had deceived us; but rather than clamor, we gave him sixteen piastres and saluted him with *mah salaamie,* which is equivalent to good bye, or simply *with peace.* He left us, as he said, contented and happy. We were weary, and glad to find rest in clean and comfortable quarters. We were prayerfully thankful, too, for His protection on the way whose angel keepeth watch over those who fear Him. W. M. J.

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Rev. Harvey R. Hitchcock, for twenty-five years a missionary at Kaluaaha, Molokai, Sandwich Islands, died there on the 29th of August. He was originally from Great Barrington, Massachusetts.

ANOTHER VICTIM OF SLAVERY.

A late number of the *Independent* contains a lengthy statement by Miss Delia A. Webster, endorsed by Mrs. H. B. Stowe, which strikingly illustrates the partiality of Southern *chivalry.* The story is thus epitomized by the New York *Times*:—

Miss Webster taught school, ten years ago, at Lexington, Ky.; enjoyed an extensive and satisfactory patronage, yielding a net revenue of $800; and also a reputation for strong and emphatic Anti-Slavery sentiments. This snug and pleasant little business was interrupted by suspicions that Miss Webster united to her other professions that of negro emancipation; in other words, that she was privy to the escape of some ten or a dozen slaves, who fled at that period from the influences of the patriarchal institution, and found a home in the Provinces of Her Britannic Majesty. She was arrested; the indictments against her (numbering ten in all) were tried before one of the State Courts, where Henry Clay and Gen. Leslie Combs acted as her counsel. By a violent disregard of the rules of evidence, she was found guilty upon one of the counts, but was unanimously recommended by judges and jury to the Governor as a fair object for unconditional pardon. After a brief imprisonment, the pardon was conceded—Governor Ousely taking the ground that no offense had been established against her. Disgusted with this sort of experience, Miss Webster withdrew from Kentucky; but a nobler and better portion of the community, ashamed of the persecution to which a woman had been exposed, solicited her to return; added the most liberal offers of assistance, pecuniary and influential, and to prove their entire confidence in her and her kindred, succeeded in inducing brothers and relatives of hers to settle numerously in Central Kentucky. Overcome at length by importunity, Miss Webster ventured so far into the bounds of the commonwealth, as to purchase and stock a farm on the south bank of the Ohio, over against Madison, Indiana. Here she designed to pass the remainder of her days in peace. Her property was large; her means for managing it sufficient; her labor, being white, of course infinitely better for all practical uses than that of the colored generation about her. The hope was short-lived; the whole population of Trimble County combined against her; charges of aiding the escape of fugitives were invented or imagined; under threats equivalent to a Papal interdict, she was invited by the head of a highly chivalrous mob to forsake all and leave the State; which she firmly declined to do. Then came an illegal arrest; solitary confinement, and treatment which a Carib might have blushed to perpetrate; the destruction of the improvements on her property; a revival of the old and canceled indictments to give the color of justice to a tedious tissue of unlawful malignity; her flight from another and more reckless mob; the pursuit through Indiana under a requisition from the Kentucky Executive; and her final escape to the more wholesome climate of New England. Miss Webster sums up her sorrows as amounting to confinement in loathsome apartments for more than six months; a direct pecuniary loss exceeding $11,000; the utter desolation of her fine estate, and inability to return to it in order to recover or sell it. She also asservates her entire innocence of the offences so gratuitously and unlawfully urged against her; an asservation which gathers strength from the fact that the Executive of Kentucky, in 1845, sustained by all the public opinion of the State entitled to the least respect, pronounced the charges false and frivolous; and that when seven years later the persecution was renewed against her, nothing more recent or more authentic could be mustered than those old and discredited landers.

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BOSTON SOUTH BAPTIST ASSOCIATION.—We have received a copy of the Minutes of the Seventh Anniversary of the Boston South Baptist Association, held with the Baptist Church in Hingham, Sept. 12 and 13, 1855. The Association is composed of 31 churches, connected with which there are 25 pastors. The number of church members is 4,609, of whom there were added last year, by baptism, 230, and by letter 205. The Minutes include a Circular Letter on the urgent need of the Holy Spirit's presence in the churches; historical sketches of two Baptist churches, one at West Medway, and one at Dorchester; and a list of the ordained ministers who have been or are connected with the Association. For completeness, general arrangement, and style of printing, these are model Minutes. The Clerk was Rev. A. H. Burlingham, pastor of the Harvard-st. Baptist Church, Boston, to whom Minutes of Corresponding Associations, and other documents relating to the Boston South Association, should be directed.

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THE JEWS AND THANKSGIVING.—The Thanksgiving Proclamations of the Governors of New York, for two years past, have been offensive to the Jews. It is said that Governor Seymour, in 1854, apologized to the Jews for the use of an expression to which they objected. The Proclamation of Gov. Clarke, this year, addressed the inhabitants of the State as "Christians." Dr. Raphall, in his thanksgiving discourse, commented rather severely on the language of the Governor, and expressed a hope that he would not long fill the office.

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THE YEARLY MEETING of the Seventh-day Baptist Churches in New Jersey was held this year with the Church at New Market, commencing on Sixth-day, Nov. 23d, and closing on the following First-day. It was tolerably well attended, and was upon the whole an interesting meeting. Some account of the business transacted will probably be furnished us soon by the Secretary.

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☞ We are requested to say, that the Minutes of the Western Association for the churches in Hayfield, Cussewago, and Persia, are waiting to be called for at Nile, N.Y. The Minutes of the Conference, and the Annual Reports of the Missionary and Tract Societies, for the churches in the vicinity of Nile, have been sent to that place, care of E. R. Clarke.

RELIGIOUS INTELLIGENCE.

A paper on the private libraries of Boston and its vicinity was read at the last meeting of the New England Historic-Genealogical Society, by the Reverend Luther Farnham. According to Mr. Farnham, there are, within ten miles of the State House, 300,000 volumes in private libraries, said libraries being of 1,000 volumes and upward. Ten of these libraries contain 92,000, giving an average of 9,200 each; and twelve contain 100,000, being an average of 8,334 each. The paper was full of interesting facts, and will be published, a vote of the society to that effect having passed.

The *Home Journal* mentions that, of the whole number of poets whose biographies are given in the new edition of "The Poets and Poetry of America," 41 were born in Massachusetts; New York contributes 32, Connecticut 16, Delaware, Georgia, and the District of Columbia, 2 each, and thirteen States are not represented. James K. Paulding, aged 75, is the oldest, and Bayard Taylor and R. H. Stoddart, each aged 30, are the youngest on the list.

At the late anniversary of the Theological Department of Madison University, at Hamilton, N. Y., one of the five speakers was H. L. Simpson, of Schenectady, N. Y. His theme was, "Africa—Its Destiny." We understand that this colored brother possesses talents of high order, and contemplates Africa as his future field of labor.

Rev. Dr. Allen, who has been many years a missionary in India, has prepared for the press a new history of that country, including, it is said, an interesting account ot the condition and prospects of Christianity among the Hindoos.

Rev. Mr. Grover, of the Methodist Episcopal Church, has resigned his position as a member of the Ohio Conference, and joined the Protestant Episcopal Church. It is understood that a change in his views of church government has led to this result.

How much unprofitable discussion would be prevented if persons were to heed the advice of Locke, who said—"One should not dispute with a man who, either through stupidity or shamelessness, denies plain and visible truths."

The Indiana University, which lost its whole library by fire some time ago, has recently received the liberal donation of books to the value of $1,500 from Mr. H. W. Derby, of Cincinnati.

THE 34TH CONGRESS opened at Washington on Second day, Dec. 3d. In the Senate, probably nothing will prevent an immediate organization; but in the House a long and severe struggle is expected. In view of the probability that several days may be occupied in organizing, the President has declined to send out copies of his Message in advance of its presentation to Congress. It is doubtful whether any previous Congress has had in it so many elements of political discord. No party will be allowed to have everything its own way, and good may come of the diversity in party predilections.

THE METHODIST BOOK CONCERN.—The *North-Western Christian Advocate* says of the Methodist Book Concern:

"It commenced in 1789, in Philadelphia, under the supervision of Rev. John Dickens, the first book steward, agent and editor of the Methodist Episcopal Church, with a borrowed capital of $600; and though losing in 1832, by fire, nearly $300,000, the institution now possesses a capital of over three quarters of a million, and the grand total of its sales for the past fiscal year reached the sum of $631,169. It has now been in existence sixty-six years. The tract and periodical departments are but branches of the great trunk concern. No church in America has ever published and sold half as many books, and no one has a publishing establishment half as old."

IRISH EPISCOPAL ESTABLISHMENT.—From an editorial in the British Banner, we learn that in 155 parishes in Ireland, in which tithes are paid to this establishment, there is not a single Protestant inhabitant. There are 10 livings, with an income of from $9,600 to $12,500 a year cash; 20 of from $7,260 to $9,600 each; 24 of from $5,800 to $7,260; 48 of from $4,800 to $5,800; and 74 of from $3,870 to $4,800. Ascending a step higher, we find that the deans and chapters have among them an income of $109,500 a year; and the bishops and archbishops, $731,400.

JOHN B. GOUGH.—This distinguished apostle of temperance has been making a very successful tour through New York State, lecturing upon his favorite subject of Temperance. We regret to learn that he was compelled to lie by for a time as an invalid, but rest and recuperation were absolutely necessary. No one who has not heard him, should miss an opportunity of doing so—if for no other reason, as a natural orator, and the most effective speaker of the English language now living.

PAY FOR SUNDAY LABOR.—A question of some interest, in a religious as well as a pecuniary point of view, is now before the Board of Supervisors of New York. The various Police Clerks of the city have set up a claim for $4 extra pay for each Sunday's service they have performed, making the entire amount claimed over $5,000. There is considerable objection made to the principle of paying salaried officers extra for Sunday labor.

SUNDAY IN ENGLAND.—An English paper says that there "seems to exist a settled purpose in certain quarters to break down the sanctity of the Lord's day. The fate of Lord Robert Grosvenor's Bill last season has encouraged the enemies of the Sabbath to renew their attacks; and even one of the most prominent supporters of that measure—Sir John Shelley, the member for Westminster—is now to be found at the head of an association for opening the British Museum, the National Gallery, and the Crystal Palace, on Sundays."

European News.

One week later news from Europe was received by the steamer Atlantic, which sailed from Liverpool Nov. 17th.

A brief telegraphic dispatch, published in the London journals, announces that the Turks have gained another decisive victory over the Russians in Asia Minor. It seems that on the 5th of November, Omar Pacha, at the head of 20,000 men, succeeded in fording the river Ingour, the passage of which was disputed for five hours by the Russians. The latter lost in the engagement, four hundred men killed and forty taken prisoners.

Latest advices from Trebizond state that the Russians contemplate raising the siege of Kars, and had actually commenced a retreat.

In the Crimea, both armies, Russian and Allied, are wholly occupied in hutting and preparing for Winter. A desultory fire is kept up between the north and south side of Sevastopol, while the fortifications on both sides are being augmented. The bulk of the fleets in the Black Sea are withdrawing towards Constantinople, and but a few ships remain in the liman of the Dnieper. The Emperor Alexander has returned from the Crimea to St. Petersburg. Peace rumors are again very prevalent, and great diplomatic activity prevails, especially at Vienna, Berlin, Stockholm and Brussels.

A private dispatch to Paris states that Russia has absolutely prohibited the export of Breadstuffs from any of her ports. Sweden is expected shortly to follow the example.

Exportations of Breadstuffs is prohibited from all Turkish ports. Importations are allowed duty free.

The health of the Pope is very indifferent, and his intellect much enfeebled.

Florence papers publish a table showing the frightful ravages of cholera during the past two months. In the Duchy of Parma there have been 13,372 cases, including 8,020 deaths; in Modena and Reggio, 11,396 cases, and 6,566 deaths; in the Grand Duchy of Tuscany 49,618 cases, and 25,941 deaths; total 40,527 dead. If to these be added the mortality in Lombardy, exceeding 50,000, and a similar number in the Roman States, and the total will show no fewer than 150,000 victims. Pestilence is more destructive than the sword.

The Paris Industrial Exhibition was closed on the 15th of November, by the Emperor Napoleon, who made a speech on the occasion, which was received with great enthusiasm.

News from the Pacific.

San Francisco dates to Nov. 5th, and nearly two million dollars in gold from California, has been received in New York since our last.

The financial condition of San Francisco was represented as being somewhat gloomy, and the authorities were liquidating some claims by giving two dollars of scrip with ten per cent. interest, for one dollar indebtedness.

Accounts of marvelous discoveries of gold in Table mountain had been received. Deposits, it was said, had been laid bare which exceeded in richness all the former discoveries in the State. The mountain is twenty miles long and three hundred yards wide.

The total valuation of real and personal property in the city of San Francisco is $32,076,672; in Sacramento city it is $7,617,785.

Mr. Julius Levy, of the firm of St. Losky, Levy & Co., had been convicted in the U. S. Circuit Court of smuggling sixty-seven cases Havana segars, valued at about $30,000.

Two men whose names are given as Blake and Butler were murdered at Vellecito, Calaveras county, on the 24th ult. They had been pursuing some horse thieves, and coming up with them a fight ensued, which resulted as above stated.

Two men were executed at Coloma on the 26th of October. One of them was Crane, the spiritualist, who was convicted of the murder of Miss Newham, and the other was a desperate character known by the name of Mickey Free, who was concerned in the murder of Mr. Howe. The executions were witnessed by about six thousand persons, male and female, including children of all ages.

Two whaleships had arrived at San Francisco from the Ochotsk Sea, and had discharged about 2,000 bbls. of oil and upwards of 30,000 lbs. of whalebone. This latter article would be shipped to the East, as well as some of the oil. Far-seeing men are looking forward to a day not very distant, when the entire whaling fleet of the Pacific will rendezvous at San Francisco. The arrangements are now in progress which will go far to produce this result.

The most important news by this arrival relates to the Indian War in Oregon and Washington Territories. The San Francisco *Herald* gives the following summary of the Indian troubles:—

From Puget Sound to Shasta Battle the savages, divided though they be into many distinct tribes, have made a simultaneous attack upon the whites, a large number of whom were massacred at the first outbreak, before the hostile designs of the Indians were known. In Rogue River Valley, the Shasta, Klamath and Applegate Indians have combined. They fell upon small parties of two or more traveling in the mountains, and upon isolated farm houses and settlements, and massacred all they could lay their hands on. Volunteers turned out in every direction—the United States troops from Fort Lane, under Major Fitzgerald, took the field and pursued the savages, chastising them severely in several skirmishes. They are said not to exceed two hundred fighting men, but are all a reckless set, who go to war as they would upon a wild frolic, regardless of the consequences. In their mountain fastnesses it would be difficult to find them, and still more difficult to exterminate them. Farther north, nearly all the tribes north of Columbia river and east of the Cascade range, have confederated, and sworn to root out "the Bostons," as they style the Americans. The first to commence hostilities, and the most active in securing the co-operation of the other tribes, were the Yakimas and Clickatats. With these there is every probability the Walla Wallas, Nez Perces, Umatillas, Cayuses and Palonses have united, and together they can bring five or six thousand warriors into the field. A band of fifteen hundred took the initiative by attacking Major Hallar, in command of a small force of United States troops, who had penetrated into their country. The Indians were well armed, bold and defiant, and are said to fight well. The troops were compelled to retreat with loss to the Dalles, where they were subsequently joined by eight or nine hundred volunteers, and one or two companies of regulars. With this force, operations would at once be commenced against the savages, who, with their superior numbers, would probably not decline a battle. Our Indian affairs are assuming a serious aspect.

CHRISTIAN TEACHERS DEVOURED BY CANNIBALS.—The New York *Observer* says that the missionary ship John Williams, named after the heroic martyr of Eromanga, has recently completed a voyage among the New Hebrides and other westerly groups. Among the news she brings are some items of encouragement, and others of great sorrow. The journal of the voyage says:—

"After a run of ten days from Samoa, we reached the island of Aneiteum. The missionaries, Messrs. Giddie and Inglis, had nearly completed a census of the population. It contains about 4,000 inhabitants; of these, 2,600 profess Christianity; the remaining 1,400 heathen are so scattered that they possess little influence. A considerable band of natives and four Samoans assist the missionaries. Thirty schools are now in operation, and about 1,500 persons under instruction.

"At Tana, where the work had been broken up by the ravages of small-pox, we again landed teachers, who were received by a loud shout of joy.

"We were delighted with the improved appearance of things at Eromange. The teachers had all been ill, nevertheless the work went forward. Since last voyage, the number attending religious services had been more than doubled.

"On reaching the island of Fate, the distressing news was brought on board that some of the teachers, with their wives, left there on the last voyage, had been barbarously murdered. Only nineteen days after they were landed, under the most cheering circumstances, the two Raratongan teachers and their wives were murdered, to furnish materials for a horrid cannibal banquet. The real reason of this sudden act of cruelty could not be learned."

RELICS OF THE PAST.—A correspondent of the Kentucky *Statesman* gives the following sketch of an old veteran, named Elijah Denny, living in Pulaski Co., Ky.:—

"He was 118 years of age on the 10th of September, and is as active as many men at forty. He works daily upon a farm, and throughout his whole life he has been an early riser. He informed the writer that he had never drank but one cup of coffee, and that was in the year 1848. He served seven years in the war of the Revolution, and was wounded at the seige of Charleston; he was also at the seige of Savannah, and at the battle of Eutaw Springs. He was also present at the battles of Camden, King's Mountain, and Monk's Corner. He served under Col. Horry and Col. Marion, and was an eye-witness of the sufferings and death of Col. Isaac Hayne of South Carolina, an early victim of the revolution. He is sprightly and active, and would be taken at any time to be a man of middle age. He is a strict member of the Baptist church, and rides six miles to every meeting of his church. He has four sons and five daughters, all living, the eldest being now in his seventy-eighth, and the youngest in his fifty-first year. Such is a brief sketch of this aged soldier and republican, who is perhaps the only surviving soldier of Francis Marion, Sumpter and Horry."

SLAVES IN JACKSONVILLE, ILLINOIS.—Mr. William Kirk, a citizen and slaveholder of Louisiana, not long since came up to Jacksonville, Illinois, bringing with him eighteen slaves, for the purpose, he says, of allowing them to visit their relatives there, and of receiving an education. They are to be free at his death. The citizens of Jacksonville, though of Anti-Slavery proclivities, don't like the idea of having negroes in their midst, it would seem, for they expressed considerable dissatisfaction at the conduct of Mr. Kirk, who, they thought, had brought his slaves to their town for the purpose of turning them loose on society, without any means of support, to shift for themselves, and eventually to become a burden and nuisance to the community. The owner of the slaves seems, however, to be actuated by better motives. He has provided his negroes with wagons, teams and outfits necessary to enable them to secure a competent livelihood, and pledges himself to remove them whenever they become troublesome. He has not set them free yet, nor do they desire their freedom; for if they did, they could easily obtain it.

PRAIRIE FIRES.—Every night for three weeks past, says the Bloomington (Iowa) *Pantograph*, except immediately after rain, the horizon in every direction has been all a glow from burning grass on the prairies. So brilliant have been these displays of fireworks as not unfrequently to reflect quite a strong light upon our streets, enabling the pedestrian to make his way safely and pleasantly without other light, even in a very cloudy night, a distance of twenty and thirty miles across the prairies, lighting up the heavens half way to the zenith, with the most gorgeous colors, and as changeable almost as those of the kaleidoscope. The smoky weather which we call Indian summer is doubtless the result of these fires, and if there is any truth in the Espy theory, the rains which have followed each spell of very smoky weather may also be attributable to the extensive prairie burning.

MEETING OF INDIANS.—The *Christian Messenger*, of Brantford, C. W., states that "a general meeting of the Indians of New York was lately held at the Cataraugus Reservation. The assembly was composed of persons belonging to various Christian denominations, who all joined harmoniously together in the different services. Rev. Peter Jones, and Elder W. N. Cusick, were the only preachers from Canada, and they took a large part in the meeting. The result was that 66 Indians were converted to God, and left to join the churches they preferred. Amongst the Six Nations Indians, there are 300 regular communicants. The Indian Baptist church in Tuscarora is prospering. They are intending soon to hold a general meeting along with brethren from the States, to seek God's saving and reviving grace."

SUMMARY.

Louis Baker was on trial in New York last week for the murder of Wm. Poole, in Stanwix Hall, last February. The testimony develops a savage recklessness in the use of firearms by all the parties concerned in that memorable encounter; even some of the witnesses for the prosecution, who were in the affray, are not free from having indulged in the pastime of snapping pistols at the opposing party. The uninitiated in barroom life and groggery luxuries will be statled to learn how the class of men engaged in that bloody encounter "live and breathe and have their being."

On the 20th of October the French ship-of-the-line Le Tege encountered off Cadiz a water-spout, which in a few moments swept away her three masts. Two men were killed and 17 slightly wounded by this catastrophe. The officer on guard had his arm severely bruised. The crew spent the night in clearing the deck and erecting temporary masts. On the 21st the ship was towed into the port of Cadiz by a vessel which she hailed.

Judge Grier, of the United States Supreme Court, has decided, on a suit instituted in Pennsylvania, that the legal weight of a ton of coal is 2,240 pounds, and that no State law can be enacted altering the quantity. According to this decision every coal-dealer who gives but 2,000 pounds to the ton can be arrested and convicted on a charge of swindling. The law of Pennsylvania makes the ton only 2,000 pounds.

Barnum proposes to build in this city an immense equestrian and dramatic establishment, similar to Astley's in London, and to connect with it a zoological garden. He has recently purchased a large piece of land in Broadway above Bleecker-st. for that purpose, and now, we learn, has all his plans matured and perfected to go on and erect the establishment in question.

Private William J. Dunn, of Company G, Mounted Riflemen of the United States Army, was recently tried by court-martial at Fort McIntosh, Texas, and sentenced to be hung for mutiny and the murder of the Sergeant John Williams, of the same regiment and company, by shooting him with a revolver, at Limpa Creek, El Paso Road, Texas, on or about the 30th of June last.

P. T. Barnum has sold the American Museum to John Greenwood, Jr., and Henry D. Butler, who will carry it on with all their vigor, but without Mr. Barnum's aid. Mr. Greenwood has been for many years the popular manager of the Museum, and Mr. Butler has for several years partially superintended the details of this establishment.

The Grocer's Bank of Boston is in trouble, An over-issue of bills to the amount of $106,000, has been discovered by the Bank Commissioners. There is some panic about the matter, but the general impression seems to be that the Bank will pay all its liabilities and wind up.

The Board of Councilmen in New York have adopted a report in favor of a "passenger and baggage line," to run omnibuses and wagons from all the city traveling depots, at a low and fixed rate of fare. This will cut off the hackmen, and doubtless prove very convenient to the public.

Daniel Bacon, a soldier of the late war, residing near Bridgeton, N. J., was recently killed by being thrown out of a wagon. In 1812 he served under Colonel (now General) Scott, and he was one of the first of the soldiers who received bounty lands under the late acts of Congress.

The fishermen of Marblehead are reaping but a poor harvest the present season. But one or two have returned with really good fares, the best varying from 1,500 to 7,000. A few returned in damaged condition, and all report weather hard and fish scarce.

Late English papers advice us of a misunderstanding between the Governments of Spain and Great Britain, growing out of the summary style in which Spanish officials in Cuba are in the habit of administering what they call "justice," to foreign residents who happen to incur the resentment.

A dispatch dated Rochester, Tuesday, Nov. 27, says: The tower of the new Suspension Bridge now in process of construction, about two miles below this city, over the Genesee River, fell this afternoon with a tremendous crash. The towers lie on the bank a total wreck. No persons were injured.

We have papers from Belize (Honduras) with a letter dated Nov. 2. A full report of the losses suffered by the inhabitants of Truxillo, in consequence of the late earthquake, is given. The people had to camp out, as many houses were thrown down.

Some of the papers, of late, say considerable about the designs of England on China, expressing the belief that India and China will be swallowed up by England or Russia, and that the present war in the East is intimately connected with the question.

A "grocery" was broken into, the other day, at Danville, Miss., by a party of ladies, and all the liquor in it "smashed up"—utterly spilt. This was in revenge for the damage done to their husbands by said grocery.

A dispatch dated Boston, Tuesday, Nov. 27, says: The locomotive "Clinton" exploded last evening on the Worcester and Nashua Railroad, killing Mr. Gillson, the engineer, and badly injuring the fireman.

Mr. Caldwell, a Conductor on the Chicago and Burlington Railroad, has been convicted of embezzlement, and sentenced to a year's imprisonment in the Penitentiary.

In the Tennessee House of Representatives, on the 19th, Mr. Travis, of Henry, introduced a bill for the purchase, by the State, of the Hermitage, the residence of the late President Jackson.

The Crystal Palace is likely to become a permanent fixture of New York. It is for sale at $125,000, and the American Institute is trying to raise the money to buy it, with a view of keeping it for exhibitions.

The Montreal *Pilot* of Nov. 19 says:—The sleigh-bells are jingling merrily through the streets, and we suppose that winter may be considered as fairly inaugurated in his ice-mantled dominions.

Board Meetings.

The next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held at No. 80 Seventh-st., New York, on the second Fourth-day in January, 1856, commencing at 10 o'clock, A. M.

GEO. B. UTTER, Sec.

New York Markets—Dec. 3, 1855.

Ashes—Pots $7 50; Pearls 8 25 a 8 50.

Flour and Meal—Flour 9 37 a 9 46 for State, 9 37 a 9 50 for mixed Western, 10 00 a 11 50 for extra Genesee. Rye Flour 6 25 a 7 62. Corn Meal 4 31 and 4 37 for Jersey.

Grain—Wheat 2 10 a 2 15 for Southern red, 2 20 for Southern white, 2 25 for Canadian white. Rye 1 30 a 1 33. Barley 1 27 a 1 32. Oats 55 a 60c. Corn 1 05 a 1 06 for western mixed.

Provisions—Pork 20 00 for prime, 21 00 a 22 00 for mess. Beef 9 25 a 10 00 for country prime, 11 00 a 12 50 for country mess. Lard 11½ a 12½c. Butter 18 a 22c for Ohio, 24 a 28c for common to very good State, 28 a 30c for choice. Cheese 9¾ a 11½c.

Hay—75 a 80c for shipment, 87c a 1 00 for local use.

Tallow—12¾ a 13c.

MARRIED,

November 22d, by Eld. S. D. Davis, Mr. REUBEN HEAVENOR to Miss ABIGAIL H. DAVIS, both of Lewis Co., Va.

DIED,

In Alfred, Nov. 11, from the kick of a horse, HORACE G., son of David and Ann Place, in the 8th year of his age.

In Almond, Nov. 25th, AURELIA, wife of Orrin B. Crandall, in the 23d year of her age. The death of sister Crandall was very sudden, supposed to come from the enlargement or rupturing of a blood vessel in the lungs or in the region of the heart. As from the first development of the difficulty, it was only a few minutes before she ceased to breathe, and as those few minutes were minutes of great distress, she had only opportunity to say a few words, and they were in respect to her future state and her children, showing that next to care for herself was that of her offspring.
N. V. H.

Of heart disease, at Vernon, Mich., on the 12th of Nov., Mr. JONATHAN STILLMAN BENTLEY, age forty-five years.

In Plainfield N. J., on the 25th ult., of diabates, DAVID R. DRAKE, son of Nathaniel Drake, in the fourteenth year of his age.

LETTERS.

N V Hull, Henry Sheldon, Ephraim Maxson, C S Benson, Joseph Lawton. Jr, T F West, C W Langworthy, E R Clarke, A V Bentley, Charles Potter, J C Maxson, G W Knapp, S D Davis.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

Charles H Davis, Shiloh, N J	$2 00	to vol. 12	No. 52
Nathan Tomlinson "	2 00	12	52
Abel Maxson, Albion, Wis	2 00	12	52
Duty J Green "	2 00	12	52
John Carey, Oshkosh, Wis	2 00	12	20
Maxson Crandall, Christiana, Wis	1 00	12	3
S P Burdick, Teotsa, Wis	2 00	12	52
Wm H Stagg, New York	3 00	10	26
Paul C Maxson, Oxford	2 00	12	52
G W Knapp, Scio	2 00	13	26
Joseph Lawton, Jr, Higginsville	2 00	13	26
C T Champlin, Nile	2 00	12	52
Joseph Hull, Adams	2 00	13	13
Barton Whitford, Adams Center	2 00	12	52
Ezra Whitford "	2 00	12	52
L Crandall, South Brookfield	2 00	12	52
Amos Wilcox "	2 00	12	52
Walter Slingerland, Almond	2 00	12	32

FOR THE SABBATH-SCHOOL VISITOR:

Independent Church, Adams	$7 00
New Market Church	5 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

R R Ward, New York	$1 00

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Miscellaneous.

Scene in real Life.

We do not often indulge in the sentimental, but occasionally in our walks our attention is called to the events happening before us, which leave an impression upon our minds, and lead us to thoughts and reflections which it is well we, as all other men, should indulge in at times.

We had been on the north side to see an acquaintance at his hotel, and returning by Clark Street, found, as is generally the case when a man is in a hurry, one of those little busy inventions, a steam tug, had passed up the river with a small fleet of vessels in tow, one of which had been cast off, and had hauled in just west of the bridge. Seeing no hopes of getting to our office for some time, and knowing that our compositors could not be in any worse temper an hour later than then, we resolved to bear it meekly, and find mental occupation by observing what was going on about us. We little expected what did occur.

The vessel we have mentioned had been moored, or made fast outside of several canal boats, and as we stood looking at the men upon her, one of them approached a female, who had been crouched upon deck, and addressing her, pointed to the shore, then to the bridge, and then down towards the thronged and busy streets of living, moving, headlong Chicago. She rose, picked up a small bundle, from which she drew forth a coin, which she tendered to the hardy sailor. He refused it, whatever it was, and lending her a hand, helped her from the vessel to the dock, and from the dock up to the bridge. By this time a large crowd of persons thronged the north end of where the bridge would be, if it was always a bridge, and in contemplating the new faces, and the representatives of the various classes there assembled, we had almost forgotten the incident we have related. Our attention was called from a vain endeavor to discover some hope of a cessation of tugs going up and down, and schooners and brigs pulling in and out, by hearing a most audible sob from some one near us. It was not the sob of childhood, caused by some sudden change from gaiety to grief; it was the sob of some maturer breast, filled with a sense of loneliness and despair. It reached other ears than ours. A lady, dressed in a manner which bespoke a wealth that could gratify taste and elegance, and who like ourselves, was detained at that place, stood near, accompanied by three children, whose desire to get at the extreme edge of the platform, she with difficulty repressed.

With a woman's tenderness her heart recognized the stifled ebulition of sorrow, and approaching the person from whom it came, who was none other than the woman we have just seen land from the vessel, she quietly, and in that soft sweet voice of woman which none can resist, inquired if she stood in need, or was she ill, or was her sorrow such that it could be relieved? A portion of the railing near us was vacant, and toward that, and almost at our side, these two women came to converse. The stranger was a fair, handsome girl, about seventeen years, neatly but coarsely dressed, with shoes not only worn, but heavy and unsuited as much for her sex as for the season. The poor girl in honest simplicity, and with an earnestness which despair alone could impart, related her history, uninterrupted by a single observation from her companion, but often accompanied by the tears of both. We have not space for it at length, and we will give it, changing its order just enough to enable us to state it briefly.

She said she was born in Boston, she had no brother or sister now; she remembered that she had a sister, the eldest, whose name was Lizzie; that sister, years ago, against her father's will, had married, and with her husband, having been banished the father's sight, had gone off, and had not been heard of since—no doubt was dead. At the time of her sister's marriage, her parents were wealthy; the pride which drove away Lizzie had brought silent regrets, and after awhile came melancholy complainings by the mother sighing for the embrace of her first born. These soon led to anger and criminations at home, and dissipation by the father abroad. Losses came upon them, and at last, gathering the few worldly goods they possessed, they left the proud city of their birth, and settled five years ago, upon land purchased of the Government in Wisconsin. Her brothers, some older and some younger than herself, one by one drooped and died; and soon the mother, calling in agony upon her long exiled daughter, joined her boys in a happier clime.

None were now left but the father and this poor girl. He too was humbled and stricken by that slow and certain disease which lights up the cheek, and fires the eyes with the brilliancy of health, even when its victim is on the confines of eternity; he would sit and tell to his surviving child the acts of winning love and sacrificing devotion, which had made his Lizzie the very object of life. He would talk of her sweet smiles and her happy disposition, until memory would lead him to the hour when he had bid her depart, and not let him see her face again. His decline was rapid, and this one child saw the first flowers which the warmth of spring had called from the soil of her mother's grave, disturbed, uprooted, and thrown aside, that his ashes might mingle with those of the mother of his children.

At his death, he charged her to pay off, as far as she might be able, the debts incurred to procure the necessaries of life; the land, which for want of culture, had not increased in value, was sold, and left her but a few dollars. These she expended in rearing a few boards to mark the spot where she had seen buried, one after another, her beloved kindred. She had heard of Chicago. She had heard that in this city there were offices where strangers wishing employment, could find work. She had on foot traveled many miles, until she reached Milwaukee, and thence by the kindness of a poor sailor, who had seen her day by day on the dock, watching the steamers depart, and inquired and ascertained that she wished to come thither, but had not the money. He brought her to Chicago on his own vessel, and had told her that by crossing the bridge she could find one of those places where situations were given to worthy applicants.

Such was her story. She had mentioned no name except that of father, mother, and the endearing appellations of brother George, Willie, &c. Both of the women were crying bitterly.

The fashionably dressed lady turned her face toward the river, that her tears, at such a crowded and unusual place, might not be observed. She requested us to take her two boys, George and Willie, she called them, by the hand, to keep them from danger, and then putting her arm around the neck of the poor, friendless, wandering orphan stranger, said, "You are my own sister. I am Lizzie!"

These two beings, children of the same parents, how different have been their paths, and how deep their sufferings! We have seen them together in "Lizzie's" carriage, driving along Lake Street. They are doubtless as happy as their bereavements, relieved only by the conciousness of duty faithfully performed, can permit. But while the suffering of that father and mother may be faintly known from the story of the daughter, what must have been the mental agony of that other daughter, unkindly banished from her mother's side, and driven out into the world without a father's blessing? What must have been her grief, when her letters written from a prosperous city, from the house of her wealthy and kind husband, telling them of her success, and the birth of her children, were unnoticed and unanswered? She must have felt indeed, that the hearts of that father and mother, her sisters and brothers must have been hardened against her. We will say no more. That scene will live in our memory while we can remember the holy love of father, mother, and kindred. [Chi. Times.

Tree Planting.

We notice among the munificent bequests of Elliott Cressen, a legacy of $5,000 to be employed in planting trees in Philadelphia. There is something touching in this gift. It is fragrant of good taste and friendly feeling. It seems to express gratitude for the comforting shade of some old tree under which the weary philanthropist had meditated his schemes of usefulness; and of considerate interest for the health and pleasure of future generations, who are to people the city of his birth. And when monuments of marble and of bronze shall crumble, the broad arms of the elm and the oak shall stand out against the sky as the benefitting memento of the liberality and the last of the tree-loving Philadelphian.

Every one should plant trees. No object is more beautiful than a spreading elm, or a lively evergreen; none more productive than the apple or the luscious pear. Half the labor bestowed on a single crop of potatoes, would originate an orchard, the product of which in a few years would be equal in value annually, to the potato crop, yet with but little labor beyond the harvesting. A fortnight's toil in the spring or autumn, in transplanting choice fruit trees to the road side, or tastefully grouping them on the lawn, will ultimately add more to the value of the place than twice the time employed in building or fencing. For their own comfort, for the sake of their descendants, for the taste and improvement of the country, plant trees—let every body plant trees.

That bald, naked church, tasteless, treeless! Who will have compassion on the worshipers, and surround it with trees? That district school-house, bare and unsightly; who will interest the boys in planting and protecting shrubs and trees that will make it an attractive and beautiful spot? Those verdureless villages, with their houses thrust upon the street—who will distribute honey-suckles, and Virginia creepers and prairie roses, that they may be turned into civilized habitations?

There is a softening, humanizing influence in horticulture and tree-planting, that we could wish were more general. There is too much danger of the gross and sensual and selfish in our national character; and while our reliance must be on religious and educational influence to correct this tendency, we believe that good and only good would come of the love for trees and flowers, and the cultivation of both. It may be blessed in leading the heart up to the love of the Rose of Sharon and the garden of God. [Am. Messenger.

Railroad Economy.

The United States will soon be overspread with one vast net-work of railroads. Already the maps of some of the States are threaded with these iron highways as closely as is the map of England, which presents the appearance of a grand window of lattice-work with rosettes of towns and villages in every angle. The States of Ohio and Illinois, for example, will soon be traversed in all directions by continuous lines of railroads, measuring thousands of miles within the boundaries of each. Everybody travels by railroad. The great lines of Western communication convey weekly many thousand travelers and emigrants. At the East the intercourse of neighboring villages, and the exchanges of commerce, are kept up almost entirely by railroad.

Everybody, therefore, has a personal interest in the safe and efficient management of railroad travel, and any suggestions that may contribute to this end will prove an important benefit to the public. It has been our fortune to travel over nearly every important line of railroad in this country and in Europe, and to journey perhaps a hundred thousand miles by this conveyance without at any time suffering a serious accident or detention. Yet it has not escaped our notice that the liabilities to accident upon American railroads are much greater than upon those in Europe, and that there is room for much improvement in the general management of this complicated and seemingly hazardous system of conveyance.

At the outset of these remarks, however, we would impress it upon the mind of the reader, that traveling by railroad is not ordinarily dangerous. The frightful accidents which sometimes occur, and which are spread before the public with all their details of horror, have caused an impression that railroad traveling is necessarily dangerous; and in consequence of this, many nervous persons are in a fever of anxiety and consternation from the moment of starting in a train till they reach their destination. This nervous apprehension, though quite natural in view of the appalling calamities that have occurred in railway traveling, is not warranted by the statistics of accidents when daily averaged upon the whole number of passengers for a given distance or in a given time. Railroad traveling is ordinarily safe; accidents to passengers are the exception; the causes of danger are in a good degree manageble, so that accidents may be almost entirely avoided by due vigilance on the part of the conductors, engineers and passengers.

A careful analysis of railroad accidents in Great Britain shows that the chances of an accident fatal to life to a passenger travelling ten miles by railroad, are only one in six and a half millions, and in traveling a hundred miles one in six hundred thousand. This certainly is a very low ratio of danger. The reader will find in Dr. Lardner's Railway Economy, at pp. 267 and 274, a tabular view of the risks of accident to railway passengers, compiled with much care, which will tend to quiet the nerves of travelers on the score of personal danger. It is most comforting to notice how small a proportion of fatal accidents happen to passengers, from causes beyond their own control, and how large a proportion are the result of inexcusable carelessness or recklessness in the parties themselves. For example, the whole number of persons killed upon the railways of Great Britain, in a period of two years, was 413; the total travel of passengers for the same period being 1,830,184,617 miles. Of the 413 persons killed only 28 were passengers, killed from causes beyond their own control; while 23 passengers, and 232 employees of the companies—in all 255 of the 413—were killed through causes which they might have prevented; and 96 of the remainder were killed by carelessly crossing or standing upon the railroads. Thus 351 of the 413 were killed solely through their own fault.

The report of the number of accidents on the railroads in the State of New York during the year 1854, strikingly confirms the statistical analysis made by Dr. Lardner from the returns of casualties upon the railways of Great Britain. We give this table entire:—

	Passengers.	*Employees.*	*Others.*	*Total.*
Killed	12	67	80	159
Injured	18	43	47	110

Cause.	*Killed.*	*Injured.*
Jumping from a train while in motion	12	16
Fell or were thrown from the cars,	6	7
Collision of trains,	8	7
Trains thrown from the track,	11	12
Run over while standing on track,	81	37
Run over at road crossings,	6	5
At work on or standing by trains,	5	6
Standing on platform,	3	
Other accidents,	27	26
ON THE FOLLOWING ROADS.		
Albany and West Stockbridge,	1	6
Buffalo, Corning and New York,	2	
Buffalo and New York City,	3	2
Buffalo and State Line,	2	
Canandaigua and Elmira,	2	2
Hudson River,	28	6
Long Island,	6	3
New York Central,	44	23
New York and Erie,	40	34
New York and Harlem,	7	10
New York and New Haven,	10	16
Northern,	6	1
Oswego and Syracuse,	1	1
Rensselaer and Saratoga,		1
Saratoga and Washington,	2	
Troy and Greenbush,	2	
Watertown and Rome,	4	3
Total,	159	110

Here of 159 persons killed on the railroads of this State last year, only 12 were passengers; and it is further stated in the report, that "not one passenger has lost his life during the last year from causes beyond his own control, although ten millions of passengers have been carried in the cars an aggregate distance of five hundred millions of miles. There were but two deaths from such causes during the preceeding year." These statistics show that railroad traveling is not extra hazardous; that it is ordinarily safe; and that the causes of danger are so far under the control of passengers and conductors that the number of accidents might be very greatly reduced. Only 10 persons were killed last year in the State of New York with its 2000 miles of railroad, by accidents to the trains, and of these not one was a passenger. The twelve passengers killed during the year met their death either by jumping from a train while in motion, or by standing on the platform of the car, or by some other act of personal carelessness. Eighty-one persons, more than one-half of the whole number killed on the railroads of the State, were run over while standing on the track. In the last two years, one hundred and twelve persons have been killed in this way upon the railroads of this State alone.

From these statistics it is obvious that with respect to the most frequent causes of accidents, railroads are perfectly manageable, and that the greatest danger in connection with these roads arises from the voluntary imprudence of individuals, and not from any imperfection in the management. [Independent.

Salt for Animals.

Prof. Simonds, Veterinary Inspector to the Royal Agricultural Society, observes, in relation to the action of salt on the animal economy, that "it is exceedingly beneficial in moderate quantities, but prejudicial in large ones." He thought horses might take with advantage from an ounce and a half to two ounces of salt daily; but that an excess of it would render animals weak, deliberated and unfit for exertion. Similar facts were applicable also to oxen, which accumulate flesh faster by the judicious use of salt, than without it. He cited Arthur Young, and Sir John Sinclair, to show that salt had a tendency to prevent the rot in sheep. Prof. S. added as his own opinion, that salt, by its action on the liver, and the supply of soda it yielded to the bile, led to a greater amount of nutriment being derived from the food. The substance, he said, was also well known as a vermifuge, destroying many kinds of worms in the intestines of animals, and conferring a healthy tone of action which prevented their re-occurrence. Several members of the R. A. Society, as Col. Challoner, and Mr. Fisher Hobbs, stated that their experience led them to agree with Prof. Simonds in regard to the value of salt for animals. In reference to the mode of giving it, the practice of placing large lumps of rock salt in fields or yards, where it was accessible to the stock, was mentioned with approbation. This practice is now adopted by many farmers in this country, and after several years' trial, is preferred to the former mode of giving salt periodically. When animals are only allowed to have salt once or twice a week, it is sometimes the case that they eat too much at once, but by having it constantly in their reach, they eat such quantities as their systems require, and it assists the digestion, and promotes health and thrift.

Rain from the Roofs.

In our climate, when rain water is most needed, for washing, for cattle, and for watering plants, it is not to be hed. There is sufficient quantity falls, however, unless in seasons of extreme drought, to give every farmer a full supply, if he had the proper reservoirs for holding it. These may be made much more readily and cheaply, than most people believe they can be. On any soil but a very sandy one, the earth may be removed, and the sides and bottom cemented without brick or stone, and the top covered with chestnut plank, and any amount of rain water preserved. If slanted outward half an inch to one inch to each foot in height, and well cemented, a cistern will last for many years. Such cisterns would be a matter of economy to many of our farmers.

We find a paragraph in the papers which has suggested these remarks, stating that "every inch of rain that falls on a roof yields two barrels to every space ten feet square; and seventy-two barrels are yielded by the annual rain in this climate on a similar surface. A barn thirty by forty feet yields annually eight hundred and sixty-four barrels; this is enough for more than two barrels a day for every day in the year. Many of our landlords have, however, at least five times that amount of roofing on their dwellings and other buildings, yielding annualy more than four thousand barrels of rain water; or about twelve barrels, or about one hundred and fifty ordinary pailsfull daily. [N. E. Farmer.

Machine for Folding Papers.

We have in our lower press-room a machine for folding papers, which is not the least curious piece of mechanism in a printing establishment. We will try to give some faint idea of its construction. This machine is driven by a pulley and belt, and the gearing and motion are principally rotary. Fed the same as a cylinder press, the sheet is carried from the board by passing between two cylinders, the lower one stationary, the upper drawn close to the stationary one, by a rod worked by a cam, and remaining in such contact long enough to carry the sheet down a proper distance for its center fold between the two pages, when a knife striking rapidly, horizontally, throws the sheet at its center between the second pair of cylinders, and the sheet thus folded once is drawn in running along on tapes, which tapes are moved by the lower one of said second pair of cylinders.

This movement carries the sheet once folded on tapes horizontally until it strikes two set guides, where it stops and another knife strikes the sheet in the middle of the page crosswise, forcing it between a third pair of cylinders running at right angles with the second pair. The third pair of cylinders then giving the sheet its second fold, carry it upward some six or eight inches, when a third knife strikes it and forces it between a fourth pair of cylinders. Passing this fourth pair, it is folded to one-eighth of its original size, when carried again along on tapes at right angles with its first movement over the fifth pair of cylinders, giving it its last fold, when landed on tapes it is carried out of the machine.

The cylinders are all inside of an iron frame compact, occupying not over three feet square. A main shaft, connected by cog-wheels to other shafts, at right angles with tapes passing from one cylinder to another, gives them all the same speed. The motion of the knives is governed by cams, and when the sheet is in its proper place to be folded, they move suddenly to their work, and return again as soon as it is done.

The machine will fold at the rate of twenty-five hundred per hour, and if well fed will do its work more perfectly than it can be done with human hands. Folding boys average about two hundred an hour; thus, allowing one boy as feeder, this machine saves the labor of at least eleven boys, and does not make the noise of one of them. For a daily issue, where time is worth more than money, this machine is a very important appendage.

It is a Buckeye invention, hailing, we believe, from Columbus. [Cleveland Herald.

An Honest Man.

Years ago, when the now proud city of Boston was but a brisk sea-port town, with its houses struggling to cover the hill-side and barren pasture, and not very successful in the attempt, there lived a man somewhat celebrated in his way, rejoicing in the name of Seth Thornton. His way of celebrity was and still is a peculiar one, honesty. Folks used to say that Seth was so intensely honest, that he was accustomed to set aside a percentage of his profits in trade, for the benefit of the poor, as an offset to any moneys he might by any possibility have become unlawfully possessed of, without his becoming aware of it.

Whether this was so or not, he was celebrated for his sterling, undeviating honesty, and without the reward that would have seemed to have been his due. Seth was poor, although he was indebted for his comfort rather to his economy in life than to his success. He was thirty years of age when then the story commences, and was regular, methodical to a nicety in his transactions, and from that had obtained the soubriquet of Old Seth.

So much for premises, now for our story.

A dull, gloomy day it was without, cold within, and cheerless everywhere. The trade was dull as the weather, and Seth was grubbing up old accounts with severe determination, when he was disturbed by the creaking of the low door of his shop, and the entrance of an old, bowed-down figure, who barely placed one foot before the other, shuffled across the floor through piles of West India, and dry goods, hardware, groceries, and notions, (for Yankee-land was even then full of them,) and depositing a well-filled bag upon the counter, with the ejaculation, "use for Ben Foula & Sons," suddenly shuffled away. Not comprehending the nature of so unbusiness-like a transaction, Seth was sometime in a muse, before the idea of examining the bag left, occurred to his bewildered brain.

The first touch told him it was gold, and upon examination, it contained the enormous sum of five hundred guineas in gold of Spain. Having satisfied himself as to the amount, he turned to his day-book, and made entry,—"Received this day 500g, to be used for Ben Foula & Sons," and opened account accordingly.

Years passed on, and year to year the property invested in the name of Ben Foula & Sons seemed cherished by fortune's self. Their ventures were successful by sea and land, when all others were ruinous; their ships rode safely through the storms that sunk the stoutest merchantmen, and their cargoes arrived in safety, when privateers had taken or driven away others. So immense was this increase, that soon Old Seth was known only as an agent for the Foulas', and his own property increase was of little account, compared with the immense commission on their investment. His warehouse became one of the largest in the colony, and his ships passed in and out from every port of usual trade on the line, laden with the property of the unknown. Still was the same account on his ledger preserved, and receipt and expenditures always kept, waiting the coming of his principal or his sons, and their examination.

So time went on, prosperity to the mysterious person and misfortune to the agent. A new market was then sought for on the coast of the Mediterranean, and a vessel was despatched for Algiers with rich consignments. The captain, upon his arrival, waited upon the principal merchants of the place, and all of Foula's manifest was in demand, while Old Seth produced but a nominal profit.

A sale was finally effected of the whole cargo, and the merchant and the captain discussed the subject of the new trade together. The merchant expressed the desire to see the new country, and by invitation of the other took passage in his ship for America.

The day succeeding his arrival, Seth was seated in his counting-room, engaged in his usual examination of ledgers and papers, when a movement attracted his attention, when he saw before him the same bowed-down figure, and the same shuffling step approaching.

"Where is the money for Ben Foula?" Without hesitation, and almost without surprise, the account of the investment was read over, and deeds of estate and evidences of property in the name of Benjamin Foula were produced. Houses, ships, and cargoes were palced over to the rightful owner, and a rigid account of expenses and commission was rendered, and with no comment or inquirg, the poor man was left alone.

The day passed on, and Old Seth again was toiling in business, when a captain arrived from the Mediterranean, entered and placed in his hands a package. It was a will, bestowing upon him all the property of the mysterious old man, accumulased by himself as agent.

The true story of the mysterious visitor was never told, but long afterwards it was recalled to mind that a Mohammedan merchant, named Hamet Ben Foula, had been in America when the first incident occurred, and the passenger who came and returned in the Yankee ships was called by the same name. This merchant continued his business with Old Seth long afterward, and the latter never surmised that the tall Arab was the old, decrepit man who was his benefactor, nor that he held his property by will of one who still lived.

The Last of a Noble Family.

A correspondent of the *Home Journal* furnishes the following sketch of the last representative of the famous Randolph family in Virginia:—

"During the summer of 1854, I had some business transactions which called me to the county of Charlotte, in Lower Virginia. A mild and lovely Sunday morning found me seated in one of the comfortably cushioned pews of the village church, at the Court House. As it wanted a few minutes to the hour of service, my eye wandered over the large and respectful-looking audience assembled, and was finally attracted by a very eccentric individual, who has just entering—a rather aged man, tall, of dark complexion, long white hair waving plentifully over his shoulders, and an equally venerable beard flowing on his breast. His step was active and graceful, his form erect and manly. But his peculiar actions were in striking contrast to his dignified appearance. At first, I thought him only eccentric, but a few moments of farther observation proved to me that he was insane. Immediately on entering his pew he knelt towards the wall, crossed himself, and apparently repeated a prayer. He then sat down, drew out a white cambric, delicately perfumed, wiped his brow, removed his gloves, stroked his hair and beard, took up his Bible, kissed and read it, examined his cane, used his handkerchief again—and all the time keeping himself in constant motion. I say all the time, but occasionally he was passive for a few minutes—his attention, apparently, aroused by some truths from the minister; but these times were rare. His countenance assumed all kinds of expressions. Contempt, alarm, pleasure, earnestness, sorrow, and anger, flitted across it in rapid succession. It reminded me more of what children call 'making faces,' than anything else.

"After the services were over, I ascertained that this gentleman was no other than the nephew of John Randolph, of Roanoke. He calls himself, Sir John St. George Randolph, and is sole heir to his celebrated uncle. Randolph himself remarked with bitterness, during his last days, that their blood flowed in the veins of but one single scion, and he was *deaf, dumb,* and *insane.* So much for human greatness. The subject of this sketch—although physically, and now, mentally, defective—had a mind cultivated in the highest degree. In his youth he was sent to Paris, where, under the protection of a celebrated abbe, he received a thorough education. Having the capacity to receive, and the wealth to command, no pains were spared in the improvement of his intellectual faculties. But it was labor lost; for, on returning to his home in Virginia, he met with, and loved a young lady, whom he addressed, but was was refused, on account of his physical defects. On becoming aware of the truth, he was plunged into profound grief, from which he was at last aroused, but—insane.

"He has considerable wealth, which is managed by his friends; and, being harmless, he comes and goes as he pleases, and is gratified in all his whims. Wrecked as his mind is, he still commands respect; and his peculiar manners do not attract the attention of his acquaintances, or excite merriment, as one would suppose."

Arctic Explorations.—Interesting particulars are made public of the late course of the United States sloop-of-war Vincennes, under Commodore Rodgers, in the Arctic Ocean. The Vincennes entered Bherings Straits in August last, and anchored in Senivane Bay on the Eastern Coast of Asia where an intercourse was established with a peculiar Indian race, known as the Techucchis. Some valuable information respecting the manners and customs of these people has, in consequence, been given to the world for the first time. A party having been left at Senivane, the Vincennes then proceeded northward on her course, and reached the high latitude of 72° 5′ 29″ in longitude 174° 37′ 15″—making some important geographical discoveries. In 1851, Capt. Kellett (of the English Expedition in search of Franklin) reported land about sixty miles to the Northward of Herald Island, but Commodore Rodgers sailed over this supposed land, and arrived at the conclusion that Capt. Kellett must have fallen into the error, common in those latitudes, of being deceived by low cloud banks. The Vincennes was ultimately stopped by barriers of ice. On returning to Senivance Harbor, the party left there were found in good health and prepared to give accounts of the singular people among whom their lot had been for a short time cast.

New York and Erie Railroad.

ON and after Wednesday, Sept. 19, and until further notice, Passenger Trains will leave the pier foot of Duane st., New York, as follows:

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Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Sufferns and intermediate stations.

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D. C. McCALLUM, General Sup't.

Ayer's Pills.

FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and *irritating* to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

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For minute directions, see the wrapper on the Box.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

Price 25 Cents per Box. Five Boxes for $1 00.

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For the Sabbath Recorder.

CHRIST IN THE TEMPEST.

As the shadows of night were stretching across the darkening plains of Palestine, a small band of earnest men might have been seen embarking upon the sea of Galilee. The breezes of heaven fill the swelling sails, the lessening shore recedes, and they are out upon the waters. All is tranquil. No sound disturbs the stillness of the night, save the indistinct splash of the waves against the side of the vessel, as it glides smoothly over the broad expanse. The moon pours her radiance upon the sparkling waters. The stars look down from heaven, and impart their own soft light to enhance the beauty of the scene. Now the ship has reached the channel where Jordan's waves, rolling downward from the south, rush along in a swift, impetuous current. How suddenly the scene is changed! That breathless, awful calm was the precursor of the bursting tempest. Darkness rushes down and settles over the heaving waters. The winds of heaven, concentrated in one blast, come sweeping down the mountains on the south, meet Jordan's current, and the waves roll mountain high. The lightning's vivid glare, revealing Mount Tabor's awful front—the darkness palpable succeeding, and the deafening crash of thunder, make the moment one of unequaled terror. Man's cry of agony is heard. The waves are rolling over the vessel. Must the terror-stricken ones perish? God of heaven, save them! See, revealed by the lightning's glare, they are crowding now around the prostrate form of One whom the fury of the storm has failed to awaken from His sleep of innocence! They awake Him. He sees the lightnings playing round; He hears the thunders crashing over Him; He feels the tempest beating against Him. He arises. Calmly, and with the majesty of a God, He speaks: "Peace—be still!" Instantly the torrents cease; the thunders die away. Horror-struck, the storm demon has left the lake, and with him the winds go moaning up the mountain sides. Again the stars beam on the tranquil wave, and soon in safety is the vessel moored in the quiet haven. That band of men is saved. Those who would soon have filled a watery grave, with the waves of the sea for their winding sheet, and the wild winds their only requiem, are snatched from a yawning tomb, to pursue their labor of love, animated by the spirit of the angel-song, "Good will to man."

Voyager upon life's tempestuous sea, when adverse winds assail you, and the star of hope is growing dim; when all is dark and cold, and waves of sorrow rush over your tempest-driven bark, and you are sinking, oh, then turn with humble trust to Him who can bid the raging tumult cease. Are you a mourner? Is some great sorrow pressing upon your heart, and withering the joy of life, even as the tender flower is blighted by the untimely frost? Then look to Him who can smooth the rugged path of life, disperse the clouds that obstruct your vision into the "blue profound," and show you that the path of sorrow in which you travel ends in heaven. Thou whose fiat lulled the storm to rest, O speak to the storm of passion raging within the soul, ease the wildly throbbing heart, and to its tumult of dwelt and fears say, "Peace—be still." T——.

UNION COLLEGE, Nov., 1855.

For the Sabbath Recorder.

CHRISTIANITY.

What are the characteristics and tendencies of that system which we denominate Christianity? A proper answer to this great question must of necessity embrace a train of thought of vital interest to every class in society. We believe most sincerely, that much darkness prevails upon this subject throughout all Christendom. Therefore anything like a full and impartial investigation of it would lead into a very broad field of thought and research, quite too great for us within our present limits. But we will hazard the thought, that the religion of the age in which we live will not compare very favorably with the Christianity instituted by the blessed Saviour of the world. The organization he set up was one mighty and powerful for good, in every possible direction. It exerted a tremendous influence upon the great focal center of the public sentiment of those times of universal corruption and spiritual wickedness in high places. Whoever consented to embrace that holy religion, at once became the object of the severest persecutions, and under such a condition of things, the Christian organization flourished beyond all precedent. The query is, how are we to account for the change that has come over the public sentiment of the church during the last fifty years only, not saying anything about the earlier history of the order of things. The time was when the Christian believer was a highly distinguished and peculiar character in society. But we ask, in the name of our holy standards, is it so in the present age? Has the intrinsic character of our holy religion changed to something radically different from its ancient tone and temper? Has it ceased to be that world-hating, self-denying, and interest-sacrificing religion which the Saviour and his holy apostles declared it to be? How shall we explain this great moral phenomenon upon any other possible ground than this, that religion has seemed to exist as an ideal thing only, with the masses—a strange emanation, floating along the turbid waters of a disturbed conscience, ever liable to be caught up and immortalized as the chief good to fallible man? We often wonder why it is that Christianity has ceased to be felt in any very great degree upon the heart of society. Ought we to think it very strange, when we look dispassionately at the facts in the case, standing out as they do in bold relief upon all sides? Agreeably to this view of the subject, was it singular that enlightened France should have arisen in her might, and thrown off her allegiance to Christianity? Could it have been for the reason that the religion of the Bible was, from the nature and constitution of her government, a great political and social evil to that nation? Certainly not. It was attributable solely to a most profligate state of public opinion, created and shed forth in such a way and manner as to effect the State altogether for the worse, and establish upon the throne of the nation ever erring human reasen deified. We ask, Is it very remarkable, that France should have produced so many infidels? Had the Christian religion exerted a healthful influence upon public sentiment in that country, the French people as a nation would as soon have embraced the gospel, and obeyed its divine precepts, as any other people in all the earth. A pure religious organization must of necessity tell upon the public opinion in this or any other country; and while we are perfectly willing to admit that even under the most weighty and soul-stirring appeals made to the hearts and consciences of the multitudes who came to hear Christ, not unfrequently did they go away with their hearts hardened, not because of the insufficiency of the evidences presented, but for the reason that they would not receive and obey those precepts which were most lucidly and powerfully set forth. Hence the great importance of an enlightened and properly directed public opinion, such as shall tell in every great *moral* enterprise upon the side of virtue and true religion.

S. W. G.

RICHBURG, Oct. 26, 1855.

WHEN IS A MAN RICH?

We are indebted to a friend in Washington city, (says the Knickerbocker Magazine,) for the following very forcible illustration of "*What constitutes Riches.*" The anecdote is entirely authentic.

To be rich, said Mr. Marcy, our worthy Secretary of State, requires only a satisfactory condition of the mind. One man may be rich with a hundred dollars, while another, in the possession of millions, may think himself poor; and as the necessities of life are enjoyed by each, it is evident the man who is best satisfied with his possessions is the richer.

To illustrate this idea, Mr. Marcy related the following anecdote:—

While I was Governor of the State of New York, said he, I was called upon one morning at my office by a rough specimen of a backwoodsman, who stalked in, and commenced conversation by inquiring "if this was Mr. Marcy?"

I replied that that was my name.

"Bill Marcy?" said he. I nodded assent.

"Used to live in Southport, didn't ye?"

I answered in the affirmative, and began to feel a little curious to know who my visitor was, and what he was driving at.

"That's what I told 'em," cried the backwoodsman, bringing his hand down on his thigh with tremendous force; "I told 'em you was the same old Bill Marcy who used to live in Southport, but they wouldn't believe it, and I promised the next time I came to Albany to come and see you, and find out for sartin. Why, you know me, don't you, Bill?"

I didn't exactly like to ignore his acquaintance altogether, but for the life of me I couldn't recollect ever having seen him before; and so I replied, that he had a familiar countenance, but that I was not able to call him by name.

"My name is Jack Smith," answered the backwoodsman, "and we used to go to school together thirty years ago, in the little red schoolhouse in old Southport. Well, times has changed since then, and you have become a great man, and got rich, I suppose?"

I shook my head, and was going to contradict that impression, when he broke in:

"Oh! yes you are; I know you are rich! no use denying it. You was Comptroller for a long time; and the next we heard of you, you were Governor. You must have a heap of money, and I am glad of it, glad to see you getting along so smart. You was always a smart lad at school, and I knew you would come to something."

I thanked him for his good wishes and opinion, but told him that political life did not pay so well as he imagined. "I suppose," said I, "fortune has smiled upon you since you left Southport?"

"Oh! yes," said he; "I hain't got nothing to complain of. I must say I've got along right smart. You see, shortly after you left Southport our whole family moved up into Vermont and put right into the woods, and I reckon our family cut down more trees and cleared more land than any other in the whole State."

"And so you have made a good thing of it? How much do you consider yourself worth?" I asked, feeling a little curious to know what he considered a fortune, as he seemed to be so well satisfied with his.

"Well," he replied, "I don't know exactly how much I am worth; but I think, (straightening himself up,) if all my debts were paid, I should be worth three hundred dollars clean cash!" And he *was* rich; for he was satisfied.

From the Rutland Herald.

WHERE SHALL I LIE?

Ready for me my house is made,
When I am done with earth;
Its corner-stone the builders laid,
And marked it ere my birth.
Narrow its chambers are, and cold;
The roof weighs on my breast,
And noxious damp and loathsome mould
The crumbling walls infest.

No light can pierce its dismal gloom,
For windows it hath none—
And never at its door of doom
Knocks the rejoicing sun.
Neighbors have I—the jostling race
Press on me all around,
But from the thronged unsightly place
Comes neither stir nor sound.

All grim and gaunt, alone they dwell
In stolid, sullen state—
No ranks divide nor pageants tell
The vulgar from the great.
And with these ghastly wretches I
Forever must abide,
And, bound in iron silence, lie
My dearest friends beside.

By foot my threshold never crossed,
Though many thence repair—
Not one of all who loved me most,
To venture in would dare.
For Death my landlord is—he keeps
My title deeds and key,
And will at last, whoever weeps,
Unlock my house for me.

MARY W. ALEXANDER.

West Poultney, Vt.

THE BEAUTIFUL LAND.

There is a land immortal,
The beautiful of lands;
Beside the ancient portal
A sentry grimly stands.
He only can undo it,
And open wide the door,
And mortals who pass through it,
Are mortals never more.

That glorious land is Heaven.
And Death the sentry grim;
The Lord therefore has given
The opening keys to him.
And ransomed spirits, sighing
And sorrowful for sin,
Do pass the gate in dying,
And freely enter in.

Though dark and drear the passage
That leadeth to the gate,
Yet grace comes with the message,
To souls that watch and wait;
And, at the time appointed,
A messenger comes down,
And leads the Lord's anointed
From the Cross to Glory's crown.

Their sighs are lost in singing,
They're blessed in their tears;
Their journey heavenward winging,
They leave to Earth their fears;
Death like an angel seemeth—
"We welcome thee," they cry;
Their face with glory beameth—
'Tis life for them to die.

OPIUM IN CHINA.

A gentleman recently addressed to an American missionary at Ningpo a series of questions in regard to the extent of the opium trade, the effect of using opium, &c., to which he replied as follows.

NINGPO, June 25, 1855.

Your polite note came to hand last evening, and I now take pleasure in answering your inquiries as far as my information may extend:—

1st. Whence do the Chinese get their opium?

Ans. The opium consumed by the Chinese is, with scarcely any exception, either imported from India or native growth.

2d. What amount of opium is sold in Ningpo?

Ans. This question I have not the means of answering accurately, though I doubt not that your acquaintance with the trade of this port will enable you to ascertain at least the amount imported by foreigners.

3d. What is the population of Ningpo and suburbs?

Ans. Perhaps three hundred thousand or more.

4th. What class and number consume it, and what does it cost them?

Ans. From my own observation, I can say, that opium is consumed by all classes of the Chinese, officers and people, rich and poor, and to some extent even by women. While the rich consume the largest quantity for each individual, the vast majority (perhaps nine-tenths) of the smokers are found in the ranks of the poor. As to the number of smokers at Ningpo, I have not the means of forming an estimate, not knowing the quantity of the drug sold at this port. Dr. Medhurst states that "twenty thousand chests at twenty grains per day are sufficient to demoralize three millions of persons." See "State and Prospects of China," chapter 4th, where there is a stirring appeal to merchants on this subject. An opium merchant, in the *Chinese Repository*, estimates two millions of smokers for twenty-one thousand chests imported in 1835. This latter estimate, compared with the import of last year, which was sixty-seven thousand chests, will give over six millions two hundred thousands as an approximation to the number of smokers in the empire who consume the foreign drug. Opium is, however, by the statement of Mr. Vice-Consul Wade, also produced in nine out of the eighteen provinces. Those, therefore, who consume the domestic article must greatly swell the number of smokers. I think the entire sum would not fall short of ten millions—some say fifteen.

As to the cost: The retail price of the drug is, of course, much greater than its wholesale rate, and there is reason to believe that the price becomes greater as you recede from the coast. The average consumption for each individual is about one dollar per month, which, in a western country, would scarcely be felt; but in China, where the wages of the mechanic, farmer, coolie, and even of the schoolmaster, do not in general amount to ten cents per day, this expenditure is sufficient to cause a great deal of misery.

5th. Is the consumption increasing?

Ans. The quantity imported in 1835 was twenty-one thousand chests; that imported in 1854 was, according to the *China Mail*, sixty-seven thousand chests; add to this the known increase in the domestic growth of opium, and we have proof that the consumption, notwithstanding occasional fluctuations, is really advancing at an alarming rate.

6th. Suppose the importation were stopped, what would the Chinese do?

Ans. The Emperor, who, notwithstanding his necessities, has, like his predecessors, refused to replenish his treasury by legalizing a trade injurious to his people, would probably be encouraged to suppress the growth of opium in his own dominions. Though penal enactments against smoking must be nugatory, to suppress the cultivation of the poppy would be easy. Even this, however, will not be attempted as long as the poisonous drug is poured in upon them, by fleets of heavily armed vessels, protected by the English and American flags. These vessels, it may be said, are not armed to resist the regular authorities; but the authorities cannot be brought to believe so, after the experience of the opium war.

7th. What would be the consequences?

Ans. 1st. Sudden death to many inveterate smokers. 2d. Improved health and prolonged life to a still larger number of more moderate smokers. 3d. An improvement in the finances of the empire, by diminishing the export of silver. 4th. An improvement in the condition of the people, by the application to useful industry of the strength now wasted in the distribution and consumption of opium, as well as by procuring the necessaries of life with money now squandered on a vicious indulgence. 5th. The public morals would be improved, as the opium trade, whether vicious *per se* or not, is undoubtedly a fruitful source of vice. By impoverishing the people, it increases thefts and robberies; by deranging the finances, it promotes insurrection, while it demoralizes both people and officers, by accustoming the former to violate the laws, and the latter to connive at their violation.

8th. What is the whole value of the opium imported into China, and how does it compare with the value of drugs abused in our own countries?

Ans. In 1854 the drugs imported from India amounted to:—Patna, forty thousand chests, at three hundred and fifty-five dollars, and Malwa, twenty-seven thousand chests, at four hundred and thirty-five dollars, giving a sum total of *twenty-five millions nine hundred and forty-seven thousand dollars.* This is not to be compared with the drugs abused in western countries, but with the cost of such drugs as are imported. The value of liquors consumed in England and America probably exceeds this sum; but it is not likely that either country pays out so large a sum for foreign wines and brandies. It must be remembered that the Chinese also have wines and brandies; and the use of opium is an additional vice. Moreover, in comparing the cost of such indulgences in China and the west, the true standard is not the dollar, but the price of labor, or the price of food, which bears a proportion to it. The average wages of a mechanic is less than ten cents per day, while his food costs him but three cents per day; in the United States, the price both of food and labor are about ten times as much, so that to the Chinese an outlay of twenty-six million dollars is as heavy as two hundred and sixty million dollars would be to America. Now, if two hundred and sixty million dollars were annually exported from the United States for a single intoxicating drug, it would not be long before our free country would interfere with a legislative interdict, merely to save her finances from destruction. In fact, the finances of China are already in the most deplorable condition, and the importation of opium is assigned by Chinese statesmen as the chief cause.

9th. Why do the Chinese, essentially saving and stingy, spend their money on opium instead of their cheap wines?

Ans. Though opium may have reduced the consumption of wines in some degree, it has not superseded it. The reason of their growing fondness for it, is found chiefly in its superior stimulating qualities. The extensive use of any given stimulus, by no means, however, proves that stimulus to be necessary. Some tribes of savages coming in contact with civilized traders have imbibed such a taste for intoxicating liquors, as greatly to hasten their extinction; before the taste was acquired, the want of such a stimulant was not felt. So it is with the Chinese. Those who have not acquired the habit of smoking opium, feel no need of any stronger stimulus than the tobacco pipe.

10th. What amount of opium has the East India Company under its control?

Ans. The Patna opium (forty thousand chests) is a monopoly of the company. They could easily, therefore, suppress its growth. The Malwa (twenty-seven thousand chests,) though grown in a native principality, passes through the company's dominions, on payment of a transit duty. The Company, therefore, have a right to interdict the transit, and thus stop its export. The whole of the opium grown in India is, therefore, so far under the control of the Company, that they have the right to suppress the growth of the Patna and interdict the exportation of the Malwa.

In conclusion, I am glad, sir, that you are giving your attention to this subject; and I hope that the abundant proof you will find of the ruinous effects of opium, political and social, bodily and mental, will lead you to clear your hands of any share you may have in its sale. W. P. M.

HOW TO RECEIVE YOUR PASTOR.

When your minister calls to make you a friendly visit, receive him without ceremony. His time is precious, and he cannot well afford to wait for you to dress, peform your toilet, and put things to rights. He calls to see you, not your fine clothes. And do not weary him with your apologies. He would much prefer to hear you speak of your moral concernments.

And if you invite him to sit at your table, give him precisely such food as your family would have if he were not visiting you. And improve your time while he is with you, in conversation upon such sujects as tend to increase your knowledge and your happiness. Preachers are men, and they know that people have their affairs to see to; and if your minister is a man of common sense, and finds that you put yourself out on his account, he will not be likely to come again, lest by so doing he should put you to some inconvenience. Be kind enough to see him as you are, when he calls, and he will like you all the better for it.

LORENZO DOW.

A correspondent of the *Christian Guardian* furnishes that paper with some reminiscences of an acquaintance made with Mr. Dow, in the vicinity of Brighton, near Canada, during a camp-meeting held there in the year 1829:

The hair upon his head and face had been left to grow till it was some six or eight inches, while the former was surmounted with a coarse, chip hat. He had on a snuff-colored, cloth vest, striped cotton pants, coarse cowhide shoes, and a long, white flannel surplice over all, without pockets or buttons. It was fastened around him with strings, while his pocket-handkerchief was tied by one corner to a hole in the breast of it, while it was mainly thrust down one of the sleeves of his outer garment for the lack of a pocket. He would not tell the presiding elder when he would preach, but said he would do so whenever it suited himself. His first address was an exhortation after Rev. Robert Corson, who had preached on the parable of the Prodigal Son. His dialect was the broadest "Old Virginia" that could be thought of. He said his brother had remarked that the citizen of the far country was "the devil," who sent him into fields to feed swine. "Now," said he "the devil has got a great many swine-feeders now-a-days. There is one character that may be denominated the devil's swine-feeder. He frequents balls, routes, assemblies, and screaks on an insignificant piece of wood called a fiddle, while the people jump up and down, and turn their backs and faces, and cut up their didoes."

Late in the afternoon of Saturday, it was evident that he had a mind to preach that evening. He sent some young men into the woods to procure a long pole, with which they constructed a rude "altar" for penitents, in front of the stand. In the meantime he had seated himself on the stand, and sang one of his favorite odes, with a sepulchral sort of voice, which made it plaintive enough. Only one verse is remembered—

"One night all pensive as I lay,
Alone upon the ground,
I cried to God, began to pray—
A light shone all around."

Having thus attracted a large crowd around him, he rose and sounded the horn employed in convoking the assembly, which he held in his hand. So soon as the people saw that it was Dow who was going to preach, they came scampering from all directions to the preaching place. The introductory part of the service was very solemn. He gave out the hymn commencing with the lines,—

"How beauteous are thy feet
Who stand on Zion's Hill,
Who bring salvation on their tongues,
And words of peace reveal."

When he kneeled down to pray, the first petition he offered was for two young men whom he said "stood there talking." He prayed that God would "convert them, that they might go home and serve him." His text was Revelations 22: 2—"And in the street of it, and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." He made some very excellent remarks, in the commencement, on the Revelation as a whole. Then he came to the new Jerusalem itself, the admeasurement of which, he explained, and compared it with several of the largest cities in the world —such as London, Paris, Canton, &c.—with the size and population of which he seems to have had accurate acquaintance. Indeed, he seemed to have a remarkable memory for matters of that kind. The tree, from the feminine pronoun "her" applied to it, he decided to mean the church. The twelve manner of fruits he decided to mean just so many particular graces, which he named, counting them on his fingers, and illustrated in a very able, though it must be confessed, in a very *unusual* manner. I need not say that he had fixed attention; but a spirit of conviction also seemed to run through the assembly; and when he gave an invitation for the penitents to come forward, which he did at the close of his sermon, there was an instantaneous rush for the "altar"—a perfect jam. The writer never saw the like before or since. The preachers poured out of the stand into the prayer-meeting. Dow went down himself, passing from one mourner to another. The battle was truly "set in array," and lasted the most of the night. And "signs and wonders were wrought in the name of the holy child Jesus."

The fame of his eccentricities brought out vast multitudes to hear. Among these were bar-room loafers, gamblers, horse-racers, and infidels, with all of whom he knew how to deal, and for whom he had ammunition prepared. Instances of this we had on two or three occasions. In the forenoon of Sunday there was an immense congregation, and the presiding minister found it impossible to get some of them to seat themselves, and submit to the order of the meeting; observing which, Dow arose and settled them in the following adroit, though odd manner. Said he, "I have traveled a great deal in my lifetime, in England, and I have remarked that every assembly is made up of three descriptions of characters. The first is the gentleman; he behaves well for his honor's sake. The second is the Christian; he behaves well for Christ's sake. The third class I might denominate 'Tag, Rag, and Bobtail;' these will neither behave well for God's nor the devil's safe. Now, if you want to advertise yourself as belonging to this class, begin with your didoes." This was enough; no one seemed disposed to give occasion for his being put down as belonging to that class, and the best order ensued. During the course of the meeting, one Mr. Evans preached on the judgment, from Rev. 20: 12—"And I saw the dead, small and great," etc. At the close of the sermon, Dow rose up and gave an address, and remarked, that while his brother was speaking on the judgment, a thought struck his mind on the subject of *witnesses*, and said it appeared to him that God was to be *witness* as well as *judge*. He then quoted Mal. 35—"And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." From this text he took occasion to dwell upon each description of character here denounced, in a manner as able and searching as it was original.

I remember his telling us, when describing the manner in which "the stranger is turned aside from his right," of an instance that happened to himself; said he, "I rode up to a tavern door one day, and called for a gallon of oats to feed my horse. The landlord called out to the boy, 'Take this horse to the stable, and *mind* and give him some oats.' Now, I didn't like the way he laid the emphasis on the word '*mind*.' So after a while I went to the stable, and found that my horse had no oats. I therefore went to the landlord and ordered another gallon; and went and saw him fed. I then went and put myself where I could see him, and he couldn't see me; and after a little while I saw the tavern-keeper come and take away the oats again. I then called for my bill, took my horse, and started."

He visited several places intermediate between the camp-ground and Kingston. The Carrying Place was the last place at which we heard him preach—"Quench not the Spirit" was his text. I think there was more laughter than conviction produced by *this* sermon. The school-house was crowded with people, who all remained after the sermon, in hopes of having a word with so strange a preacher, or at least the privilege of feasting their eyes with his odd appearance. But after waiting for some time in vain, casting their eyes down the road, they saw him half a mile distant, bundle in hand, making off as fast as he could walk. While they had stood watching the door, he had slipped out of the back window. He hired a canoe, and made his way to Belleville that night.

SEARCH FOR WIVES.

Where do men usually discover the women who afterwards become their wives? is a question we have occasionally heard discussed by young lady readers. Chance has much to do in the affair; but then there are important governing circumstances. It is certain that few men make a selection from ball rooms, or any other place of public gaiety; and nearly as few are influenced by what may be called showing off in the streets, or by any allurements of dress. Our conviction is, that ninety-nine hundredths of all the finery with which women decorate or load their persons goes for nothing as far as husband-catching is concerned. Where and how, then, do men find their wives? In the quiet homes of their parents or guardians—at the fireside, where the domestic graces and feelings are alone demonstrated. These are the charms which most surely attract the high as well as the humble. Against these all the finery and airs of the world sink into insignificance. We shall illustrate this by an anecdote, which, though not new, will not be the worse for being told: In the year 1773, Peter Burrell, Esq., of Beckenham, in Kent, whose health was rapidly declining, was advised by his physicians to go to Spa for the benefit of his health. His daughters feared that those who had motives entirely mercenary might not pay him that attention which he might expect from those who from duty and affection united, would feel the greatest pleasure in ministering to his ease and comfort; they therefore resolved to accompany him. They proved that it was not a spirit of dissipation and gaiety which led them to Spa, for they were not to be seen in any of the gay and fashionable circles—they were never out of their father's company, and never stirred from home except to attend him either to take the air or drink the water—in a word, they lived a most recluse life in the midst of a town then the resort of the most illustrious and fashionable personages of Europe. This exemplary attention to their father procured these three amiable sisters the admiration of all the English at Spa, and was the cause of their elevation to that rank in life to which their merits gave them so just a title. They were all married to noblemen—one to the Earl of Beverly—another to the Duke of Hamilton, and afterwards to the Marquis of Exeter, and a third to the Duke of Northumberland; and it is justice to them to say, that they reflected honor on their rank, rather than derived any from it.

A MADMAN.

A workman at a lunatic asylum in England, left a chisel, more than three feet long, on a recent occasion, in one of the wards. A furious patient seized it, and threatened to kill with it any one who approached him. Every one then in the ward immediately departed from it. At length the attendant opened the door, and, balancing the key of the ward on his hand, walked slowly towards the dangerous madman, looking intently at it.

His attention, said the attendant, was immediately attracted. He came towards me and asked:

"What are you doing with that?"

"I am trying to balance this key on my hand," said I, "and I can do it; but you can not balance that chisel in that way on the back of your hand."

"Yes I can," said he, balancing it carefully, and extending it towards me.

I took it off very quietly, and without making any comment upon it. He seemed a little chagrined at having lost his weapon, but made no attempt to regain it, and in a short time all irritation passed away.

The Sabbath Recorder.

New York, December 13, 1855.

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CUSSEWAGO AND HAYFIELD CHURCHES

We had the pleasure of attending the services connected with the dedication of a new house of worship, in Cussewago, Crawford Co., Pa., on the first Sabbath in this month. The church which owns this house, is a small but devoted band, constituted, some two or three years ago, of members who had before been embraced in the communion of the Seventh-day Baptist Church of Hayfield. Their location being remote from the Hayfield meeting-house, and in a community greatly needing the advantages of a church organization, it was judged best, notwithstanding the feebleness of the parent body, to set them in order as a house of the Lord. Under the guidance of our beloved brother Randolph, they have continued to hold meetings regularly on the Sabbath, and to sustain an efficient Sabbath-school, having no better accommodation than a rough, uncomfortable school-house. By the blessing of God, they have now brought to completion a very neat and comfortable church edifice; not large, it is true, but sufficiently so to meet the present wants of the neighborhood. Though poor, and few in number, they have accomplished this without calling upon their brethren abroad to help them; and we believe they will not be in debt, when their accounts come to be settled.

The preaching, on the occasion, was done by the writer of this article, and we had the satisfaction of seeing the house well filled, as long as the services continued—commencing on Friday, and closing on Sunday evening. We may be pardoned for saying, that the occasion was one of deep interest to us, that section of country having been the scene of our labors, years ago, and the people of it endeared to us by those ties which intense "longings after them all in the bowels of Jesus Christ" established. We labored there, when the country was, in comparison with its present improved condition, a wilderness. We enjoyed the sweet satisfaction of knowing that our efforts were appreciated. Our congregations were gathered in school-houses, and whether the season was propitious or inclement, the houses were almost always filled to their utmost capacity. Indeed, we never had occasion to complain of the fewness of the hearers, or of their disrespectful behavior. And if there is any one part of our career in the ministry, upon which we look back with more satisfaction than upon all the rest, it is that part which was taken up with our sojourn in the region we are speaking of.

The Hayfield Church, for whose welfare we toiled some four or five years, and whose house of worship was erected while we were connected with it—the church in whose communion we first found a home, after we had been led into the observance of the Sabbath—has been much afflicted. What is commonly termed Second Adventism has found favor with many of its members, and under the influence of a preacher of that delusion, they have been brought to abjure what they once believed respecting the immortality of the soul, final destiny of the wicked, and several other kindred points, and in their rash fanaticism, have been baptized a second time! We do not know that there is any hope of their recovery. In speaking of this matter, we do not like to even *seem* harsh, for indeed the subject is a most sorrowful one. A once happy church well nigh destroyed; its house of worship weather-beaten, neglected, and even shut up on the Sabbath; families that once lived in peace divided; neighbors jealous of, and alienated from, one another; all growing out of this perversion of the Christian religion—such things fill our heart with grief. May the Lord send deliverance and gladness to that afflicted church. T. B. B.

TRUTH AND ERROR.

Truth is the great embodiment of all realities—both physical and spiritual. Error is its correlative—its opposite. To reduce truth from the abstract to the practical, is one of the great problems of humanity. The mind is continually struggling after this principle; hence new discoveries are continually being made. It is continually being refined from the intermixed dross of error. Each reformatory movement is a great smelting furnace, purifying truth from this dross, after which it is inwrought into the great system of practical truth. Truth is pure, bright, penetrating. It purifies, enlightens, elevates. It is the appropriate food of the intellect. It gives progress. Without new acquisitions of truth, there can never be any progress.

Where there is no desire or capability for this acquisition, there must be immobility. The brute race present examples where both prerequisites are wanting; consequently there can never be any advancement. The birds in the garden of Eden sang as sweetly, and with as much artistic skill, to listening Eve, as they do now-a-days. The beaver built his dam with as much architectural acumen, across the rivers flowing out of the Paradisaical garden, as do modern beavers across modern rivers.

There may be capability without the desire of progress. Savages and barbarians have come up to a certain truth, and there stopped. Parties, and sects, and denominations, and creeds, and platforms, generally, have a certain number of truths to develop, mingled more or less perhaps with error. These systems or creeds are generally stereotyped; and when an individual or class of individuals have embraced the whole, progress with them is at an end. They too are, henceforth, stereotyped. This is the case with the doctrines of Confucius, Zoroaster, Mahomed, Lycurgus, Solon—the case also with the disciples of these systems. This is the case too with many Christian sects and creeds.

Every system of human origin must be based on such principles as to admit of the discovery, addition, and development of new truths, or it will soon come to maturity, and assume the state of immobility or decay. Error is continually corroding, mildewing, polluting the otherwise bright systems of truth. The true must ever be agitating, contending, advancing, in order to ward off the deathful influences of error. There is a bit of an ancient fable revived and told by modern men. It runs something after this manner: Saturn sat alone with no companions, and none beholding him save the great Uranus or Heaven. After long stretches of eternity, he became tired of thus remaining inactive—so he put forth his energies and created, and his creation was an oyster. Rejoicing in his newly-discovered power, he went on creating his race of oysters. Uranus, perceiving this from his lofty throne, cried, "A new work, O Saturn." "I fear," replied Saturn, "if I put forth my hands to make anew, I may unmake what I have made. I shall not do, but undo. Therefore, I do what I have done. I hold what I have got. Thus I resist Night and Chaos." "O Saturn," replied Uranus, "thou canst not hold thine own, but by making new." Saturn was silent, but went on creating oysters for a thousand years—nothing but oysters. But his oysters began to change into barnacles, and pebbles, and sea-foam. Night and Chaos were overcoming him. Then came to his memory, like a ray of light, the words of Uranus. And he determined to make something new. Putting forth all of his energies, he created, and behold Jupiter was the result. Then he feared to put forth his hand again in creation, lest he should destroy his mighty work. Nature froze—the things that were made went backward—and to prevent the universal reign of Chaos, Jupiter up and slew his father, and went on creating.

This fable very aptly illustrates the state and relation of truth and error—also of the truth seeker and the errorist—of the conservative and reformer. The conservative fears and trembles to put forth another effort. The progressive, the radical, tramples on him, slays him, and marches forward. The one says that the past is good enough; let us not seek for better, lest we find something worse. The other replies, that the past might have been good once, but it is no longer good for us. Let us make something better and nobler. Every thing is progressive or retrogressive. *

LETTERS FROM PALESTINE—NO. 21.

JAFFA, Syria, Sept. 20.

In contemplating a mission to this country, we tried not to overlook the importance of the preached word by means of the living preacher. This is of the *first* importance in such a work; indeed, it is *the* element of it. But a very important means *to sustain* the work, was thought to be agriculture, and perhaps mechanical labor. It was not pretended that these aids would render the mission independent of aid from the churches, but rather as an auxiliary, to shield and shelter the inquirer after truth, and to feed the hungry, and to raise a helpless people to a knowledge and practice whereby they might help themselves, and so free themselves from priestly tyranny, now so oppressive to them. The preacher must go from individual to individual, and from house to house; his labors must be of a public and private nature, warning every man; he must give his time to the ministry of the word. The farmer and mechanic, though they may preach less, in the technical sense, preach by example, and often become as effectual by a silent influence in convincing men of their sins and teaching them the true way as the preacher. However, we will not pretend to measure the influence of either. Both are useful, and while the Master has ordained the one and blessed it abundantly, he has also blessed the other.

It was conceded in the beginning of our efforts, that Palestine was a hard field. Subsequent observation and experience prove the correctness of our opinion. The testimony of some long here is the same. The question was asked me, not long before leaving the States: "Well, brother J., what do you expect to do when you get to Palestine?" My reply was: "I will try and preach Christ. Pehaps some Jew, or some Moslem, or Catholic, or sinner of some sort, may believe in Him. At least, I will do my best to hold forth the Word of life."

In regard to agriculture, I am glad that I was not mistaken as to its supposed utility and adaptedness to the circumstances of the people and the country. I find it quite as much so as I expected. Its importance ought not to be overlooked; for a work once well started, as we have contemplated, will be sure to work well for the mission. It will be a sort of anchor, that will steady the ship, around which will cluster much that is good, pure and peaceable. Indeed, if any one department of honest labor, under the light of the gospel, tends to purity of life and peace among men, and to lead also to know and love God, then that department is agriculture. Where in all the world is such an auxiliary needed more than in heathen lands—than in this land?

But is agriculture practicable in Palestine? We believe it is. Land has been purchased by foreigners, and held either in the name of another, of the wife, or as a pledge for the redemption of a certain sum. Further, it is permitted to woman to hold real estate, even though she be a foreigner. Such is the information given by those who ought to know, who are natives, or have been long enough in the country to know what can be done in this respect. It is said that bargains between the citizen and the foreigner are on the part of the government solemnly respected. No instance is cited, that I have heard of, where a foreigner's title to his land has been disputed or molested. In the language of one thirteen years in the country: "The Turks have never broken any treaty made with Christians." With this information, and having no reason to doubt its truth, I have all along considered it safe to purchase land. I am now happy to inform our brethren that two of our people have purchased land in their own names. As stated in a previous letter, sister Miner has bought in her own name. This was last winter. The ground lies well, and is considered cheap at the price she paid. It is a full half hour from the city. Bro. Dickson has recently purchased land in his own name, the title, as was the case with sister M.'s, being made out by the Turkish Divan. As far as we can learn, these titles have been secured without any evasion of the law. The price paid for the latter was also considered reasonable. I think Bro. D. was inclined to wait, at one time, probably that he might inform himself better in regard to the securing of a good title. This being accomplished, he has now moved to his place, which is also beautiful for situation, about half an hour from town, where he is busy fitting up a dwelling previous to the rainy season. On going there a day or two since, I was greeted with: "Welcome to the American farm!" It was a pleasing sound, and made me heartily wish for more similar farms and farmers in Palestine. Who that reads this will be the next to come and join us? I suppose that Sir Moses Montefiore, in buying land here, received a title to it in his own name.

After a residence here of sixteen months, I venture the opinion, without fear of successful contradiction, that the climate of Palestine is delightful. It has neither the severe cold of the north, nor the long extreme heat of the tropics. Were we provided with as comfortable houses here as an home, I think even invalids would be as well off here as there. For the purposes of the laborer, I mean the foreign out-door-laborer, such as the farmer, the heat is by no means so oppressive as to forbid daily labor. It may be the part of prudence, during the summer months, to take what farmers call a nooning, say from ten A. M. till two P. M. In winter there is much delightful weather for out-door labor. In harvest time there is no fear of rain, so that the husbandman may reap at leisure. Two Americans and two Germans—a part of our colony—are constantly at work in the sun, and yet without complaining that their health is thereby affected. One of them, Bro. D., is a man of fifty-five. He worked hard all of last summer, a year ago, without experiencing any ill effects from the sun. He intimates that this year he has renewed his strength. Even American women have wrought some in the garden, &c., without being sun-struck or made sick of fever. I think it a well-established opinion among those here, and already at work, that there is no fear to healthy persons, on account of climate or sun, above what may be ordinarily feared at home during the hot season. What enervating effects the system may experience, suggests or rather hinders the individual from undertaking the extreme of hard labor, and the same amount which he is accustomed to perform in more northern latitudes at home. I may also mention, what is well known by everybody, that persons of weak constitutions and ill health are not unfrequently greatly benefited by a change of climate. This is true with some of us. With others there is often a contrary effect. On the whole, in regard to the possibility of securing a good title to land, and the healthiness of the climate, I am more and more inclined to say to those who would become humble farmer missionaries, Come, dear brethren, and till the land of promise, and the Lord come with you. But how much is necessary? A man of family without means should not come; but with means of his own, or means given him, he ought to have $4,000 or $5,000, including farming implements and family outfit. With this amount he may live comfortably and do good. Some may get along on much less. Can a man get rich here? In the sense the world understand riches, I hope not. If he have a heart in him full of God's love to dying men, he will not be very likely to be eaten up by Mammon. Ours is a work for the salvation of sinners. It is emphatically a benevolent work, performed in the name of the Lord. As such we hope it will ever continue. My sheet is full, or I would say a word in behalf of a seminary of learning, the need of a physician, &c. I close by asking our brethren and sisters to pray for the mission, and to earnestly beseech God to grant us a revival in the conversion of many sinners.

Yours truly, W. M. J.

AMERICAN AND FOREIGN BIBLE SOCIETY.—This Society has entered upon a work of colportage. From a summary of twenty-two reports of the Society's laborers, the last two months, the following items are gathered: In preaching the Gospel from house to house, seven thousand three hundred and eighty-one visits have been made; fifty-six meetings for prayer and religious conversation held; sixty-two sermons preached; two hundred and two children gathered into Sunday-Schools; one hundred and eighty persons induced to attend church; one hundred and thirty-two vessels visited for religious conversation and prayer; twenty-one persons hopefully converted; six baptized; two hundred families found destitute of the Word of God; and four thousand one hundred and sixty-eight copies of Scriptures issued from the Depository, besides the Society's distribution in foreign lands. Ten thousand copies of the New Testament have been recently voted for distribution among the slaves at the South.

THE NEWPORT MEETING-HOUSE.

To the Editors of the Sabbath Recorder:—

It is known to many of your readers, that the Seventh-day Baptist Church of Newport, R. I., about fifteen years ago, leased their meeting-house to the Fourth Baptist Church of that city. Some also of your readers know, that the situation in which the property was placed by the lease given, was not satisfactory to our people, and that they have for some time been trying to get the party to whom the lease was given to agree to some terms of settlement on which the Seventh-day Baptist Church should regain full possession of the property. After a long time and much labor, the Fourth Baptist Church of Newport agreed to take the sum of $250, and give up their claim on the house, if the money should be paid them by the first of the present month. The object of this communication is to inform those interested in the matter, that through the liberality of brethren and sisters in the New York Church and the churches in Connecticut and Rhode Island, the property has been cleared of all incumbrance; and that over and above the $250 paid for that purpose, about $90 has been raised for the purpose of repairs to be put upon the house, if it is found desirable to repair it. The intention of those who have contributed to this object is, to have the Newport Church, (the first Seventh-day Baptist in America,) *sustained*, if it can be done by any reasonable effort. Should that, however, be found impracticable, they purpose to transfer the property to the Seventh-day Baptist Missionary Society. The Newport Church has already passed a vote to that effect, feeling that an assurance of that kind was due from them to the denomination, in view of the aid afforded them and the circumstances of the case all taken together. The property in question is thought to be worth from $1000 to $1500, and real estate in Newport has for several years been rising in value, and in all probability will continue to rise for years to come. But what is most to be desired is, that the *church* may rise and shine, as in former years, when it not only stood as a towering religious light-house on that most beautiful island of the sea, but sent its rays across the wide Atlantic to the mother land, to cheer and direct the voyagers *there*, who were beating heroically against winds and waves of opposition, towards the better land above. L. CRANDALL.

BAPTIST MISSION IN CENTRAL AFRICA.—At a meeting of Baptists in one of the Southern States, lately, Rev. J. B. Taylor, Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, made some statements as to the African Missions, derived from quite recent information, which were very remarkable. The Coast Missions of Africa extend for some four or five hundred miles along the west of that continent; and one of the missionaries, Mr. Day, lately reports his having baptized about one hundred and fifty converts during the last year. But by far the most hopeful of these missions, are those lately undertaken in Central Africa, by Mr. Bowen and his associates. Mr. B. is known to be one of the most remarkable men in the whole missionary field; and his statements are always deemed as of high authority. His station is the kingdom of Yorriba, near the great bend of the river Niger. He describes the city of Illorin, as the largest and most populous he has ever seen, next to the city of London. From this point, communication radiates to all parts of Central Africa. At this place, he has associated with him, Rev. Mr. Clark, of Georgia; and there are now on their way thither, Rev. Mr. Phillips and wife, of Georgia, Rev. Mr. Bomar, of Alabama; Rev. Mr. Trimball was also lately appointed, and two young men of Union University in Tennessee are now offered for acceptance to the same mission.

DR. BEMAN AND DR. BULLARD.—One of the persons who lost his life by the accident on the Pacific Railroad, was Rev. Dr. Bullard of St. Louis. A correspondent of the *Boston Journal* gives an interesting incident from a sermon on the subject preached by Rev. Dr. Beman, of Troy. It seems that the new and elegant church erected by the society of which Dr. Bullard was the pastor, was dedicated the Sunday before the accident. Rev. Dr. Beman was present at the dedication and preached. On the following Monday the great excursion was to take place on the railroad to Jefferson City, so long in progress, which had been finally completed. Invitations were extended to the prominent citizens of St. Louis and to the Rev. Drs. Bullard and Beman. Dr. Beman accepted the invitation, as did Dr. Bullard. But the daughter of Dr. Beman refused to go; she was anxious to return home, and to her urgent solicitation her father yielded, and on the morning of the fatal excursion he and his daughter took the conveyance for the East. At the cars he took leave of Dr. Bullard, who said to Dr. Beman, "Farewell, we shall never meet again in this world." "Oh yes we shall," said Dr. Beman, "I may visit the West again, or you may visit the East." With great solemnity Dr. Bullard replied, "I have a strong presentiment, Bro. Beman, that we shall never meet again—farewell." And so they separated, the one to his home and parish, the other to the awful death awaiting him only a few hours ahead. Death swung his red lantern on the track, and "destruction wasted at noon-day."

DEAD LAWS.—Many statutes for the prevention and cure of heresy remain on the English Statute Books, notwithstanding they long ago ceased to be enforced. Lord Brougham, considering them a disgrace to the country, introduced to Parliament a bill for their abolition *en masse*. The schedule containing the titles of the acts is very long and rather curious. One or two examples will indicate the general character of the laws which it is proposed to have repealed:—

"The first instance that we take is the 32d chapter of the statute of the 9th and 10th years of William the Third. It enacts 'that if any person or persons, having been educated in, or at any time having made profession of, the Christian religion, within this realm, shall by writing, printing, teaching, or advised speaking, *deny any one of the persons in the Holy Trinity to be God, or shall assert or maintain that there are more Gods than one, or shall deny the Christian religion to be true, or the Holy Scriptures of the Old and New Testament to be of divine authority*, he shall be disabled to hold any office, *civil or military*, as well as ecclesiastical; and shall, on a second conviction, be incapacitated to sue in any court, to be guardian of any child, executor or administrator of any person, and *to take any legacy or deed of gift*; and shall also suffer imprisonment for three years without bail."

SLAVERY IN A COLLEGE.—The Portage *Democrat* gives the particulars of a flare-up at the Disciples' College, presided over by Rev. Alex. Campbell, of Bethany, Va. It was produced by a student by the name of Burns, who, in fulfillment of his appointment to preach on Sunday evening in the college pulpit, pursuant to the election of a College Literary Society, to which he belonged, undertook to speak on the subject of Human Rights and in opposition to Slavery, though in very mild terms. His remarks, mild as they were, produced a furious excitement among the Southern students and others, who were known to be armed with deadly weapons. The meeting was greatly disturbed by hisses, yells, cat calls, &c., &c., and threats of violence against the speaker were freely thrown out. The mob spirit finally prevailed, and the Southerners had made their arrangements to lay violent hands upon Burns, and duck him in the river and commit other atrocities upon them. His friends, however, gathered around him, and he was enabled to escape, in the darkness of the night, from those who were lying in wait to seize him. The Southern students met next day and resolved that the subject of Slavery should not be discussed in college. The Faculty censured Burns, one of them remarking, that when among gunpowder they must not carry matches. The Northern students also met, and resolved that inasmuch as the Faculty refused to award to them the rights of American citizens, among which was freedom of speech, they would remain no longer in connection with the Institution. They accordingly determined to leave. All the Northern students, except a very few who remain awaiting orders from home, left, and also some from the South.

AN IMPORTANT DECISION IN CONNECTICUT.—In the case of Blakeslee vs. O'Neil et als., in the Superior Court, Judge Waldo awarded to the plaintiff $150 damages. It was an action against a Roman Catholic priest and others for interfering at the death bed and performing Roman Catholic rites against the wishes of the plaintiff, who belonged to the Protestant Episcopal Church. In the course of the case, the priest being on the witness stand, was inquired of as to the confession of the dying woman. The question was objected to on the ground that it had no relevancy to the case, and on the further ground that it was a privileged communication, and could not be disclosed. Judge Waldo, after argument, in which a recent Virginia case was cited to sustain the objection to the question, took the case into consideration, and decided that confessions to a priest were not by the law of Connecticut privileged, and that the priest might be compelled to disclose them on the witness' stand. He also decided that the answer sought for in this particular case had no relevancy, and was therefore unimportant; but, he said, if he conceived it would have the least bearing on the case, he should compel the priest to disclose it.

EXEMPLARY JUSTICE.—The failure of Messrs. Strahan, Paul & Bates, made a profound sensation in London. Their unfaithfulness to those who had entrusted their funds to the house was shocking. The partners had stood high, not only in the monetary world, but in reputable and religious society. Missionary and other charitable institutions made them their bankers. The disgrace was great, and public opinion was loudly expressed. The judge who passed the sentence spoke in affecting terms of the pain he felt at seeing before him in that character men whom he had met in so different relations. He would that it had pleased God to impose the duty on some other person. But he must do it. He could not conceive that a worse case could arise under the act of parliament, and therefore he must sentence them to the extent of the act—transportation and hard labor for fourteen years.

INEBRIATE ASYLUM.—An institution with this title exists in New York, having a charter, with the power to retain the patient as long as six months, should his reformation require it. Its objects are fully explained in the following paragraph:—

"The object of this institution is to provide an asylum for the poor and destitute inebriate, where his physical and moral condition will be alike the care of the physician and the philanthropist, and where his labor may be rendered productive and of service to his family. With the asylum there will be connected workshops, in which each patient, as soon as his condition will permit, will be regularly employed—thus making the asylum a self-supporting institution."

THE MODERN WHITFIELD.—Some time since there was a notice in the *Recorder* of a young man named Spurgen, of the caste of Whitfield, who was making a great stir in London by his extraordinary preaching talent. He was spoken of as a Methodist. Permit me to say, that he is a Baptist, and pastor of the New Park-street Chapel, London.

GEO. R. WHEELER.

RELIGIOUS INTELLIGENCE.

One hundred students entered Westminster College, Mo., at the opening of the present session; "*full one-third*" of the whole number are members of the Presbyterian Church, and that some fifteen have the ministry in view. A work of grace has recently commenced in the village of Fulton, where the college is located, and thirty-five have been received into the Presbyterian Church, among whom were eight or ten college students.

From Rev. Mr. Rawson, of Burns, N. Y., we have the results of a protracted meeting, in which he was assisted by Rev. C. Parker. He states that between forty and fifty give good evidence of having been born again. A large number are heads of families. Fourteen family altars have been erected. One young man expects soon to commence a course of preparation for the ministry.

The New York *Tribune* says:—"We state with entire confidence, and after extensive inquiry, that *Liquor Prohibition will be upheld by our Legislature just chosen.* Whatever modification shall be made by that body in the present law, will be intended and calculated to obviate the quibbles and cavils of ceratin legal and judicial backers of the liquor traffic, and render the act more effective and practical than it has been."

Rev. Dr. Woods, of Andover, was once giving his class some instructions about *preaching* in different places in such a manner as to gain attention and applause. "Young gentlemen," said he, "it is all contained in a nutshell. When you go to preach in the city, take your best coat; but when you go to preach in the country, take your best sermon."

There has been, says the Mount Pleasant (Iowa) *Observer*, of November 1st, quite an interesting revival going on, for the last two weeks, in the Methodist church in this place. There have been 42 additions by letter and on probation, since the annual Conference. The church now numbers 291 members.

The liquor dealers of Philadelphia have a "Grand League" against the Maine Law, which requires its members to take the following oath:—"You do solemnly swear before Almighty God and these witnesses, with your left hand on the Bible and on the cross, and your right hand on your heart, that you will not subscribe for or advertise in any paper that advocates the prohibitory or Maine Liquor Law."

The subscription in aid of the fund for increasing Methodist Agencies in Ireland, taken up in connection with the appeal made by Rev. Wm. Arthur, in the Mulberry-st. M. E. Church on Sunday, Dec. 2d, exceeded ten thousand dollars.

Congress.

The HOUSE OF REPRESENTATIVES was occupied all last week in an ineffectual attempt to elect a speaker. Thirty-three ballots were taken during the week, and at the close of the week there was as much uncertainty about the result as there was at the beginning.

In the SENATE, very little of general interest was done. Notice was given of several bills to be introduced, among which was one to authorize and facilitate the construction of a railroad and magnetic telegraph to the Pacific.

Of course the President's Message has *not* yet been delivered, and nobody can *guess* when it will be, although the papers of this (Second-day) morning, express some confidence that it will not be delayed many days.

The following is a summary statement of the estimates for the appropriations required by the Secretary of the Treasury:—

For deficiencies of the current fiscal year $1,367,757, of which $1,188,181 is to supply deficiency in Post-Office revenue.

Estimate of permanent and indefinite appropriations which may be required for the last three-quarters of the current fiscal year, under former acts of Congress, $5,965,228.

Estimates for the next fiscal year, including appropriations by former acts of Congress, of permanent and indefinite character, $52,754,675.

Excluding permanent and indefinite, it is $45,114,765; to which add unexpended existing appropriations not required for present fiscal year, $16,695,817.

Total estimates for next fiscal year, $69,450,492.

Penalty of Bribery.

Bribers and swindlers seem to be getting their deserts in Europe. The leading partners in the house of Strahan, Paul & Co., London, which recently failed, have been transported for their fraudulent transactions. A case has since occurred in Berlin, Prussia, where bribery received its reward. It is stated as follows:—

"One of the Jewish merchants there, L. Meyer, was accused of bribing the clerks of the telegraph, for the purpose of obtaining a knowledge of the contents of the most important commercial telegraphic messages, before the persons to whom they were addressed. Two brothers named Richenheim, one of whom is a clerk of Meyer's, were accused of being the persons by whom the alledged fraudulent communications were carried on. Their business was always to be at or near the telegraph station, to convey to their employer the intelligence which was communicated to them by the clerks at the telegraphic office, in the pay of Meyer. Meyer himself is said to have made great sums of money by this infamous traffic. Thus an order was sent to Herr Bleichroder, the agent of Rothschild's house, to buy up 100,000 thalers of shares to the Cologne Railway. This message was known to L. Meyer half an hour, if not an hour, before it was known to the agent of Rothschild. The consequence was, that Meyer bought up as much of this paper as he could, drove up the price, and made a large profit by the transaction. This is only one of many cases. The trial came to a conclusion on Monday, the 13th ult. Janck, the clerk, was condemned to three years' imprisonment, with loss of social rights as a citizen for five years, for having transgressed his official duties; Julius Richenheim, for having bribed an official, to two years imprisonment, with loss of social rights for two years, and Isidor Richenheim to half this term; Meyer, the banker, for being an accomplice in said act of bribery to two and a-half years imprisonment, and three years' social degradation."

General Intelligence.

European News.

One week later news from Europe has been received.

There had been no fresh military operation in the Crimea, the belligerents being busily occupied in preparing their winter quarters. It was intended to bombard the northern forts of Sevastopol, in order to enable the fleet to winter in the harbor. An attack was made by the allies on Marianopol, on the north coast of the Sea of Azoff, on the 31st of October, and after a short bombardment instructions were given to cease the firing, out of respect for the Austrian flag, which had been hoisted over the warehouses of the German residents. There were some apprehensions of an attack by Gen. Wrangel on the allied forces at Yenikale; but they were prepared to give him a warm reception, having about thirty thousand men there. Another secret expedition sailed from Eupatoria on the 14th ult., and proceeded in a westerly direction.

Dispatches received by the English and French governments announce a serious accident to have occurred near Inkermann, by the blowing up of a portion of the French park of artillery, causing the deaths of thirty of the French troops, including two officers, and one hundred wounded, including ten officers. On the part of the English there was killed Deputy Assistant Commissary Yellon, and 137 officers and men wounded. The French dispatch states that three magazines exploded, containing altogether 30,000 kilogrammes of powder, 600,000 cartridges, 300 charged shells and other projectiles.

A telegraphic despatch from Sir E. Lyons announces that on the 5th and 6th inst., a flotilla under the command of Capt. Osborne destroyed an enormous quantity of grain and forage of this year harvest, which was packed in six tiers and extending two miles along the coast, near Gheiskliman, ready to be conveyed to the army in the Crimea and the Caucasus.

A terrific fire broke out in Paris on the evening of the 18th ult., in one of the warehouses of the Manutention, on the Quai de Billy, in which a large quantity of grain and flour for the supply of the French army is constantly kept. The whole of the building was consumed, but the ovens used for baking the army bread and the adjoining storehouses were preserved. The quantity of corn destroyed is estimated at 28,000 quintals, and it is believed an equal quantity of flour and biscuit was consumed.

In Asia, the Turkish army, under Omer Pasha, was, at the last accounts, daily expecting an attack from the Russians.

From the Baltic we learn that at the last accounts the allied fleets were lying in the Bay of Eiel. The French ships were about to return to Cherbourg. A steamer had been sent out to watch an American clipper said to be laden with revolvers for the use of the Russians.

Peace rumors were quite abundant, and amongst others it was asserted that the Czar had given his assent to Prussia informing the Western Powers that he is willing to treat for peace.

Constantinople correspondence describes a bad state of affairs there. Murders and robberies were taking place in the open streets, with a great and increasing fanaticism against the Christians—especially the French

Further disturbances were apprehended in Spain, and the government as a measure of precaution had dispatched fresh troops to Saragosse.

In the manufacturing districts of England things remained in pretty much the same unsettled state. In Manchester alone there were 3,400 operatives out on a strike.

A petition is circulating in Liverpool for the reëstablishment of the Kingdom of Poland.

Henry Labouchere has been sworn as Secretary of State for the Colonies.

Capt. Robert McClure, the Arctic navigator, is knighted.

Gen. Markham is dead. He returned to England in bad health after the fall of Sevastopol.

A Foul Murder.

For two weeks past much interest has been felt in the fate of the captain and mate of a schooner sunk near New York. It is now considered certain, that they were murdered by the cook. The schooner has been raised, and furnishes unmistakable signs of a bloody murder, although the bodies of the victims have not been found. The following are the facts in the case:—

"The schooner Eudora Imogene, of Deep River, Ct., laden with coal, and bound east, came to anchor, Nov. 21, about half a mile from City Island, not far from Hurl Gate, N. Y., in consequence of adverse winds; where she remained until Friday evening, the 23d, without attracting attention, from the fact that it is customary for vessels to anchor in that locality during unfavorable weather. About 7 o'clock on Friday evening the attention of the hotel keeper at City Island, and also that of Capt. Le Varnis, was attracted to a man who was sculling a boat along shore in a very awkward manner. Supposing he was after plunder, they concealed themselves, and while watching his motions the schooner Eudora was observed to heel over. In a few moments she heeled over again and sunk. They immediately seized small boats and started for the spot, calling on the suspicious looking person to go with them to the assistance of the hands on the Eudora, but instead of obeying them, he changed his course and attempted to pull away from the shore in another direction. Capt. Le Varnis and Mr. McClellan, the hotel keeper, hastened to the spot where the schooner had sunk, but finding no traces of captain or crew, they were led to suspect that there had been foul play. They then pulled directly for the boat of the suspicious looking stranger, and soon overhauled him and jumped into his boat. He proved to be the colored cook of the sunken schooner. A large butcher knife, a hatchet, a large sack, a carpet-bag, and various articles of provision, were lying in the bottom of the boat. The sask was found to contain clothing belonging to the captain and mate, a spy-glass, clock, knives and forks, and other articles. On his person was found a silver pencil, and in his boot-leg a wallet containing five ten dollar bills, and smaller ones, amounting in all to $59.

The schooner was commanded by Captain Palmer, of Deep River, a very kind and estimable man, and much respected by the citizens of Deep River. Mr. Pratt, the mate, was a son of Mr. Timothy Pratt, of the same place, and was a young man of much promise. These, with a cabin boy and the negro cook, comprised the crew. The story of the negro is very contradictory, and but very little doubt is entertained that he first murdered the captain, mate and boy, then robbed and scuttled the vessel, and made the best of his way for the shore. He is now in jail.

Trouble in Kansas.

Trouble has commenced in Kansas, and fears are expressed of a civil war there. Governor Shannon has telegraphed to the President of the United States for authority to call into service the U. S. troops at Leavenworth, on the ground that a prisoner had been rescued from the Sheriff, and an armed force of free-state men existed at Lawrence. The President declined to act in the matter until more definite information was received. This delay will probably give time for the belligerents to cool off, and may prevent blood-shed. The following, from a letter to the *N. Y. Times*, dated Lawrence, Nov. 27, is said to be a true version of the recent disturbance:—

Last Wednesday, one Mr. Dow, formerly from Ohio, discovered that his neighbor, a Mr. Coleman, formerly of Pennsylvania, was cutting down trees and preparing to burn a limekiln on the claim belonging to him, when he went to him, requesting him to desist, telling him that he had burnt one kiln on his claim, and that he could not burn another. There was a man helping Mr. Coleman at the time, by the name of Buckley, and a neighbor of Dow's by the name of Branson, went along with him as he went up to order Coleman off. After having some pretty sharp words, Coleman and Buckley left and went away, whereupon Dow and Branson returned home, they both living in one house, Dow being single and living with Branson. Soon after, the same day, Dow had occasion to go by the house of Coleman to a blacksmith's shop on business. Before he went, Branson urged him to take some kind of weapon, as it was suspected that a gang would be at Coleman's, where a low groggery was kept, but Dow refused to take any, and said he was not afraid of any of them. He went up to the shop and there he found Buckley, who commenced abusing him by words and dared him to step out the door and fight him. Buckley, in the meantime, stepped out and cocked his gun, threatening to shoot him. Dow, paid little attention to him, but as soon as he got his business done with the blacksmith, which was getting a piece of iron fixed, he stepped out and started for home.

Some little distance ahead of him he saw Coleman sitting beside the road with a shot-gun in his hand. Dow came up and passed him; when only a few rods distant from him, Coleman raised his gun, and taking deliberate aim at Dow, snapped a cap. On hearing this Dow turned about to see what it was, when Coleman recapped his gun, and raised it to his eye, and shot Dow dead on the spot. Several buckshot entered his breast, killing him at once. This was all done in sight of Coleman's house and the groggery, and happened at 1 o'clock. No one of those gathered about Coleman's house, and there were some eight or ten, went to remove the body or to inform any one of the murder. So the dead body lay by the roadside till 5 o'clock, when Branson somehow or other heard of it, and went and had the body taken care of.

The following night Coleman and Buckley escaped to Missouri. Some say for one purpose, some for another. One rumor is that he has gone to give himself up to the proper authorities. But nothing has up to this date been heard of him.

Yesterday a public meeting was held in the neighborhood, when the testimony of several persons was informally taken, which went to show that Coleman willfully and coolly murdered Dow. without any other cause than having this difficulty with him about burning the limekiln. Resolutions were passed expressive of the sense of the meeting, and a salute fired over the grave of the lamented Dow.

Coleman and all engaged on his side are rabid Pro-Slavery men, and this is not the first time they have outraged public sentiment by their acts. They have driven several Free-State men off from their claims near by, fired upon them, &c. Dow and his friends are for free State. I am personally acquainted with Mr. Dow, and have been for about a year, and have always found him to be a very peaceful and moderate man. This public meeting numbered about eighty men, among whom was a part of a military company, armed with Sharp's rifles, who live between Lawrence and the place of the murder, which was Hickory Point, some ten miles south of us.

On the return of this company in the night, they discovered a party of horsemen at the town of Blanton, coming up in their rear, and, in accosting them, a voice was heard "Branson is here a prisoner," and, upon further inquiry, it was made known that the Deputy-Sheriff, who lives in Missouri, had taken a posse, and in the evening, after the company had left Hickory Point, had arrested Branson on the oaths of three Pro-Slavery men, friends of Coleman, that they were afraid Branson would kill them. Nobody had ever heard of this, and nobody believed it now. It was got up to help Coleman. The company then told Branson to come with them, when the Sheriff threatened to shoot him if he moved, but Branson got off his mule and joined the company, when the Sheriff left, saying he would go down and get 10,000 men and come up and see what he could do. The Sheriff's writ was issued by a Justice of the Peace by the name of Cameron, once a professed Free-State man, but who has now accepted office under the Territorial Laws. The company took the ground that they did not recognize any writ as valid coming from this quarter.

The Right of Way.—Another suit respecting this much-disputed question was tried Wednesday in the Marine Court, New York. The plaintiff was an organ-grinder, and was injured by coming in contact with a cart while in the act of crossing a street. The jury awarded to him $250 damages, and this instance should teach the drivers of vehicles in our crowded thoroughfares more caution. This question of law arises very frequently, not only in our own courts, but also in England, and it is of great importance that it should be understood by all parties. A foot passenger, when crossing a street, has the right of way; but this does not give him the right to jump immediately before a passing vehicle. He must use ordinary care and caution in crossing streets, and then, if he is injured by being knocked down or run over, the owner or owners of the vehicle may be held responsible for damages.

SUMMARY.

One of the passengers recently arrived from Europe, is Col. Tal. P. Schaffner, who has resided some considerable time past in Russia, and returns to make arrangements to carry out the contracts he has made with the Russian Government. Col. Schaffner has secured contracts for railroads, telegraphs, and other public works, on the most gigantic scale and on very favorable terms. In addition to the enterprises above named, the Colonel has become largely interested in property belonging to the Archduchess Marie, sister of the Emperor, and to others of the Princes and Princesses of the house of Romanoffsky. The aggregate cost of the works undertaken by Col. S., representing the enormous amount of $26,000,000, affords a splendid margin for the triumphs of American skill and energy.

A well-advised Western authority estimates the excess of Wheat over our wants for home consumption, at 41,000,000 bushels. The harvest reports in July and August bear out this calculation. The receipts of new Grain at the sea board in October and November fully endorse it. The real question is, how far this surplus will be drawn upon from abroad. The draft last year was only 6,821,584 bushels. The American crop was a failure. The year before, the draft was 28,148,595 bushels. The crop was a fair average. This season, the draft promises to reach 35,000,000 bushels. The crop much above the average. Prices thus far show 40 cents the bushel and $2 the barrel above the currency of 1853.

A dispatch dated Boston, Tuesday, Dec. 4, says: Judge Merrick of the Supreme Court to-day continued the injunction on the Grocers' Bank until the 7th of January, when another hearing will take place. In the meantime all the property of the Bank is placed in charge of Messrs. Charles H. Warren, Jarvis Slade and Southworth Shaw, who are empowered, to return private property in the possession of the Bank, renew securities, and otherwise act for the best benefit of the parties interested.

The Philadelphia *Ledger* states that the business of the anthracite coal regions in that State is beginning to suffer in a pecuniary point of view—that it has been overdone, and that speculation and other causes have involved the operators and others in pecuniary liabilities to an immense amount. Some few persons have made largely in coal lands and the coal business, and hundreds of others followed, blindly overlooking the difference in location, time, and circumstances.

The Hon. Francis Gillette, Walter Dunham, Esq., A. W. Wells, Esq., and Rev. J. W. C. Pennington, D. D., have been appointed trustees of the estate of the late Homer Treat, Esq., of Lichfield County, Conn., who died recently. The estate will probably realize from $3,000 to $4,000. The object of the worthy testator is to erect an Academy for colored youth, or to provide for the education of a limited number of that class by investment of the estate.

There is a statute in Indiana that prevents the testimony of a negro from being received in the courts. This disability, just now, gives the negroes the monopoly of the carrying trade in liquor in that State. As they cannot be made witnesses, the liquor dealers are not afraid to sell to them, and they are very generally employed to effect the exchange between the seller and consumer of the prohibited article.

The Ohio *State Journal* notices the peach crop of Mr. Loughry, whose farm is on the Ohio river, in Adams county. Ten years ago he set out eleven acres with the choicest varieties of the peach. The *Journal* says that his eleven acres of peaches this year will bring him the substantial sum of "five thousand dollars," or nearly five hundred dollars per acre.

There are one hundred and seventy places called Washington in the United States, besides the one in the District of Columbia. This is at least five to every State. And this estimate does not include the dozens of Washington Heights, Washington Hollows, Washington Villes, Washington Corners, Washington Lakes, Washington Mills, Washington Butte, and Washington South Yuba.

The number of offices in the gift of the House of Representatives does not vary much from a hundred. Of these, one receives a salary of $3,600 per annum; five, $2,160; twelve, $1,800; and the balance ranging down to $438 for laborers. The clerk, door-keeper, postmaster, and sergeant-at-arms, are elected by the House, and the others appointed by the aforesaid officers.

At St. Paul, Minnesota, the Mississippi was considered closed on the 22d of November, the mercury having fallen to 10 deg. above zero. In recapitulating the business of the season, the *Pioneer* shows that 68 boats ran to that port, which is an increase of 30 over the previous year, and the total number of arrivals was 560, an increase of 315. Sleighs commenced to run Nov. 20.

Land warrants are very plenty, and the demand is moderate. The rates range from 95 to 105c. per acre. The 120 acre warrants are most plenty, and sell at the lowest rate. Speculators having been buying and holding large amounts, and finding the demand for consumption not equal to their expectations, are throwing them on the market.

The proprietors of the *Southern Literary Messenger* have announced to the public, that it is their intention to discontinue its publication with the December number, unless the people of Virginia and the South shall come to its rescue and increase its circulation.

Dr. J. B. Davis, of South Carolina, has recently sold fifteen three-quarters bred Cashmere kids, seven months old, and one pure bred two years old Cashmere buck, to a gentleman in Tennessee, for $4,000—the ewes at $200 each, and the buck at $1,000.

The latest style of robbing houses in New York is as follows: A rogue takes a boquet to your front door, tells your servant it is for the lady of the house, waits for her to dictate a reply, slips into the parlor and pockets the little treasures that lie around loose, and is off.

On the 3d inst. two steamers were destroyed by fire at Memphis, Tenn. The fire originated in the steamer Collier, and then communicated to the Mayflower. The Mayflower was valued at $100,000, and insured for $50,000. The Collier was valued at $35,000, and insured for $15,000. The wharf-boat contained $20,000—a total loss. Fifteen persons are missing, who are supposed to be lost.

A bill has been introduced into the Legislature of Georgia, proposing to confiscate, for the benefit of the owners of fugitive slaves, the debts due by citizens of Georgia to citizens of the State to which slaves may have escaped, if the authorities of that State refuse to deliver up the slaves upon claim of their rightful owners.

The whole number of cars and locomotives on the Erie Railroad is 3,168, which, if coupled together in one train, would reach a distance of twenty-one miles, and be able to carry 150,000 persons in one day from New York to Lake Erie. The company has in its employ not less than 5,000 persons, whose pay per month is $125,000 or $1,500,000 per year.

A special dispatch has been received from Milwaukee, which states that the only two counties in Wisconsin from which returns had not been received, have now been heard from, and that they give Barstow a majority of *one hundred and twenty*—thus insuring the election of Bashford, the Republican Candidate for Governor, by from 500 to 700 majority.

A bill has been introduced in the Georgia Legislature, providing for the incorporation of a mining company, with a capital of $900,000, with the privilege of increasing it to $9,000,000. The object of the proposed company is to work rich copper, silver, and gold, said to abound in that State, and particularly in the Cherokee cession.

The New York City Tax Collector has received up to Dec. 4, $4,337,941 in cash on account of the Tax List of 1855, being within $1,506,831 of the entire list. The discounts for prompt payment amount to $29,714. The receipts on the last day, Nov. 30, were $906,578.

There are no less than *six thousand* men in Protestant Germany, who, having finished their theological studies, and undergone the examination required by the rules of the University, have obtained the title of "candidates" for the ministry, but have no regular pastoral duties.

Col. J. W. Pierce, of Greenland, New Hampshire, will furnish for the Boston market this year 3,000 barrels of grafted apples, which is perhaps the largest amount ever sold from a single farm in that State in one season.

A dispatch dated Utica, N. Y., Monday, Dec. 3, says: The Wadding-Mills attached to the Westmoreland Cotton Mills, eight miles from here, were burned this morning. Loss $3,000. No insurance. The property was owned by Hon. E. J. Richardson.

The Virginia House of Delegates has appointed a Committee to provide for the adoption of more effectual measures to prevent the escape of slaves, and to inquire into the expediency of retaliatory measures against the Northern States.

The boiler of a steam fire engine exploded at Cincinnati, Dec. 5, at the corner of Sixth and Vine streets, while on trial before a committee from Chicago. The engineer was killed, and two others wounded.

The Secretary of the Treasury has selected a portion of the M'Gee Farm, about two miles south of the village of Burlington, as a site for the Marine Hospital, ordered by act of Congress.

Gov. Minor, of Connecticut, has issued his proclamation, announcing that the amendment to the Constitution lately adopted, that voters must be able to read and write, is now part of the organic law of the State.

The operation of removing an eye was performed upon a young lady at the Geneva Medical College, recently. The eye had been sightless for several years, and protruded so as to be annoying.

The house of Mrs. Spelman, on Palmer Hill, Essex County, N. Y., was burned down on Sunday morning, Dec. 2d, burning to death three children, one but seven years of age.

A Police Justice, of Detroit, Tuesday, Dec. 4, delivered an opinion declaring the Prohibitory Liquor Law unconstitutional in every important respect.

Four Mexican boys were brought into Santa Fé, recently, by a small escort of dragoons, having succeeded in making their escape from the Camanche Indians, a short time since.

At the sale of the estate of the late Samuel Pointer, in Halifax Co., Va., the sum of $600 was paid for a *mad stone*—a mineral supposed to have wonderful healing virtues.

Two girls, aged 10 and 15 years, and a small boy, were drowned on the 30th ult., in attempting to cross the Maumee River, near Toledo, Ohio.

In North Carolina, South Carolina, Georgia, and Alabama, $60,000 have been subscribed for the purchase of Mount Vernon.

It is reported that Joseph Lane has been appointed a Brigadier-General in the army of the United States.

The American Institute has bought the Crystal Palace, for $125,000, and taken possession. The debts of the Palace amount to about $175,000.

Four young men were drowned on Friday, Nov. 30, below Long Point Lighthouse, on Lake Ontario, in attempting to take in a gill net.

It is said that Mrs. John Tyler, who was a Gardiner, is heir to a just discovered fortune in England, by which she will get $500,000.

Elizabeth Jewett, formerly of South Boston, drowned herself at Gardner, Me., having been crazed by belief in spiritualism.

The amount of tax raised in New York city in 1855 was $5,843,822 89. The estimate for next year is $6,475,855 43.

Board Meetings.

The next Quarterly Meetings of the Executive Boards of the Seventh day Baptist Missionary, Tract, and Publishing Societies, will be held at No 80 Seventh-st., New York, on the second Fourth-day in Janunry, 1856, commencing at 10 o'clock, A. M.

Geo. B. Utter, Sec.

☞ A meeting of the Executive Board of the Education Society will be held in New York on the day following the above-named meetings.

New York Markets—Dec. 10, 1855.

Ashes—Pots $7 50 per 100 lbs.; Pearls 8 25 a 8 50.

Flour and Meal—Flour, 8 75 a 8 87 for ordinary and straight State, and western mixed, 9 00 a 9 25 for Ohio and Indiana. 9 50 a 11 25 for extra Genesee. Rye Flour 6 25 a 7 50 for fine and superfine. Corn Meal 4 25 a 4 31 for Jersey. Buckwheat Flour 2 75 a 3 00 per 100 lbs.

Grain—Wheat, 2 20 for Canadian white, 2 00 for western red. Rye 1 30 a 1 35. Barley 1 27 a 1 32. Oats 48 a 50c. for State, 51 a 52c. for Western. Corn 98c. a 1 00 for western mixed.

Provisions—Pork, 18 00 for prime, 20 00 a 20 25 for mess. Beef, 9 12 a 10 00 for country prime, 10 75 a 12 00 for country mess. Butter, 18 a 23c. for Ohio, 24 a 29c. for common to good, 29 a 31c. for choice. Cheese 10 a 11½c.

Apples—1 50 a 1 75 for common, 1 75 a 2 00 for greenings and Spitzenbergs, 2 00 a 2 50 for fall pippins.

Hickorynuts—2 00 a 2 12 per bushel.

Hay—80 a 85c. per 100 lbs. for shipment, 95c. a 1 06 for local use.

Potatoes—1 37 a 1 50 per bbl. for common, 1 62 a 1 87 for Mercers and Carters.

Seeds—Clover 13c., Rough Flaxseed 2 30.

Tallow—13¼ a 13½c.

MARRIED,

At Whitesboro, N. Y., on Thursday, the 6th inst., by the Rev. Mr. Graves, Mr. Abel Stillman, of Poland, N. Y., to Miss Annie Johnson, of Whitesboro.

In Hopkinton, R. I., on the 28th ult., by Eld. C. M. Lewis, Mr. John L. Starkweather, of Norwich, Ct., to Miss Sarah P. Greene, of Hopkinton.

In West Liberty, Iowa, Nov. 20th, by Rev. E. B. Swain, Mr. C. F. Miller to Miss Freelove M. Aylsworth, all of West Liberty, Iowa.

DIED,

At Ashaway, R. I., on the 18th of November, 1855, Charles Henry Briggs, son of Asa S. and Mary C. Briggs, aged 2 years, 5 months, and 15 days.

"His life was like the dew drop,
That gathers on the rose;
His spirit, like the timid dove,
In heaven has found repose."

In Plainfield, N. J., Dec. 8th, of croup, Rebecca Jane, daughter of Alexander and Elizabeth Dunham, in the 7th year of her age.

LETTERS.

S S Griswold, Geo R Wheeler, M A Fisher, S P Stillman, Wm C Davis, Thomas I Brown, H F Randolph, D C Burdick, C M Lewis, W N Aylesworth, W B West, R K P Havens, David Coon, Albert M Clarke.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

T M Clarke, Noank, Ct	$2 00	to vol. 12	No. 52
J E Edmonson, Mystic Bridge, Ct	2 00	12	52
Thos I Brown, Edgerton, Wis	2 00	13	26
W B West, Utica, Wis	2 00	13	4
Wm C Davis, Sullivan, Ind	2 00	12	33
R K P Havens, South Bend, Ind	2 00	12	52
S A Camp, Grand Rapids, Mich	2 00	12	52
Calvin Waldo, Edinboro, Pa	2 00	12	52
David Coon, DeRuyter	2 00	12	52
Albert M Clarke, New London	2 00	12	45
H F Randolph, Ithaca	1 00	12	52
M A Fisher, Troy	1 00	12	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Geo C Babcock, Dakota, Wis $3 00

WILLIAM M. ROGERS, Treasurer.

Bills.—We are sending bills to those who owe for the Sabbath Recorder up to the end of volume twelve, now more than half completed. If any errors are discovered in them, please notify us immediately, and the proper corrections will be cheerfully made. If they are correct, please make it convenient soon to remit the amounts. The money is needed.

"Always Ahead of all Competitors!"
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WOODWORTH'S YOUTH'S CABINET,
EDITED BY FRANCIS C. WOODWORTH,
Assisted by the best Writers in America,

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THIRTY-SIX OCTAVO PAGES IN EACH NUMBER, and is otherwise materially improved in its costume, as well as in its literary contents. It is the intention, both of the editor and the publisher, to make WOODWORTH'S YOUTH'S CABINET excel, as it has heretofore had the reputation of excelling, any publication for the young ever issued in this country or elsewhere, to say nothing of any still below th horizon, whose advent is announced with the sound of a trumpet. To maintain this superiority, we shall employ all the resources which an experience of ten years in catering for the amusement of the little folks, as well as our correspondence with nearly all the acceptable writers for the young in the Union, put at our command.

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Yearly subscription $1 in advance; 4 copies, $3 50; 5 copies, $4 00; 8 copies, $6 00.

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Publisher of Woodworth's Youth's Cabinet,
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The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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One copy	$ 25
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[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

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☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in the State of New York, and 4 cents a year in any other part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Miscellaneous.

From the Michigan Farmer.

The Farmer's Life for Me.

Wealth may boast her hoarded treasures,
Pride no joy like her's may see,
Dissipation vaunt her pleasures,
Yet the farmer's life is the life for me,—
With its freedom blest,
From the stern unrest
Of the crowded marts of life,
With its rosy health,
What a mine of wealth!
With its quiet unmarred by strife.

Toil it hath, yet with it there is
Sunlight of a willing mind,
And the farmer's home so fair is,
None a fairer e'er can find—
With its glowing hearth,
With its heartfelt mirth,
When the winter's fire burns bright;
Oh! the farmer's cot
Is a cozy spot
In a chill December's night.

His are Summer's richest treasures,
All her wealth of fruit and flowers,
All the intellectual pleasures
Of her bright instructive hours—
His the golden gleam
Of the sunset beam,
And the mild majestic night;
His the first soft ray
Of the rising day,
And the dew-drops sheen and bright.

Far from heartless Fashion's empire,
Far from Mammon's haunts of sin,
From the dens of Dissipation,
And the crowded city's din—
He may safely rest,
Oh! how truly blest,
With the friends we hold most dear—
And the great world's noise
Cannot mar his joys,
In his calm, secluded sphere.

Paper Materials.

Efforts have been made for centuries since the use of linen and cotten was introduced, to find other substances for the manufacture of paper, arising from the scantiness of the supply of rags to meet the increasing demand for paper. I send you a little chronology on the subject, from a work now in press, arranged in this wise, embracing history, statistics, patents, discoveries, and every thing else connected with the subject, to which a date can be affixed.

1360.—Ulman Stromer began to write at Nuremberg, the first work ever published on paper-making.

1640.—The manufacture of paper-hangings was begun time as a substitute for the ancient hangings of tapestry, or cloth; they reached a high state of beauty and perfection.

1646.—Athanasius Kircher, a Jesuit of the 17th century, boasted of having paper, among other things, made of asbestos.

1716.—John Bagford, the most extraordinary connoisseur of paper ever known, died in England. It was said of him that he could tell at first sight the place where and the time when any paper was made. He prepared materials for a history of paper-making, which are now in the British Museum, numbered 5891 to 5988.

1719.—Reaumur, is an essay published at this time, seems to have been the first author who perceived that paper might be produced from wood, and suggested that some one having the opportunity should make the experiment.

1734.—Seba, a *Flemish* writer on natural history, called attention to the fact that his country *"does not seem to want trees fit for* making paper, if people would give themselves the necessary trouble and expense. Alga marina, which is composed of long, strong, viscous filaments, might it not be proper for this purpose, as well as the mats of Muscovy, if they were prepared as the Japanese are accustomed to do?"

1751.—Many suitable vegetables had been discovered, and schemes proposed for converting them into paper, as a substitute for rags, but none were carried into effect until now, when M. Guettard, in France, published his experiments, and communicated new specimens of paper made from the bark, leaves, wood, &c., of different plants, shrubs, and trees.

1756.—The first attempt to manufacture paper of straw, which was made in Germany, was induced by the scarcity of rags. A treatise was printed on the subject, giving a plan for reducing all vegetables into pulp, and bleaching the same.

1765.—Schoeffer, of Ratisbonne, published a work, in octavo, upon the different sorts of paper which he could make without the use of rags, giving specimens, among which were the coton du peuplier, hornets nest, saw dust, moss, beech, willow, aspen, mulberry, clematite, and pine; also hop vines, the peelings of grape vines, hemp, the leaves of aloes, and lily of the valley; also arroche, mothwort, masse d'eau, barley straw, cabbage stumbs, thistles, burdock, conferva, wheat straw, broom corn, and Bavarian peat.

1774.—Scheele discovered a gas, which is now known as chlorine, which, in combination with lime, came to be employed in bleaching paper stuff to a very great extent.

1776.—A volume was printed in France upon a whitish paper made from the bark of the linden (basswood) at the end of which were some twenty specimens of paper, made from as many different kinds of vegetables. But the poor quality of the fabrics, and the cost of producing them, seem to have discouraged the inventors.

1786.—The works of the Marquis de Villette were printed in London on paper made of marsh-mallow. At the end are specimens, in single leaves, of paper made of the nettle, hops, moss, reed, three species of conferva, couch grass, spindle trees, way-faring tree, elm, lime, pellow willow, sallow willow, poplar, oak, burdock, coltsfoot, and thistle. These experiments were made at Bruges. They served to show that paper could be made of a multitude of articles; but the difficulties were not overcome, which still exist, of preparing a substance more economical than linen and cotton.

1794.—A paper mill was built at Fairhaven, Vermont, by Col. Lyon, at which paper for wrapping was made from the bark of basswood.

1800.—The Marquis of Salisbury presented upon paper manufactured of straw, which treated of the manner in which the ancients employed different materials to perpetuate the remembrance of events before the invention of paper.

1800.—A successful experiment was made in England by Matthias Koops, by which 700 reams of clean and white paper was turned out weekly from old, waste, and written and printed paper alone, which had previously been thrown away.

1801.—Matthias Koops succeeded in making "the most perfect paper from straw, wood, and other vegetables, without the addition of any other known paper stuff." He obtained a patent for a mode of manufacturing paper from straw, hay, thistles, waste and refuse hemp and flax, and different kinds of wood and bark fit for printing and almost all other purposes for which paper is used.

1802.—Burgess Allison and John Hawkins obtained a patent at Washington for making paper of the husk of Indian corn.

1802.—M. Lozanna offered to the Society of Agriculture at Turin, a number of specimens of paper made of the savatula ervensis, the carduus nutans, and the bark of the erigerone of Canada.

1805.—It was about this time that the (so called) rice paper of the Chinese, used for artificial flowers, was introduced into England.

1806.—Francis Guy, of Baltimore, obtained a patent for paper floor carpets, which he claimed were equal to canvas floor cloths, much more beautiful, and fifty per cent. cheaper.

1812.—Gabriel Desetable, of Caen in France, presented specimens of paper made from straw, by means of an instrument said to be so simple that any person who pleased could make paper equal to the most practical workman.

1818.—The Prince of Wales Island Gazette was printed on paper which was said to have been made from rice; by which was probably meant rice straw.

1820.—A patent was granted for five years, by the government of Denmark, to the inventor of a mode of making paper from seaweed, which was claimed to be whiter and stronger than the paper in common use, and cheaper.

1825.—William Van Houten, a Hollander, took out a patent in England for a mode of manufacturing paper of moss. The same year Louis Lambert, a Frenchman, obtained a patent in England for improvements.

Deep Tillage.

Deep plowing turns the drought itself into good account, and renders mulching and irrigation comparatively needless, or, if used, more efficacious. During a dry spell, and in trenched ground, roots strike deeper in search of food and moisture, become more thoroughly ramified, and sooner find the rich loam and manure intermingled with the soil. The leaching process, as it is termed, is reversed, and takes place upwards more than at any other time, or, in more scientific phrase, capillary attraction is increased. As each particle of moisture is evaporated from the surface, it is succeeded by another, and the whole soil is filled with the ascending moisture and gases, which are appropriated by the numerous rootlets as they have need.

The wet season is also a blessing to the deep cultivator. The more rain, the more heat, ammonia, carbonic acid, and other organic elements, are left in the soil as it descends. As each drop filters through it is succeeded by another, or by air, both essential to vegetation, and to dissolve, act on or combine with the inorganic elements of the soil. As the water drains off, air is sure to follow, and this is the proper mode of its circulation. Each is also generally at a higher temperature than the undrained land, and the warmth of the under soil is therefore relatively increased. The farmer often objects to this waste of water, and would retain it for a dry time! The trenched and porous soil holds water like a sponge, notwithstanding the drainage. It retains or can command enough for the wants of vegetation. But let us see the operation on the undrained land.

The farmer often speaks of his "cold, wet land." No variety of soil, in any location, is of itself colder than another. The very water, which trenching, draining, &c., allows to pass off, after imparting its virtues to the soil, if retained on or near the surface, by hard, impervious subsoil, becomes itself, by its change, the source of the coldness complained of. Instead of running off it evaporates, and by this practice abstracts a great quantity of heat from the soil and surrounding atmosphere. The evaporation of a pound of water requires about 1,000 degrees of heat, some authors stating it at least and others more; or it reduces one hundred pounds of air 45 degrees. This is reversing the experiment of Professor Johnson, in Espy's "Book of Storms," where he says "a pound of vapor," condensed to water, "would heat 100 pounds of air about 45 degrees." The ground, to a considerable depth, is warmer by many degrees, where the rain is drained off, instead of being allowed to accumulate and evaporate. Hence this enormous loss of an invaluable stimulus to vegetation.

The chilling and deadly process of evaporation is going on to excess from the time frost comes out of the ground in the spring, till freezing again occurs. At this period, the undrained land having the most water to freeze, becomes the warmest, say in December, when of no value to vegetation, but rather an injury. For once, forsooth, the undrained land is warmer than the drained! But for this excess of heat in winter, this kind of land must pay dearly in early spring. How is all this? inquires the farmer. Simply because water, it congealing to either ice or snow, has its capacity for heat lessened about one-ninth, and this excess is given off to surrounding bodies; or in other words, its latent heat is set free. On the other hand, ice or frost, as it is called in the ground, in melting demands back this same heat, at the rate of from one-eighth to one-ninth of 1,000 deg. for every pound melted; and under the surface it does not obtain all this directly from the sun, but through the soil; therefore, the more water, the colder and longer cold will be the land in the spring. Now, let the agriculturist go to work and make this "cold, wet, heavy land" of his, the very best he has for any product, trees, vegetable, grains or grasses.

[Dr. Kelley.

Keep Fruit Trees Straight.

Trees in an open exposure often acquire a leaning position from the prevailing winds. This should not be suffered beyond a certain stage of the tree. When as large as one's wrist, they should be set up erect, and indeed thrown into the wind at an angle of ten or fifteen degrees, in order to bring them ultimately into a straight position. This is best done by obtaining crotched limbs from the woods, 8 to 12 feet long, and placing the butt end, which should be sharpened, on the ground, and the crotch end, either against the trunk immediately beneath the branching point, or against a large limb if more convenient, securing it from chafing in the crotch by a padding of straw, or litter, and setting the tree at once up to the desired angle of elevation. Loosen the ground on a windward side of the root; so that it will not bind, and the work is accomplished. Let this be done when the trees begins to make its summer growth, or soon after leaving out. One season, if the tree is thrifty, will be all that is required. If, however, it be obstinate, repeat the trial another year. The remedy is sure. Even large trees, which have acquired a permanent lean, may be thrown into an erect position by loosening the earth at the root, and occasionally cutting an obstinate large root, without injury to their growth. An erect tree will be longer lived and more fruitful than a leaning one, and not half so subject to casuality as if left to its own guidance.

A Remarkable Narrative.

A few nights since, (says the Trenton *Gazette*,) there passed through this city, on the railroad, bound for Canada, a family of eight fugitive slaves. One of these—the leading spirit of the whole—was a woman of sixty years of age, a bold, courageous, prompt, and energetic woman. Two years ago she was living as a slave in the South. She was the mother of six children, all of whom she had had torn from her arms, when old enough to be useful, and sold away from her. One day she overheard her master bargaining with a soul-driver, who desired to purchase, for the far South, her grandson, a boy of some fifteen years old. Stung to the quick by this design of robbing her of the last of her kindred, she instantly resolved on flight.

The same night she started with her boy for the North. Night after night they traveled by the North star—the only guide the hapless fugitive knows in making for the land of freedom, and one that deceives him not, since it is fixed in the heavens. After long and painful wanderings they arrived in Canada.

Here this heroic woman hired herself at wages. Two months ago, with purse well filled, she started back to the residence of her old master at the South. Here, alone, she concealed herself in the woods and thickets, a fugitive from Freedom—cared for, however, by the few trusty souls to whom she revealed the dangerous secret of her presence in the land of bondage. After remaining there some two weeks, she collected seven of her children and grandchildren, and started with them for the North. Long and slow and anxious was their journey. The same unerring star shone faithfully from above upon their midnight pathway. By day they lay by, concealed by the thickets of the country, through which they made a bee line for the North. No toil discouraged, no danger dismayed this heoric woman. Many times the party suffered to the verge of starvation. She cheered them onward—she was their only "guide, their counsellor and friend."

Worn down with the hardships of this perilous journey, with garments torn to shreds, and fluttering in the breeze, with shoes torn into fragments, without hats or bonnets, this heroine conducted her party to the house of a friend. Word was immediately passed around among some of the good souls who dwell there, as the salt of the earth, that eight fugitives were concealed in a garret, and destitute of the means of further progress. The word was followed by the deed. All necessary means were instantly provided for their safe transmission to the North, and the train which passed through this city on the same night carried the whole party to the home of their leader, in Canada, where they have, by this time, undoubtedly arrived.

We doubt if a similar instance of devotion to friends and kindred is on record. It requires a daring mind to even conceive the idea of going back to the scene of bondage, and encountering the hazard of discovery in the lion's den. But nothing short of that heroism which, under other circumstances, has made men immortal, was needed to put into execution an enterprise so full of difficulty and danger. Such spirits, if any, not only deserve to be free, but are fitted to enjoy the largest liberty.

Iron and Lead Pipes for Carrying Water.

"A Farmer" wishes to lay down a pipe for conveying water to his house aud barns, from a spring half a mile distant, and inquires whether iron pipe is not better and cheaper than that made from lead. He does not state the size of the pipe desired nor the make of the ground in which the pipe is to be laid. We will, however, make a statement or two, which may be of use to him and others.

Relative Cost.—The manufacturers' prices in New York are about as follows:

For iron pipe, having an interior diameter or bore of ½ inch, 10½ cents per foot; ¾ inch bore, 13 cents per foot; 1 inch bore, 17½ cents per foot; 1¼ inch bore 26 cents per foot; and for 1½ inch bore, 32 cents per foot. These pipes are made of wrought iron, in pieces 10 to 12 feet in length, and are supplied with coupling screws upon the end of each piece.

For lead pipes of all sizes the charge is now 8¾ cents per pound. Lead is 1 cent per pound higher than a few months since, owing to the great war demand. Lead pipe variees greatly in thickness, thus: A pipe ½ inch internal diameter is made of the following weights, ½ lb., ¾ lb., 1 lb., 1¼ lbs., 1¾ lbs., and 2 lbs. per foot. Lead pipe of 1 inch interior diameter is made weighing 1½ lbs., 2 lbs., 2½ lbs., 3¼ lbs., 4 lbs., and 4¾ lbs. per foot. The lighter weights are too thin for conveying water, being chiefly used for gas pipes in protected situations, within the walls or ceilings of buildings, for example. A lead pipe, 1 inch in diameter, and weighing 2 pounds per foot, the thinnest practicable for conveying water, costs 8¾ cents, or 17½ cents per foot, which is just the cost of an iron pipe of the same diameter. A comparison of the above figures shows that lead pipe of any diameter may be selected of such thickness as to exactly equal the cost of iron pipe of the same size.

Relative value of Lead and Iron Pipe.—In all exposed situations, where pipe is liable to bruising, iron is preferable, if there be no serious objection to its use. Iron rusts more readily than lead. This property does not injure it for conveying dry gases or *pure* water, but spring-water generally contains acids of some kind, which will more rapidly corrode or rust iron than lead. Most of the compounds formed in the corrosion of lead are washed away, while iron-rust is generally insoluble, and there is danger of its filling or clogging iron pipes. The thick reddish "scum" observed upon the surface of many sluggish springs, is the rust of iron washed out from the soil. A soluble sub-oxide is first formed in the soil, which is changed to the insoluble red oxide when it comes to the air. The water conveyed in generally charged with air, so that this red oxide would be formed within them, especially if there is not a sufficient current of water to keep them clear.

One advantage possessed by iron over lead pipes is, that while the salts formed by the corrosion of lead are poisonous, the salts of iron are comparatively harmless, especially if the water has been for some time exposed to air.

When carefully laid under ground, lead pipes are far more durable than iron; the former often lasting fifty or a hundred years, while the latter sometimes rust through in five or six years, or less. Old iron pipes are of little value, while old lead pipe will sell for one-half or two-thirds its first cost. Lead pipe is more conveniently laid down, as it is easily bent around large stones, and to fit any irregularities in the soil.

Everything considered, lead pipe is to be preferred to iron for conveying water or gases under ground, even when it is required to be of such size and thickness that the first cost will be considerably higher.

Wakefulness—Cause and Remedy.

Many persons of nervous temperament—hypochondriacs with uneasy stomachs, from the use of too much rich and highly seasoned food, nicknacks, or tea or coffee—the thinkers, inventors, authors, and those who have domestic or other troubles pressing on the brain; in fact, all who are not of mere animal construction, and of redundant health, are subject more or less to wakefulness, and a difficulty of obtaining that repose necessary to reinvigorate the system, after the labor and cares of the day. It becomes a disease, and sometimes as distressing as the "snake in the boots" of the inebriate.

Many devices have been suggested to bewilder the mind and induce the lethean forgetfulness of sleep; counting up to hundreds—multiplying two or more numbers in the mind and obtaining the result—calling over the names of acquaintances, or the counties in the State, &c. The most effective course is to jump out of bed and commence walking in the dark, exercising your judgment in avoiding and in finding objects about the room, taking no heed what the matter is; its effect is to break the chain of thought, dispel vapors, equalize the circulation, and disperse the electricity of the body, which the bed, being a non-conductor, cannot do. The antagonism of the warm bed and cold air gives a shock to the nervous system, acting like a cold bath, which it is, only air instead of water. On getting into bed a pleasant glow is felt, and in nine cases out of ten the brooding nightmare of wakefulness is driven to the land of Nod, and forgetfulness and refreshing sleep ensue.

[Rural New Yorker.

Grafting Old Fruit Trees.

We wish we could have had some of the thriftless skeptics with us, whose farms teem with old crab-apple trees and pears, as we dropped into the fruit yard of Mr. Thompson Wells, of Stonington, Ct. He came in possession, some years ago, of an orchard near his house. Some of the trees were fifty years old, and bore very unsatisfactory fruit for trees that had arrived at the age of discretion. Mr. Wells determined to teach these old dogs new tricks, in spite of the proverb, and the well meant advice of his neighbors. He began to supply the roots with new food, by digging up the turf and putting on compost manure liberally. As the land was sandy and gravelly he put on also some clay. When the trees were well started with new wood, they were grafted with choice varieties of apples and pears. Most of the grafts are now three and four years from the setting, and are loaded with fruit. There where a miserable scrub orchard set the visitor's teeth on edge, we saw ruddy June Eatings and Sampsons and tasted them. Rhode Island and summer Greenings and noble Russets loaded the branches. There were splendid Bartletts, just beginning to look tempting, and Seckles blushing for the dainty juices maturing under their skins. These hung upon limbs that once bore only poor seedling pears.

The only secret of this success is a little intelligent husbandry and patience. The trees are pruned, scraped, grafted and fed, and though old they learn the new trick of yielding luscious fruits with great readiness. Many only expect fruit every other year, but these being well fed make no exception for the odd year, toe the mark with exemplary exactness, and hand over their golden harvests. As we have had occasion to know in years past, Mr. Wells has the very best of apples in his barrels, home grown, when his neighbors' barrels are empty of those grown abroad. They can not afford them, they cost so much.

Now, let the thriftless learn a lesson as they look with watering mouth at these loaded boughs. Put that everlasting "can not" out of your mouth, and with a little faith in the gratitude and faithfulness of the soil you cultivate, put a few loads of good compost, stable manure and muck, or ashes and muck, or lime and muck, around your stunted and worthless trees. When the young shoots start, as start they will, graft them or bud them, at a suitable age. Follow up your treatment with compost, lime, ashes, bones, scraping, washing, &c., and you will have fruit; good measure, pressed down, and running over, will Nature give back into your basket.

[American Agriculturists.

The Public Lands.

It is stated, as a fact, that the public lands of the United States are rapidly running out. The Washington correspondent of the New York Courier says:—

"We have nominally 1,400,000 square miles, that is, some eight or ten hundred millions of acres; but perhaps five-sixths of the entire quantity is uninhabitable and valueless. Already the government is unable to supply lands in Minnesota to actual settlers at the maximum price of $1 25 per acre. We sold and gave away in 1853–4, 23,000,000 of acres. We sold at a nominal sum during the past year 15,000,000 acres, and gave away to States and to individuals property enough to make good the enormous quantity of 30,000,000 of acres. At this rate how long will our two or three hundred millions of available public lands supply the demand for the purpose of settlement, to say nothing of the exigencies of the Treasury in time of war or of financial distress? In Minnesota, which has 55,000 inhabitants, the lands cannot be surveyed as fast as Congress gives them away. This is said to be the cause of the reduction of the quantity offered in Minnesota. In Utah, already settled by some 30,000 Mormons, the base line has just been established, and perhaps years must elapse before the government, so wholly absorbed is it in the work of gratuity, can furnish a legal title to the lands occupied by its citizens."

THE EVILS OF TOBACCO.—Uncle Toby says that tobacco costs more than education or religion, the army or navy. It costs England and America, a sum sufficient to support 50,000 ministers, with a salary of $1,000 each, or more than 100,000 missionaries. The students in one college pay more than $6,000 for segars yearly. It tends to idleness, poverty, strong drink, and the whole family of vices. It tends to debility, dyspepsia, palsy, cancers, insanity, delirium tremens, and sudden deaths. It weaves a winding sheet around 20,000 in our land every year.

REMEDY.

1. Never use it yourself.
2. Banish it from your families and premesis.
3. Purify the church.
4. Rebuke the manufacture and sale of it.
5. Look after schools, and save the young.
6. Sign and circulate this pledge: "I hereby pledge myself to abstain from the use of tobacco, in all forms, totally and forever."

AN ANCIENT FROG.—James Crabtree, pit-sinker to Messrs. Ackroyd, of Burkinshow Bottom, in sinking a pit in Morley, near Leeds, England, recently found a live frog in the centre of a seam of coal, two hundred and thirty feet below the surface, considerably below the Morley tunnel, to which it is close adjoining. The frog is still very lively. When found it was very dark in color, but is becoming like the common, every-day species. The eyes are very bright, and surrounded with a gold ring. It has four claws on its fore feet, and five (web-footed) on the hind feet. Its mouth is closed, or firmly shut, but it has two vents, apparently nostrils on the top of its nose. The seam of coal from which it was disinterred was saturatrd with water, and probably from this circumstance, combined with close confinement, it had been enabled to sustain its half-torpid life through countless ages.

AUTUMN WORK IN THE FRUIT YARD.—Insects still commit their depredations, and need a vigilant watch kept upon their movements. We noticed this morning (September 7) a whole limb of a young apple tree stripped of its foliage. Upon examination, we found a brood of worms about the size of a well-grown caterpillar, posted upon an adjacent limb, and still devouring the leaves. We found several trees afflicted with similar visitors, in various stages of growth. The stove or fire place is a good lodging for them. Hasten them up to their quarters immediately. The pear slug also reappears this month, and needs a good dressing of ashes or some whale oil soap. Wash the trunks of all your young trees with strong soap suds. Examine the collar, carefully removing the earth, and cleaning out all borers and worms. Give all your young trees a barrowfull of compost. Keep them in vigorous health. [Am. Agri.

GRAPES NOT RIPENING WELL.—Formerly our Isabella and Catawba grapes, just as they began to color, would shrivel and drop off before ripening. A good supply of proper fertilizers, such as potash, bone-dust, guano, muck, and rotted barnyard manure, and what we call very close trimming in the spring, obviated this to a certain extent, and gave us much more and better ripened fruit. But latterly we have only let two or three branches fruit each season from stems two inches or more in diameter, and these branches not permitted to run over about seven feet in length, and more or less of the fruit is picked from them when about half formed. The result is well developed, luscious grapes, adhering to the bunches with sufficient tenacity till desirable to pick them. [Am. Agriculturist.

VARIETY.

The American Express Company has paid over to the United States Government the $50,000 said to have been stolen from them, while on its way, under custody of their agents, from Dubuque, Iowa, to this city. The loss occurred on the 17th of September, and the Government allowed to the Company until the 20th November to make inquiry for it. Such inquiries having proved fruitless, the money was paid over to Mr. Cisco, the Assistant Treasurer of this port, on behalf of the Government.

Rev. Edward Beecher, D.D., for twelve years pastor of the Salem-street Church, Boston, preached his farewell sermon on Sunday, being about to take the pastoral charge of a society in Galesburg, Illinois. The venerable Dr. Lyman Beecher, father of the pastor, occupied a seat in the pulpit. During the last twelve years the society has paid a debt of $5,000, and remodeled their church at a cost of about $20,000, besides contributing liberally to charitable objects.

At Concord, N. H., the other day, nine Indian skeletons were found within a surface of from ten to fifteen square feet; among them the bones of two children. The mode of burial seems to have been to place the bodies in a posture mid-way between lying and sitsitting, and to cover them with the bark of trees, laid about the bodies after they were placed upon the earth.

A vessel called the Robert Peel, which has just arrived in the Loire from Sumatra, has brought a magnificent royal tiger for one of the public menageries. Forty armed men were, it is stated, sent to capture him, but he killed ten and injured thirteen of them before he could be secured.

The town liquor agency of New Haven has sold nine thousand dollars worth of liquor the past year. This sum would purchase ninety hogsheads of rum! According to the law, this large amount must all have gone for "medicinal" and "mechanical" uses.

At Charlotte, C. H., recently, fifty negroes belonging to the estate of the late John M. Thomas were sold at public auction for the aggregate sum of $25,400. Some other negroes were sold at the same time, *and one or two boys weighing 95 pounds brought about $950 each.*

Two days of last week there were disturbances in the prison at Sing Sing, which resulted in a serious and dangerous assault upon several of the officers, and in the death of one of the convicts.

The sincere believers in Spiritualism in Troy, N. Y., are estimated at 1,200.

New York and Erie Railroad.

ON and after Wednesday, Sept. 19, and until further notice, Passenger Trains will leave the pier foot of Duane st., New York, as follows:

Dunkirk Express at 6.30 A. M. for Dunkirk.

Buffalo Express at 6.30 A. M. for Buffalo.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Sufferns and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5½ P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

D. C. McCALLUM, General Sup't.

Ayer's Pills.

FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and *irritating* to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

Price 25 Cents per Box. Five Boxes for $1 00.

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FOR the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy has won for itself such notoriety for its cures of every variety of Pulmonary diseases, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of *Colds, Coughs, Hoarseness, &c.* and for Children it is the pleasantest and safest medicine that can be obtained.

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Mrs. [illegible] Potter

The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

MATTER AND SPIRIT.

The philosophy of atheism maintains that the phenomena of mind are scintillative effects of organized matter, while that of Christianity has generally referred mental phenomena to spirit, not necessarily dependent on material organism. And yet, I apprehend that for the want of observing the proper distinction between matter and spirit, the Christian view has often only ultimated itself in that of the atheistic. For, if Spirit be but matter volatized, sublimated, rarified, or etherialized, where lies the difference? For, if Spirit be *only* etherialized or spiritualized matter, and if mind be spirit, then does it not follow, that mind is matter, and all mental phenomena but the exhalations of matter, or evolved out of matter?

But is there not such a distinction between matter and spirit as that the former can never be produced from the latter? One of the efforts of atheism has been to prove that creation has been so progressive as that each succeeding order of existence was but an outbirth of that which preceded; so that from the monkey came the ourang-outang, and from the ourang came man; therefore man is but an improved race of monkeys. This error I deem blank atheism, as it obviates any necessity of a spirit-creator, the laws of nature being sufficient to move forward the whole concern. But the truth is, vegetable nature could not of itself produce the animal nature, nor oculd one distinct species of the animal race of itself produce another distinct species. Each distinct species must have been the direct effect of the Creative Spirit, which anew entered receptive matter. Hence the Spirit was the active agent in all successive creations, while matter was passively receptive.

And here lies the distinction between Matter and Spirit—one active, the other passive. The distinctive property of matter is inertia, lifeless, motionless; while that of spirit is life, motion, power. And it matters not how etherialized matter ever becomes, it never loses its distinctive property, nor ever becomes spirit. Nor does spirit ever become matter, however gross the matter in which it dwells.

Matter is but an organism through which spirit acts. The ear never hears; the eye never sees; the nerves never feel; the muscles never move. But it is spirit which sees with the eye, hears with the ear, feels with the nerves, and moves with the muscles. Spirit is Life. God is a Spirit, the only self-existent Spirit; and from that spirit-fountain all other spirits proceed. Life and motion are an evidence that spirit is present; inertia, death, that it is absent; and matter is such a receptivity of spirit, as is necessary for spiritual phenomena on an earthly plane. But Spirit and Matter must never be confounded. They are separate and distinct; the one never merging into the other. They are not convertible the one into the other.

To what conclusion, then, do we come, if not that there is a spiritual universe, as well as a material universe—the one a cause, the other an effect? Spirit, then, is not a product of material organism; but material organism is the product of spirit. Is matter indestructible? How much more must spirit be, which is the cause of matter!

Annihilationists, in maintaining that mind is only the effect of material organism, have put the cart before the horse. A true philosophy is equally necessary to a correct understanding of revealed religion as of natural.

If the foregoing view be true, it is not difficult to ascertain, with a good degree of correctness, what the state of man is after natural death. For if his spirit be all that is active, must it not then carry with it all its activities, its powers, its memory, its knowledge, its loves, its hatred, its goodness, its badness, its holiness, its sinfulness? If this be true, how terrible must be the spirit-world, where no hypocrisy can exist, but where all is developed! How dreadful must be that world where mankind, in their spiritual state of existence, will be forever evolving that character, both moral and intellectual, the foundations of which were laid in this life.

I have thus given, briefly, my view of matter and spirit. I have not said so much of what either are, as what are their distinctive properties. And I would respectfully ask attention to the main point, viz: that matter does not, by etherialization, or any other process, ever become spirit; nor does spirit, by any process, ever become matter. They are two separate and ever to be regarded distinct substances or existences—one always active, the other always passive.

S. S. G

FAITH AND WORKS—TWO PLANKS.—From the pocket of a dead Russian soldier in the fortress of Bomarsund, a British sailor took a tract, which was sent to England as a curiosity, and was there translated and published by the London Religious Tract Society. The following extract illustrates a great truth:

"A preacher wishing to explain to his congregation what a dangerous delusion those persons are in who seek salvation partly from the righteousness of Christ, said to them: Supposing it is needful for you to cross a river, over which two planks are thrown. One is perfectly new, the other is completely rotten. How will you go? If you walk upon the rotten one, you are sure to into the river. If you put one foot on the rotten plank and the other on the new plank, it will be the same; you will certainly fall through and perish. So there is only one safe method left: *Set both your feet on the new plank.*

"The rotten plank is your own unclean self-righteousness. He who trusts in it must perish without remedy. The new plank is the eternal saving righteousness of Christ, which came from heaven, and is given to every one that believeth in him. Trust in his righteousness, or rather in his everlasting truth, and you shall be saved; for the Scripture saith, 'Whosoever beliveth on him shall not be ashamed.'"

A SPEECH ON SLAVERY.

To the Editors of the Sabbath Recorder:—

As an antidote to the diabolism of the slave-power, as shown in Miss Webster's letter, I send you a speech of the Rev. G. T. Day, of Providence, R. I, a Free-Will Baptist minister. If we were all like him, these horrid outrages would cease. Please publish the speech.

S. S. G.

Some of you are ready to tell me that the back of the North is at last crystalizing into solid bone. But there are circumstances connected with even this, which make it the saddest thing of all. The mischiefs of slavery were perpetually increasing—the bondman's burden every day growing heavier—his sweat pouring out in larger and larger streams—his cries, and groans, and tears, constantly multiplying—and yet we were content to be indifferent, till at last the South stood up and touched our honor; then we sprung to life! We waked when the finger of despotism touched our pride, and that passion was fanned to a flame. When at last it is required that she shall become a party to a national action that does not let her get her share of the spoils, like a terrier in the presence of a rat, she can show her teeth in indignation, as if she were really manly, and Christian, and conscientious. It is the saddest thing of all, that so large a fraction of our resistance to slavery is only the expression of a sense of wounded honor!

Our nation has lost its faith. It has faded out into dimness. The rugged heart of the fathers has ceased to beat in the bosom of their sons. America is busy in the multiplication of her wealth. She saw a gold mine in California, and seized it, and the gold has cankered upon her. The sentiment, bright and eternal as the stars, which we inaugurated eighty years ago, and which we repeat every fourth of July, we now see torn from day after day, without so much as a single mournful wail sent abroad upon the breeze. While the appeal comes up, day after day, to our Northern manufacturers—that princely class of our Northern people—to look South and see the encroachments of despotism, and how its victims writhe under a deeper torture, and how the national life is failing—the only response is, '*Sheeting is a cent higher—send us a thousand bales more of cotton!*' Then comes the plea to our merchants, who do business in State and Wall streets: O, exert your influence in your political parties, in your churches, and everywhere, for the benefit of the slave!—and all the reply we get is, a fresh order sent to Charleston for '*four hundred boxes of sugar!*' The plea comes to literary men, who have the control of mind, and the response we get is, '*The sophomore class in our college this year has room for ten more young men—send them up from the South!*' Up to the churches the appeal comes, 'as they would honor Christ, not to ignore the existence of the evil of slavery'—and the response is, a plea for some great benevolent organization, showing the '*lowness of its treasury;*'—when the fact is plain, that it demands to be filled up by the sale of more slaves. We are getting to be so eminently moral, [?] that we beg for money, and let the slaves suffer on.

A man who lost his wife some time ago was asked why he did not take a second one. He replied, he had never found an opportunity to make twenty per cent. in the transaction. And that reply was something more than a pointed sarcasm. We are bartering away all the glory of our national character for the sake of material emolument. And this is the vice of the nation. The simple fact is, we can hardly get a single man to maintain his nobleness for a series of years. What are the great men to whom we have been accustomed to point? There was a great triumvirate. There was Calhoun, the mighty genius, with all the splendor of intellect and power of argument, who busied himself in drawing out a programme of political operations for the protection and perpetuity of American slavery. There was another man—the second of the triumvirate. He was the idol of his party, the pride of the nation. He was mighty in counsel, a comprehensive thinker, a skillful tactician. But he gave his mighty energies to the playing of political jugglery before the people. And then there was Webster, the mightiest son of Anak, with his jutting brows that suggested the double-ribbed ship at anchor, and his eye-sockets that reminded one of the Mammoth Cave in Kentucky! There was Webster, uttering thoughts that were spiritual Titans, in words, each one of which was a thunderbolt! And yet what was he? Just simply an evidence how great a thing God may make, and how terribly sin may mar it. And how has it been with great men who have come here from abroad? Kossuth came here with the accumulated wrongs of Hungary. He was a mighty champion for freedom! But when he goes South, he is sagacious enough to see that he must speak of freedom carefully. And so he goes home again, made timid by the concession he had given. John Mitchel comes. The British lion growled before his impressive eloquence. They bore him to the distant island of the sea. But at last he comes to our shores—comes here, as we hoped, an ally to the friends of freedom. But not three months had he been here, before the climax of patriotism under American culture was reached in his earnest wish to fatten and grow sleek on an Alabama plantation. This is the spirit of the present age.

Our legislation—what is its character? There is our national Congress, sitting day after day, and night after night, and offering itself to the influences that mould it after the spirit of our times. There is our Senate, utterly refusing to move—our House of Representatives, with arms wide open to take the gift of bribery, and sell itself—and our Judiciary, alas for it! while the hero of Pennsylvania is in Moyamensing prison!

And where is our executive force? Three days ago, I read something semi-official, in which the chief of the Executive says, in substance, that he is able to do nothing to improve Kansas affairs.

Our issue to-day—the best we are making up—what is it? The Republican party—what is it aiming at? The restoration of the Compromise, and the repeal of the Fugitive Slave law. It consents that slavery shall live in the States undisturbed.

It frankly pledges its free and fraternal coöperation with the fifteen slave States, though they go on in their career, maintaining a despotism that never can live in harmony with freedom. That I believe is the advance ground of the free sentiment party of to day.

But is that the noblest stand a national party can take? Is that the goal at which we aim? Will we be politically content that slavery shall be tolerated, and approved, and sympathized with, *any where* in the country?

For my part, while I sympathize with all that is excellent in the Republican movement of '55—while I am gratified with any expression of interest in the cause of freedom—*never, so help me God! will I ally myself with any political party which lays down a single concession to despotism—which will consent that slavery shall live for an hour!* I will not do such violence to the deepest instincts of my heart. Whatever I do, shall be done with the open and frank avowal, that I recognize slavery as an outlaw—if not by the *Constitution*, by the law which is above it. Never will I take any other attitude.

Accept this as my confession of faith.

There are few men, I know, who take the ground that slavery has no legal existence, and can have none in these United States. I certainly have no sympathy with Papacy, and I am not anxious to acquire the credulity of its votaries. I have wished many times that I could conceive of the immaculate conception of the U. S. Constitution. I cannot believe any such thing. It is not in me to believe it. And the facts in the history of our national life are the best comment on that instrument.

Mr. President, this is a sad speech. I am aware of it. But it is best to look at things as they are. I would not flatter you that slavery will walk into its grave with a courteous 'good morning!' It is possible that you will get the Compromise restored, and the Fugitive Slave Law repealed. But even that might become but a dose of chloroform to the anti-slavery of the nation. The shout would then go up, 'Now, for the first time, slavery has walked towards its tomb! We have cuffed its ears right smartly, and it will go into its grave!' My friends, I am suspicious of the whole matter. I am satisfied with nothing but that which entirely repudiate slavery.

And yet I am not hopeless. I have spoken of depotism, and the path along which it has walked to its present position. But freedom, too, has her allies. And her triumph over slavery is only a question of time. There is not a single instinct of humanity—not a single inspiration of hope—not a single affection which religion has nurtured—not a single aspiration towards the future which has been aroused into life—not one of all these put in as an ally of freedom.

I look over this country—and sometimes not without tears. She is beautiful in her physical structure. How nobly God has piled her mountains! How grandly he has poured the waters of her cataracts! How full of majesty are her waters, bearing her products to the ocean! How everything comes here, ready to minister to our necessities; combining to enlarge our virtue into a grander picture than the world has seen, and giving us a name such as history tells no tale of! Here, in the last quarter of the earth, God would have the civilization of all former ages unite, that he might show a product, in the form of man, which should combine all the excellencies which humanity is capable of

I look at this land. She is the land of promise. The nations look at her. And, O! to think that she should forget her mission—that she should still run to sin—that she should re-enact the tragedies of the despotisms of old ages—and, with opportunity to gather rays of glory from all the civilizations that were, she should sink into shame—and that, from under the dome of Freedom's temple, we should go out to fasten fetters on human limbs, and push further into the future the world's millennium! It is too much! And yet, our past career has been in that direction. But there is the omnipotent God still reigning, and to him I turn and find relief. I can hope no more in man; for our past history and present character prophecy nothing but darker days. But it is something to go with the face turned toward heaven, and cry, *O, my country! mayest thou yet be free!*

THE RAGE FOR FICTION.

"I want a paper that has long stories in it," said a young lady; and she added, "I don't want a paper for any thing else." Poor girl! much to be pitied—and a pitiful appearance she will make through life, at the present rate. She wants nothing serious, no acquaintance with the history of her times, no intellectual—nothing but newspaper novels! Empty heads they must be, that can find room every week for some ten columns of a sham story. Yet these are the heads for which the weekly press toils and groans, throwing off by the ten thousands, its sheets of shallow, insipid, and disgusting fiction; and for this, an amount of money is paid which a sound literature utterly fails to command. Yes, Christian fathers and mothers buy this vile trash for their sons and daughters, and so minister to their ignorance and destitution of all taste and fitness for life's duties. Doubtless the periodical press does more than any other one instrumentality, to decide the opinions, habits of thought, and general character of the age. A family will very soon begin to show a sympathy with its weekly paper, and parent and child will soon begin assimilating to it in sentiment and feeling; and as families are, so is the community at large. Blind and stupid, therefore, yea worse, are those parents who tolerate in their houses a class of papers which are good for nothing—made up of the writings of silly, ignorant scriblers who would be "at the foot" in a town school, much more in a school of good morals. Such the teachers of half the present generation. [Alb. Spectator.

CHRISTIANS AND MISSIONS.

Rev. Dr. Duff, in an address before the late Paris Convention, made the following appropriate remarks in reference to professed Christians and missions:

What *sacrifices* had Christians made? The receipts of benevolent societies had been diminished on account of one or other causes, which had affected the revenues of God's people; but where had retrenchment been commenced? Had it been in regard to splendid residences, or sumptuous furniture, or rich viands? Had it not been with the house of God? Some thought that Christians should give a tithe of their income for the cause of Christ. But this was no measure for Christians. Even the Jew gave more than a *single* tithe. On examination it will be found that he gave at least *three* tithes. If any man wishes to be a Jew, let him give as much as that. But this is no proper measure. The man who has $25,000 a year, and gives $2,500, does not give as much as the person who has only $100, and who gives $10. The former has $22,500 left, the latter only $90. Let the former keep for himself $2,500, and give the rest to Christ. All should retain only what their real wants require, and the rest they should give to God. There must be self-denial, or there can be no moral excellence in what we do. What an instance and example of this principle in the gift of God to be the Saviour of his people!—in the Redeemer's coming to our world, leaping, as it were, from the bosom of the Father, across the vast abyss which separated man from God, that he might seek and save that which was lost! Those who are God's people will come under the influence of the same spirit. Their worldliness will cease. If we see a clod of earth falling toward the ground, we believe it to be under the influence of the attraction of the earth. But if we see that clod rising upward, and behold it gradually becoming ethereal and bright, till it resembles some shining orb, we suppose that another influence is operating upon it. So with the child of God.

THE MOTHER OF THE WESLEYS.

The *Lutheran Observer* prints the following interesting extract from a letter on family government, written by the mother of Rev. John Wesley, at his urgent solicitation. It contains food for thought.

DEAR SON,—According to your request, I have collected the principal rules I observed in educating my family. The children were always put into a regular method of living, in such things as they were capable of, from their birth. When turned a year old, they were taught to fear the rod, and to cry *softly*, by which means they escaped much correction, which they otherwise might have had, and that most odious noise of the crying of children was rarely heard in the house. As soon as they grew pretty strong, they were confined to three meals a day. They were suffered to eat and drink as much as they would, *but not to call for anything.* If they wanted aught, they used to whisper to the maid. As soon as they could handle a knife and fork, they were set to our table. They were never suffered to choose their meat. Eating and drinking between meals was never allowed, unless in cases of sickness, which seldom happened; nor were they suffered to go into the kitchen to ask anything of the servants when they were at meat. If it was known they did so, they were certainly beaten. At six, as soon as family prayer was over, they had their supper. At seven, the maid washed them, and beginning at the youngest, she undressed and got them all to bed by eight, at which time she left them all in their several rooms awake, for there was no such thing allowed in our house as sitting by a child until it fell asleep. They were so constantly used to eat and drink what was given them, that when any of them were ill, there was no difficulty in making them take the most unpleasant medicine, for they durst not refuse it.

In order to form the minds of children, the first thing to be done is to *conquer their will.* To inform the understanding is a work of time, and must with children proceed by slow degrees, but the subjecting of the will is a thing that must be done at once, *and the sooner the better;* for, by neglecting timely correction, they will contract a stubbornness and obstinacy which are hardly ever conquered. In the esteem of the world *they* pass for kind and indulgent, whom I call cruel parents, who permit their children to get habits which they know must be afterwards broken. When the will of a child is subdued, and it is brought to revere and stand in awe of its parents, then a great many childish follies and inadvertencies may be passed by. But no willful transgression ought ever to be forgiven children without chastisement, less or more. I insist upon *conquering the will of children betimes*, because this is the only strong and rational foundation of a religious education, without which both precept and example will be ineffectual. But when this is done, the child is capable of being governed by the reason and piety of its parents, till its own understanding comes to maturity, and the principles of religion have taken root in the mind. I cannot yet dismiss this subject. As self-will is the root of all sin and misery, so whatever cherishes this in children, insures their wretchedness and irreligion. Whatever checks and mortifies it, promotes their future happiness and piety. This is still more evident, if we further consider that religion is nothing else than doing the will of God, and not our own; that the one grand impediment to our temporal and eternal happiness being this self-will, no indulgence of it can be trivial, no denial unprofitable. Heaven or hell depends on this alone, so that the parent who studies to subdue it in his child, works together with God in the renewing and saving of a soul! The parent who indulges it, does the devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child, soul and body, forever. Our children were taught the Lord's prayer as soon as they could speak. They were early taught to distinguish the Sabbath from other days. They were taught to be still at family prayers, and to ask a blessing immediately after meals, which they used to do by signs, before they could kneel or speak. They were quickly made to understand that they should have nothing they cried for.

THE DUTY OF MAKING A WILL.

So many are the sudden casualties which cut men off, both by land and water, and so uncertain is human life under all circumstances, that it is clearly the duty of every man who has anything to leave, to "set his house in order," by making a legal distribution of his property while he is in a condition to do it. There may be exceptions where the law will dispose of it just as the testator would; but we believe they are few. Wherever there is more than one heir, it is better for the head of the family to say who shall have property, and in what proportions, however confident he may feel that his heirs will divide it as amicably as he could. Where children love one another so well that there seems to be no danger of disputes or hard feelings arising, they would, if they are wise, prefer to have the parent decide how the estate shall be distributed among them, rather than have it left to them to agree. How often have bitter and lasting altercations taken place in families, which no one anticipated, and which would have been entirely prevented by a legally executed will. The heirs can afterwards, if they choose, make distributions somewhat different between themselves. They sometimes do, and it is right they should.

Perhaps there is hardly any social and relative duty which is more apt to be postponed and finally neglected than this of the testamentary settlement of estates. Men somehow feel a strange reluctance to do it. They know they must die. In words they admit that it may be suddenly. They know that as they "came naked into the world, so they can carry nothing out," and perhaps fully intend to settle all their worldly affairs before they are taken away from their families, just as sinners intend to repent before they die, and as with multitudes the convenient season never arrives.

It is a serious thing to make and execute a will. It ought to be. It seems to bring death very near, and this, I apprehend, is one of the main reasons why the duty is so generally postponed, especially by men in the middle period of life, and earlier. They expect to live a great while, and why should they be settling up their affairs just now, when there is no call for it, and they have so many other things to do?

Probably, too, many more than would be willing to acknowledge it, postpone the duty from a sort of indefinable superstitious impression, that they shall die sooner than they otherwise would. They would not acknowledge it even to themselves; but nevertheless, it is one cause of procrastination.

Others, who are above any such superstition, postpone the duty, because the performance of it compels them to think more of dying and being prepared for it, than they do while they are "busy here and there," and putting far off the evil day. It seems to them, too much like looking the king of terrors in the face before the time, and needlessly interrupting their worldly plans and pursuits.

But just so far as the making a will brings death and judgment before the mind, it is an urgent reason why it should be done. Men need every influence that can bring them by anticipation nearer to the eternal world, than they are brought in the discharge of the ordinary duties of life. Thousands, we doubt not, could testify, that they hardly ever before felt themselves brought so near, as in making their wills; and this has sometimes been one of the means of bringing them to repentance. "My estate I shall leave behind, but where will my soul be?" An infinitely more momentous question than, "How shall I settle my estate?"

A CITY OF RELIGION.

Jerusalem had little to give it importance, apart from its temple and its worship. Except its rocky fastnesses, which probably led a shepherd clan at first to select it as a place of security to their flocks, it had nothing to make it the site of a city, no conveniences for either trade or mechanic industry. It is situated many miles inland from the sea, amid inaccessible hills, where the commodities of art and trade are conveyed with difficulty, and to which carriage roads have never afforded the means of travel and transportation. All its merchandize must come and go on the backs of men and animals. But from the age of Melchisedek, who was the "priest of the most high God to whom Abraham gave a tenth of all," Jerusalem has been the seat of Religion, and to that it has owed its opulence, renown, and populousness. Whenever the native Arabs, or pilgrims from other lands, first get a glimpse of it from contiguous elevations, it is with the shout of "Hagiopolis, Hagiopolis," the "Holy City, the Holy City," to indicate how universal is the reverence for it as a religious location. Apart from its selection as the seat of God's worship, it could have become little more than a stronghold of shepherds, and thousands of years ago would have perished as utterly as Petra or any other stronghold of ancient times. It is religion that has given it place among the renowned cities of the world; and it is this, and this alone, which has in our age made it of so much importance in the eyes of the nations, as to supply the existing cause of the present war in the East. Its Holy Places have been an object of embittered strife between Russia and the Catholic nations of the West for many ages. It is even one of the Mohammedan holy places, and the followers of the Prophet show there his footsteps, surrounded by a golden gate. Thousands of pilgrims visit it yearly, whose expenditures are a principal source of its present wealth. It was a motive of hostility to its ancient Jewish worship that led Hadrian to rebuild the city A. D. 118, it having been destroyed by Titus forty-eight years previous, and to make sure that the true God should no more be worshiped in it, he changed its name to Ælia Capitolina, and decreed that no Jew should be permitted to dwell there. And, as a motive of hostility to Judaism dictated this measure of Hadrian, so a motive of hostility to Christianity induced Julian, the Apostate, to restore the Jews to Jerusalem, and assist them in rebuilding the temple, about the year of our Lord, 370. Then, again, in 637, the Saracens were equally actuated by religious fanaticism, in conquering the place, and erecting there the Mosque of Omar, which is a magnificent structure, occupying the site of Solomon's Temple, and is regarded as one of the greatest sanctuaries of the Mohammedans. Thus we have, in every aspect of Jerusalem history, the working, under some form, Jewish or Pagan, Christian or Mohammedan, Greek, or Catholic, of those powerful impulses, to which we give the name of religion.

THE PANTING SOUL.

As the hart panteth after the water brooks, so panteth my soul after thee, O God. To a mere speculative believer in Christianity, this language may appear extravagant, but it is a portion of the inspired word. The Holy Spirit never exaggerates. There is such a thing as panting after God. It is a state of mind which every Christian should experience.

The panting soul is one which longs with intense desire for communion with God. The Christian should be content with nothing short of this intense desire. It is not a fanatical, but a most reasonable state of mind. The husband and father, when separated from those dearer to him than life, is not content with making them the subject of occasional thought, and of transient desires. He would feel that he was an unworthy husband and father, if his heart did not burn with an intense desire to be restored to their society. Much more should the Christian cherish an intense desire to meet and commune with his Heavenly Father. That Father is the all-perfect. That Father loves him with a love which no human calculus can estimate. The Holy Spirit does not attempt to describe the vastness of that love. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." He has called him with an effectual calling. He has borne with his ingratitude and perverseness. He has crowned his days with loving kindness and tender mercies. Infinite, intrinsic loveliness, and infinite loving kindness towards him should call forth his supreme affection, and awaken an intense desire for conformity to his image, and intimate communion with him.

Many Christians desire to walk more worthy of their vocation. They desire to set a better example, to have a stronger faith, and clearer evidence of their adoption. This is well, but it is not panting after God. God is the true portion of the soul. God is the fountain of holiness. Fellowship with him should be desired above everything else.

Many wearied with the toils and cares of earth, and groaning beneath the body of sin and death, desire the rest of heaven. They can say, Oh that I had the wings of a dove that I might fly away and be at rest; but they cannot say, as the hart panteth after the water brooks, so panteth my soul after thee, O God.

Many desire the coming of Christ's kingdom; desire, and make efforts to promote the salvation of souls. This comes short of panting after God and his holiness. Christians ought to desire the salvation of souls with great intensity, but their desires towards God ought to have still greater intensity.

Reader, does your soul pant after God? Is he the object of your chief desire? Thank God for the pledge of eternal glory which you have in that desire. That desire shall be gratified in preference to all others. He whose soul pants after God, shall assuredly have Him for his portion, for time and for eternity. [N. Y. Obs.

COMFORT FOR THE RICH.—When the time drew nigh that the oxy-hydrogen microscope should be shown, at the Newrastle Polytechnic Exhibition, one night a poor old woman, whose riches will never retard her ascent to heaven, took her seat in the lecture room to witness the wonders that were for the first time to meet her sight. A piece of lace was magnified into a salmon net, a flea was metamorphosed into an elephant, and other marvels were performed before the venerable dame, who sat in astonishment, staring open-mouthed at the desk. But when, at length, a milliner's needle was transferred into a poplar tree, and confronted her with its huge eye, she exclaimed, "A camel could get through that. There is some hope for the rich folks yet!"

NATIONAL SUNDAY LEAGUE.—An association has been formed in England with this name. Its objects are "to obtain the opening of the British Museum and other national institutions, and the repeal of the law which compels the closing of the Crystal Palace and other collections of an instructive character on that day." Sir Joshua Walmsley, M. P., is the President, and fout other members of Parliament are among the Vice Presidents.

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J. M. ALLEN (') | A. B. BURDICK (A. B. B.)
British Correspondent · JAMES A. BEGG.

OUR CONTROVERSY WITH S. S. GRISWOLD.

Several months ago, we presented to the readers of the *Recorder* some thoughts concerning the state of the dead, animadverting upon a doctrine which sets forth that man has no conscious existence between death and the resurrection, and that the wicked receive the penalty of the Divine Law in the entire extinction of their being. What we wrote was followed by some strictures of S. S. Griswold, not in denial of our main proposition, but criticising our manner of defending it. In particular, it was alledged, on his part, that if man was endowed with a natural capacity of being recompensed according to his works, in the future state, there was no necessity of a miraculous resurrection of the body, however modified the moral government of the world in consequence of the mediation of Christ. We do not quote his exact language, but such was substantially his holding, to sustain which he was driven to a denial of the resurrection of the body, and to the adoption of the fanciful theory of Emanuel Swedenborg, Professor Bush, and the New Jerusalem Church generally. We had alledged the necessity of the resurrection, in order that the moral government of the world, as modified by the Gospel, might be vindicated in the retributions of the Last Day. Yet we had denied its necessity on *natural* grounds; that is, on the supposition of man's responsibility to the laws of Natural Religion only, we argued that there was no absolute necessity for the resurrection of the body; the soul, or immaterial part of the man, being endowed with a capacity of being rewarded or punished according to the course of nature. In this, Bro. G. endeavored to make us appear inconsistent, and succeeded; to his own satisfaction, no doubt, perhaps, to the satisfaction of others also.

How far it is best to follow Bro. G. in reply to what he has advanced, we are somewhat at a loss to know. We have waited a good while to hear him say whether he had *finished* his argument, as it was our wish that he should deliver himself fully, before undertaking any reply. From his protracted silence, we conconclude that he considers himself to have accomplished what he proposed; and though the commencement of the discussion dates so long time back, and its progress has been so broken by long intervals, that many of our readers may have lost the recollection of its important features, and may not care to have it revived, we consider that the gravity of the question involved, and the position in which Bro. G. has placed himself towards the Seventh-day Baptist denomination, as well as justice to ourselves, require that something more be said.

We wish to premise, however, that while we have no retraction to make of any argument we have advanced, we would, if we had it to do over again, modify some of the expressions we employed. We said that "the resurrection was ordered, not to render it possible for God to recompense his creatures, but in order that soul and body might be rewarded together." Now, if we had liberty to amend our language, we would not say "that soul *and* body might be rewarded together," but "that the soul might be recompensed *through the medium* of the body." For we perceive that, as we at first expressed it, the idea of making the body itself accountable to a certain extent is involved; whereas we held no such idea, and were careful to say, in another place, that "the body, of itself, neither transgresses a law nor obeys it. It is not the subject of sin, nor of holiness. It is a mass of matter merely, and though, in its organized form, endowed with certain instincts and propensities, yet, in the absence of a rational soul to guide and direct it, it is no more accountable than the brutes that perish." And had Bro. G. been as careful to discover the real scope of our argument as he appears to have been to find occasion for controversy, he would not have charged our theory as "representing God as inflicting punishment upon a mere mass of characterless, unaccountable matter." (See *Recorder* of May 24th.) We certainly advanced no such dogma, and we are not able to see wherein our theory is responsible for it. The nearest we came to saying any thing which could, by any possibility, be tortured into such a meaning, was in our article of the 5th of April, in which we said that "in the final award made to the transgressor, not only is the soul punished, but vengeance is taken upon the body which has been the instrument of the soul's sin." Yet the connection in which that sentence is found renders our meaning so transparent, and the idea there presented is so obviously scriptural, that we can hardly suppose Bro. G. to have taken his cue from that place.

Thus much by way of introducing the subject anew to our readers. We do not expect to be very lengthy in our review; perhaps one or two articles may comprise all we shall have to offer, though we bind ourselves by no positive promise, as the subject may grow in our hands.

T. B. B.

THE BIBLE UNION.—At the last meeting of the Board of Managers of the American Bible Union, the Treasurer, Wm. Colgate, Esq., reported a favorable condition of the finances, though the expenditures had exceeded the receipts about $500. Nearly $3,000 had been employed during the month in the revision of the English Bible. On the 1st of January, it was stated, an additional reviser, connected with the Protestant Episcopal Church, would enter the active service of the Union at the Revision Rooms in New York. Large additions had been made to the library. Among the valuable books was a complete set of the Greek and Latin classics. The publishing agency in England state that the revision movement is attracting the attention of men in every station. The demand for publications increases. The agents in Oregon and the British North American Provinces have obtained many new life members. The Bible Revision Association, located at Louisville, Ky., is rendering the cause great service.

YEARLY MEETING.

The Yearly Meeting of the Seventh-day Baptist Churches of New Jersey, was held recently with the Piscataway Church, at New Market. It has been held alternately in East and West New Jersey for more than a century, and has had a tendency to perpetuate and strengthen the bonds of Christian union, and to promote vital godliness in the churches. Previous to the formation of the General Conference and the Associations, it was numerously attended; but since the introduction of so many meetings, it has not received so much attention as formerly.

The meeting commenced on Sixth-day at 11 o'clock, when a sermon was preached by W. B. Gillett of Shiloh, from Psalm 122: 1—"I was glad when they said to me, Let us go into the house of Jehovah." There was not as full an attendance at the commencement as was desirable.

At evening the house was well filled, and after a season of prayer, a sermon was preached by D. Clawson of Marlborough, from 1 Cor. 15: 58—"Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."

Sabbath morning, the house was well filled, with attentive listeners, when a sermon was preached by W. B. Gillett, from 2 Cor. 1: 18—"While we look not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal." After the discourse, the brethren and sisters united in celebrating that memorable event, the suffering of our Saviour, in partaking of the emblems of his body and blood.

At evening the house was again well filled, and after a season of prayer, a sermon was preached by J. Bailey of Plainfield, from Isaiah 52: 7—"How beautiful on the mountains are the feet of him who bringeth good tidings, who publisheth peace, who bringeth good tidings of good, who publisheth salvation, who sayeth to Zion, Thy God reigneth."

On First-day morning, we again met, and listened to a sermon by D. Clawson, from Jeremiah 8: 22—"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people restored?"

In the evening, after a season of prayer, preaching again by W. B. Gillett, when the meeting closed, after each of the pastors present gave a brief statement of the present condition of the churches with which they labor.

According to previous arrangement, a meeting of business was held on First-day morning. The meeting was organized by appointing H. H. Baker, Chairman, and W. B. Gillett, Secretary. Brother J. C. West, the former Secretary, having removed from the bounds of the Yearly Meeting, and leaving the book of records with W. B. Gillett, he presented the records of the last meeting, when it was resolved that the Secretary prepare a synopsis of the proceedings of the present meeting, and record them in the book of records, and request their publication in the *Sabbath Recorder.*

Resolved, That the Secretary be requested to prepare a brief history of the churches, as connected with this Yearly Meeting, and record it for future reference.

Resolved, That a Committee of three be appointed, who shall devise and recommend some plan of operation for the future arrangement and a more efficient organization of this Yearly Meeting.

Resolved, That W. C. Whitford of New Market, James Bailey of Plainfield, and Dr. George Tomlinson of Shiloh, be said Committee, and that they be requested to report at the next Yearly Meeting.

Resolved, That W. C. Whitford be requested to prepare an Essay, and present it at the next Yearly Meeting, on the duty of Family Religion.

Resolved, That the next Yearly Meeting be held with the Church at Shiloh, on the sixth day of the week before the third Sabbath in the eleventh month, 1856, at 10½ o'clock A. M.

H. H. BAKER, Chairman.
W. B. GILLETT, Secretary.

EXHIBITION IN UNION ACADEMY.

Union Academy, at Shiloh, N. J., under the instruction of Mr. W. A. Rogers and Miss Mary C. Fithian, is in a prosperous and progressive state. On Fourth-day evening, Dec. 5th, they had an exhibition, that was an honor to the teachers, pupils, and patrons. The exercises were, Orations from a number of young gentlemen, Essays by a number of young ladies, Vocal Music by a few select singers, accompanied with instrumental music by Professor Morton and Miss Fithian the preceptress. The Orations were well composed and well delivered. The Essays were instructive and amusing, and were read most elegantly. "The Miniature Peace Congress"—a colloquy in six languages, Hebrew, Greek, Latin, German, French, and English—was managed in a masterly manner by those engaged in it, and was listened to with much interest. The *Academic Star*—a paper established in the institution a number of years ago—was read by the Editors, Jacob Harris and Annie Colvin. The articles read evinced an ability on the part of the many youthful contributors almost incredible; it was both instructive and amusing, to young and old. The house, though large, was literally filled, and many were obliged to leave for the want of room. At a late hour the assembly left, delighted with the exhibition, which was truly creditable to all concerned.

The Public School in this place, under the instruction of Mr. and Mrs. Jones, is in a very prosperous state, and closed its first term at the same time.

The Winter Terms in both schools will commence Second-day, the 17th inst. The terms are fourteen weeks each. A CITIZEN.

SHILOH, N. J.

MORE ABOUT DISCUSSION

To the Editors of the Sabbath Recorder:—

I read in the *Recorder* of Dec. 6th, an article on Geology, which pleased me more than any piece I have read on that subject; and what delighted me so much was this, that the writer, in conclusion, concurred with the remarks of "*A Subscriber,*" on free discussion, with one exception; that was an amendment which he proposed, and I think it was his wish that all who have a thirst for disputation should start a Literary Omnibus, which should be open to the discussion of all the ologies and isms of the day. I as heartily concur with brother B. as he does with *A Subscriber*, and I hope the *Recotder* may be devoted to subjects more congenial to the humble and devoted Christian. I should be gratified if our ministerial brethren, who have often filled columns of the *Recorder* on Geolgy and the Future State of the Dead, would fill up as many columns on practical piety, exhorting their lay brethren to be in readiness for that day which will reveal to us all the state of the dead. I consider it our duty to give earnest heed to our ways, and strive to live in Christ, rather than spend our time and faculties in speculations about the future, or seek to be wise in Geology above what is written in the Sacred Word. The Christian has the promise of being like unto Christ; and, trusting in the promises of Him who never erred, should I continue in the faith, I shall behold him as he is, and if permitted to be with Christ, that glorious future will be revealed to me.

A SUBSCRIBER IN R. I.

DUTY TO PARENTS.

In all the relations of life, there are many duties to discharge, imposed upon us by divine authority, and by the relations themselves. There is a beautiful harmony between the divine requirements and those which arise out of the natural ties which bind us together. Nothing can be more natural than that parents should love their offspring, or that children should love their parents, and that the effect of the one should be a careful provision for their every interest, and of the other a strict regard to their authority and instruction. All these are obligations laid upon us by the commands of Heaven, and plainly made known to us in his word. Yet, like all others that are right and natural and religious, a due regard is not given to them. Many parents manifest no proper affection for their children, and are negligent of their comfort. But among the rising generation, and those too who have been ardently loved and well provided for, there is a sad neglect of filial duties and proper respect for parents. In the families of those who fear God, there is much to censure and be ashamed of, on account of the demeanor of the children and young people. Such low and shameful expressions as "I shan't do it," and "Do it yourself," are often heard from the lips of children to their parents. It is not uncommon for young people to call their parents "old man" and "old woman," as if they were mere beggars, or among the most despicable of mankind. All this is a violation both of nature and revelation, and will meet, sooner or later, its reward. The advice of parents is often despised, and the youthful judgment considered paramount to that of age and experience, governed as it may be by strong parental love, and ardent desires for their wellfare. Many a youth follows his or her own inclination and judgment, (too much biased by inclination,) until the most ruinous results follow, which crush both parent and child—a life of disgrace often on the part of the one, and of sorrow which ends only in the grave to the other.

Nor are children who profess to have been converted free from the charge of neglecting filial duties. Alas! it exists among those who would even imagine a renovation of mind and submission to the divine requirements. We might fairly expect that filial affection was refined and strengthened by religion; but the evidence is fearfully wanted. Children, when grown up into life, are too apt to forget that they are children yet, or that there is the same relation as there always has been. It is true, that children may excel their parents in point of knowledge, ability, and circumstances, and yet there is an obligation to esteem and venerate parents still resting upon them, from which they can never be free. Children are forgetful of the divine denunciation against disobedience to and disrespect of parents. We often tremble for the result when we see the rebellion, disrespect, and abuse, practiced by young people towards father and mother. Many of the miseries endured by mankind are the fruit of filial disobedience, and this cause itself often proves an inward source of anguish.

There is one idea in reference to filial duty which is but little entertained, or perhaps thought of—we mean duties in the absence of parental observation. Young people sometimes promise the performance of somethings, and the avoidance of others, to a father or mother; and yet, when out of sight, the promise is forgotten, or at least broken. Two evils are here committed—one the violation of parental wish and advice, and the other, a breach of promise; both are criminal in the sight of God, who marks every such act of delinquency when parents cannot. "Honor thy father and thy mother," is a requirement in their absence as well as in their presence. Young people are not aware of the intense anxiety parents feel when their children are from home. They know the danger to which they are exposed—their liability to be drawn aside from the path of rectitude by the example and enticement of others—their want of experience as to the devices of the wicked—and their natural tendency to some particular sins, which, if practiced, will be their ruin. If the private exercises of the parent's heart, and the agonizing prayers offered in the silent retreat, could be realized by a son or daughter with a spark of filial affection, it would be a barrier to misconduct over which the most impetuous could not pass. But this cannot be. We appraise the young of it, however, and urge them not to violate a parent's proper wish when away from observation.

GEO. R. WHEELER.

SALEM, N. J.

CALLING PASTORS.

The first Presbyterian Church at New Orleans gave Dr. Palmer, of Columbia, S. C., a call to become their pastor. To enforce their call, they sent commissioners to the Charleston Presbytery, who argued the cause long and earnestly. The result of their appeal appears in the following resolution of the Presbytery:

Resolved, That after weighing prayerfully the claims of the first Presbyterian Church of the city of New Orleans, for the pastoral labors of the Rev. B. M. Palmer, D. D., as earnestly and eloquently set forth by the commissioners who have appeared before this body, we find ourselves unable to place the call in his hands, because Dr. Palmer's labors as Professor in the Theological Seminary are indispensable to the prosperity of that institution; and because we must not contravene the wishes, nor defeat the action of the Synod, our higher judicatory, which has unanimously placed him in that office.

A Methodist paper, in noticing the foregoing, says:—

"Still unsatisfied, the commissioners gave notice that they would appeal to the Synod, where, we presume, they will again fail; and after all this agitation, expense, and strife, be obliged to look elsewhere for a pastor. How much better is the simple plan of Methodism in exchanging pastors through a power constituted for that purpose, than this agitating process to which our Presbyterian brethren are driven!"

To the above a Congregational paper very sensibly replies:—

"How much better still is the simpler plan of Congregationalism, which commits the liberty of the pastors and churches neither to the great tyranny of a Synod, nor the little tyranny of a Bishop and his advisory Presiding Elders, but leaves each Christian body free to ask the man of its choice, and each Christian minister, so asked, free to obey the convictions of his own sense of duty, enlightened by the Word of God, and by prayer, and the friendly advice of neighboring churches and ministers. That is the natural method of supply and demand in other things, and, in this, Congregationalism follows nature as well as Scripture."

LADY EMELINE STUART WORTLEY.—Among the recent deaths is that of Emeline Charlotte Elizabeth, second daughter of the Duke of Rutland, and widow of the late Hon. Charles Stuart Wortley, brother of the late Lord Wharncliffe. Lady Wortley was very well known and very popular in this country. She visited the United States twice, and in 1851 published a volume of travels; and a very pleasant book it is, too. Lady Wortley traveled throughout North America, and afterward went to Havana, the British West Indies, and extended her trip to Panama, surmounting the perils which environed the isthmus transit at that time, with much more cheerfulness than many of the sterner sex. Lady Wortley afterwards made an extended tour in Asia and throughout Southern Europe. With the exception of Mme. Pfieffer, she was the greatest female traveler of the age. In addition to her volumes of travels, she has published her poems. She was a woman of extensive information, and was familiar with all the leading statesmen, authors, artists, &c., both in England, on the Continent, and in the United States. During the latter part of her life she lived at Beirut, in Syria, where she died, on the 29th of October, aged about forty years. She was rather eccentric in her habits, and for the past two or three years has lived a sort of hermit-like existence. She leaves a son and a daughter.

THE AMERICAN AND FOREIGN BIBLE SOCIETY.—At a meeting, on the 6th inst., of the Board of Managers of the American and Foreign Bible Society, grants of Scriptures to a large amount were made for circulation, and nine additional colporteurs were appointed. The sentiments of the body respecting the Society's colportage and success in this form and labor, were expressed in resolutions, of which we annex the one most important:—

Resolved, That the Divine favor manifested in our colportage work, wherein in our incipient efforts fifty laborers are already in the field, by whom (besides the work of those in foreign lands whose reports are not yet received) 24,552 visits in preaching the Gospel from house to house, have been made; 225 prayer meetings held; 391 children gathered into Sabbath schools; 382 persons induced to attend church; 3,297 visits to vessels for seamen made; 114 sermons preached; 38 persons hopefully converted, and 13 baptized—calls for devout thanksgiving to God.

HIGHER LAW OF THE JESUITS.—The Harrisburg *Herald* says: It is related of Dr. De Barth, the Jesuit Priest and Vicar General of Pennsylvania, that when told by a brother that he could not take the oath of naturalization to America without violating the oath of ordination to the Roman Pontiff, *he pronounced it a mistake,* and promptly remarked, that any part of the oath of allegiance to this country which may be incompatible with the first and greater allegiance to the Pontiff is of no obligation.

NEWSPAPERS.—Of all the amusements, says Herschel, that can possibly be imagined for a hard-working man after a day's toil, or in its intervals, there is nothing like reading an interesting newspaper. It relieves his home of its dullness and sameness, which, in nine cases out of ten, is what drives him to the ale-houses, to his own ruin and his family's. It transports him into gayer and livelier, and more diversified and interesting scenes; and while he enjoys himself thus, he may forget the evils of the present moment as much as if he were ever so drunk, with the great advantage of finding himself the next day with the money in his pocket, or at least laid out in real necessaries and comforts for himself and family, without the headache. Nay, it accompanies him in his next day's work, and, if the paper he has been reading be anything above the idlest and lightest, gives him something to think of besides the mechanical drudgery of his every-day occupation; something he can enjoy while absent, and look forward with pleasure to return to. The history of the world for one day is given to him; the follies, vices, and consequent miseries, of multitudes, are so many admonitions and warnings; the acts of jealousy and anger; the story of one friend murdered by another in a duel; the cautions against gambling and profligacy—"talk they not of morals?" Take a good newspaper, read it, and it will give you better advice than all the moralists in the universe.

THE RIGHT SPIRIT.—Dr. Storrs, in a missionary sermon, which he recently preached, said:

"Fain would I see every where displayed the spirit of one who supports herself and her aged parents, and still, by economy, saves ten dollars a year to send the Gospel to the perishing! Or of another, who quits the rich and attractive home of her childhood for the toils of a factory, that she may personally instruct the ignorant, and sustain the missionary abroad! Or of the revolutionary soldier, who, crutch in hand, deposits annually nine-tenths of his pension in the Lord's treasury! Or of the enfeebled day laborer, who lays aside a fifth of his earnings, as a benefaction to the cause of missions! Or of Richard Baxter, who first contrived to need as little as possible; then to lay out nothing on things unnecessary; then to profit others by whatever he used himself; and finally, to do all the good possible with whatever he could save from the competency God gave him! And more than all, the spirit of Him who, though he was rich, for our sakes became poor, that we, through his poverty, might become rich!"

BOOK PUBLISHERS AND THE EDITORS.—Some of our exchanges are giving considerable space to a controversy in which is involved the relations of editors to book publishers. The occasion of the controversy was as follows:—

"Messrs. Ticknor & Fields, one of the oldest and best publishing houses in the country, sent a copy of Longfellow's *Hiawatha* to the Boston *Traveler.* That paper published a condemnatory notice of it—whereupon Messrs. Ticknor & Fields addressed the Editor a note, stating that the notice was unfair and unfriendly to them; and that they should, therefore, hereafter send to the *Traveler* neither books nor advertisements. The *Traveler* published this note, and denounced the conduct of the Publishers who wrote it, as an attempt to coerce the Press into noticing their books *favorably,* without regard to their merit. The New York *Publishers' Circular* vindicates Messrs. Ticknor & Fields, denounces the *Traveler* for having made public a private note, and brings a general charge against the Newspaper Press, of *seeking* to be bribed by the Publishers of Books. The Press at large has taken up the matter for comment; and as a general thing the Publishers are condemned, and the *Traveler* vindicated, in the course they have respectively taken."

PRINTING.—Fox, the martyrologist, thus enumerates the advantages resulting from this incomparable invention:—

"Hereby tongues are known, knowledge groweth, judgment increaseth, books are dispersed, the Scripture is seen, the doctors be read, stories be opened, times compared, truth discerned, falsehood detected, and with finger pointed, and all through the benefit of printing. Wherefore, I suppose that either the Pope must abolish printing, or he must seek a new world to reign over; or else, as this world standeth, printing will doubtless abolish him. Both the Pope and all his College of Cardinals must thus understand, that through the light of printing the world beginneth now to have eyes to see, and heads to judge. He cannot walk so invisibly in a net, but he will be spied. And although, through might, he stopped the mouth of John Huss before, and of Jerome, that they might not preach, thinking to make his kingdom sure; yet, instead of John Huss and others, God hath opened the press to preach, whose voice the Pope is never able to stop, with all the puissance of his triple crown. By this printing, as by the gift of tongues, and as by the singular organ of the Holy Ghost, the doctrine of the Gospel soundeth to all nations amd countries under heaven, and what God hath revealed to one man, is dispersed to many; and what is known in one nation, is open to all."

MONUMENT TO JUDAH TOURO.—The Newport *Mercury* describes the monument recently erected in the Jewish cemetery in that town, to the memory of Judah Touro, by his executors. It is of Quincy granite, thirteen and a half feet high, and bears the following inscription:—

"To the memory of Judah Touro, born in Newport, R. I., 16th of June, 1775, died in New Orleans, La., 18th of January, 1854. Interred here June 6th. The last of his name He is inscribed in the book of philanthropy, to be remembered forever."

In the lower base there is deposited a copper box, containing the weekly newspapers of Newport, New York and Boston papers of the day previous, a copy of Mr. Touro's will, and coin of the year. The whole work has been executed in such a manner as will insure its standing many years.

THE PEN AND THE PULPIT.—In reading the interesting narrative of the Jubilee in connection with John Angell James' fifty years of labor, we were impressed with the vast amount of good accomplished by his pen. One of the speakers on that occasion remarked as follows:—

"I believe that he who chooses his instruments where he will, made use of the pen of Mr. James for the promotion of his own glory, and that that dear and honored servant of Christ stands before us as one of the trio—for I hold that there are but three, who have been more signally honored than all the rest; Baxter, the author of the 'Saint's Rest;' Doddridge, the author of the 'Rise and Progress of Religion in the Soul;' and then comes James' 'Anxious Inquirer.' These three men have been blessed of God to confer advantages upon the church such as no other three men were ever permitted to do. And to the man whom God has thus honored, I am anxious to offer a feeble tribute of my gratitude and love."

REVIVAL IN VIRGINIA.—At Charlottesville, a revival, as reported in the *Religious Herald*, has resulted thus far in the conversion of one hundred and thirty persons:—

"About seventy have been baptized already, and some thirty more are waiting to receive the ordinance. Among them have been the grey-haired men of sixty, and the little child of ten years, the strong man in the strength and vigor of life's prime, and the gentle maiden in the freshness of her youth—all bowing at one common mercy-seat, and rejoicing in the same precious hope of sins forgiven, and peace made with heaven through the merits of a crucified and risen Saviour. The hardened and almost hopeless have been aroused, the backslider reclaimed, and the gay and worldly taught to bow humbly at the foot of the cross."

LONDON CHURCHES.—It is interesting to study the statistics of the churches of the city of London, as brought out in Watkin's Directory for 1855. The whole number of churches is 663 Of these 344 are connected with the Church of England, or more than half of the entire number. The whole number of the clergy is 889. The population of London is placed at 2,362,239, or more than fourteen times that of Boston. Boston has about 100 churches, and perhaps 125 ministers. If London was as well supplied, it would have above 1,400 churches and about twice as many ministers as it now has.

SAILING OF MISSIONARIES.—A band of Missionaries sailed from Boston, on the 12th inst., in the bark Sultan, for Malta and Smyrna. They were, Rev. Daniel Bliss and wife, of Geneva, Ohio; Geo. A. Pollard and wife, of Salem, Mass.; Henry H. Jessup, of Montrose, Penn.; Tilman C. Trowbridge, of Birmingham, Mich.; Miss Sarah E. West, of Palmyra, N. Y., and Miss Mary E. Tenner, of Hartford, Ct. They all go out under the auspices of the American Board for Foreign Missions.

ENGLISH BENEVOLENCE.—Elihu Burritt has compiled a table of the amount contributed to the English Benevolent Societies, for the last year. This does not include the Scotch or Irish. Bible Societies, £230,616; Foreign Missions, £544,006; Irish Missions, £42,147; Home Missions, £158,604; Educational Societies, £78,512; Benevolent Societies, £127,630; Miscellanies, £75,637; total, £1,256,644, or about six millions of dollars.

RETURN OF A MISSIONARY.—We learn from India, that Rev. Myron Winslow, the distinguished oriental scholar and missionary, is about to return on a visit to his native land. For thirty years Mr. Winslow has labored in India, and has been eminently successful in establishing churches and schools in the island of Ceylon, and on the continent, and in the city of Madras.

THE SABBATH-SCHOOL VISITOR.—The fifth volume of the *Sabbath-School Visitor* ended with the number for December. The first number of the sixth volume will be issued on or before Jan. 1, 1856. Now is the time to get up lists of subscribers for the new volume. It is hoped that no church or society will allow its list to be diminished, and that many will increase it. Let us hear from you, if possible, before the volume commences.

TROY UNIVERSITY.—An official announcement has been made, that the $200,000 for the endowment of the new college at Troy, N. Y., has been secured. At a meeting of the board of trustees, held on the 22d of November, the Rev. John McClintock, D. D., was unanimously elected president or chancellor of the University. Dr. McClintock is at present the editor of the Methodist *Quarterly Review.*

MONUMENT TO DR. SHARP.—This distinguished Baptist clergyman was in his lifetime presented by [illegible] Lawrence with a lot in the Cemetery at Mount Auburn. Since his decease a very chaste monument to his memory has been erected on the lot by his parishioners and personal friends.

MRS. MARY E. WEBB (known as the colored Siddons) is at this time reading in our principal cities, to large audiences, the drama of "THE CHRISTIAN SLAVE," founded on the story of "Uncle Tom's Cabin," and written by Harriet Beecher Stowe. The readings are numerously attended, and her efforts are said to be pleasing and satisfactory.

THE STEAMER VANDERBILT ON THE ROCKS.—On Friday morning, Dec. 14th, the fine Sound steamboat Cornelius Vanderbilt, of the Stonington route, ran ashore on the rocks abreast of Randall's Island. A heavy mist hung over the water at the time, and the ledge was not perceived until the steamer was near upon it, when an attempt was made to cast the anchor; but the chain catching in the windlass, it was prevented from holding. The boat then swung round and was subjected to the whole force of the tide. The passengers, numbering something over one hundred, were removed by the steamer Connecticut, passing down to the city. On the rising of the tide the vessel was shifted and got off the ledge leaking badly. Yet she was not damaged much over $1,000.

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than all the rest; Bax-
' Saint's Rest;' Dod-
the 'Rise and Progress
Soul;' and then comes
quirer.' These three
d of God to confer ad-
hurch such as no other
permitted to do. And
d has thus honored, I am
ble tribute of my grati-

ia.—At Charlottesville, a
n the *Religious Herald*,
in the conversion of one
ersons:—
ve been baptized already,
are waiting to receive
ng them have been the
xty, and the little child of
man in the strength and
and the gentle maiden in
outh—all bowing at one
nd rejoicing in the same
orgiven, and peace made
the merits of a crucified
he hardened and almost
oused, the backslider re-
y and worldly taught to
ot of the cross."

s.—It is interesting to
the churches of the city
t out in Watkin's Direc-
hole number of churches
are connected with the
or more than half of the
whole number of the
population of London is
or more than fourteen
Boston has about 100
s 125 ministers. If Lon-
lied, it would have above
bout twice as many min-

naries.—A band of Mis-
Boston, on the 12th inst.,
for Malta and Smyrna.
aniel Bliss and wife, of
A. Pollard and wife, of
H. Jessup, of Montrose,
rowbridge, of Birming-
ah E. West, of Palmyra,
E. Tenner, of Hartford,
nder the auspices of the
Foreign Missions.

nce.—Elihu Burritt has
e amount contributed to
nt Societies, for the last
include the Scotch or
es, £230,616; Foreign
Irish Missions, £42,147;
[illegible]; Educational So-
evolent Societies, £127,-
75,637; total, £1,256,-
ons of dollars.

nary.—We learn from
on Winslow, the distin-
olar and missionary, is
visit to his native land.
Winslow has labored in
eminently successful in
and schools in the is-
n the continent, and in

l Visitor.—The fifth
h-School Visitor ended
cember. The first num-
ne will be issued on or
Now is the time to get
for the new volume. It
or society will allow its
and that many will in-
from you, if possible,
mences.

—An official announce-
hat the $200,000 for the
college at Troy, N. Y.,
a meeting of the board
22d of November, the
D. D., was unanimous-
chancellor of the Uni-
ck is at present the
Quarterly Review.

Sharp.—This distin
man was in his lifetime
awrence with a lot in
t Auburn. Since his
monument to his mem
on the lot by his
al friends.

(known as the colored
reading in our princi-
iences, the drama of
founded on the story
' and written by Har-
he readings are numer-
efforts are said to be

uilt on the Rocks.—
c. 14th, the fine Sound
anderbilt, of the Ston-
on the rocks abreast
heavy mist hung over
and the ledge was not
mer was near upon it,
to cast the anchor;
the windlass, it was
The boat then swung
to the whole force of
umbering something
oved by the steam-
to the city. On
was shifted and
y. Yet she was

RELIGIOUS INTELLIGENCE.

There is vast meaning in the advice, *Give till you feel it.* It is by this principle that churches are founded, and gospel institutions sustained in cities. It is by this principle that many rural churches have made such noble responses to the claims of benevolence. And if this rule could be applied everywhere, there would hardly be a feeble church in our land; or a church in debt; or a sanctuary out of repair; or a minister half sustained; or a true case of charity without all needful resources.

R. M. Johnson, a colored student, one of the physicians of Cleveland, has been refused admission to the Medical College in that city, on account of the color of his skin. One of the Professors asked him to matriculate, but the threats of Southern and dough-face students to leave the institution in case he was admitted caused the Faculty to quail, and his application, after some disgraceful paltering, was denied.

An earnest appeal has been made to North American Christians in behalf of a large number of the inhabitants of Carthagena, New Grenada, for aid in erecting a free Protestant church in the most important seaport in the northern part of South America; and a subscription has already been opened with promising success.

The Society for the Propagation of the Gospel, some months ago, opened a fund for the erection and endowment of a church in Turkey. It is stated that they are now contemplating the sending out of one or two clergymen at once to Constantinople—a preliminary step which appears to meet with very general approval.

H. W. Derby, Esq., of Cincinnati, Ohio, upon a recent visit to Bloomington, Indiana, learned the calamity which had befallen the Indiana University, in the total destruction of its library by fire, and generously requested President Daily to select from his catalogue of books, to the amount of fifteen hundred dollars.

The Providence Journal says that the St. John's church of that city has done an act of unusual justice, by guaranteeing to Rev. Dr. Crocker, who has served them more than half a century, a liberal support for life, together with an annuity for his family.

Mr. Tilman C. Trowbridge, graduate of the Union Theological Seminary, was ordained as a missionary of the American Board, in Rev. Dr. Spear's Church, Brooklyn, on the 15th ult. Mr. Trowbridge is destined to the Armenian mission.

A sort of civil war is raging in Roanoke College, Va. A large portion of the students have rebelled against the authorities of the institution, and have succeeded in winning over to their cause a portion of the faculty. The difficulty originated in the dismissal of a student for not attending recitation.

European News.

European dates to Dec. 1st have been received.

No event of any importance had transpired in the Crimea. Sebastopol was being rapidly leveled with the ground, and the splendid docks would be completely destroyed by the end of the month. No regular bombardment has been opened as yet upon the north forts, but the Russians were keeping up a severe fire on the city with red-hot shot.

From the official accounts of the late explosion in the French camp near Inkermann, reported by the previous arrival, it seems that 21 men were killed and 116 wounded, including 5 officers. The shock was felt at a distance of three miles.

Gen. Simpson has delivered up his authority as Commander-in-Chief of the British Army to Gen. Codrington. The troops were at length comfortably settled in their Winter quarters.

Details have come to hand of the recent Turkish victory in Asia, where Omar Pasha so gallantly forced the passage of the River Ingour, in the face of 16,000 Russians entrenched upon the opposite bank.

Two eminent men have died—Count Mole, one of the veteran politicians of Europe, who held office under the first Napoleon, and Admiral Bruat, who so recently distinguished himself in the Black Sea.

A most serious misfortune befel Messina on the 14th ult. by an inundation, occasioned, it is supposed, by a waterspout. The whole country about Messina was laid under water, trees were rooted up, houses, gardens, furniture, and cattle destroyed, and many persons drowned. Much damage has also been done to the city itself. The total loss is said to exceed two millions of ounces, or one and a quarter million sterling. In Palermo the cholera is very bad, deaths being from 70 to 100 per day. In Naples from 30 to 40 deaths per day are occasioned by this fatal malady.

A waterspout burst in the harbor of Tunis and sunk five ships, on the 18th ult.

Pacific News.

The steamer Northern Light, with San Francisco dates to Nov. 20th, arrived at New York on the 12th inst.

The San Francisco papers record the assassination of Gen. Wm. H. Richardson, U. S. Marshal for the Northern District of California, in the streets of the city, and in the broad light of day, by a ruffian named Chas. Cora. As soon as the deed was perpetrated, the most intense excitement pervaded the city, and it was with the greatest difficulty that the murderer could be saved from being lynched by the infuriated people. Gen. Richardson is universally spoken of as an efficient officer and honorable gentleman, and his untimely end has caused no little sensation among the citizens of San Francisco.

And this is not the only outrage upon society that it becomes our duty to notice. From Monterey we learn that Hon. Isaac B. Hall, Collector of that port, and T. S. Williamson, an officer of the county, were both shot through the head while traveling from Monterey to San Luis Obispo. At the latest date the murderers had not been captured, but the whole surrounding country was being thoroughly searched, and their escape was believed to be impossible.

Accounts from Tuolumne County, of the late gold discoveries in Table Mountain, continue to be of the most promising nature.

The Indian outbreak in the North was assuming most formidable proportions. On the 1st of November a desperate engagement took place at Rogue River between large parties of soldiers and Indians. The former were forced to retreat with a loss of about eighteen killed and twenty-five wounded. Gen. Wool left San Francisco for Oregon, on the 6th ult., with a company of United States troops. There seems also a disposition among the Indians of Southern California to break out in insurrection, and settlers along the Southern frontiers are organizing for self-protection.

Late papers from the Sandwich Islands mention another eruption of the Volcano of Manua Loa, which was considered so dangerous that the people, in the greatest alarm, were leaving Hilo. Accounts from Marquesas state that, from dancing and feasting, the natives had turned to war and murder. Horrible instances of Cannibalism are recorded.

The Northern Light has also brought us later intelligence from China and Australia. Another fleet of pirates has been destroyed in the China seas by two British sloops-of-war. The Imperialists had gained fresh success, and as of old continued to butcher their prisoners with the most inhuman ferocity.

News from China.

Our Hong Kong dates are to Sept. 15.

According to the Friend of China, Canton was the scene of frightful butcheries. On the 10th September a rebel chief was cut into two hundred pieces, and five hundred poor wretches were executed with him. The correspondent of the China Mail, writing from Canton, says:

"By a report obtained from good authority, it appears that over 7,000 have been publicly executed in Canton since Feb. 15, or Chinese New Year. About 27,000 were put to death at Shanking-fu, and 25,000 at the taking of the fort at Bleinheim Reach. In many places houses have been erected, where suspected persons are allowed to commit suicide, and thus protect their posthumous reputation. On the 9th of September one of the leaders, named Kane Sin, was put to death by a lingering process, having been sawed in 108 pieces. This leader threatened the northern part of the city last Autumn and Winter. More than 500 others were executed the same day."

In the North China Herald, of the 8th of September, there is a detailed account of a cruise against the North pirates, in which the British sloops Bittern and Pauoshun destroyed eleven junks—six they set on fire, four sunk, and one surrendered without being fired into, and was handed over to the mandarins at Tang-chow-foo, the captain of her giving most important information.

The China Mail of the 15th September, furnishes the following later intelligence, from the North China Herald, of the 8th.

The Peking Gazette reaches from July 27 to Aug. 2, and reports repeated victories over the Rebels at Ch'aou-chow, Fung-ch'uen, on the borders of Kwang-se, at Houmen, and Lung-ch'uen, in the northeast of Kwang-tung; the recovery of Poh-lo, a district city east of Canton, and the expulsion of the Rebels from Kwan-yang, who seized upon Tung-ngan, where the Imperial troops are besieging them.

Congress.—In the House of Representatives, last week was spent like the preceding one, in unsuccessful efforts to elect a Speaker. In the Senate, there was nothing done worth mentioning, that body meeting and adjourning from day to day so as to be ready to receive the Message of the President when the House is organized. Of the prospects ahead, the N. Y. *Times* speaks as follows:—

"We can scarcely expect any united and patriotic action during the session, from a body of men who evince so little devotion to the public good as the Opposition have thus far shown. We presume that no party has a working majority in the House. The session is likely, therefore, to be spent in factious wrangling, as discreditable to the parties as it is to the country."

Baker and Poole.—For two or three weeks past the case of the People *vs.* Baker, on a charge of murdering Wm. Poole, has been before a New York Court. It was given to the Jury on Fourth-day of last week, and they, after deliberating more than forty hours on the subject, reported, "that we differ in such character and degree as will preclude all possibility of agreeing." Accordingly they were discharged, and the case will have to be again tried. It is understood that a majority of the jury were in favor of a verdict for murder.

From Kansas we have all sorts of rumors, and only a few additional facts. A large number of men have been under arms—some to protect themselves and freedom, and others to put down anything which opposes slavery. There has been no actual fighting, and it is probable that explanations and acquaintance with the facts will remove the immediate occasion for fighting.

Lands for Education.—The Hon. Henry Barnard, at the last meeting of the Connecticut Historical Society, presented a paper showing that the whole amount of land appropriated by the general Government for educational purposes, to the 1st of January, 1854, was 52,970,131 acres, which, at the minimum price of such lands when first brought into market, represented the munificent sum of $56,000,000, but which, at this time, could not be worth less than $200,000,000. The amount of the donations and subscriptions, by individuals, far exceeds all that had been given by State legislatures. The same gentleman, from a table which he exhibited, showed that the donations and bequests made within the last fifty years by the citizens of Boston alone amounted to upwards of $4,000,000.

A suit was brought in Jersey City on Thursday, before Justice Gardiner, against the New York and Erie Railroad Company, by Lewis Barnum, of Jersey City, for an overcoat which was stolen from his seat in the cars on that road. The train stopped at Port Jervis, and the plaintiff, seeing a notice posted up in the cars that passengers, in order to keep their seats, must have some article of baggage or wearing apparel in them, left his overcoat there while he went into the refreshment saloon. Upon returning he discovered that his overcoat had been stolen. The Company declined to pay for it. He sued them, and the Justice decided in his favor.

SUMMARY.

A letter from Sevastopol says: Any person venturing to speak of the evacuation of the Crimea, would be laughed at. There is evidently no such intention on the part of the allies, for why should the English be constructing magnificent roads, building a new town with stone in the neighborhood of Balaklava, repairing part of the town, and extending the railway, if the country was to be abandoned? Every day 6,000 men are employed in those works. The English army is at present more flourishing and numerous than ever. It numbers about 50,000 men, and reinforcements are daily arriving.

The Ilion *Independent* gives a long account of the robbery, by the aid of chloroform, of Mrs. David Weight, of Toronto, while on the Hudson River Railroad. It was accomplished by a dark-eyed, well-dressed, genteel lady, who, when Mrs. W. complained of a pain in the head, said, "Oh! I have some cologne with me, let me put a little on your temples, it will doubtless relieve you." A porte monnaie, containing considerable money, her ticket, baggage check, and breast-pin, were all taken, and the robber, by means of the check, also stole the baggage.

A Paris physician has just published a pamphlet with the title of "The Physical and Moral Degeneration of the Human Race caused by Vaccination." The startling theory that Jenner, who for more than half a century has enjoyed the reputation of one of the greatest benefactors of humanity that ever existed, was in fact the principal author of cholera and a host of modern diseases, has been broached before, but without exciting much attention.

We are requested to say, says the Newark (N. J.) Daily, that Mr. John B. Gough expects to commence his long contemplated visit to this State on the 15th of January. His engagement here will be shorter than is desirable, his health being unequal to the pressing demands for his services. The arrangement of his New Jersey meetings is left entirely in the hands of Dr. Condict, of Jersey City.

In regard to the provision of the late law by which all letters sent between places within the United States are required to be prepaid, we understand inquiries are made at the department as to whether it applies to letters to be sent to foreign countries; and, if so, whether stamps or stamped envelops only can be used in the prepayment of the latter class of letters. The answer is, that the law in no respect affects letters for foreign countries.

Barnum announces his intention to erect a Lyceum Hotel in New York, embracing within its walls a lecture and concert hall, a library and reading room, restaurant, rooms for instruction in music, and adult evening schools, and a large saloon for the social enjoyment of families and friends, and all this without the use or presence of intoxicating drinks.

Gov. Reeder's remarks in Trenton recently, relative to Kansas, have created a good deal of desire in that city to emigrate to that Territory. A speculation in lands is being got up, which lands will be immediately mapped off into lots and put up for sale. It is proposed to call the town Trenton.

Gov. Clark has pardoned Kissane, who was convicted of forgery on the Chemical Bank some time since. He is pardoned that his testimony may be used in some trials connected with the Martha Washington affair still to come off in some of the Western States. Among those who petitioned for his pardon were the Governors of Ohio and Indiana.

A dispatch dated Utica, Dec. 13, says there was a grand celebration at Boonville to-day in honor of the completion of the Black River and Utica Railroad to that place. About 2,500 persons were present, including many distinguished citizens of Oneida, Jefferson and Lewis Counties. The occasion was one of unusual interest.

A bill has been introduced in the Tennessee Legislature to purchase the Hermitage in the name of the State, and to establish an agricultural and military school at that place, the purchase to require the issue of State bonds to an amount not more than $60,000.

J. C. Fremont, it is said, has taken a house in this city, for the accommodation of himself and family during the winter, that he may enjoy greater facilities in preparing and publishing the results of his Pacific Railway explorations, which will be ready for the press before the adjournment of Congress.

A bill has been presented to the Legislature of Tennessee, levying a tax of five dollars on every gentleman who wears a moustache, and a fine of five dollars upon bachelors over thirty years of age, for the purpose of raising money to increase the school fund.

The Regents of the University, New York, at a meeting held on the 4th, elected Prof. Woolworth, Principal of the State Normal School, to be Secretary of the Board of Regents, in place of Dr. Beck, deceased.

An engineer of one of the gravel trains, named J. Smith, fell between the cars at the depot in Plainfield, N. J., on *Saturday*, Dec. 8th, and was so badly injured that he died before the next morning.

It is a well ascertained fact, that sawdust, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays. Any kind of cotton goods saturated with oil, and laid by, will also soon take fire.

In New York, one day last week, at the Novelty Works, the Adriatic's bed-plate was cast—a single piece of iron weighing fifty tons, and the largest bed-plate ever cast in this country.

The annual value of the manufactures sent forth to the markets of the world by French goldsmiths and jewelers is upwards of two millions sterling, ($9,800,000.)

The Richmond *Whig* states that eleven slaves ran away from their owners in that city on Saturday night. Seven of the eleven belonged to Mrs. Susan L. Hatcher.

A call has been issued for a convention of the National American Party, to assemble at Philadelphia, July 10, 1856, to nominate candidates for President and Vice President.

From Athens we hear that at the date of the 26th of October, the cholera was raging violently in several parts of the kingdom.

In Rhode Island, the Supreme Court, during the present term, have granted thirty-six petitions for divorce.

Prof. Charles Davies, of this City, has been appointed Professor of Mathematics in the State Normal School at Albany.

A dispatch dated Boston, Saturday, Dec. 15, says: Oliver King and Warren C. Ayars were arrested last night in Lawrence, by Messrs. Ham and Savage, Boston Police Officers, charged with robbing the American Express, at the West, of $50,000 in gold belonging to the Government, the particulars of which were published some weeks since. Mr. C. White, the express messenger, who had charge of the money between Chicago and Detroit when the money was stolen, is also under arrest, and circumstances strongly implicate him with the others.

The Michigan Central Railroad Company have joined the Illinois Central and Chicago and Burlington Roads in refusing currency to the Wild-Cat money of George Smith and others, who have been banking in the Northwest under Georgia charters. The Southern Michigan Company have for some time past discountenanced this circulation. The only railroad concerns that now afford it favor are the Galena and Chicago, and Chicago and Rock Island Roads.

On Sixth-day, Dec. 14th, the early train on the New Jersey Central Railroad from Somerville to New York, ran off the track at Scotch Plains. One passenger car was thrown down an embankment, smashed, and afterward burned. No one was killed, but quite a number were more or less hurt, among whom were Mahlon Vail, Wm. Dunn, and Messrs. Thorn, Stutsworth, and Pruden, of Plainfield. The injured are all doing well.

A company of farmers from Chester Co., Pa., have recently sent an agent to Minnesota, and purchased 5,000 acres of land between the St. Croix and Mississippi rivers, for $25,000. This land was entered one year since at $1 25 per acre. It is a high rolling prairie, skirted by timber, and was declared last summer by a clergyman from Massachusetts, to be the realization of the poet when he sang of "sweet fields all dressed in living green."

Canada is rapidly becoming more independent of England. Out of 363,000 pounds of tea imported into Canada last year, only 66,000 came by way of sea, the remaining through the United States. Of £301,000 worth of sugar, only £145,000 worth came by sea. Of molasses, only £23,000 out of an import of £66,000. Of coffee, only £5,900 out of an import of £42,000.

The autor of the Widow Bedott papers, in which there is a good deal of fun, was a modest but eccentric young lady, by the name of Miriam Berry, of Whitesboro, N. Y. She married the Rev. B. W. Whicher, of that town, and died young. Certainly none but a woman could ever run on as the widow does.

By census of 1850, the population of Wisconsin was 305,391. A State census has recently been taken, which shows a population of 553,588, estimating Fon du Lac county (not reported) as containing 26,000. The population of Minnesota Territory has doubled since last spring. It is now about 70,000.

In the Missouri Legislature, on the 30th ult., an act was passed to expedite the removal of free negroes from the State, and appropriating $3,000 annually, for ten years, for this purpose, to be expended under the control of the State Colonization Society.

Mr. Brayton, of Buffalo, N. Y., has patented a machine for making nuts for screws. The whole operation is done in an instant, and the nut comes out perfectly smooth and true, and without any crooks or flaws in the iron, the compressing of the bar while being cut making it perfectly solid.

A number of gentlemen of well-known capital and enterprise have formed a company in this city to keep and run omnibuses, not to exceed fifty, for the conveyance and transportation of passengers and their baggage, to and from and between railroad depots, steamboat landings and hotels.

The Baltimore Gas Company has been sentenced to pay a fine of $50, for damages sustained in consequence of the refusal of that corporation to supply the prosecutor's place of business with gas, the ground of refusal being that the previous occupant of the premises had failed to pay for gas furnished by the company.

Among the imports last week, were two bulls from Hamburg, which were valued at $5,000 each, and entered accordingly at the Custom-House, as the cost price at the place of purchase in Germany. It is well for the importer there was no duty on them. Animals for breed are free.

The elegant mansion of Ex-Gov. Hunt, at Lockport, was discovered to be on fire about 11 o'clock on Friday morning, Nov. 30; and, notwithstanding the efforts of the firemen and citizens, it was entirely consumed. It was completed during the past year, and cost about $10,000. There was no insurance upon it.

The New Orleans Fire Companies, feeling themselves aggrieved by the treatment which they have received from the city authorities, marched in procession to Lafayette Square, on the 1st inst., and surrendered to the city their fire apparatus, so that the town is now totally without a Fire Department.

The Illinois Central Railroad Company has sold 494,121 acres of the 2,595,000 acres donated to it by the General Government. Much of the land had been in market 25 or 30 years at $1 25 per acre; but since the completion of the railroad it has sold at an average of $10 72 per acre.

The Governor of South Carolina recommends an amelioration of the law in regard to colored seamen, the subjects of foreign nations, and the preservation of all the rigid restrictions in regard to such as come among them from the North.

25,000,000 sponges were sent to New York market from Florida last year. Five years ago they cost 12 1-2 cents a pound in Florida, and now 40 cents. The annual value of the shipment to New York is $15,000.

The fare of the New York and New Haven Railroad has been raised about 10 per cent., commencing with the 1st inst. It is now $1 65 over the whole road, or $1 70 if paid in the cars. Yearly commutation tickets, which for a while were only $70, are now $100.

The Erie Railroad Company has purchased 800 acres at Jersey City, and 300 acres on Bergen Hights, for $300,000; to be used in the straitening of their road.

The U. S. Post-Office Department is said to show a deficit of $2,500,000, having added, during the year, some 3,700 miles of road service to the operation of the department.

The Boston Advertiser publishes a letter from the Greek island of Zante, gratefully acknowledging the receipt of 560 sacks of Indian corn, contributed by the inhabitants of Boston and other cities in the United States, for the relief of the sufferers from famine in that island.

A grand Concert of vocal and instrumental music was held at the Academy of Music, in New York, on Sunday evening, Dec. 16th. The object was a charitable one, which will probably cover the sin of the thing.

A correspondent of the Petersburg (Va.) Express says that the contributions for the yellow fever sufferers in Norfolk and Portsmouth, have amounted to $310,000, of which Portsmouth received $80,000.

A verdict of $7,000 has been awarded in favor of Malinda Winn, against the Macon and Western Railroad. The engine came in collision with a carriage containing Mrs. Winn and three children.

The loss by the burning of W. O. Walker's grain warehouse in Chicago, is estimated at from $120,000 to $150,000. The building was valued at from $30,000 to $50,000, and contained a large amount of grain and wool.

There was a large fire in Canal-st., New York, on the 15th inst., which destroyed Lyman & Co.'s large steam saw-mill. Damage about $100,000.

Martin Kosta, the naturalized Hungarian, has arrived at Galveston, Texas, from Chicago, with the intention of making Texas his future residence.

New York Markets—Dec. 17, 1855.

Ashes—Pots $7 50 per 100 lbs.; Pearls 8 25 a 8 50

Flour and Meal—Flour, 8 37 a 8 62 for State, 8 31 a 8 43 for mixed Western, 8 37 a 8 87 for Michigan and Ohio, 9 75 a 11 50 for extra Geneseė. Rye Flour 6 00 a 7 50. Corn Meal 4 25 a 4 31 for Jersey.

Grain—Wheat, 2 20 for Southern and Western white, 1 94 for western red. Rye 1 30 a 1 32. Oats 49 a 51c for State, 52 a 54c for Western. Corn 97 a 99c. for Western mixed, 104 for Southern yellow.

Provisions—Pork, 18 00 for prime, 20 00 for mess. Beef 9 00 a 10 00 for country prime, 10 50 a 12 00 for country mess. Butter 18 a 23c. for Ohio, 23 a 28c. for common to very good State, 28 a 30c. for prime. Cheese 9½ a 11½c.

The past week shows a decline in the price of many articles—in Flour of 25 a 50c. per bbl.; in Wheat of about 5c. per bushel; in Corn, Western mixed, of 2c. per bushel; in Oats of 2c. per bushel; and in Barley of 2c. a 3c. per bushel. Pork is quite abundant, and prices have sunk during the week 75c. a $1 per bbl. Salt Beef is also 25c. a 50c. per bbl. cheaper. Lard has gone up ⅛c. per lb. Butter and Cheese are firm but unchanged in price.

MARRIED,

At Shiloh, N. J, on the evening of the 8th inst., by Rev. W. B. Gillett, Mr. Gideon Smalley, of New Market, N. J., to Miss Clarissa Frazeur, of Shiloh, N. J.

On Saturday, Dec. 1st, by Rev. S. S. Drake, Mr. David Lenox, to Mrs. Jemima P. Cole, all of Plainfield, N. J.

In this city, on Monday, the 10th inst., by the Rev. T. Armitage, Mr. Stephen Carver to Miss Phillipena Frey, all of the above place.

DIED,

At Snowhill, Franklin County, Pennsylvania, on Sabbath-day, the 1st of December, 1855, Elizabeth Burger, wife of Abraham Burger, of dyspepsia and rheumatism, after a painful sickness of eleven weeks confinement to her bed, aged 65 years and 1 month. Sister Burger embraced religion in early life, and was a worthy member of the German Seventh-day Baptist church at Snowhill upward of 40 years. Her suffering was very great and painful, yet she bore it patiently. She retained her senses to the last, when her spirit winged its flight to the realms of glory. She has left a husband, and many friends and relatives, to mourn her loss.

In Independence, Allegany Co., N. Y., Mr. Joel Crandall, of typhoid fever, in the 61st year of his age. Bro. Crandall has been for many years a worthy member of the Seventh-day Baptist Church of Independence. That he was highly esteemed by all who knew him, was evident from the multitude who attended his funeral. J. K.

In Alfred, N. Y., Dec. 5th Randall C. Wilbor, of Potter Co., Pa., in the 37th year of his age. He was a member of the 2d Alfred Church, and died in the hope of a blissful immortality. N. V. H.

LETTERS.

S T W Potter, D E Maxson, R E Nichols, W C Davis, P J Wardner, E H Mott, Rowse Babcock, C Robinson, H W Randolph, Edwin Stillman, H R West, S Davison, N V Hull, Jared Kenyon.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

Edgar Ayars, Plainfield, N J	$2 00	to vol. 12	No.52
A D Titsworth "	2 00	12	52
Peter Wooden "	2 00	12	52
Randolph Dunham "	2 00	12	52
Phineas F Randolph "	2 00	12	52
Thomas F Randolph "	4 50	12	52
Abel S Randolph "	2 00	11	52
S T Stillman, Warwick, R I	2 00	12	26
W H Shreiner, Canton, Ill	2 00	12	52
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FOR SEVENTH-DAY BAPTIST MEMORIAL:

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Geo W Allen, Alfred Center	1 00

WILLIAM M. ROGERS, Treasurer.

Bills.—We are sending bills to those who owe for the Sabbath Recorder up to the end of volume twelve, now more than half completed. If any errors are discovered in them, please notify us immediately, and the proper corrections will be cheerfully made. If they are correct, please make it convenient soon to remit the amounts. The money is needed.

Hudson River Railroad.

TRAINS leave Chambers street daily, for Albany and Troy. On and after MONDAY, Nov. 19, 1855, the trains will run as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Mail Train 8 30 A. M. Through Way Train, 12 M. Express Train 5 P. M. For Hudson 3 30 P. M. For Poughkeepsie—Way Freight and Passenger Train, 12 30 P. M. For Peekskill, 5 30 P. M. For Sing Sing, at 4 20 and 9 P. M. For Dobbs' Ferry, 7 15 and 11 A. M. The Dobbs' Ferry, Sing Sing, Peekskill, and Hudson Trains stop at all the Way Stations. Passengers taken at Chambers, Canal, Christopher, and 31st streets. SUNDAY MAIL TRAIN at 4 P. M. from Canal street, for Albany, stopping at all the Mail Stations.

M. L. SYKES, Jr., Superintendent.

Central Railroad of New Jersey,

IN connection with the Lehigh Valley Railroad, opened to Mauch Chunk—WINTER ARRANGEMENT, commencing Nov. 19, 1855. Leave New York for Mauch Chunk from Pier No. 2 North River, at 7 30 A. M. For Easton, at 7 30 A. M. and 3 15 P. M. For Somerville, at 7 30 and 10 45 A. M., and 3 15 and 4 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt street, at 7 30 and 11 A. M., 3 and 4 P. M.

Leave Plainfield for New York at 7 05 and 9 05 A. M., and 1 40 and 6 13 P. M.

JOHN O. STERNS, Superintendent.

Board Meetings.

The next Quarterly Meetings of the Executive Boards of the Seventh day Baptist Missionary, Tract, and Publishing Societies, will be held at No 80 Seventh-st., New York, on the second Fourth-day in January, 1856, commencing at 10 o'clock, A. M.

Geo. B. Utter, Sec.

☞ A meeting of the Executive Board of the Education Society will be held in New York on the day following the above-named meetings.

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The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
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Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
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Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

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☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Miscellaneous.

Camels for this Country.

At the meeting of the Farmer's Club connected with the American Institute, on the 4th Dec., considerable time was spent in talking about the efforts now being made to introduce and acclimate Camels in this country.

Mr. Disturnell referred to the value of camels in the southwestern portions of this country as beasts of burden for travelers, and especially for the Army. The climate and soil is equally well adapted to their use with the southern regions of Europe, Western Asia and Northern Africa. In March, 1855, the Government appropriated $30,000, to be expended under the direction of the War Department, in introducing camels and dromedaries for the use of the Army in the West and Southwest. A vessel was fitted out and placed under the charge of Major Wayne, who is now in the Mediterranean, with a corps of officers, examining the different species, and making purchases. The Bey of Tunis received Major Wayne with much kindness, and showed a lively interest in the subject of Agriculture generally. He presented the expedition with two superb camels, which, with a third one purchased, had, at last advices, been on shipboard sixty-five days, and were in excellent health and flesh.

The vessel visited Smyrna and other ports, and at last reports was in Constantinople. The Turkish Sultan had offered a cargo of the best camels in that country to be sent over in furtherance of the enterprise. Around Constantinople, in the Crimea, and throughout that country generally, the Bactrian, or two-humped camels are most generally used.

Mr. Disturnell stated that a Camel Company was chartered by the Legislature of New York in 1854, and three Commissioners were appointed who were now pursuing their investigations.

He then introduced a map, and showed that many parts of this country corresponded exactly with a portion of Europe, Africa and Asia. Thus, Egypt had its counterpart in Louisiana and Texas; Turkey corresponded with Florida; the Crimea with Lake Champlain, New York; Constantinople with New York City; Cairo with St. Augustine, Fla., &c. Chicago is a great central point between Hudson's Bay on the north, the Atlantic Ocean on the east, the Gulf of Mexico on the south, and the Rocky Mountains on the west. The camel, horse and wild ass are indigenous to Arabia. The climate, soil and food have much to do with hardihood—the horse in Arabia being much more hardy than elsewhere. The Arabian camel has but one hump, the dromedary has but one, while the Bactrian camel has two humps. The Arabian camel, without green or moist food, cannot endure deprivation of water more than four days. The natural abode of the camel is in dry, sandy regions. Mr. Bartlett, of the Mexican Survey, is quite confident the camel is peculiarly adapted and quite essential to travel in New Mexico, Western Texas, &c.

Mr. Edward Magauran was next introduced, and went into a full and lengthy discussion of the peculiarities, &c., of the camel. Himself and Mr. G. King, two of the Commissioners of the American Camel Company, had been for sometime making extensive investigations on this subject, which they are still continuing. Mr. M. states that the camel feeds upon the cactus, and drinks brackish water, two qualities eminently fitting this animal for crossing the plains to the Rocky Mountains. The camel's habitation is not limited by climate, but by the character of the surface. By shoeing it will travel and do well in any locality. Some of the most healthy and best camels are found in the old regions of Asiatic Russia.

They are adapted to draft—a pair will draw 3,600 lbs. with ease. The dromedary will "amble" 80 miles, or gallop 200 miles in 24 hours. Camels' flesh and milk are superior articles of food. Their tallow is nearly equal to spermacetti, or wax, in hardness. They are raised at low cost, need no shelter or shoeing, and their equipage is very cheap. They are long-lived; are little subject to disease; have great powers of endurance; are sure-footed; are not easily scared; will not get up night stampedes; and if stolen by inexperienced Indians cannot be driven rapidly away. They make capital sentry posts, as their riders are raised up so high as to have a wide range of vision. The high Tablelands of New Mexico and Texas are just like their native countries.

It has also been proved that when imported here they live out their natural term of life. The horse, dog, and sheep are not indigenous here, but have become so acclimated that they even surpass those remaining in their natural abodes. The camel promises even more than those animals. The Bactrian camels are fully domesticated, and thrive well in colder climtaes in Russia than that prevailing in the Northwestern Territory of the United States.

Mr. Magauran gave a long list of writers who had described the camel in various countries, in the Canary Isles, in Morocco, in Algeria, &c., with extracts from their contributions, all of which showed that the company have put their work into the hands of thorough men as Commissioners.

The only articles upon the camel, of any account, that have appeared in this country, are, one in the Patent Office Report, 1853, and one by Mr. Magauran, in "Hunt's Merchants' Magazine" for June, 1854. Mr. Marsh, former Minister to Constantinople, has been very much interested in this subject and has done much to stimulate Government to the efforts now making.

The Jireed.

This is a game or exercise of Arab horsemen, which is in great repute. The only plaything needed is a heavy cane about three feet in length. Two horsemen are enough for the play, though twenty or thirty often engage in it upon the same turf. At the beginning the cane is in the hand of the hinder horseman, who, in hot pursuit of his antagonist, hurls it endwise at his head, when some twenty or thirty feet from him. Ordinarily the practiced ear of the foremost enables him to know when the cane is coming, when he bows upon the neck of his steed and the cane passes over his back and comes to the ground before him; but if he be a moment too late, the cane which is generally thrown with much precision and not a little force, strikes him, when a shout from the spectators is the triumph awarded to the one who threw the cane. The cane is generally picked up by a spectator, and the pursuer then immediately becomes the pursued, and thus the play is sometimes continued till all engaged are literally smoking with perspiration from the violence of their exertions. It is generally conducted in good feeling, though instances sometimes occur when intentional mischief is done. [Journal of Missions.

Winter Care of Fruit Trees.

Yesterday we crossed an orchard, by chance, the owner of which was already preparing his trees to endure the frosts of Winter—as he supposed. But, according to our experience as well as theory, he was taking the most direct method of giving them the least possible chance "for living through." As he was but a beginner, we could more readily excuse him for following what at first thought might seem to be a feasible plan. "Somebody" had told him that the frost would have less effect upon the roots if they were kept imbedded in water through the winter, and he was heaping up and packing solid a circular bank of earth four or five feet distant from the body of each tree, so as to hold a pool of water even with the surface of the ground. Nothing could be more unphilosophical, as a little reflection will show.

Every healthy, vigorous tree or plant, is supplied with an almost infinite number of fibrous roots, which penetrate every part of the soil, and gather sap, and along with it a supply of organic, and, perhaps, of inorganic food. The expansion and contraction of the s[illegible] during winter, tear and break great num[illegible]f the minute roots, a majority of which are so small as to be imperceptible to the unaided eye. Where there is a great number of alternations of heat and cold, so many of these roots are broken as to leave the tree in a sickly condition in the Spring, and it should be a careful study to protect them from such action of frost. Should there be but a slight degree of frost, not more than enough to freeze water half an inch to an inch in depth, a body of water around the roots, would doubtless act as a preserver, and from this fact probably arose the practice above alluded to. But in this climate we have to guard against foot-deep instead of inch-deep frosts.

A simple experiment will show the difference between a dry and a wet soil around the base of a tree. Take three cups, each nine inches deep; fill each of them within one inch of the top—the first with water, the second with earth, satured with water, and the third with moist, but nearly dry earth—all three cold enough to freeze them solid. In the first, the water, in changing to ice will expand so as to fill up the entire measure. The moist earth in the second will have expanded nearly as much, while the comparatively dry earth will scarcely expand an eighth of an inch.

The experiment, or the principle which it illustrates, viz: that water in freezing expands about one-eighth of its bulk, while dry solids do not thus expand, has a direct bearing upon the winter treatment of trees. Instead of retaining water around them, it is better to dig a ditch (at a sufficient distance to avoid cutting the roots,) to convey the water away and leave the soil dry.

It is sometimes even advisable to bank up the earth eight or ten inches high around the body of the tree, and slope it off for a few feet. This will both carry off the water and afford additional warmth to the roots.

For giving increased warmth it is well worth while to mulch the ground well with straw, muck, or sods; that is, put on a thick coating of any of these substances, to be in part remove in the Spring, and in part worked into the soil. This will keep out the frost, and thus save the roots from the breaking, tearing effect of the frost, and also give additional richness to the soil. When straw is used it should be wet, and even a little rotten, and not be placed too thick against the body of the tree, lest it should furnish a nest for mice.

We repeat, the most essential considerations in the winter protection of trees, are to keep the soil dry, and shields the roots from frost.

Agricultural Benefits of Snow.

It is with some feelings of regret and discomfort, that farmers, as well as other men, regard the approach of winter. That during several months, there must continue an exhausting drain upon the accumulations of the year, without any replenishing streams to counterbalance its effects, is a fact not pleasant to contemplate, especially if an individual happens to be straitened in supply. Hence, when a storm of snow occurs early in the season, the inquiry generally arises, of what benefit is snow? We see its evil effects in the wretched state in which it places our roads; in the strained and broken manner it leaves our trees, especially if it comes before they have been defoliated by the wind and frost; in the downcast and sorry look it gives to all animated nature, man included.

It is not our purpose to assert the value of an untimely snow, any more than that of an untimely frost. Any one of the phenomena of nature may be attended with evil consequences, however beneficial and necessary in a general way. Too much rain or too little, too backward a season or too forward; and a thousand things generally beneficial, may be specially injurious. Nature works by general laws, and in their impartial administration, does not stop to inquire whether or not this man's seed is sown, or that man's harvest is secure.

Snow, in latitudes where the temperature is sufficiently low for it to fall, is of vital importance to vegetable life. Its peculiarly porous structure renders it an exceedingly bad conductor of caloric; and hence, when covering anything either warm or cold, and greatly differing in temperature from the snow itself, or from surrounding objects, it requires a long period of time for the equilibrium to be restored.

If the earth becomes early covered with snow, and before the ground is frozen, it will remain above freezing point the entire winter, even though the atmospheric temperature should go down many degrees below zero. So decided is its protection, that if the soil be penetrated with frost to the depth of several inches before the fall of snow comes on, the caloric of the subsoil will remove the frost, notwithstanding the atmosphere has not at any time risen much above freezing point The ground had been frozen like a stone before the snow fell upon it, the weather continuing many weeks below freezing point; and yet afterwards, on removing the snow, the ground was found thawed out, and easily lifted with a shovel. Of course, a boy's reason was given for this circumstance, viz: that the snow was warm, and had thawed out the ground, instead of the true one, that its non-conducting properties had intercepted the radiation of the heat from the lower strata of the soil, and this, acting upon the upper stratum, had removed the frost.

Alpine plants, that outlive the severest winters of mountain districts because protected by the snow, have perished in the comparatively warm climate in England for want of such protection. We had a good illustration of the genial influences of snow in our own country last winter. The thermometer went down to a point unprecedented in our history, being no less than twenty-two degrees below zero. That was a point of depression indicated for the first time in a record of sixty-seven years, and for how long a period previously, it is impossible to tell. Of course, the peach crop was utterly ruined, and orchards, which were wont to yield hundreds of bushels of splendid fruit, produced this year, nothing but leaves. At our horticultural show, however, there were exhibited several magnificent specimens of peaches, which, upon inquiry, were found in every instance to have been produced upon limbs that had, by a fortunate accident, been bent down and covered with a snow-drift. The temperature in their position did not probably fall to zero, and if they could have laid upon the ground, would barely have reached freezing point. The earth at this severe period was mantled with a heavy fall, and we tremble at the possible consequences which might have ensued in case the ground had been exposed and denuded. As it was, the frost did not penetrate to an unusual depth, and the wheat fields and the meadows came out in the spring, fresh and green from their long winter slumbers.

Snow has been called the poor man's manure; but we are not aware that analysis shows it to possess any fructifying elements not contained in rain water. The gradual manner of its melting away enables the soil to absorb a greater portion, and thus become thoroughly srturated at the season when such a result is desirable. The absorption of caloric, which becomes latent in melting snow, prevents a sudden transition from the chill of winter to the warmth of spring. If it were not for this, vegetation would start too early, and all the fruits and tender plants would be nipped by vernal frosts. As the seasons are now constituted, the sun must at least cross the equator, and the length of days exceed that of the nights, before the snow melts from the hill-side, and disappears in the vale. It has then performed its mission, a gentle and a merciful one, whatever may have been its chill and forbidding aspect in the early autumn.

A locality that experiences abundant falls of snow, which cover the ground uniformly through the winter, will admit of the cultivation of many things that cannot be grown in other places with no lower temperature, but destitute of snow; and many countries would be, without its protecting influences, mere regions of waste and desolation.

[Rural New Yorker.

The Law of New Jersey relative to Intestate Estates.

Our readers would perhaps like to know to whom their property would go, in case they do not dispose of it by Will themselves; and we therefore lay before them the main provisions of the New Jersey statutes on this subject.

A person who dies without making a Will, is said to die *intestate*. Those to whom his *real estate* goes, are said to take it by *descent*; those who inherit the personal property take it by *distribution*; the real estate descends, and the personal property is distributed.

If the intestate leaves a widow, she is entitled to the use, during her life, of the third part of all the lands owned by her husband at the time of his death. This is the wife's *dower*; and such 'dower' may be barred by jointure; or by pecuniary or other provision, if she assent to it in lieu of dower. If her husband has exchanged lands she cannot have dower in both, but may elect; and if the lands have been on a mortgage given for purchase money, she can only have dower in the surplus. After the widow's dower is set off, the residue of the real estate is liable for the debts of the intestate, in case they should not be paid out of the personal property; and such residue, together with the widow's third, after her death, then descends as follows:—

1. To the children in equal parts; but if any of such children shall have died leaving issue, then such issue are to take the share which the parent would have received if living. If a child have an advance of land from the parent in his lifetime, that shall be considered as so much of that child's share in the estate.

2. If the intestate die without lawful issue, then the inheritance goes to his brothers and sisters equally, if there be any—and if any be dead the share such one, if living, would take, goes to the child or children of the person so deceased.

3. If there be no brothers or sisters, or any lawful issue of such brother or sister living, the inheritance goes to the father, unless the inheritance came from the mother, in which case it will descend as if no farther were living.

4. If the father be not living, or be not entitled to take under the last provision, then the inheritance goes to the mother for life, and after her death descends as if no mother had been living.

5. If there be none of the persons above named living capable of inheriting, then the inheritance descends to the brothers or sisters of the half-blood, if any there be equally—and the child or children of any such brother or sister as may be dead, will take the share such brother or sister would have taken, if living—and all those who are not of the blood of the ancestors from whom the laws are derived are excluded.

6. If there be none of the foregoing persons living capable of taking, the inheritance will decend to the persons of equal degree of consanguinity to the intestate—unless the lands were derived from some ancestors, in which case those who are not of the blood of suph ancestors will not take.

7. Posthumous children in all cases inherit as if born in the lifetime of their respective parents.

The personal property of the intestate is to be first applied to pay his debts, and the residue is to be distributed as follows:

1. One third to the widow and the rest in equal parts to the children if living, and the children of such as may be dead take the portion which would have belonged to the parent.

2. If there be no children, nor any legal representative of them, the widow takes half, and the other half is distributed among the next of kin, as mentioned below.

3. If their be no widow, the whole goes to the children and their legal representatives.

4. If there be no widow, and no children, and no representatives of a child, then the whole is distributed to the next of kin, in equal degree to the deceased and their legal representatives.

5. If there be a widow and a father, but no child or descendant, the widow takes half and the father one-half, but if there be no widow, the father takes the whole.

6. If the intestate leaves a mother, but no descendant or father, the widow takes half and the mother half; but if there be no widow the mother takes the whole.

7. If there be no widow, and a mother, and brothers and sisters, the mother takes an equal share with the brothers or sisters, or the representatives of them.

8. Grandfathers or grandmothers take in exclusion of uncles or aunts.

9. Uncle and aunts, and nephews and nieces take equally.

10. Advancements of real or personal property made to a child before the death of the intestate, are to be taken into the account, so as to make the portion of the children equal.

The foregoing are the provisions of our laws in the main, omitting some minutiæ which are not of general interest. Most of our readers will see how their property will be disposed of, if they neglect to dispose of it themselves. If they do not like the above provisions, they should lose no time in making their wills; there are plenty of legal gentlemen who, for a fee of five or ten dollars, will help them to dispose of their estates precisely as they would wish. [Sussex Herald.

Fatal Thrist for Discovery.

From one of our exchanges we learn that a recent traveler has been lost in the crater of Vesuvius, forfeiting life by excess of curiosity:

Some Germans of good family, on a recent occasion, had toiled to the summit of Mount Vesuvius, and after resting themselves on that sulphurous bed, they descended the steep incline to the mouth of the crater. There was little smoke that day, and the scientific gentlemen began to get into danger without being aware of it. The guides having had quite enough of soft ashes and hard work in the ascent, sat down on the upper rim of the crater, not feeling inclined for more exertion. So many people had gone to peep into this chimney of the infernal regions, day after day without an accident, that these lazy guides preferred some sour wine, and a slice or two of lemon sprinkled over with salt, a very common comestible amongst the lower orders of Neapolitans, and a little siesta, to looking after the souls and bodies of those entrusted to them. One of the most adventurous of the Germans, finding he could bear the little sulphur which seemed emitted from the crater, resolved to penetrate further; but scarcely had he placed his foot upon an apparently solid projection, than the whole crumbled beneath him, and he was precipitated at least one hundred feet! The interior of the crater seems as soft as the exterior, for the first words heard from the unfortunate man were, that "he was not hurt." In vain he tried to extricate himself; whatever he grasped mouldered in his grasp. He could not regain his feet—of this his companions above were informed. They seemed to have become more stupified than the unfortunate victim; for instead of dispatching the guide to the Observatory or the Hermitage for ropes, or assistance of some kind, they stood listening to their friend below, who gave them the idea of going elsewhere than where they remained useless and spell-bound. There is everything in Naples but what is required; and at the Observatory, although ropes must always be in readiness, and, at least, of precautionary utility, yet none could be obtained either there or at the Hermitage; and the guides were obliged to go to Resina for that which ought always to be at hand. In the meantime, the sulphur began to operate upon the poor fellow in the crater, and he felt himself gradually sinking, not only in strength but in position. With a wonderful self-command he took leave of his friends, being perfectly certain he could not survive the natural dilatory delay of the Neapolitans. For two long hours did he survive, when his voice became feebler and feebler. Perhaps as he by slow degrees slid deeper into the crater, hope gradually vanished—until the voice was entirely lost. An occasional groan was heard, until after the expiration of the above time, when all was silent. The body was many hours after rescued by a guide, who descended two hundred feet before he found it. Of course it was perfectly lifeless—the sulphur had suffocated the poor fellow.

Setting Type by Steam.

It may not be known beyond a very narrow circle that five full-sized and expensive machines are in full tide of operation in setting type, in the establishment of Mr. Trow, in this city. There is believed to be one in use to some extent in Paris; but with this exception these are the only machines actually working for this purpose within our knowledge. These five give employment to ten large and an equal number of small girls, with a foreman to oversee and one additional female to supply the machines with type. Two compositors alternately relieve each other, first setting and next justifying a quantity of matter, while the smaller attendants busy themselves in distributing and arranging the type for the machines. Three thousand ems of long primer have been set in an hour, or twenty-six thousand in a day of ten hours, by one girl; but much depends, of course, on the skill of the operator. The extreme capacity of the machine is ten thousand per hour, equal to about a column and a half of this type in the Tribune; but this limit will probably never be reached. The machine is driven by a band on a pulley, and the labor of setting consists in fingering a set of keys like a piano. Each kind is carried forward on a separate band, and deposited continuously on a single tape, running diagonally across the line of the first. From this second tape they are dropped into a wheel, which in turn, leaves them standing single file on a long galley, from which they are taken and made up into lines of proper length. The enterprise has not until quite lately been made to assume a form in which it appears pecuniarily profitable, and even yet must be reckoned as a hopeful experiment rather than a triumphant success. [Tribune.

Cultivation of Cranbarries.

At the New Hampshire State Fair, Richard Hall, of Auburn, exhibited some cultivated cranberries raised in a run not very wet, but bordering upon the high land. His process of cultivation he stated to be this: To remove the surface of the ground some three inches in depth, which in this case was carted to the pig-sty; he then took sand from the shore of a pond, and spread it plentifully upon the ground, and set his vines two feet apart; the second year after this he had a plentiful crop. This was done three years ago, and the vines now cover the ground completely, no grass or weeds being present. He has done nothing to the vines since, and says that the average yield will be, the present year, two bushels of cranberries to every ten feet square. He esteems this the most profitable crop he can cultivate. He has five acres of this land, which he intends to appropriate to this use.

When it is considered that this fruit is now sold at not less than two dollars a bushel in our markets, this may be considered as farming to some purpose and profit. There are thousands of acres in New England which should undergo the same treatment. By such a course a great deal of wealth would be added to the community annually from the investment of a small amount of capital. Mr. Hall also stated that some cranberries in the immediate vicinity, growing naturally, had been destroyed by the frosts, while those cultivated were not affected in the least.

[Maine Farmer.

VARIETY.

From an English Almanac we cut a receipt for mending china, a long time since, and the opportunity having occurred for trying, we found it admirable, the fracture scarcely being visible after the article was repaired. It is thus made:—Take a very thick solution of gum arabic in water, and stir into it plaster of Paris until the mixture becomes a viscious paste. Apply it with a brush to the fractured edges, and stick them together. In three days the article cannot again be broken in the same place. The whiteness of the cement renders it doubly valuable.

It is stated that the late Leonard Jarvis, of Baltimore, has bequeathed one-half of the Melange edifice, on Baltimore st., in that city, to the President and Governors of the Harvard University, and the other half to the Baltimore Humane Impartial Society, the House of Refuge, the Aged Women's House, and the Orphans' Asylum. This estate, which is estimated at $20,000 per annum, and increasing, will be the property of Mr. Jarvis' widow during her lifetime, but, after her death, will revert to the above institutions.

Converse not with a liar or a swearer, or a man of obscene or wanton language; for either he will corrupt you, or at least it will hazard your reputation to be one of the like making; and if it doth neither, yet it will fill your memory with such discourses that it will be troublesome to you in after-time; and the returns of the remembrance of the passages which you have long since heard of this nature will haunt you when your thoughts should be better employed.

The fly-spider, says philosophy, lays an egg as long as itself. The caterpillar has four thousand and forty-one muscles. The eye of a drone has fourteen thousand mirrors in it; and to effect the respiration of a carp, thirteen thousand three hundred arteries, veins, bones, etc., are necessary.

A man has been convicted at Wilmington, Del., of stealing a pocket-book, and sentenced to pay as restitution money, $13 66, to be whipped with twelve lashes, to be imprisoned three months, and to wear a convict's jacket for the space of six months.

Morton Peto, the treasurer of the English Baptist Missionary Society, gives away annually, from his own resources, about $170,000, mostly for the building of churches. He must have a large income, as well as a benevolent heart.

A friend asked a pretty little child of six years old, "Which do you love the best—your cat or your doll?" The little girl thought some before answering, and then whispered in the ear of the questioner, "I love my cat best, but please don't tell my doll!"

When some of his courtiers endeavored to excite Philip the Good to punish a prelate who had used him ill—"I know," said he, "that I can revenge myself; but it's a fine thing to have vengeance in one's power and not to use it."

I beg you to take to heart, (says Kossuth,) one maxim, which for myself I have ever observed, and ever shall—it is, never to say more than is necessary. The unspoken word never does harm; what is once uttered cannot be recalled, and no man can foresee its consequences.

Milton and his widow only received $115 for the copyright of "Paradise Lost," while the piece of paper signed by him, containing his contract with the bookseller, was recently bought for $525, or more than four times the author's receipts.

Home is emphatically the poor man's paradise. The rich, with their many resources, too often live away from the hearth-stone, in heart, if not in person; but to the virtuous poor, domestic ties are the only legitimate and positive source of happiness short of that holier heaven, which is the soul's home.

There are moments in human life when persons, linked together in a series of events, may form *tableaux*, which stand out from ordinary grouping, like an illustration stamped in strong light and shadow on the book of destiny.

A car on the Augusta Railroad was crushed on Saturday near Charleston. It contained a party of emancipated negroes en route for Baltimore to sail for Liberia. Several of them were seriously injured.

The all-seeing One, who judges the thought as well as the act, will make no distinction betwen life drained drop by drop from the soul, and that sent forth at a blow with the red hand.

Mr. William M. Halsted has paid $100 to present an elegant copy of the Memoir of Rev. Dr. Justin Edwards to every student and every officer of the Union Theological Seminary.

Neither men nor women become what they were intended to be by carpeting their progress with velvet; real strength is tested by difficulties.

The rails of the Black River and Utica Railway are laid to Boonville, and the road will be operated to that point in a few days.

New York and Erie Railroad.

ON and after Wednesday, Sept. 19, and until further notice, Passenger Trains will leave the pier foot of Duane st., New York, as follows:

Dunkirk Express at 6.30 A. M. for Dunkirk.

Buffalo Express at 6.30 A. M. for Buffalo.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont; for Sufferns and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffal.

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5½ P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

D. C. McCALLUM, General Sup't.

Ayer's Pills.

FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, *unless* it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

Price 25 Cents per Box. Five Boxes for $1 00.

Ayer's Cherry Pectoral,

FOR the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy has won for itself such notoriety for its cures of every variety of Pulmonary diseases, that it is entirely unnecessary to recount the evidences of its virtues in [illegible] where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of *Colds, Coughs, Hoarseness, &c.* and for Children it is the pleasantest and safest medicine that can be obtained.

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The Sabbath Recorder.

AN AUTO DE FE.

Prescott's forth-coming history gives the following sketch of the cruel exhibition with which Philip the Second was welcomed to his Catholic dominions:—

The *auto de fé*—"act of faith"—was the most imposing, as it was the most awful, of the solemnities authorized by the Roman Catholic Church. It was intended, somewhat profanely, as has been intimated, to combine the pomp of the Roman triumph with the terrors of the day of judgment. It may remind one quite as much of those bloody festivals prepared for the entertainment of the Cæsars in the Colisæum. The religious import of the *auto de fé* was intimated by the circumstance of its being celebrated on a Sunday, or some other holiday of the church. An indulgence for forty days was granted by his holiness to all who should be present at the spectacle; as if the appetite for witnessing the scenes of human suffering required to be stimulated by a bounty; that too in Spain, where the amusements were, and still are, of the most sanguinary character.

The scene for this second *auto de fé* at Valladolid was the great square in front of the church of St. Francis. At one end a platform was raised, covered with rich carpeting, on which were ranged the seats of the inquisitors, emblazoned with the arms of the Holy Office. Near to this was the royal gallery, a private entrance to which secured the inmates from molestation by the crowd. Opposite to this gallery a large scaffold was erected, so as to be visible from all parts of the arena, and was appropriated to the unhappy martyrs who were to suffer in the *auto*.

At six in the morning all the bells in the capital began to toll, and a solemn procession was seen to move from the dismal fortress of the Inquisition. In the van marched a body of troops, to secure a free passage for the procession. Then came the condemned, each attended by two familiars of the Holy Office, and those who were to suffer at the stake by two friars, in addition, exhorting the heretic to abjure his errors. Those admitted to penitence wore a sable dress; while the unfortunate martyr was enveloped in a loose sack of yellow cloth—the *san benito*—with his head surmounted by a cap of pasteboard of conical form, which, together with the cloak, was embroidered with figures of flames and of devils fanning and feeding them; all emblematical of the destiny of the heretic's soul in the world to come, as well as of his body in the present. Then came the magistrates of the city, the judges of the courts, the ecclesiastical orders, and the nobles of the land, on horseback. These were followed by the members of the dread tribunal, and the fiscal, bearing a standard of crimson damask, on one side of which were displayed the arms of the Inquisition, and on the other the insignia of its founders, Sixtus the Fifth and Ferdinand the Catholic. Next came a numerous train of familiars, well mounted, among whom were many of the gentry of the province, proud to act as the body-guard of the Holy Office. The rear was brought up by an immense concourse of the common people, stimulated on the present occasion, no doubt, by the loyal desire to see their new sovereign, as well as by the ambition to share in the triumphs of the *auto de fé*. The number thus drawn together from the capital and the country, far exceeded what was usual on such occasions, is estimated by one present at full two hundred thousand.

As the multitude defiled into the square, the inquisitors took their place on the seats prepared for their reception. The condemned were conducted to the scaffold, and the royal station was occupied by Philip, with the different members of his household. At his side sat his sister, the late regent, his son, Don Carlos, his nephew, Alexander Farnese, several foreign ambassadors, and the principal grandees and higher ecclesiastics in attendance on the court. It was an august assembly of the greatest and the proudest in the land. But the most indifferent spectator, who had a spark of humanity in his bosom, might have turned with feelings of admiration from this array of worldly power, to the poor martyr, who, with no support but what he drew from within, was prepared to defy this power, and to lay down his life in vindication of the rights of conscience. Some there may have been, in that large concourse, who shared in these sentiments. But their number was small indeed in comparison with those who looked on the wretched victim as the enemy of God, and his approaching sacrifice as the most glorious triumph of the cross.

The ceremonies began with a sermon, "the sermon of the faith," by the bishop of Zamora. The subject of it may well be guessed, from the occasion. It was no doubt plentifully larded with texts of Scripture, and, unless the preacher departed from the fashion of the time, with passages from the heathen writers, however much out of place they may seem in an orthodox discourse.

When the bishop had concluded, the grand inquisitor administered an oath to the assembled multitude, who on their knees solemnly swore to defend the Inquisition, to maintain the purity of the faith, and to inform against any one who should swerve from it. As Philip repeated an oath similar in import, he suited the action to the word, and, rising from his seat, drew his sword from its scabbard, as if to announce himself the determined champion of the Holy Office. In the earlier *autos* of the Moorish and Jewish infidels, so humiliating an oath had never been exacted from the sovereign.

After this, the secretary of the tribunal read aloud an instrument reciting the grounds for the conviction of the prisoners, and the respective sentences pronounced against them. Those who were to be admitted to penitence, each, as his sentence was proclaimed, knelt down, and, with his hands on the missal, solemnly adjured his errors, and was absolved by the grand inquisitor. The absolution, however, was not so entire as to relive the offender from the penalty of his transgressions in this world. Some were doomed to perpetual imprisonment in the cells of the Inquisition, others to lighter penances. All were doomed to the confiscation of their property—a point of too great moment to the welfare of the tribunal ever to be omitted. Besides this, in many cases the offender, and, by a glaring perversion of justice, his immediate descendants, were rendered forever ineligible to public office of any kind, and their names branded with perpetual infamy. Thus blighted in fortune and character, they were said, in the soft language of the Inquisition, to be *reconciled*.

As these unfortunate persons were remanded, under a strong guard, to their prisons, all eyes were turned on the little company of martyrs, who, clothed in the ignominious garb of the *san benito*, stood waiting the sentence of their judges—with cords around their necks and in their hands a cross, or sometimes an inverted torch, typical of their own speedy dissolution. The interest of the spectators was still further excited, in the present instance, by the fact that several of these victims were not only illustrious for their rank; but yet more so for their talents and virtues. In their haggard looks, their emaciated forms, and too often, alas! their distorted limbs, it was easy to read the story of their sufferings in their long imprisonment, for some of them had been confined in the dark cells of the Inquisition much more than a year. Yet their countenances, though haggard, far from showing any sign of weakness or fear, were lighted up with the glow of holy enthusiasm, as of men prepared to seal their testimony with their blood.

When that part of the process showing the grounds of their conviction had been read, the grand inquisitor consigned them to the hands of the corregidor of the city, beseeching him to deal with the prisoners *in all kindness and mercy*; a honeyed, but most hypocritical phrase, since no choice was left to the civil magistrate but to execute the terrible sentence of the law against heretics, the preparations for which had been made by him a week before.

The whole number of convicts amounted to thirty, of whom sixteen were *reconciled*, and the remainder *relaxed* to the secular arm—in other words, turned over to the civil magistrate for execution. There were few of those thus condemned who, when brought to the stake, did not so far shrink from the dreadful doom that awaited them as to consent to purchase a commutation of it by confession before they died; in which case they were strangled by the *garrote*, before their bodies were thrown into the flames.

Of the present number there were only two whose constancy triumphed to the last over the dread of suffering, and who refused to purchase any mitigation of it by a compromise with conscience. The names of these martyrs should be engraven on the record of history.

One of them was Don Carlos de Seso, a noble Florentine, who had stood high in the favor of Charles the Fifth. Being united with a lady of rank in Castile, he removed to that country, and took up his residence in Valladolid. He had become a convert to the Lutheran doctrines, which he first communicated to his own family, and afterwards showed equal zeal in propagating among the people of Valladolid and its neighborhood. In short, there was no man to whose untiring and intrepid labors the cause of the Reformed religion in Spain was more indebted. He was, of course, a conspicuous mark for the Inquisition.

During the fifteen months in which he lay in its gloomy cells, cut off from human sympathy and support, his constancy remained unshaken. The night preceding his execution, when his sentence had been announced to him, De Seso called for writing materials. It was thought he designed to propitiate his judges by a full confession of his errors. But the confession he made was of another kind. He insisted on the errors of the Romish Church and avowed his unshaken trust in the great truths of the Reformation. The document, covering two sheets of paper, is pronounced by the secretary of the Inquisition to be a composition equally remarkable for its energy and precision. When led before the royal gallery, on his way to the place of execution, De Seso pathetically exclaimed to Phillip, "Is it thus that you allow your innocent subjects to be persecuted?" To which the king made the memorable reply, "If it were my own son, I would fetch the wood to burn him, were he such a wretch as thou art!" It was certainly a characteristic answer.

At the stake De Seso showed the same unshaken constancy, bearing his testimony to the truth of the great cause for which he gave up his life. As the flames crept slowly around him, he called on the soldiers to heap up the fagots, that his agonies might be sooner ended; and his executioners, indignant at the obstinacy—the heroism—of the martyr, were not slow in obeying his commands.

The companion and fellow-sufferer of De Seso was Domingo de Roxas, son of the Marquis de Poza, an unhappy noble, who had seen five of his family, including his eldest son, condemned to various humiliating penances by the Inquisition for their heretical opinions. This one was now to suffer death. De Roxas was a Dominican monk. It is singular that this order, from which the ministers of the Holy Office were particularly taken, furnished many proselytes to the Reformed religion. De Roxas, as was the usage with ecclesiastics, was allowed to retain his sacerdotal habit until his sentence had been read, when he was degraded from his ecclesiastical rank, his vestments were stripped off one after anothers, and the hideous dress of the *san benito* thrown over him, amid the shouts and derision of the populace. Thus apparelled, he made an attempt to address the spectators around the scaffold; but no sooner did he begin to raise his voice against the errors and cruelties of Rome, than Philip indignantly comanded him to be gagged. The gag was a piece of cleft wood, which forcibly compressing the tongue, had the additional advantage of causing great pain while it silenced the offender. Even when he was bound to the stake, the gag, though contrary to custom, was suffered to remain in the mouth of De Roxas, as if his enemies dreaded the effects of an eloquence that triumphed over the anguish of death.

The place of execution—the *quemadero*, the burning-place, as it was called—was a spot selected for the purpose without the walls of the city. Those who attended an *auto de fé* were not, therefore, necessarily, as is commonly imagined, spectators of the tragic scene that concluded it. The great body of the people, and many of higher rank, no doubt, followed to the place of execution. On this occasion, there is reason to think, from the language—somewhat equivocal, it is true—of Philip's biographer, that the monarch chose to testify his devotion to the Inquisition by witnessing in person the appalling close of the drama; while his guards mingled with the menials of the Holy Office, and heaped up the fagots around their victims.

Such was the cruel exhibition which, under the garb of a religious festival, was thought the most fitting ceremonial for welcoming the Catholic monarch to his dominions! During the whole time of its duration in the public square, from six in the morning till two in the afternoon, no symptom of impatience was exhibited by the spectators, and, as may well be believed, no sign of sympathy for the sufferers. It would be difficult to devise a better school for perverting the moral sense, and deadening the sensibilities of a nation.

TRUE MORAL COURAGE.

The following incident in the life of a Prussian General is a fine illustration of Christian heroism:—

"There is a story told in connection with the great Frederick, which is a good table trait in its way. Joachim Von Ziethen was one of the bravest of the generals who stood by Frederick the Great, in victory or defeat. He was the son of a poor gentleman, and had little education, save what he could pick up in barracks, camps, and battle fields, in all of which he figured in early youth. If his head was not over ballasted with learning, his heart was well freighted with that love for God of which some portion, as the dismissed lecturer on Ecclesiastical History in King's College tells us, is in almost every individual without exception, and forms the sheet anchor which shall enable him to ride through the storms which keep him from his desired haven of rest. He became the terror of the foes of Prussia; but among his comrades he was known only as 'good Father Ziethen.' He was remarkable for his swiftness at once of resolve and execution, and in remembrance as well as illustration thereof, a sudden surprise is spoken of by an astonished Prussian as 'falling on one like Ziethen from an ambush.'

"Now, old Ziethen, after the triumph achieved in the Seven Years' War, was always a welcome guest at the table of Frederick the Second. His place was ever by the side of his royal master, whose cause he had more than once saved from ruin; and he only sat lower at the table when there happened to be present some foreign royal mediocrity, illustriously obscure.

"On one occasion he received a command to dine with the King on Good Friday. Ziethen sent a message to his sovereign, stating that it was impossible for him to wait on his Majesty, inasmuch as that he made a point of never omitting to take sacrament on that day, and of always spending the subsequent portion of the day in private meditation.

"A week elapsed before the scrupulous old soldier was again invited to the royal dinner table. At length he appeared in his old place, and merry were the guests, the King himself setting an example of uproarious hilarity. The fun was running fast and furious—it was at its very loudest, when Frederick, turning to Ziethen, smacked him familiarly on the back, and exclaimed, 'Well, grave old Ziethen, how did the supper of Good Friday agree with your sanctimonious stomach? Have you properly digested the veritable body and blood?' At this blasphemy, and amid the thunders of pealing laughter, the saluting artillery of the delighted guests, Ziethen leaped to his feet, and after shaking his gray hairs with indignation and silencing the revellers with a cry as though they had been dogs, he turned to the godless master of the realm, and said—words, if not precisely these, certainly and exactly to this effect:—

"'I shun no danger; your Majesty knows it. My life has been always ready for sacrifice when my country and throne required it. What I was, that I am, and my head I would place on the block this moment, if the striking of it off could purchase happiness for my King. But there is One who is greater than I, or any one here; and He is a greater Sovereign than you who mock Him here from the throne in Berlin. He it is whose precious blood was shed for the salvation of all mankind. On Him, that Holy One, my faith reposes; He is my consoler in life, my hope in presence of death; and I will not suffer His name to be derided and attacked when I am by, and have voice to protest against it. Sir, if your soldiers had not been firm in this faith, they would not have gained victories for you. If you mock the faith, and jeer at those who cling to it, you only lend a hand to bring yourself and the State in ruin.' After a pause he added, looking the while at his mute King: 'What I have spoken is God's truth; receive it graciously.'

"Frederick was the patron of Voltaire, who had dared to say at his own table that what it had taken God and the twelve Apostles to build up, one man (Voltaire) would destroy. But Frederick was now, for the moment, more deeply moved by what had been uttered by the unphilosophical Ziethen than by anything that had ever fallen from the brilliant but irreligious Voltaire. He rose, flung his left arm over Ziethen's shoulder, offered his right hand to the brave old Christian general, and exclaimed: 'Ziethen, you are a happy man! Would that I could be like you! Hold fast by your faith; and I will respect even where I cannot believe. What has occurred shall never happen again.'

"A deep and solemn silence followed, and the dinner was spoiled, according to the guests, to whom the King gave the signal to disperse long before their appetites had been satisfied. Ziethen was preparing to withdraw with the rest, but Frederick, taking him by the hand, whispered: 'You, my friend, come with me to my cabinet.'"

AN HOUR WITH MY GOD.

One hour with thee, my God, when daylight breaks
Over a world thy guardian care has kept;
When the fresh soul from soothing slumber wakes,
To praise the love that watched me while I slept;
When with new strength my blood is bounding free,
The first, best, sweetest hour, I'll give to thee.

One hour with thee, when busy day begins,
Her never ceasing round of busy care,
When I must meet with toil, and pain and sins,
And through them all thy cross again must bear;
O then, to arm me for the strife, to be
Faithful to death, I'll kneel an hour with thee.

One hour with thee, when rides the glorious sun
High in mid-heaven, and panting nature feels
Lifeless and overpowered, and man has done
For one short hour with urging life's swift wheels;
In that deep pause my soul from care shall flee,
To make that hour of rest an hour with thee.

One hour with thee, when saddened twilight flings
Her soothing charm o'er lawn and vale and grove;
When there breathes up from all created things
The sweet enthralling sense of thy deep love;
And when its softening power descends on me,
My swelling heart shall spend an hour with thee.

One hour with thee, my God, when softly night
Climbs the high heavens with solemn step and slow;
When thy sweet stars, unutterably bright,
Are telling forth thy praise to men below;
O then, when far from earth my thoughts would flee,
I'll spend in prayer one joyful hour with thee.

THE SECRET OF SUCCESS.

Rev. Dr. Wayland, on retiring from the presidency of Brown University, made an address, in which he indicated the principles by which he had been guided, and to which he traced, under God, all his success. They were in substance, as follows:—

1. A resolute and honest consecration to the work to be done. He had cut loose from whatever interfered with that work. He kept himself from amusements—for which he had no taste—and even from favorite studies, and gave himself to the work of building up the University.

2. A dogged instinct to do his duty. He had a fixed determination to go through with what he had begun, and to take up every duty as it came. No doubt, in the matter of discipline, some had thought him a "regular old despot." But God only knew the agony he had endured when called to inflict pain on any student or his friends. But the pain they had suffered was nothing when compared with his. He had tried to avoid discipline, but could not help it. And now, as the rejected suitor appealed from Philip drunk to Philip sober, so he appealed from impetuous and excited young men, to the men he saw before him, matured and subdued by experience. They must decide on his acts as instructor; and there was no pupil of his whom he would not be be glad to meet anywhere, for he knew that toward all he had done his simple duty.

3. Never to act for to-morrow, or next month, instead of to-day. It has been my rule to do to-day what I have to do, as well as I know how. The way to prepare for to-morrow, is to do with a whole heart the duties of to-day. Sometimes young men take up teaching as a temporal employment, while preparing for a profession; but their hearts are not in it, and, consequently, they break down as teachers, and carry with them into their profession the reputation of men who have already failed. Do your present duty and never be mousing round for something.

4 Adherence to general principles. Have confidence in general principles. Our wisest men—for I presume our politicians are our wisest men—often mistake for want of confidence in principles. Things follow their tendencies. Take a law of right and carry it through, and take the good and bad together. You cannot have the good of a principle without the evil. But follow the principle. It will bring you into narrow places, and up steep defiles; but keep on, and you will see a glory beyond that will repay the labor and toil of the ascent. For myself, I am built railroad fashion. I can go forward, and, if necessary, I can go back; but I cannot go sideways.

5. Whatever of knowledge I have of men or mind, I have got from the New Testament of the Lord Jesus Christ. Study the Bible, if you would be wise. Count it your highest honor to be useful to your fellow men.

FINE IMAGERY.

Rev. J. T. Thompson, of New York, has the following introduction to a sermon on Ezek. 1: 26, 29:—

"There is but one scene in nature that approximates this sublime vision of the throne of God; and he who once has looked upon that scene will ever after feel the inspiration of these symbols of the prophet.

"I stood at midnight upon the brink of Niagara. No human form was nigh; no voice or step of man was heard. There rolled the everlasting flood, thundering into the abyss that seemed to swallow it, yet left it undiminished in volume or power. Dread symbol of eternity, without beginning, without end, rolling evermore upon its unseen axis, like that living wheel of emerald flashing with eyes, with wheel revolving within wheel, 'whose rings were so high that they were dreadful.' There resounded evermore the thunder of that power that shakes both earth and heaven—a power that sweeps to instant destruction all that comes within its grasp. There yawned that dread abyss upon whose slippery brink trembled one poor mortal with the thought of utter impotence in this close proximity of death. Above all stretched the firmament with its 'terrible crystal,' and upon its pavement of stars seemed to rest the sapphire throne. From the abyss there rose up a column towering to the sky, like the smoke of a furnace, the spray of that great agony of waters vainly seeking to regain the level they had lost. The voice of many waters, the voice of mighty thunderings, rolled the eternal anthem up to the throne of God. And yet I could not feel that such a God as nature here set forth was *mine*. I feel the awe of His power who sitteth above the floods; but should I step foot upon those floods they would sweep me to destruction. I seem to catch a glimmering of his eternity in this majestic plunge of unabated waters; but I am as a single drop of that flood, and plunging over, would vainly strive to regain the level I had lost. I look at the edge of the cataract—within a hand's breadth—and it is terrible. I look over into the abyss, and it is terrible. I hearken to the thunder of the fall, and it is terrible. Look upward to the crystal firmament, and that, too, is terrible. This God whom nature here offers me is the great and terrible God. This noise of great waters is the voice of the ALMIGHTY, and I hear in it no tone of love, no accent of mercy. That sapphire throne is the throne of Infinite Majesty; and I am but a poor, weak mortal, and cannot so much as look upon it. There is no way for *me* to rise above this chasm, above these thunderings, to dwell with such a God. 'Oh give me Christ!' I cried—alone, aloud, upon the ear of midnight, above the roar of waters, the soul, awe-struck and terrified with a material Deity, or an almighty and eternal fate, cried, 'Give me Christ, the God-man, the Creator stooping to the creature; power and majesty arrayed in love!' And suddenly, upon that huge, frightful column that seemed the smoke of the damned, by the rays of the full moon that then slanted athwart the flood and adown the abyss, there sprang from the depths of that abyss up even to the terrible crystal above my head, a luminous arch, as the appearance of the bow that is in the cloud in the day of rain. The prophet's vision burst upon me. In the brightness of that bow I saw the symbol of Christ, even as the Revelator of Patmos, when uplifted by the Spirit to the door that was opened into heaven, 'beheld a throne set in heaven, and one that sat upon it, and he that sat was to look upon like a jaspar and a sardine stone; and there was a rainbow round about the throne in sight like to an emerald."

WOMAN'S POSITION.

We have not yet quite attained even to that rudimentary truth, that "women are not born merely that men might not be lonely, but are in themselves posessors of immortal souls."

The same mistake appears in ambitious woman herself, when, instead of accepting this her glorious distinction, and wearing it as the unrivalled honor, she longs impatiently for some more pompous but ignoble fame. The reason she feels herself insulted by the theory, that man represents the head, and she the heart—as if some advantage thereby referred to man—is ~~because she is~~ not yet thoroughly a Christian; is not willing to acknowledge that the heart is greater, nobler, wiser than the head—goodness than mere intellect, love than logic, purity than eloquence, holy living than able reasoning. She lingers still under the old barbarous error, which sets Napoleon above Howard, Byron over Wesley, Mary Wolstencroft over Sarah Martin, and a wicked orator over a working saint.

Herein we are still stumbling among elements, disloyal to that gospel which is a dispensation to the affections. It is a delusion—lodged so deep in human judgments, that it will be the last to be dispossessed by the triumphant banners of the cross—that the strong brain is nobler than the meek and lowly spirit; that they who "seek after a sign," or "require wisdom," and not "the pure in heart," "shall see God." She commits the same error, when, in the choice of her models for imitation from her own sex, she prefers the brilliancy of Madame de Stael to the calm excellence of Elizabeth Hamilton; envies Lady Blessington, or even Madame Dudevant, above Mrs. Barbauld; and, in her heart, would rather have Jenny Lind Goldschimdt's fame, genius, and admiration, than her charity. Still more grossly does she err, because she then ruins her self-respect and her social and moral independence—when she shows it to be, the first doctrine of her practical catechism, that the chief end of woman is to be married to a man. [Rev. F. D. Huntington.

GERMAN PREACHERS.

Abel Stevens, in his account of the recent Evangelical Conference at Paris, gives the following portraitures of two eminent German preachers:—

"Near by sits Krummacher, the famous German preacher and author. His '*Elijah* the Tishbite' is well known in America. When I told him the other night at a tea party, the number of some of his editions among us, and that it was read in our log cabins in California and Oregon, he seemed hardly to believe me, for the extent of the American press is scarcely known in Europe; and when I assured him that if he would come to New York we could place him in sections of the city where for whole squares he could read German 'signs,' and hear the children playing in German, and if he liked 'lager beer,' drown himself in an ocean of it, he laughed as you might suppose a lion would were it the habit of that noble creature to laugh at all, his mighty voice ringing into the adjacent apartments. But suppose not that there was any thing peculiarly humorous in my remarks, or uncommon in Krummacher's uproarious outbreaks. It is the 'vocal style' of the man. What the watchman said of George Whitefield, can be said of this great German: 'He preaches like a lion!' He not only preaches but prays so, and makes speeches, and even 'says grace' at the table in the same manner. He introduced our public dinner the other day with a 'grace' in German, which was roared out as if addressed to an army half a mile off. Of course this peculiarity surprises every body at first, but you soon get accustomed to it. Whether it arises from good Gothic heartiness, or is a vocal defect, I know not; but be this as it may, Krummacher is considered the most eloquent man now in Europe. He is chaplain to the King of Prussia, and some of his sermons are said to be like earthquakes. He is personally a delightful man. He appears to be between fifty and sixty; his hair is light, but not grey; it is combed sleekly over his ears; his eyes peering through bright gold spectacles, are blue, and expressive of mildness of character, notwithstanding the roaring ferocity of his voice. He is in good condition, inclining a little to episcopal dimensions. There is a peculiar blandness and youthfulness about him which recalls to you the title of 'the ever youthful,' which was applied to his great countryman, the poet Klopstock.

"Glance down from the platform, and you see not far from it, another noted German, but a perfect contrast to Krummacher; it is Tholuck. You would single him out from all this throng as the least important, the least interesting man present, not to say the most ugly and the most inferior. He is small in stature, stoops somewhat, has a low, wrinkled, but broad forehead, and rugged, uninteresting features. He is one of those men whom it seems impossible for the best tailor to improve into ordinary dignity; his clothes hang and dangle about him. Tholuck would be shabby in the robes of royalty. But this great man has done a mighty work, borne a mighty testimony in Germany. His name and his rough person are dear to all good men in Europe.. He is said to be very nervous, and usually in poor health, but he works like a giant. There is a great lesson on that strange agonized face of his. I thought of it as he was relating to me, the other night, the history of one of his American students, who, while in Germany, had passed through the soul-struggles of German doubt. 'If we come out triumphantly from such conflicts,' said the German professor, 'we are strong forever,' and he darted away into the throng of company as if struck by a sudden and irresistible impulse."

ALL EARTHLY INVESTMENTS UNSAFE.

How many instances of this truth have come under the personal knowledge of each one of us. Perhaps of those who with great patience and trouble accumulate wealth, the larger part lose it before they die, and little ever remains to the third generation. A single mistake may deprive a man of the fruits of a half a century of prudence. We know a careful and successful man, who by perseverence and sagacity had got together three-fourths of a million of dollars. He had long retired from trade, and had reached three score and ten, when in an unfortunate moment he entered into an engagement which swept away all his estate. His "riches made themselves wings and fled away." This is not a solitary case by any means. It is a thing of common occurrence. No wisdom or caution can secure against it. The most prudent men in the country are often ruined by mistakes of judgment, or by dishonesty of others, or unforeseen accidents. We were once in the counting house of an old merchant, when a clergyman entered and asked for his advice as to the best investment of a small sum of money. The clergyman observed that his desire was to put his little treasure where it would be entirely safe. The merchant laughed aloud at the "greenness" of his clerical friend, and told him if such was his purpose he must seek investment beyond this world, for security had never been found in it. A very careful gentleman of our acquaintance, with whom saving and secure investment were the sole business of life, would have all his property in real estate, and particularly he preferred ground-rents. These he thought were the safest of all securities. Unexpectedly an unsatisfied judgment of long standing was found against a tract of land which had now become part of a city, where this gentleman had purchased many rents. To satisfy this judgment cost him what to most men would be a large fortune.

But if attained riches do not bring happiness, the pursuit of them nourishes avarices, and avarice is always poor. Solomon says, "There is that maketh himself rich yet hath nothing?" This positive poverty, growing out of excessive value of money and morbid dread of want, is the common consequence of covetousness. It is the "fiend's" arch mock of the soul whom he has deluded with the prospective joys of wealth. Riches are attended with care and trouble. This is the testimony of all who have had great possessions. It cannot be otherwise. Property requires management, and entangles our interests with the interests of others. The rich have what all others want, and the life of him who has to preserve wealth is necessarily a *life of suspicion*, and contention, and anxiety. In the revenues of the wicked is trouble, and all are wicked who make this world their portion. Riches are not a refuge from the ills of life, nor from the wrath of God. Their advantages cover but a few years of an eternal existence. It is supreme folly to make the pursuit of them the business of life. Many have experienced this who would have avoided the sad experience had they pondered the words of Solomon. "Riches profit not in the day of wrath. He that trusteth in his riches shall fall. Labor not to be rich. Cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings: they fly away as an eagle toward heaven."

EATING HOUSE ETIQUETTE.—This forenoon (says the *Herald* of Nov. 24th) a gentleman who is guilty of a darker skin than his Anglo-Saxon brothers, went into a saloon in Wilson's Lane and asked for a cup of coffee. The waiter informed him that it was against the rules of the establishment to furnish any thing for colored persons. This rather astonished the gentleman, who is a rich coffee dealer from San Domingo, and is in the habit of eating first class dinners at Parker's and other first class hotels, and he persisted in his demand so pertinaciously that the proprietor of the saloon sent for an officer at the Second Police Station. The officer repaired to the spot, expecting to find somebody creating a disturbance, but on hearing the story of the gentleman he made no arrest, and the offender against eating house etiquette was allowed to depart in peace.

The Sabbath Recorder.

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THE SUNDAY IN ENGLAND.

The subject of Sunday observance is just now attracting considerable attention in England. The principal occasion of the new interest, is the effort of the recently-formed Sunday League for the opening on Sunday afternoon of the Sydenham Crystal Palace, and of Museums, Picture Galleries, and Botanical Gardens throughout the United Kingdom. This League is the legitimate offspring of the demonstrations made in Hyde Park last summer against restrictive Sunday legislation. The petitions to Parliament, which the League has issued for general use, are given below, and set forth the reasons on which the demand is grounded. They are a significant expression of the ideas now current among the English working class.

Another occasion of the new interest in Sunday observance is found in a decision recently made by a high functionary. In September one Nathaniel Williams, an agricultural day laborer, was imprisoned by some local magistrates for reaping his little patch of corn on the Sunday. The conviction took place under a statute of Charles II., forbidding a man from following his "ordinary occupation" on the Sunday. The people and the London press took up the cause of the man Williams, and the Home Secretary wrote to the magistrates, signifying his disapproval of their course, and remitting the man's punishment, on the ground that as his "ordinary occupation" was that of a laborer-for-hire, engaged in reaping another man's corn, he was not pursuing his "ordinary occupation" on the Sunday in reaping his own corn. Strict construction with a vengeance!

Still another cause for Sunday agitation is probably found in the circumstance (of which our readers were apprized some time ago,) that during the fine season of this year two select military bands have been detailed to perform operatic and marshal music in Kensington Garden on Sunday afternoons, for the edification and entertainment of crowds of the upper and middle ranks of West End society. This Kensington Garden band has naturally been a great offense in the ears of the more strictly religious classes throughout England.

And now, to cap it all, the City of London has elected a Jew for Lord Mayor, and people have laughed to see Mr. Salomons, in obedience to old custom, attend divine service at St. Paul's!

—But we are keeping the reader too long from the Petitions of the Sunday League, which are as follows:—

"*Petition for the opening of Museums, Picture Galleries, and Botanical Gardens throughout the United Kingdom on Snnday afternoons:*

"Your petitioners take it for granted that museums and other collections of similar character are established for the instruction and moral improvement of the people; and that in proportion as such institutions are made available for popular instruction do they fulfill the purposes of their origin.

"That the labors and necessary avocations of the great body of the community leave little or no opportunity of visiting such institutions during the week, when they are open to the public, and hence that the main object of their formation is lost to those whom they are intended to benefit.

"The Sunday, as a day of rest and leisure, when the thoughts of men, released from the engrossing labor of mere existence, turn naturally to the beauties of the universe and to its Creator, is the time most fitted for the exercise of the reflective faculties; and your petitioners, being firmly convinced that all true education must tend to the reverence and love of the Deity, believe that if such institutions as above enumerated were open to the people on Sunday afternoon it would be an inestimable boon to the laboring population; would raise up an opposing principle to intemperance and immorality, and in every way advance the condition of the people.

"Your petitioners therefore pray that all restrictions and impediments may be removed, so that museums, picture galleries, botanical gardens, and similar collections generally of parochial or municipal foundations throughout the United Kingdom, be opened to the public on Sunday afternoon.

"And your petitioners will ever pray," &c.

"*Petition for the opening of the Crystal Palace on Sunday afternoon:*

"The petition of the undersigned showeth:

"That among all classes of her Majesty's subjects there is felt to be a necessity for providing means of healthful and innocent recreation on Sunday, in a manner consistent with the religious feelings of the people.

"That after laboring hard for six days in the week, it is no rest, but weariness and vexation, for the workingman to be confined on Sunday to the scenes and circumstances of his accustomed toil; and that while the rich have ample facilities at their disposal, there is a lamentable deficiency of means of relaxation adapted to the physical, intellectual and moral needs of the families of the poor.

"That the Crystal Palace, so splendid in its architecture, so rich in its accumulation of natural and artificial objects of extraordinary beauty and interest, and with its healthful and magnificent gardens, affords the noblest provision for the recreation of the people which any age hath seen; and your petitioners believe that the opening of this great institution on Sunday afternoon would have the happiest and most beneficial effect, and would be an inestimable boon to the working population, whose imperative duties will not permit them to devote any portion of the week to visiting it without a very heavy pecuniary loss, which they cannot afford.

"Your petitioners therefore pray that your honorable house will effect such changes in the law as may enable the Crystal Palace Company to open that institution on Sunday afternoon.

"And your petitioners will ever pray, &c."

"*Petition for the opening of the British Museum, the National Gallery, Marlborough House, and other National Institutions, to the public on Sunday afternoon:*

"The petition of the undersigned showeth:

"That the British Museum, the National Gallery, Marlborough House, and other collections of art and natural objects, the property of the nation and maintained at the public expense, should be readily accessible to the people.

"That under the present arrangement the great majority of the people are unable to profit by the means of instruction there accumulated for their use.

"Your petitioners believe that if the above institutions were opened to the people on Sunday afternoon they would render invaluable aid to public instruction, greatly lessen the inducement to seek objectionable means of relaxation, and, by providing innocent and healthful recreation, more effectually render the Sunday a day of rest for the millions who toil throughout the week.

"So far from leading to an increase in the hours of labor, as has been objected, your petitioners believe that what they pray for (by giving to the people a knowledge of the benefits arising from instruction and intellectual recreation) would have an exactly opposite tendency.

"Your petitioners are fully persuaded that, so far from operating to the detriment of true religion, such a proceeding would largely tend to its promotion, inasmuch as by rendering the lessons of nature and of art accessible to the people they would be taught more deeply, because more intelligently, to reverence the Creator.

"Your petitioners therefere pray that, in order to promote the moral and intellectual improvement of the people, the British Museum, the National Gallery, Marlborough House, and other national collections be opened for public inspection on Sunday afternoon.

"And your petitioners will ever pray, &c."

THE OHIO ASSOCIATION.

The Seventh-day Baptist Ohio Association held its fifth annual session with the Church in Jackson, Shelby Co., Ohio, commencing Oct. 11th, 1855, at 10 o'clock A. M. The introductory discourse was preached by Elder Simeon Babcock, from Luke 11: 2. after which the Association was called to order by the Secretary of last year, (the Moderator being absent,) and adjourned to meet on Sixth-day at 10 o'clock.

Sixth-day morning, met and heard a sermon from B. Clements; organized, and the letters from the churches being called for and read, showed the following to be the statistics:—

Jackson Church.—S. Babcock, pastor; Maxson Babcock and Benjamin Clements, licentiates; John Forsythe, deacon; Eli Forsythe, clerk. Dismissed 9; total 72.

Stokes Church.—The delegation from Stokes stated that a letter had been written, but failed of being forwarded—that the statistics are the same as last year, with one added, which stands thus: S. Babcock, pastor; Wm. Furrow, deacon; Job Kennedy, clerk. Added 1; total 33.

There was a letter brought before the Association by James B. Davis, asking admittance into the Association, with a church of 8 members, purporting to have been organized May 11th, 1855, which was left to a committee of five to take the matter under consideration, and report at the afternoon session. Eld. S. Babcock, B. Clement, E. Forsythe, Wm. Furrow, and M. Babcock, were chosen that committee.

A Committee was then appointed to nominate officers for the ensuing year, which were finally appointed as follows: MAXSON BABCOCK, Moderator; B. CLEMENT and E. FORSYTHE, Secretaries. The officers took their places, and then the Association adjourned to 3 o'clock.

Met pursuant to adjournment, and after prayer by Dea. Wm. Furrow, the Committee on the case of James B. Davis reported, that they have had the matter under serious consideration, and find it to be a somewhat delicate subject, but in view of all the circumstances they cannot report favorable to its reception.

Voted, that S Babcock and S. Lippincott be a Committee on the State of Religion; that B. Clement and E. Forsythe be a Committee on Resolutions; that John Forsythe and J. D. Maxson be a Committee on Preaching Arrangements; that B. Clement be a Committee to consider of and report upon the subject referred to the Western Association at their last Anniversary by this Association.

The Executive Committee reported that nothing had been done, further than to inquire after a minister to labor among us, and in that they failed.

The Treasurer reported no funds in the treasury.

The Corresponding Secretary reported no correspondence.

Voted, that B. Clements write the Corresponding Letter. Adjourned to meet on First-day morning at 9 o'clock.

First-day morning, met, and after prayer by Eld. S. Babcock, the Committee on the State of Religion reported, and their report was adopted.

The Committee on Resolutions reported, and their report was adopted.

The Committee on the subject referred to the Western Association reported, to the effect that the churches now forming the Ohio Association would do well to fall in with the offer made by the Western Association in answer to the request made by this Association at its last Anniversary, and become a part of that body, and that this Association advise the churches to send their delegates to the next meeting, and when we do adjourn it shall be to meet at the call of the Moderator, whose duty it shall be to call this Association at its usual time of meeting, to meet with the church in Jackson, should anything transpire so as to prevent the churches from becoming a part of said Western Association.

The Resolutions.

1st. *Resolved*, That the cause of Temperance still demands our strongest sympathies, our best efforts, and most earnest prayers.

2d. *Resolved*, That the doctrine of Peace is the doctrine of Christianity, and we would be glad to see it overspread the world.

3d. *Resolved*, That Secret Societies are dangerous to the interests of religion.

4th. *Resolved*, That the Missionary Spirit is a part and parcel of Christianity, and that it is the duty of Christians to aid the MissionaryEnterprise by all the means in their power.

5th. *Resolved*, That this Association hails with delight another opportunity to set its seal of disapprobation on American Slavery; and that the afflicting case of Pardon Davis, now suffering in the Louisiana Penitentiary, is but one of the legitimate fruits of the slave system; and while we would pray the authorities of that State to allow him the privilege to worship God as he sees fit, we deny the right they claim to have to rob him of his liberty, as he transgressed no just or proper law, in feeding the hungry or clothing the naked, or in giving the most necessary information to the ignorant; and had he done less, under the circumstances, we believe he would have failed of his duty; and further, we believe the law under which he suffers is not only barbarous and cruel, but of the most hellish character; and while we sympathize with him in his sufferings, we glory in the fact that our denomination has a martyr in the cause of truth and liberty, and would desire to encourage him, and all others in like circumstances, to suffer on to the end, and die a martyr's death, rather than for the sake of bodily ease and comfort give up a single principle of truth and right, remembering that a glorious crown awaits all the faithful, especially those who suffer for Christ and his truth.

Report on the State of Religion.

The Committee on the State of Religion report, that in view of the present state of things which exists among us, we come far short of wielding that influence which should characterize the Christian Church, and have great cause to humble ourselves before God, and mourn over our lack of zeal and energy in the cause of religion, and ask God to forgive us, and help us in future to exert that influence which we should. Yet we believe there are those among us who are still endeavoring to make their way to the haven of repose, whose hearts are deeply affected under the present state of things, and whose prayers ascend to God for the prosperity of Zion.

Corresponding Letter.

The Ohio Association, to the Seventh-day Baptist Churches of sister Associations of like faith and order, and all who love God and keep his commandments:

DEAR BRETHREN,—Through the kind providence of God, we have been permitted to meet again in an associated capacity, for which we desire to render thanks to our Heavenly Father. Our reports show that we have made but little progress since our last meeting, and the circumstances seem to be against us, we being few in number, and isolated in position. Yet we desire to take new courage, and labor on to the final triumph. There exists a good degree of union among us upon the great subject of Christ's kingdom, and our united prayer is, "Let thy kingdom come." We have made arrangements to disband our organization and become a part of the Western Association, but we think of holding yearly meetings for the purpose of worshiping God and encouraging each other on the road to heaven. We desire your prayers in our behalf, that we may be enabled faithfully to discharge our duties as Christians and churches, and would be glad to receive a visit from any of our brethren when they can make it convenient.

To the Editors of the Sabbath Recorder:—

In answer to the inquiries you made in the *Sabbath Recorder* with regard to the churches that are not represented in our minutes, I will just say, that they have gone down in consequence of emigration. The old Pike church went down on account of its anti-temperance principles; all except a few of the hard ones joined the North Hampton church; and the North Hampton church has entirely emigrated. A few members of the old Pike church are still living in the vicinity of North Hampton. Most of the members of the Port Jefferson church have also removed to more western parts. Some others have attached themselves to the Jackson and Stokes churches, as most convenient. The persons who composed Pickaway church have mostly gone West. I believe there are a few left; but they have let their organization go down. There was a little church organized by our ministers in Jay Co., Indiana; they too are all gone westward.

E. F.

NEW TRANSLATION OF THE BIBLE.—Bro. Daniel Babcock, for himself and others, inquiries whether the new translation of the Bible into English, proposed by the American Bible Union, is printed, and how it can be obtained? We believe that the Union has issued only three works in English, viz: Specimen of the Book of Job, 32 pages, 4to., paper cover, price 12 cents; Specimen of the Gospel of Matthew, 40 8vo. pages, paper cover, price 9 cents; and the last six books of the New Testament, a large quarto volume of 253 pages, cloth, price 75 cents, or by mail postpaid $1 15. The Union has also the following works passing through the press, viz: the Book of Job, the Gospel of Matthew, the Epistle to the Ephesians, and the Gospel of John. Orders should be addressed to Wm. H. Wyckoff, 350 Broome-st., N. Y.

A PRESENTIMENT FULFILLED.—We have to record, (says the Kinderhook "Rough Notes,") a most melancholy instance of the power of hallucination over the mind and health of a highly respectable and intelligent young lady of Kinderhook, in this State, who some two years since, while in the enjoyment of robust health, was visited one night at her bedside (as she affirmed at the time) by an apparition, which in solemn accent informed her that at the age of 18 she would be an inhabitant of another and a better world. She made the incident known to her mother, who vainly endeavored to erase the circumstance from the mind of her daughter by treating it as the hallucination of a dream. The daughter, however, averred that she was in possession of her faculties and wide awake at the time of receiving her spiritual visitor; and such was the effect it had upon her mind that from a girl full of life and glee, she became thoughtful and reserved, and gradually sank under its depressing influence, pining gradually, until recently she became a tenant of the grave-yard just as she was entering upon her eighteenth year.

DEATH OF MRS. MINOR.

From a letter just received from Bro. Chas. Saunders, under date of Jaffa, Nov. 9, I have learned of the death of Mrs. Minor, who has become considerably known in our denomination from her efforts in Palestine to establish industrial missionary operations, combining manual labor with religious teachings, thus hoping to benefit the bodies and souls of the destitute and benighted. She died at her residence near Jaffa, Nov. 6th. She had been gradually failing for the last six months, and for the last two months had been confined to her bed most of the time. At first she had chills and fever, then fever without chills, with inflammation of the stomach. This was succeeded by dysentery, and inflammation of the bowels, which lasted without abatement until death relieved her of her extreme sufferings. She was anxious to live, while there was hope; but when that departed, she prayed that she might die soon. Her hopes of eternal blessedness seemed bright, and she spoke many comforting words for those she left.

J. BAILEY.

SICKNESS OF BRO. SAUNDERS.

In the last letter received from Bro. Chas. Saunders, from Jaffa, he informs us, that since his sickness, from which he recovered last March, he has suffered from diseased eyes. For the last three months he has been unable to read or write, and has most of the time staid in his room, with his eyes shaded and the room darkened. His left eye has been so inflamed as to render him unable to use it for reading for two months. He is at present better. He has, from his several attacks, been laid aside from active labors more than a year, much of the time with severe sickness. There has been much sickness in the colony at Jaffa for most of the time since our missionaries have been there.

J. B.

SUNDAY LABOR IN PENNSYLVANIA.—In Mifflin County, Pa., recently, a Justice of the Peace summarily convicted a number of persons for an infraction of the Sunday law, in doing the work necessary to keep in blast the furnace of Etting, Graff & Co. The case was remanded to the Court of Common Pleas of the county by writ of certiorari, which tribunal, after a careful reviewal of the facts, reversed the decision of the Justice of the Peace. Judge Wilson, in delivering the opinion of the Court, said that he was satisfied that the injuries consequent on the stoppage of the blast of such furnaces for twenty-four hours out of seven days would be so great and general as essentially to be fatal to the manufacture of iron in this country, and that the act of assembly prohibiting worldly employment on the Sunday does not impose a fine for the work necessary to keep furnace, in blast.

A HOME QUESTION.—The following home question is proposed, by the *Presbyterian Herald*, to whom it may concern:—

"Can a Christian man or woman, with a good conscience, continue to take a newspaper for two, three, four, five, six, seven, eight, or ten years, causing the editor and publisher to pay out actual cash, besides their own labor, to enable them to send the paper, and the subscribers, during that time, sending no equivalent for it, though the mails are always at their doors, ready to convey what they may wish to send to the publisher, and he is willing to run the risk of its safe arrival, rather than lie out of his money? Is such a course of conduct obeying the apostolical injunction to owe no man anything, but to love one another? Is it doing unto others as they would have others do unto them, their respective positions being exchanged?"

ANNIVERSARY OF THE LANDING OF THE PILGRIMS.—The two hundred and thirty-fifth anniversary of the landing of the Pilgrims at Plymouth was celebrated one evening last week by the New England Society of this city. The exercises were held in the Church of the Puritans, Union square, and was numerously attended by the sons and daughters of New England. The performances were purely of a musical, literary and prayerful character. Dr. Oliver Wendall Holmes was the orator of the evening. His theme was the social habits of the people of New England. A poem was delivered by Rev. John Pierpont, descriptive of the progress of the Pilgrims to and on this continent. At Plymouth, Mass., the anniversary was celebrated with enthusiasm.

NEW MARKET SEMINARY.—The first term in the academic year in this Institution closed on the 14th inst. The examination of the students, which took place in the fore part of the day, was spirited, and showed marks of thorough training in their several studies. The afternoon was devoted to declamation and compositions, all of which showed a discipline of mind and exhibition of talent rarely to be found in an institution of no longer standing.

The second term commenced on the 19th inst., with very flattering prospects, and bids fair to be one of unusual interest. The course of lectures on chemistry, by Wm. C. Whitford, will be continued in this term.

B.

NEW MARKET, Dec. 20, 1855.

THE ANTI-PANTHEIST: False Metaphysics Exposed, and Theopneusty defended. By James L. Scott. Vol. 1, No. 1, January, 1856. Dayton, Ohio: Stephen Deuel, Publisher.

Such is the cover-title of a fifty-two page octavo magazine of which we have received the first number. The design and scope of the work may be learned from the following statement, by the editor, in his introduction, of the subjects which will be considered:—

First: Pantheism, with its unsound positions and false reasoning, will be exposed; the falsity of the *harmonial theory of progression*, out of Christ, discovered, and its laws and defects explained.

Second: Pantheistic Spiritualism, now so effectually operative throughout the world, will be critically examined.

Third: The Composition of the Holy Scriptures. Their Truth and Divine Origin determined.

Fourth: The Exposition of the Scriptures.

DR. KING AND THE GREEK GOVERNMENT.—The New York *Obsevver* says that after so many years of delay, vexation and loss, the claim of Rev. Jonas King, D. D., upon the kingdom of Greece, for pecuniary damages sustained by him, has at last, through the interposition of our Government, been allowed. Although Dr. King has been paid far less than he was in equity entitled to, it is a source of gratification to him and his friends, that the difficulty is at length adjusted amicably by the payment to Dr. King, by the Greek Government, of $25,000 in full of all demands.

METHODIST AID FOR IRELAND.—The Methodists of New York are making a special effort to raise funds for the evangelization of Ireland. Over $15,000 have been subscribed within a few weeks past, and it is proposed to increase the sum to $20,000.

RELIGIOUS INTELLIGENCE.

It is in contemplation by the American and Foreign Christian Union, to suspend their mission in Ireland, since the evangelical ministers and members of the Established Church of Ireland, aided by their English brethren, have within the last few years taken hold of the work of missions in that country with a strong hand; the Irish Mission Society, the Presbyterians in the north of Ireland, the Wesleyans, and the Primitive Methodists, are carrying on operations with great zeal and energy.

The Rev. J. C. Carpenter, of South Londonderry, Vt., writes the *Christian Secretary* that he was settled as pastor of the Baptist church in that place on the first of May last. The Lord soon revived his work, where for years the discordant elements in the church had produced alienation and disaster. In a few weeks order and harmony were restored, and souls have been flocking to Christ. Twenty-two have been baptized since the first of July, and the work still moves on.

The Bombay *Guardian* says: "Much has been done towards a system of colportage in Western India. A beginning has been made. Persons have been employed to visit the various parts of the Conean and Decan, with tracts and books and portions of the Word of God for sale; and the reports of our tract society show that from year to year the proceeds from this source have been increasing in quite an encouraging ratio."

A clergyman who has just returned from China, has been franked nearly the whole way by American ship-owners, on the simple statement that he was a missionary. He sailed from Hong Kong to San Francisco, then via the Isthmus of Panama to New York, and thence to England; the entire cost of this long trip, including cost at hotels, at some of which no charges were made, being £15 0s. 9d.

The American Bible Society has resolved to publish the Gospel by John, and Acts of the Apostles, in the Spanish language, that they may be used as a school-book in St. Domingo. An appropriation has been made also for the purchase of blocks to print the Chinese New Testament at Amoy; and a Swedish Bible will be published as soon as funds can be spared for the purpose.

The *Missionary Herald*, for December, which has just been published by the American Board of Commissioners for foreign missions, reports the amount of donations and legacies to the Board for the month of October, to be $22,100, and the whole amount, from August 1 to October 31, to be $42,938.

In the London papers we find a brief announcement of the death of Rev. Robert Montgomery, the poet, commonly called "Satan Montgomery." He was the author of several long religious poems, only two of which, "Satan," and the "Omnipresence of the Deity," have been reprinted in this country. Among his other works were "Woman, the Angel of Life," "Luther," and "The Universal Prayer."

The Chester (Pa.) *Republican* informs us that in the case of Passmore Williamson *vs.* John K. Kane, Joseph J. Lewis, Esq., the plaintiff's counsel has filed a declaration, claiming damages to the amount of fifty thousand dollars. In all probability the case will go upon the trial list for the February term.

The example of Dr. Alexander of New York, is worthy of commendation and imitation, who is reported to have rejected five rich applicants for admission to his church, on the ground that they were more needed elsewhere.

The widow of ex-Mayor Garrett, of Chicago, Ill., who has lately died, it is stated, has bequeathed the whole of her large estate to the Garrett Biblical Institute, and the Methodist Collegiate Institution connected therewith, located at Evanston, 16 miles north of Chicago.

A gentleman has offered, through the editor of the *New Englander*, $150 for two articles on the Immortality of the Soul—one embracing the argument from nature, and the other the argument from Scripture. These articles are to be published in the *New Englander*.

The donations and legacies received by the Baptist Missionary Union in August and September, amounted to $18,222 59—making for the first six months of the current year, $47,568 83; $38,957 75 received in the corresponding period of 1854.

European News.

One week later news from Europe has been received.

The news by this arrival consists mainly of peace rumors, but the public had no means of estimating their truth, and they are probably of little value.

The Times correspondent writes from the camp before Sebastopol, Nov. 24, saying there is really nothing to write about, as nothing has occurred. Very little firing is exchanged between the north and south sides. The Russian works on the north side are rapidly attaining gigantic dimensions. The engineering operations to destroy the Sebastopol Docks are nearly complete. Stringent regulations are issued to keep spies and loafers out of the Allied camp. Horse races are advertised in the British, and theaters in the French camps. The weather has been fine.

In Russia, the effects of the war have driven the Bank of Odessa to a suspension of specie payments and raised a premium on Silver 15 per cent.

The King of Sardinia has been the guest of Queen Victoria during the week. On Sunday he worshiped in the Sardinian Chapel—Cardinal Wiseman preaching. On Monday he attended the reviews, and on Tuesday he visited London, which was illuminated in his honor. On Wednesday he was made Knight of the Garter, and inspected the camp at Aldershoff. On Thursday he left London for France.

The ship Constitution, of New York, arrived at Liverpool on the 4th, and on the following morning, while lying at anchor in the River Mersey, was observed to be on fire. Assistance was immediately rendered, but she burned all day, and at night was scuttled in twenty feet of water. Part of the contents of the lower hold it was thought would be saved in a damaged state, but otherwise the ship and cargo were a total loss. The cause of the fire was unknown, but was supposed to be from spontaneous combustion. The passengers and baggage were all landed in safety.

THE GREAT EXPRESS ROBERY.—It will be remembered that in the month of September last, the American Express Company was robbed of $50,000 in gold, which it was conveying from Dubuque, Iowa, to the New York branch of the sub-treasury. The company, failing to recover the stolen specie, paid over the amount to the treasurer, but did not at all relax their efforts to ferret out the thieves. The messenger, W. C. White by name, who had charge of the treasure during its transit by night from Chicago to Detroit, resigned his office at the end of the month and came to this State. Mr. Best, a detective officer in the employ of the Company, after a few weeks' investigation, was at last able to write to his employers that two men, Oliver King, who formerly kept a hotel in Lowell, and Wm. C. Ayer, formerly a broker at No. 17 Brattle-square, Boston, had, through a third party who has also been arrested, deposited $5,000 in gold in the Haverhill Bank, and from other circumstances not yet divulged, it was thought that they were in connection with White. It was subsequently ascertained that King, whose previous poverty was well known, had made purchases of houses and other property, and seemed to be rolling in wealth. Upon receipt of this information, the parties were arrested, and considerable money was found in their possession, which is supposed to be the avails of the robbery. All three—White, King, and Ayer—have been required to furnish bail in $15,000 each to appear at the trial.

THE FRANKING PRIVILEGE.—The St. Louis Democrat says: We were quite forcibly struck yesterday morning, in passing the Post-Office, with the beauties of the franking privilege, and could not repress a smile of satisfaction at the enterprise of certain of our representatives at Washington, as we beheld *eight* immense bags of mail matter lying at the door, weighing about *twelve hundred pounds*, all labeled "Free—Henry S. Geyer." It was privately stated to us that the balance of Mr. Geyer's shipment, consisting of a pair of French bedsteads, with bedding to match, had just been taken inside the Post-Office door. Whether these latter came by letter or not, we cannot say.

FROM NICARAGUA.—It is stated that the Minister from Costa Rica to the United States has given notice that his goverment, together with Gautemala, San Salvador, and Honduras, have formed a league for the purpose of expelling General Walker and his compatriots from the country, and that our Government will not receive Mr. French, the new Minister from Nicaragua. It is also said that other serious obstacles to the success of the Walker party are an icipated. But it is conceded that the great agricultural and mineral wealth of Central America will counteract the league of the States above mentioned, and the proclamation of President Pierce deter adventurers from flocking thither.

ROBERT SCHUYLER, well known for his financiering operations in connection with the New Haven Railroad, is reported to be dead. The following is from a private letter:—

"Robert Schuyler died about the middle of last month, at his residence in the environs of Genoa, where he had been living for some time in the strictest incognita with his family. He was not enriched by his monstrous frauds; on the contrary, he received from America the funds necessary for his subsistence. The place of his residence would have been known a long time ago, if certain persons, occupying important positions in the management of several railroads, and especially of the New Haven Railroad, had not been deeply interested in securing his silence and absence from the country. Since his departure from America his health has been on the decline, and he finally died of grief and mortification."

CONGRESS stood in the same position, up to the close of last week, as it did a week earlier—no Speaker, and no immediate prospect of one. But the papers of Second-day morning of this week speak more encouragingly of the prospects ahead. The President's Message may be delivered in a day or two, or it may be delayed indefinitely. Meanwhile the *people* are very impatient to learn what the President has to say about our foreign affairs, which are at present in a critical state.

From South America.

By the arrival of the Empire City we have the following from South America:—

It is stated that a resolution will be introduced into the next Congress of New Granada for the entire suppression of the standing army, and the abolition of the Secretary of War.

El Neo Grenadino says that two objects of reform have been introduced into the Carthagena Legislature. One, the institution of a municipal guard, and the second for the centralization of taxes. The party now in power throughout the republic seem to favor the projects.

From Buenos Ayres we have dates to Oct. 27. Generals Bustos, Lamela, Flores, and other chiefs, were again in revolution, but at last dates Flores was in retreat towards the Ensenada to re-embark for the Oriental coast. Lamela was up in the north, and a good deal of trouble was expected. Other Indian incursions were also dreaded.

From the South Pacific we have dates as late as the 15th ult. Three Peruvian war steamers, built in England, had arrived at Valparaiso.

The republic of Chili continued peaceful.

At Lima there was a report that Arequipa and some of the southern cities of Peru had declared in favor of Gen. Vivanco. Mr. Compton, British consul at Islay, was dead.

In Bolivia the Avila revolution had been put down, and the country was again quiet.

At Callao, an American ship had recently arrived in port with a cargo of miserable Chinese slaves, and it was found that as many as two hundred and one of them had either died from sickness or committed suicide during the voyage.

Four thousand persons had been carried off in the province of Pataz (Peru) by an epidemic classed by the physicians as a fever of a new type.

Advices from Bogota mention that Senor Jose Maria Plata had resigned as Secretary of the Treasury, and Dr. Rafael Nunez had been appointed in his place.

Damages for Maltpractice.

A case has just terminated in the Kings Circuit Court, (Judge Strong presiding,) which has resulted in a verdict of $3,000 damages, against a physician and surgeon, for maltpractice. The parties in the action were Albert A. Wilson, a boy 15 years of age, plaintiff, and Isaac K. Snell, a graduate of the New York Medical College, defendant. The parties reside at Green Point, Brooklyn. In August, 1852, the plaintiff fell from a vessel in Eckford Webb's ship yard, and sustained a fracture of the right arm below the above joint. He was conveyed to his residence near by, and Dr. Snell was called in to attend to him. The arm was bandaged in accordance with the medical usage, and it appears the bandage was left on for some days without being removed, when a discoloration of the fingers was observed, and mortification became apparent. It was charged on the part of the plaintiff, that the bandage was so tight as to impede circulation, and hence the mortification of the fingers, which subsequently came from the hand. The defense brought forth evidence to show that the bandage had been put on in a truly medical and scientific manner. The trial lasted for five days, and the most eminent of the medical fraternity in New York and Brooklyn were placed upon the witness' stand, and gave their opinions as to the effects of tight bandaging and the probable causes of the mortification in the fingers. The Jury brought in a verdict for the plaintiff of $3000 damages. The same case had been tried in June, 1853, before the late Judge Barculo, when a verdict of $2500 was rendered for plaintiff.

Late from Kansas.—From Independence (Mo.) we have news to the effect that the trouble between the anti and pro-slavery men at Lawrence, Kansas, has been amicably settled by the people promising to deliver up offenders, obey the laws of the Territory, recognize the Governor as such, and conduct themselves in future as a law abiding people. They refuse, however, to deliver up their arms. The volunteers from Missouri have been disbanded and returned home. Col. Cumming, Superintendent of Indian Affairs, had arrived at Council Bluffs from the Black Feet country, where he had concluded treaties with several tribes of Indians. The Chicago *Tribune* states that one of the wealthiest citizens of Chicago stands ready to contribute one thousand dollars towards arming and equipping a company of two hundred men for the defense of the life and liberty of the people of Kansas, and that another gentleman has pledged himself for a like amount whenever such company shall be organized, and one thousand dollars more for every company of two hundred up to five, or one thousand men, making in all five thousand dollars.

Land Warrants.—Thompson's Reporter of Dec. 15, says: Land Warrants have settled down to a point where they will, we think, stick for a week or two, but in mid-Winter lower prices will rule. We quote:

	Buying, per acre.	Selling, per acre.
160s	$0 95	$1 00
90s	0 95	1 00
120s	0 90	0 95
40s	1 10	1 15

During the Winter large amounts will accumulate in the hands of speculators, who will compete with each other in selling next Summer and Fall. The new issue will continue yet, for two years, at the rate of 300 to 5000 Warrants per day. In 1848 and 1850, with the less issue than at present, Warrants were slow of sale at 65 cents per acre.

On inquiry at the General Land Office, (says the Washington Union,) we learn that there is no law of Congress giving away the lands in Kansas and Nebraska Territories to foreigners. The 12th and 13th sections of the act of Congress approved July 22, 1864, direct the unsurveyed lands to be exposed to sale from time to time, in the same manner and upon the same terms and conditions as the other public lands of the United States, which sections are now in full force. Lands are not only not given away to foreigners, but they are excluded from the benefits of the preëmption laws, which, in their operation, are confined to citizens of the United States.

In Chicago a few days since, while the Judge of the Recorder's Court was trying a case of horse stealing, his own horse and buggy were stolen from the vicinity of the court room.

SUMMARY.

J. P. Davis, a school-teacher for some years in the Town of Bushwick, who was hired by the School Trustees at a salary of $600 a year, and was discharged by them in 1853 at a week's notice at the end of the first quarter of the third year of his service, brought an action in the Supreme Court, before Judge Strong, in Brooklyn, for $450—the amount of the salary due for the unexpired portion of the year for which he had been engaged. The case was recently decided in his favor and a verdict given for $540—the amount of salary due, together with interest upon the same.

The Wild Cat currency war in Illinois still continues to engage the attention and fill the columns of the Chicago journals. The Chicago Tribune and Chicago Times fight the battle of the legitimate banks of the State with great zeal and ability, and with marked success. We see by one of these papers of the 11th instant, that the banking capital of Illinois has been increased since August last, by the deposit of $1,368,000 in Stocks with the Auditor as a basis of bank issues under the General Banking law of that State.

A dispatch dated Savannah, Tuesday, Dec. 18, says: The schooner Baltic, Captain Pruden, from Nassua, arrived here, reports that the steamship Crescent City from New York, for New Orleans via Havana, on the 3d inst., was wrecked on the 7th, on Mattinala Reef, Bahama Banks. The passengers, crew, and baggage were saved and taken to Nassau by the wreckers.

According to the latest news received from Mexico, it would seem that the Republic is as unsettled as ever. Gen. Uraga, a man of some note, has attempted to bring about another revolution, but, though his scheme was frustrated, and he himself arrested, the Government of Alvarez is not sufficiently popular to be shielded from the dangers that have threatened and generally destroyed all previous administrations. Throughout the whole country there are symptoms, here and there, of insurrectionary movements.

The mail steamer Empire City arrived at New York, Dec. 17th, with over a million and a half in treasure from California. Her advices from San Francisco are no later than those previously received. From Panama we learn that the people have been celebrating the 34th anniversary of the Independence of the Isthmus, and the festivities, had passed off very satisfactorily on the 27th of November.

The affray between the publishers and the newspapers, which, at first, was half in fun, is about to terminate, as such quarrels usually do, wholly in earnest. Messrs. Mason Brothers have commenced a libel suit against the proprietors of the Tribune, and the public will soon know all about the war, and what they libel each for. Messrs. Abbott Brothers have been retained as counsel by Messrs. Mason Brothers. All this comes of Longfellow's "Hiawatha."

We understand, (says the Washington Union,) some postmasters are in doubt whether, under the new law requiring prepayment of all letters to places within the United States, letters addressed to members of Congress may go without being prepaid. The answer, of course, is, that all such letters should be duly dispatched, as the franking privilege remains unchanged.

On the 13th inst., as Mr. Frederick Couch, a wealthy and intelligent farmer, in North East, Dutchess County, New York, was sawing wood at his door with a circular saw, run by horse-power, the saw exploded, and a piece about six inches square struck him in the head, passing entirely through to the chin, killing him almost instantly.

From the Tenth Quarterly Report of the Mercantile Library Association of this city, we learn that during the last three months they have delivered to their members no less than 30,825 volumes, and that the number of persons visiting the Reading Room during the same time was 27,728. Number of volumes now in the Library, 76,000. Number of periodicals and newspapers supplied in the Reading Room, 260.

There are one hundred and seventy places called Washington in the United States, besides the one in the Dictrict of Columbus. This is at least five to every State. And this estimate does not include the dozens of Washington Heights, Washington Hollows, Washington Villes, Washington Corners, Washington Lakes, Washington Mills, Washington Butte, and Washington South Yuba.

A dispatch dated Buffalo, Tuesday, Dec. 18, says: Two trains of the Grand Western (Canada) and Erie and Ontario Railroad came in collision this afternoon. The engine and two or three cars were smashed. Two lives were lost, and several persons wounded. Both trains were behind time.

A dispatch dated New Orleans, Monday, Dec. 17, says: The Supreme Court this morning gave their decision in the case of Mrs. Gaines, reversing the decision of the Second District, and decreeing that Daniel Clark's will of 1813 be probated, and that Mrs. Gaines be put in possession of the property.

It seems that his Imperial Majesty Faustin I. has not renounced the idea of reannexing the Spanish part of Hayti to his Empire. At the date of our last advices he was about to march forth with the entire army, and made no secret of his intention to spend New Year's in San Dominingo City.

The A. B. C. F. M. have suffered a falling off from their usual receipts, of $8,000 for the first four months of the year. The debt at the beginning of the year was $20,000. During the four months thirty-two missionaries have been sent out. Serirous evils must ensue to the missionary cause if this falling off continues throughout the year.

By direction of Bishop Bayley, under the authority of the Archbishop, three consecutive days will be observed by Catholics in New Jersey during this months as days of Thanksgiving in honor of the dogma of the Immaculate Conception.

The ship William Doane, from Philadelphia for Bremen, was abandoned at sea on the 5th of December. She was on her beam-ends, and had five and a half feet of water in her hold. The crew, 15 in number, were all taken off, and arrived at Salem in the brig Water-Witch, from Para.

The Postmaster General has awarded the the contract for furnishing wrapping-paper and twine for the New York and Cincinnati Districts, (twenty States,) to Thomas & Lathrops, of Buffalo, they being the lowest bidders.

The Hartford Courant says: As a teamster, James Murphy, with a two-horse wagon, was carting powder from one building to another on the 20th ult., at Hazard's powder-mills in Enfield, the load exploded, tearing wagon, horses, and driver to atoms. There was about a ton of powder on the wagon, and so powerful was the explosion that an arched bridge over a canal, on which the wagon happened to be when the explosion took place, was depressed about three feet. The powder was in half barrels without any heads to them—so that it was exposed.

We learn by a despatch from Washington that the whole subject of slavery will be brought before the Supreme Court of the United States this winter, in the case of Mr. Booth, the abolition editor who was convicted in the United States District Court of aiding in the escape of a fugitive slave, and was subsequently liberated by the State Court on a habeas corpus. This is one of the most interesting and important cases ever brought before the Supreme Court.

A boy, aged fourteen, was on Monday last caught in the belt of some machinery at a watch-spring manufactory at Newark, and drawn round a shaft which was turning at the rate of eighty revolutions a minute. When he was extricated, it was found that the right arm was torn in pieces, within a few inches of the shoulder, the right thigh fractured, the fibula of the left leg and two of the ribs broken. Amputation was resorted to, and the broken bones were set, but it was not thought that he would recover.

Sir Joseph Reynolds, the great artist, himself confessed, after making it the study of his life, that he had never been able to discover how Raphael and the other great artists had been able to preserve the beauty and brightness of their paintings. The colors of Sir Joshua already look chalky and dead; while those of Titian are equally as vivid and beautiful as when first laid on by the great artist, and paintings which have been buried more than two thousand years in the damp, dark tombs of Egypt, are yet fresh and bright.

The work on the magnificent telescope now in process of construction for Hamilton College, is steadily progressing towards completion. The Rome Sentinel learns that the lenses have been placed temporarily a few times in a tube, and a view taken of the sky through them. It is said that they possess a great magnifying power, and that but a small postion of the moon can be seen through them at once, so large is that orb's appearance when viewed through these glasses.

The law makes no compensation to postmasters for the sale of postage stamps or stamped envelopes, except by the allowance of commission on such as are used in prepayment of postage on letters and packages sent from their offices. The commission allowed on mailable matter prepaid by stamps or stamped envelopes sent from an office is the same as if the prepayment had been effected in money.

A dispatch from Independence, of the 18th inst., says: "The trouble at Lawrence, Kansas, has been settled, by the people promising to deliver up offenders, obey the laws of the Territory, recognize the Governor as such, and conduct themselves in the future as law-abiding people. They refuse, however, to deliver their arms. The volunteers from Missouri have been disbanded and returned home."

The machine for sawing marble, recently invented by Mr. Heald, of Springfield, Mass., is said to operate very successfully, and to meet a long felt desideratum. It is exceedingly simple in construction, consisting merely of arrangements of saws on separate shafts, which may be set at any angle to each other, and thus saw the opposite sides of a pyramidal block at the same time.

A dispatch dated Elizabethtown, N. J., Dec. 12, 1855, says: An accident occurred this afternoon at the gas works in this city, caused by one of the workmen going into the purifying house with a lighted candle, a large quantity of escaped gas being there confined. The explosion, which immediately followed, demolished the building and seriously burned the workmen.

A new motive power—that produced by the expansion of liquified carbonic acid—has lately been proposed by two young French chemists. They propose, by the employment of this agent, to reduce the amount of combustibles to one-tenth, and the volume of apparatus to six-tenths of that required to create an equal amount of force by steam.

The latest Know-Nothing estimate of the division of parties in the United States Senate gives to the black republicans 11 Senators; to the "live whigs," 7; to the Know-Nothing democrats, 2; to the regular democrats, 33; and to the regular out and out Know-Nothings, 1.

The French Government demanded of the Holy See that the reply to the Piedmontese memorandum should not be published contemporaneously with the visit of the King of Sardinia to Paris.

In Philadelphia, on the 20th, an attempt was made to set fire to the Northern Temporary Home for Friendless Children. The fire was fortunately extinguished One hundred children were sleeping in the upper portion of the building.

A boy named Green, of Addison, Steuben Co., N. Y., had his right hand split in two a few days since, by the wheel of a freight train, while engaged in putting a cent on the rail for the purpose of seeing it flattened.

Monster guns are now being manufactured in England, which, with their carriages, will weigh fifty tons each, and will carry a shot half a ton in weight a distance of four miles. It will take two and a quarter barrels of powder for a charge.

The Calais (Me.) Advertiser, in reference to the aspect of the lumber trade, states that there is more lumber of all kinds on the wharves of that city than has been seen for fifteen years.

Judge Stuart, of New York, who was recently tried and acquitted, on the charge of receiving a bribe, has resigned his seat on the Bench, in accordance with the recommendation of the jury.

The report that the original copy of the Declaration of Independence has been stolen from the Patent-Office, and a counterfeit one substituted, is untrue. The original has been there for fourteen years, undisturbed.

The President of the United States has issued a Proclamation against enlistments for service in Nicaragua.

Mr. Ericsson is reported to be still engaged in his caloric enterprise. His new caloric engine is forty horse power, and, compared with its predecessors, has been greatly simplified, and its cumbrous parts dispensed with, not only avoiding friction and diminishing expense, but effecting a great saving in space. Formerly there were four cylinders, with duplicates placed above them on pumps. The latter are done away with under the new arrangement.

A dispatch dated Albany, Dec. 21, 1855, says: The Supreme Court, of the Seventh Judicial District, has just made a decision sustaining the constitutionality of the Prohibitory Liquor Law, as far as brought before them. This decision overrules the decision of Judge Parker on the fifth section of the law, on both points. Prosecuting under the law will be commenced in Rochester immediately.

Mr. Oscar F. Cogswell, of Auburn, was a few days ago boiling alcohol for the purpose of making "hot drops," when, on taking the kettle from the stove, the liquid boiled over, and splashing on Mr. C., took fire from the candle which he held in his hand, and soon enveloped him in flames. He was burned so seriously that he died shortly after.

Among the new inventions of the day is Phillips' patent lever farm gate. It is without braces, mortices, or hinges, and the entire bearing being vertical, all tendency to settle is entirely overcome. It is never swayed or obstructed by snow in winter, and is of very simple structure.

The shortest day in the year is nine hours and four minutes in length. This will occur on the 18th of December, and the length of the day will vary a fraction of a minute for nine days from that time, increasing a single minute on the 27th of December, when the day is nine hours five minutes in length.

A new railroad company has been organized to construct a line from Toledo to Detroit. The direction is composed of gentlemen connected with the Cleveland and Toledo, and Southern Michigan Railroad Companies—the new road being projected with a design to obtain a large business, by a connection with the Great Western Canadian Road.

A dispatch dated Albany, Friday, Dec. 21, says: The Supreme Court of the Seventh Judicial District has just made a decision sustaining the constitutionality of the Prohibitory Liquor Law, as far as brought before them. The decision overrules the decision of Judge Parker on the fifth section of the law, on both points. Prosecuting under the law will be commenced in Rochester immediately.

The returns of the recent census of Illinois, are still incomplete in a few counties, but, estimating these upon the most reliable data, the population of the State reaches 1,271,055, against 851,470 in the year 1850, showing a total increase of 419,585, or in the ratio of 49 per cent. Should the same ratio of increase hold good in the next five years, the population of the State will, in the year 1860, reach 1,800,000.

Ladies, look out whose smelling-bottle you use when among strangers. Fine-looking ladies in mourning sometimes administer chloroform with their proffered perfume, and then seize their victim's watch, porte-monnaie, and jewels. Indeed, it is best not to be faint unless well protected.

In the Marine Court, in New York, the other day, Judge Thompson passed sentence on the twelve Jurors who had agreed to disagree, by fining them twenty dollars, and confining those who refused to pay the impost. Several of the Jurors, who had well-filled porte monnaies, paid up, but others refused, and, it is said, intend to test the authority of the Court to impose such a fine.

There are several Chinese firms in California that have invested over $500,000 in their business; and there is more than two millions of dollars capital invested in the trade between San Francisco and China, owned and controlled by Chinese residing in that city.

There is said to be quite a revival of religion among the convicts of the Auburn State prison. On the 25th ult., fifteen who had expressed hope were baptized. The meetings on the Sabbath are very interesting.

It is estimated that thirty thousand models have accumulated in the Patent Office, nine-tenths of which are of such a nature that drawings can fully represent them, instead of the more costly models that are now required.

The State Canvassers of Wisconsin have declared Gov. Barstow re-elected by 159 majority. The seat will be contested on the ground that Bashford, the Republic candidate, received a clear majority of the legal votes.

The married men in the employ of the Boston and Worcetser Railroad Company, numbering 400, were each presented by the Corporation with a fat turkey for Thanksgiving dinner.

An effort will be made at the next meeting of the State Legislature to set off Long Island as an independent Judicial District.

They give out their Fires by contract in New Orleans. A firm has the job of quenching them all for $100,000 per annum.

Don't let the children take into their mouths handsomely enamelled cards; they are poisonous.

New York Markets—Dec. 24, 1855.

Ashes—Pots $7 50 per 100 lbs Pearls 8 50.

Flour and Meal—Flour 8 12 and 8 38 for State and Western mixed, 8 25 a 8 50 for Michigan and Ohio, 9 50 a 11 50 for extra Genesee. Rye 5 50 a 7 75. Corn Meal 4 18 a 4 25 for Jersey. Buckwheat Flour 2 50 per 100 lbs.

Grain—Wheat, 1 95 a 2 00 for Western and Southern red, 2 00 a 2 15 for white. Rye 1 30 a 1 31. Oats, 48 a 51c. for State, 52 a 54c. for Western. Corn, 96 a 97c. for Western mixed.

Provisions—Pork, 17 50 a 18 00 for prime, 19 75 a 20 00 for mess. Beef 9 00 a 10 00 for country prime, 10 50 a 12 00 for mess. Lard 12½c. Butter, 17 a 23c. for Ohio, 23 a 30c. for State. Cheese 9 a 11½c.

The N. Y. *Times* has a general review of the market under date of Dec. 20, which says:—

As compared with the prices of breadstuffs a week ago, Flour closes 25c. a 62½c. per bbl. lower, the common and medium grades having decreased in value more than the finer qualities. There has been no decided decline during the week in Wheat, but the tendency of prices is steadily downwards. The stock of Wheat is pretty large, and is being freely offered, but not as yet at rates to suit heavy purchasers. Corn has fallen 2c. a 3c. per bushel since this day week, under the pressure of accumulating supplies and a rather slack demand. There is a heavier amount here of New Corn, but much of it is in poor condition, and not fit to ship. Rye and Barley are a trifle cheaper, and close dull. Prime Oats have slightly advanced, but common qualities remain depressed and languid. The supply of Rye, Barley, and Oats is fully adequate to the wants of purchasers.

MARRIED,

In DeRuyter, Dec. 15, 1855, by Eld. J. R. Irish, Mr. George T. Saunders, of Oswego, to Mary S. Fairchild, of DeRuyter.

By Eld. N. V. Hull, at his residence, Dec. 20th, Mr George F. Allen to Miss Olive Burdick, all of Alfred.

DIED,

In Ritchie County, Va., Nov. 15, after a protracted illness, of disease of the chest, Jesse M. Lowther, in the 47th year of his age. He embraced the Sabbath about twelve years ago, and soon connected himself with the Hughs' River Church, since which time he has been a devout and useful member of that Church. He had been for several years, and was at the time of his death, clerk of the church, and had rendered himself useful in many other ways, which, on account of his constant bad health, would seem to those unacquainted with him as a man that cared more for the cause of truth than for all things else, impossible. For several months previous to his death he was unable to attend public worship; yet during this period he manifested that firm reliance on God that always characterizes the true Christian, and often expressed a willingness to depart and "be at rest." In duty to his family, however, he used such means as might restore him to health; but when human sympathy could avail nothing, and the tears of friends and relatives were shed in hopeless resignation to Him who "doeth all things well," he talked calmly of death, and consoled his friends by exhorting them to secure the glorious hope that now consoled him in the "valley and shadow of death." His mind retained its usual vigor till the time of his death. He spent the last twenty-four hours of his life in making the necessary arrangements for the support and education of his family, which was ardently attached to him, as an affectionate husband and an exemplary parent. When this was finished he calmly resigned his consciousness, and his spirit took its flight, we trust, to the realms of unclouded bliss.

J. B.

In Brookfield, Madison Co., N. Y., Dec. 11th, of scrofula, Albert Leroy, son of Albert and Alzina Clarke, aged 18 years, 6 months, and 7 days. Brother Clarke experienced religion nearly four years ago, and united with the 2d Seventh-day Baptist Church in Brookfield, of which he remained a devoted member until death. Seldom, if ever, has a case of more complete triumph over the world, and resignation to the will of God, been witnessed, than was exhibited in this brother's life and death, and especially during the last few months of his suffering. He often expressed, that he had only desired to live to be useful, for which he had been striving to prepare himself, yet if he could better glorify God by dying, he was perfectly willing to die. He no doubt sleeps in Jesus.

In DeRuyter, Nov. 23d, Dea. Lot Crandall, aged 63 years. For many years he had suffered much from an affection of the heart, and had lived in constant expectation of a change. He was a faithful member of the church in Otselic. He not only honord the Lord while living, but in setting his house in order for death he remembered the Lord's cause in the disposal of his substance.

In Tiverton, R. I., Nov. 18, 1855, of consumption, Mrs. Abigail Simmons, aged 67 years and 8 months. Mrs. S. was a member of the Congregational Church, and during a long life exhibited a Christian walk.

Also, at the the same place, Nov. 28, 1855, of fever, James Bailey, late of Wirt, N. Y., aged 62 years and 8 months.

In Lincklaen, Dec. 13th, Anna, wife of Robert Stillman, aged 43 years, 3 months and 9 days. She was a member of the church in DeRuyter.

In Sangersfield, Oneida Co., Dec. 12th, suddenly, of apoplexy, Mrs. Abby M. Owen, aged 65 years.

At New London, Ct., on the 14th inst., of scarlet fever, Welthy Ann Stillman, only daughter of George C. and Welthy Stillman, aged 6 years and 10 months.

"The *brightest* flower that God has made,
And *sweetest* too, is doomed to fade;
Sure, nothing is abiding here,
Not even friends we hold most dear."

LETTERS.

Wm Kennedy, L M Cottrell, C M Lewis, N V Hull, W B Maxson, E W Thrall, N McDevitt, Chas Spicer, B H Stillman, John Sanford, Charles Potter, C D Langworthy, Eli Forsythe, Andrew Babcock (all right), P S Crandall, David Clawson, Lauren H Babcock, Geo B Case, D E Maxson, Delatrius Davis, Perry M Davis.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

James W Brown, Hopkinton, R I	$2 00	to vol. 12	No. 52
John D Langworthy "	2 00	12	52
Reuben Brown "	2 00	12	52
Joseph Spicer "	2 00	12	52
Geo H Spicer "	2 00	12	52
John S Champlin "	3 00	12	52
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Sam'l Whitford "	2 00	13	19
H W Benjamin, Andover	4 00	12	52

FOR THE SABBATH-SCHOOL VISITOR:

Benjamin H Stillman, DeRuyter $2 00

FOR THE CAROL:

R R Lewis, New York $ 35

WILLIAM M. ROGERS, Treasurer.

Bills.—We are sending bills to those who owe for the Sabbath Recorder up to the end of volume twelve, now more than half completed. If any errors are discovered in them, please notify us immediately, and the proper corrections will be cheerfully made. If they are correct, please make it convenient soon to remit the amounts.

Hudson River Railroad.

Trains leave Chambers street daily, for Albany and Troy. On and after MONDAY, Nov. 19, 1855, the trains will run as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Mail Train 8 30 A. M. Through Way Train, 12 M. Express Train 5 P. M. For Hudson 3 30 P. M. For Poughkeepsie—Way Freight and Passenger Train, 12 30 P. M. For Peekskill, 5 30 P. M. For Sing Sing, at 4 20 and 9 P. M. For Dobbs' Ferry, 7 15 and 11 A. M. The Dobbs' Ferry, Sing Sing, Peekskill, and Hudson Trains stop at all the Way Stations. Passengers taken at Chambers, Canal, Christopher, and 31st streets. SUNDAY MAIL TRAIN at 4 P. M., from Canal street, for Albany, stopping at all the Mail Stations. M. L. SYKES, Jr., Superintendent.

Central Railroad of New Jersey,

In connection with the Lehigh Valley Railroad, opened to Mauch Chunk—WINTER ARRANGEMENT, commencing Nov. 19, 1855. Leave New York for Mauch Chunk from Pier No. 2 North River, at 7 30 A. M. For Easton, at 7 30 A. M. and 3 15 P. M. For Somerville, at 7 30 and 10 45 A. M., and 3 15 and 4 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt street, at 7 30 and 11 A. M., 3 and 4 P. M.

Leave Plainfield for New York at 7 05 and 9 05 A. M., and 1 40 and 6 13 P. M.

JOHN O. STERNS, Superintendent.

Board Meetings.

The next Quarterly Meetings of the Executive Boards of the Seventh day Baptist Missionary, Tract, and Publishing Societies, will be held at No 80 Seventh-st., New York, on the second Fourth-day in January, 1856, commencing at 10 o'clock, A. M.

Geo. B. Utter, Sec.

☞ A meeting of the Executive Board of the Education Society will be held in New York on the day following the above-named meetings.

Rogers' Hotel and Dining Saloons,

KEPT ON THE EUROPEAN PLAN,
No. 4 Fulton-st., New York,
Near Fulton Ferry.

☞ Rooms to let by the day or week.

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Bela Sawyer, Sup't. John S. Savery, Proprietor.

Carpet Warehouse.

Young & Jayne, No. 364 Broadway, corner of Franklin Street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of *CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c.*, at the lowest rates. Purchasers are respectfully solicited to examine the stock.

Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.

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364 Broadway, corner of Franklin-st.

N. B.—Churches and clergymen furnished at wholesale prices. Sept 27—3 m.

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Containing about 100 acres, with a fair proportion of woodland, a small orchard of grafted fruit, and a comfortable dwelling and outhouses. It is situated about four miles north of Westerly, R. I., and within a mile of each of the flourishing manufacturing villages of Potter Hill and Ashaway. There are several other manufacturing establishments near, affording a ready market, in the immediate vicinity, for every species of produce. It is convenient to the first Hopkinton Church, as well as to the very excellent male district school.

It will be sold with or without the stock and farming implements, and possession given the ensuing winter or spring, if desired. To those wishing to secure a quiet home in an enterprising neighborhood, and surrounded by such comforts as can only be found in an old settled and thickly populated country, this affords an opportunity seldom offered. For terms and other particulars apply to the subscriber on the premises, or address John E. Potter, No. 15 Sansom-st., Philadelphia, Pa. Benjamin Potter, Ashaway, R. I.

11tf.

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BELCHER'S HISTORY OF ALL THE RELIGIOUS DENOMINATIONS IN THE UNITED STATES. Large Octavo 1,024 pp. and nearly 200 engravings.

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Probably there has never been a more favorable opening for the sale of books than the present. Large crops have been produced throughout the country, and these are bringing good prices; every body is in high spirits.

The above volumes are printed on fair paper, in clear, large type, are handsomely illustrated, and bound in a neat and attractive style. More than all, their contents bear the ring of the true metal, enabling the agent to sell them to the highest in the land as well as the humblest, with the gratifying feeling on his part that he is conferring a favor rather than receiving one. They have gained and are gaining a world-wide fame; and being sold exclusively by subscription, the agent has the entire benefit of their popularity.

Canvassers, and those wishing to become such, will find it for their interest to secure an agency. We can offer them with other popular works on the most favorable terms. For further particulars apply to or address either of the

Publishers, { John E. Potter, Philadel., Pa.
{ Noyes Spicer, Indianapolis, Ia.

Magnificent Floral Gift.

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Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 *per Annum, in Advance.*

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 *a Year, 25 Cents a Number.*

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

The Carol:

A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. 128 pages octavo; price 35 cents per copy.

The *Carol* is designed principally for Sabbath-Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few Temperance Songs, are included in the book. It contains 93 tunes, and 156 hymns.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Miscellaneous.

From "The Crayon."

Wanderings in the Southwest—No. 6.

San Antonio De Baxar, July 16, 1855.

Our arrangements being completed for a journey of three weeks, through the unsettled region lying between this place and the Rio Grande, we appointed our rendezvous at a ranch on the Medina, about twelve miles from here. The party consisted of six persons, a judge and his son, Sandy, one of the eight survivors of Hays' famous Rangers, and two Mexicans, Antonio and Sechio. The judge provided himself with a two-horse carriage, to carry himself and our stores as far as a carriage could be driven, when he would ride one horse, and pack the other with the necessary stores and camp utensils. I was to find a horse at the ranch, and rode there with the judge. He was in the best of humor, and entertained me with much that was interesting in relation to the lands and his experiences in Texas. The road was in excellent condition, though the rolling lands through which it led were brown from the long drouth. The quails were just leading out their young from the clumps of mesquet bushes, but beside these we saw no game; the country between the San Antonio and the Medina is so much ridden over in search of stray cattle as to drive it farther back; a black wolf only crossed our track as we approached the river. The house was a low thatched cottage, built on a terrace, with the thickly wooded ravine in front, through which the river flowed far below, and a ledge of sandstone in the rear. Sechio was sent to get such horses as were required, and to stake them out so as to have them in readiness for the morning. Here we learned that the night before all the horses from the neighboring settlements above had been carried off by the Indians, that a party of five men, badly armed, and worse mounted, had gone in pursuit and overtaken the Indians, three in number, preparing their breakfast. Instead of charging upon them at once, the only successful mode of fighting them, they delivered their fire at a distance, during which the red skins mounted their best horses and escaped. The white men then returned for reinforcements, and a party of twenty had gone in pursuit. Sechio saw three the same day on foot in the immediate vicinity of the ranch. As a precaution, the horses we were to use on the morrow were staked out late in the evening, in a secluded place, and the *caballada* of about fifty horses and mules turned out late into the thickets of mesquet, so that if the Indians had been prowling about they would not find them where they expected. The company were soon scattered about upon skins and blankets for the night, and I chose my bed under the shelter of a wide spreading live oak, above the terrace where the wagon was left. About midnight Sandy arrived with letters for me from home, for which he had waited until the arrival of the mail. I perused them by the flickering flame of a tallow candle, and returned to my blanket, but not to sleep. My thoughts were on the wing, keeping company with the owls. I arose at daybreak and walked through the sleepers. All, even the dogs, were wrapped in that deep sleep of the dawn, which was always the favorite time of savage attack. The sky was overcast with grey clouds, as is usual in this region in summer, until they are scattered by the increasing heat of the sun. I strolled out to the place where we had picketed our horses, to be sure that they were quite secure, then down to the river to bathe. The interval before breakfast was occupied in preparing our arms. The Judge had a heavy double-barrelled gun, his son a "six-shooter," Sandy a rifle and "six-shooter;" I had a light fowling-piece and "six-shooter," Antonio only an old dragoon pistol, and Sechio a much ridiculed flint-lock rifle. In cleaning Sandy's rifle the cone was broken, and the nearest place at which it could be repaired was Castroville; its place could not be supplied, and it was necessary to send it to that place. Judge jr. was sent with Antonio to get it repaired, and we appointed the "Chacan Water Hole," seventeen miles distant, as the next rendezvous.

At breakfast we were startled by the report of a gun at the door; having heard a wrangling before breakfast among the Mexicans on account of a knife, we were at no loss to divine the meaning of the report. Secho had, in a passion, fired my fowling-piece, which happened to be loaded with fine bird-shot, at his antagonist, who had sought shelter behind a tent, and the shot were spent on the canvass. Sechio is decidedly a character; in his childhood he was taken prisoner in Mexico by the Camanches, during one of their forays into that country, with a man who was liberated after having his nose cut off. He remained among them until Taylor's invasion of Mexico, when a party of Americans made an attack upon the camp of Camanches where Sechio was held. In his effort to escape he was shot through the arm, being mistaken for an Indian, but he plead that he was a Christian, and for that time it saved his life, whether the same plea will save his soul, "Quien sabe?" as he would say in his language. Sandy found him in Mexico a peon, with a debt of eight hundred dollars, which was consigning him to slavery for life, and being pleased with his energy and daring, bought his liberty and brought him with him to Texas. He is still young, very short, and square-built, with strongly-marked Indian features.

A *vaquero*, who had been sent out to gather the horses returned with but two mules, and it was two o'clock before the lost animals were found, and we were ready to start. Our road led up the Medina on the left bank, but before we had gone five miles, it was discovered that my horse was lame, and Sechio was sent back with him to the ranch to supply his place, and meet us at the appointed rendezvous, while I rode his mule. "Sandy," says I, "that seems hard to send that boy on such an errand so late in the day, and to meet us at such an indefinable place as a 'water-hole;' he will never be able to find us." "Trust him for that, his instincts are as keen as a bee's; you can't lose him. He will not follow our trail, but will strike a line for the camp, and will be there as soon as we." I did not like the mule; I never did like the abnormal race, and this one was Sechio's favorite, and the attachment seemed to be mutual, but between us there was no love lost. There was one particular gait that suited her, but to which I had a special aversion. When I spurred her to take a gait that suited me better, she would send me too far ahead of my party, and if I checked her, she would drop back into a snail's pace, and put me far behind. I was forced to give her her way, at which she would drop back her long ears and switch her tail with delight, while she said in deeds more efficient than words, "Old Greenhorn, I'll give you some—you don't come it over me as you do over the short-eared kind." I found there was but little to be gained by quarreling with a mule.

The country on the Medina is in high repute for its fertility, although it is not uniform in that respect. The best land is said to be that where the Mesquet and Hackberry or wild China trees abound. The country, abounding with the various species of oak found here, has a lighter and more sandy soil, but is remarkably picturesque. Sometimes, solitary oaks of large size, throwing their branches out so far and low that they rest upon the ground, their ends buried beneath it—at other times they grow small and many crowded together, where cattle may gather in an extended and unbroken shade. We followed up the Medina to the point where the old Presidio road crosses, and this was to be our guide as far as the Leona river.

From the Medina to the Chacan Creek, a distance of about six miles, the country is hilly, of light sandy soil, sometimes flinty and scattered over with oaks, and, in some places, shrubs. About sundown we reached the Chacan, a creek when it rains violently, but, at other times, furnishing occasional "water-holes." This one is known, *par excellence*, by that name, because it is the only one in the valley, for many miles, that does not become dry at some seasons. Here we unsaddled and turned our horses out into a fine growth of Mesquet grass, under the care of Sechio, who came upon the spot almost at the same time with us. Antonio soon had a fire; and coffee making, corn cake steaming under a heap of coals, and bacon, that *sine qua non* of a woodsman's camp fare, and, as an article of diet, the worst that a white man ever invented was hissing and snapping in a pan. There you have now a peep into our fare. If we have any better we must depend up on our guns and fishing-tackle;—and he ought to congratulate himself who can always, in the wilderness, get enough of so simple fare as that. But, we did have here an unexpected luxury. A young man had a small stock of cattle in the vicinity, and his log cabin was hard by—and, upon his invitation, we helped ourselves to a plentiful supply of milk.

I was anxious to get a specimen of a chuck-wills-widow, and I heard one in a tree so close to me that I thought I should be able to shoot it, dark as it had become, but the sound kept at the same apparent distance from me, and led me into a thicket that grew at the head of the pond, and then I heard it off in another direction. All my efforts have, as yet, been ineffectual in securing that interesting bird. He is universally called here after the name of his northern congener, the whip-poor-will, though no articulation could be more distinct than that with which it pronounces its own name. Its sweet note is heard all night long in the thickets along every water-course, where it is concealed by day so as to be rarely seen. He who has once heard its song, while he lies wrapped in his blanket under the silent moon, and stars plowing the clouds, will feel its witchery awakening memories that would have slumbered, and leaving an impression that he will retain when the fatigues of travel, the hard ground on which he slept, and the harder bread and bacon on which he fed, shall be forgotten. I sometimes hear the mocking-bird by night, but in lonely thickets near the water, the chuck-wills-widow *always*. But, singing-birds, nor even "wills-widow" herself, could keep way-weary travelers from sleeping.

We started early the next morning, and rode over a hilly country mostly fertile, with post oak in abundance, and good grazing for cattle or sheep everywhere. The valley of the Black Creek is especially a beautiful wide flat with rich, dark loam, with a heavy growth of grass, but the creek was wanting. The hills are sandy, and more or less covered with chapparel as we approach the Hondo; and such is the favorite region of the rattle-snake—they are numerous between the Medina and the Rio Grande. This morning one sounded the alarm, just in front of our horses, and coiled himself in a clump of thorny bushes. It was the first I had seen in Texas—and, having fired both barrels of my gun, I cautiously approached to haul him from his covert with a long stick, but there was nothing to fear, I had shot his head off, and, taking his rattles as a trophy, we rode on. The common rattle-snake, though it attains as large size as in any part of the United States, is slow in its movements, and indisposed to act the offensive; they will escape without doing you harm, if you will give them an opportunity. I soon lost all fear of them, and would kill them with a small stick. My horse had a perfect horror of them, and had evidently been bitten by one; a crooked stick thrown down before her, or the noise of a rattle, would make it dangerous to an incautious rider. There is much popular misapprehension in regard to the effects of the bite of the rattle-snake, and hence of empyricism in its treatment. It is a common thing for dogs and other domestic animals to be bitten by them, but it is rarely that their bite is fatal. I know one dog that has been bitten several times, for he would attack them on every occasion; he received no treatment, but has become fearful of a snake. A Mexican was bitten during our absence, while sleeping on a cart at the ranch of Judge J. The reptile had crawled upon the cart to find a chicken, and, without doubt, the Mexican threw his hand over him. He was bitten in one finger. When we returned, his finger was a little swollen, but no constitutional effects followed the bite. I cannot say the same for the remedy, for the man was made drunk with whiskey; stimulants, such as the carbonate of ammonia, or whiskey, are no doubt useful just in counteracting the depressing influence of the poison, but I am very doubtful whether as many invividuals do not recover without treatment as with it—and I am quite certain that when used to the extent of intoxication, it only co-operates with the poison in depressing the vital energies. Those cases of death from the bite of the rattlesnake, that have come to my knowledge, have been sudden; the poison had, probably, been injected in a vein, and carried directly to the centre of circulation, and so through all the system, and in such cases the best treatment does not avail. Such a case occurred some years since in New York, and the individual, a physician himself, was intoxicated at the time he was bitten, and died in two hours.

We reached the Hondo, a tributary of the Nueces, about noon, and unsaddled where there was a little knoll, shaded by trees, in the middle of the ravine. There was no running water, but a good supply was found not far off, and we set about preparing dinner. Just then, we were interrupted by the arrival of the scouting party of twenty who had been hunting the Indians; they had been gone over two days, and were returning to take a better start. As they turned their horses out, and spread themselves on the side of the river, I thought I had never realized so fully how far I was removed from the usages of conventional life—nowhere, in all my wide wanderings, had I seen a picture of such wild outlawdom for outlaws they really are, because the government fails to protect them; and they had assembled with such arms as they could hastily gather, leaving their cattle to stray and their corn-field to waste, to obey the first law of Nature.

Strolling up the creek, I saw a large Mocasin snake shelter itself under a heap of dry drift wood, and I set it on fire. The snake perished by the fire, rather than attempt to escape; but there ran out a blue rat, which I killed. It was a species that was new to me, and indigenous to the country. The gray rat, so common in all sea ports, and originally from Europe, has not yet found its way so far as San Antonio, and this one avoids the habitation of man. From its throat I perceived a black larva of some insect, about to make its exit. It was about an inch long, and half an inch in diameter. It is known by the name of "wolf," and infests stock as well as small animals. It was a hideous looking creature, and I kept it to allow it to develop under my own eye. We resumed our journey about the middle of the afternoon, and traveled about twenty miles to the Rio Frio. The country over which we rode does not differ materially from that which we passed over in the morning, though the chapparel is more abundant on the hills. This chapparel is composed of a great variety of small-leaved thorny shrubs, with rigid branches, and is impenetrable to man or beast. They form in themselves a complete study for a botanist, and the rabbit, quail, and rattlesnake make them their favorite resort. In the wide-spread valleys the grass is long, and mesquet bushes interrupt the sight; deer were to be seen scattered through them at frequent intervals, but never in large herds as on the plains near the coast. Arriving at the Frio, we saw an Indian lodge, some months deserted. This river is a fine, clear, running stream, with cypress trees growidg along its margin, and with high wooded banks. We crossed, and camped on the elevated plain on the opposite side. We were agreeably surprised to find here a hunter, named Forester, with a small party, and an ox team. We had followed his trail all day, and wondered who, besides ourselves, could be traveling with wheels in this unfrequented region. The trees around his wagon were hung with carcasses of deer and wild turkeys. As we had not hunted, he sent us a fine turker. Sandy and myself went to the river to catch fish, but though there was an abundance of fine fish there, the gars, those rapacious half fish and half alligators would destroy our hooks, and we caught nothing. It was dark when we unsaddled, and we ate a late supper by the light of our camp fire. In the morning, a young buck came close to our camp, and stood still to be shot. The hams only were taken, and the remainder was left to the vulture. Forester shot here a largh Jaguar, the fiercest and most beautiful of the feline race in America.

From the Frio to the Leona there was no recent trail. For seven miles we rode over a plain which had been recently burned off, and the half-burned trees were yet smoking; except the narrow strips of land which skirted the river, and in which we had passed the night, the whole distance was a wide blackened waste, the dried trees were consumed, and the living were blasted and brown. The grass had been burned so close, that you would doubt whether it had ever grown there, and a recent shower had mingled the ashes with the dark loam, and the earth was as naked as when it was made. As we reached the hills where the growth of grass is less luxuriant, the fire was arrested, and the chapparel is never burned for this reason. Passing the dividing ridge from which the surface slopes to the Leona, the grass is again luxuriant. Here we have a fine view of the country, drained by the Leona. For many miles we saw only trees, even as far as the eye could reach, and through these we could trace the the windings of the river by the superior growth of the trees on its banks. As we descended, we soon became buried in a low growth of Mesquets. The soil was rich and low, grass thin, and weeds rank. It is called bottom land—just the place for those savage beasts after which it takes its name, Leona. For three miles before we reach the river, it is nearly flat, and the old road, which our Ranger had traveled during the border wars, was with difficulty distinguished, even by his practiced eye, and had often to be abandoned from the the thickets which had grown up in it, and the sloughs that traverse it. Before we reached the river I was in a worse condition than those who excited my sympathy so much in the scouting party we met on the Hondo. While dodging one limb, another would bear away a trophy from my back. We chose our camping ground in a bend of the river, nearly cut off from the main land by a lagoon. The banks of the river are low, and covered with live oaks and ash trees, with the thorny vines of the *similax* interwoven with the undergrowth that makes it difficult of access, and we chose the best position for shade that we could find. Two miles above us, on the other side of the river, lived a man named Westfall. For four years he has dwelt alone, thirty miles from any settler, and out of the way of any traveler. He is well known in Western Texas as Leather-stocking; we were anxious to reach his house, and leave there the carriage, which we could carry no farther; but the old bridge had been carried away, and there was a necessity to construct another. It was too late to attempt anything that day, and we hunted and fished with indifferent success. Tracks of the bear and other wild animals were plenty in the mud of the river bank, and we scattered ourselves about for the night, feeling secure from Indians in a region so long deserted by both red and white men, and trusting to a fire to protect us from any other foes.

Musquitoes, so numerous on the coast, are rare at this distance from it, but parasitic insects infest the thickets on the banks of the river. A kind that I have never been able to detect with the naked eye, bury themselves under the skin, and cause an irritation that continues for weeks, unless they are killed by the application of oil or other remedy. Wood ticks are very plenty, and I occupied myself until I fell asleep in picking them from me, and throwing them over to the judge, who had some hundred pounds of flesh to spare.

J. D. B. S.

Remarkable Personages.

A correspondent of the Louisville (Ky.) *Democrat*, writing from Madison, December 3, 1855, relates the following:—

"Having during the last ten years heard the history of Mr. David Wilson—who formerly resided at Carrollton, Ky.—repeated frequently, and which seemed to me fabulous, or which at least taxed my credulity very much, and happening a few days ago to meet with Mr. Alexander Wilson of North Madison, with whom I have been acquainted for several years, I spoke of his father, and he said what I had heard was correct. He told me that he (Alexander) was the 45th child of David, and David was the father of 47 lawful children. He lived to the age of 107 years, and during his lifetime had five wives. By his first wife he had eighteen children. A few years before he died he expressed a desire to remove to Indiana, but was opposed by his fifth and last wife. He however took a trip to find a new location to suit him, and when he returned home he found that his wife had packed up some of the goods and chattels and retnrned to her friends in Kentucky. He went after her and endeavored to persuade her to return to his house, but she would not go. In a short time, however, she relented and then wished to return to his house; but he would have nothing to do with her—and so they remained separated till his death. Very few of his children died in their infancy or youth; and there are now 35 of them living, who are all men and women full grown. David Wilson was a man of pure good health and robust physical constitution. At the age of 105 years he could mow an acre a day for a week at a time without evincing much fatigue. He appeared to have not a rib. The whole region of his breast was shielded by a plate of solid bone, and he could receive the most severe and powerful blows upon it without being hurt. He frequently, for the gratification of others, suffered them to strike him most violently in the breast without being made to feel in the least uncomfortable. During our border wars he was taken prisoner by the Indians, and they attempted to stab him in the breast, but found the solid bone impenetrable. His minute history would be interesting if collected and published. He was one of the most remarkable men that ever lived in America. His progeny was very numerous, and he attained a green old age. At the age of 107 years, when he died, none of his faculties of mind or body were materially impaired."

A correspondent of the Kentucky *Statesman* gives the following sketch of an old citizen in Pulaski County, named Elijah Deny, who is perhaps the oldest man in Kentucky:

"He was 118 years of age on the 10th of September, and is as active as many men of 40. He works daily upon a farm, and throughout his whole life he has been an early riser. He informed the writer that he had never drank but one cup of coffee, and that was in the year 1848. He served seven years in the war of the Revolution, and was wounded at the siege of Charleston; he was also at the siege of Savannah and at the battle of Eutaw Springs; he was also present at the battles of Camden, King's Mountain and Monk's Corner. He served under Col. Horry and Col. Marion, and was an eye witness of the sufferings and death of Col. Isaac Hayne of South Carolina, an early victim of the Revolution. He is sprightly and active, and would be taken at any time to be a man of middle age. He is a strict member of the Baptist Church, and rides six miles to every meeting of his church. He has four sons and five daughters, all living, the eldest being now in his 78th, and the youngest in his 51st year. Such is a brief sketch of this aged soldier and republican, who is perhaps the only surviving soldier of Francis Marion, Sumpter, and Horry."

Fraud in Russia.

The *Pays* publishes the following letter, dated St. Petersburg, Nov. 11:—

"In my letters I have often alluded to the fraud and corruption which is the death of Russia. This evil is rooted, it extends so widely to every branch of the service of the Czar's army, that the troops, despite the efforts of the Sovereign, are in want of nearly every thing. I was assured a few days since that Alexander II., despite the usual mildness of his character, got into a regular fury on learning what took place, and resolved to act with extreme severity against any person, no matter what his rank, found guilty of fraud. I know the country well, and all his power will not be of any avail to put a stop to these abuses. The evil is too deep-rooted on the Muscovite soil. All will combine together to deceive the most vigilant eye.

The subjoined few facts of recent occurrence, the exactitude of which I guarantee, will show the extent of the evil.

A Livonian officer of very good family, intrusted with the provisioning of the army in Tauris, went from province to province buying oxen, cows, and sheep, which he had sent to Odessa and Cherson. Wishing to make a rapid fortune, he hit upon the following fraud. He proposed to some of the peasants to leave them their cattle for a consideration agreed upon. The cattle were booked as delivered, and he gave a false receipt for the price of them. He then put them down as "died on the road." By this means he pocketed—first, the money of the peasants; secondly, the money of the Government. It was clever, but not honest. Suspicions were at last aroused. When it was mentioned to the Czar, he would not at first believe that one of his superior officers was capable of committing a crime the consequences of which to the army were incalculable. The rumors, however, grew so loud that a serious investigation was ordered. The officer was commanded to proceed immediately to head-quarters at Odessa. He was not so slow as not to smell a rat. He felt some hesitation at obeying the order, but over night he hit upon a plan, and, while staying at an hotel near Odessa, his room caught fire so cleverly that the flames, which purify all things, destroyed the accounts. He arrived at head-quarters with a certificate that his papers were burnt. What more could be expected? We are assured that the fire spared the roubles in his pouch. He was acquitted. Poor fellow! as Moliere would say.

Another anecdote, the truth of which I will guarantee:

A dealer in flour, in the vicinity of Kiew, provides some thousand sacks of flour to the commander of the place, and asks an exorbitant price. He is refused payment. He is brought up for usury and fraud. The affair is a serious one; he is liable to a very severe penalty and a journey to Siberia in perspective. He was as calm, however, as if his conscience was pure and his cause a good one. At the appointed day he appeared before the Judge, and proved by his books, A plus B, that to accept the supply the officers had exacted for themselves 80,000 silver roubles, or 240,000 francs. Very flattering this for the officers of the Russian army! The trader was acquitted and his honor saved; the money way paid; he gained nothing on the transaction.

How to Keep Harness.

In answer to an inquiry for information as to the best mode of cleaning and oiling harness, &c., we publish the substance of an article given in the *Rural New Yorker*:—

"Observing the good condition and fine appearance of the harness of Mr. Baker, proprietor of the most extensive livery establishment in Rochester, we requested him to impart to us, for publication, the *modus operandi* by which so desirable an object was achieved. In compliance therewith, he stated the course adopted as the best and most economical, after twenty years' experience in a business which required considerable attention to tackling apparatus. His process of oiling and washing harness is substantially as follows:

"Take neats foot oil and ivory or patent black—the latter well pulverized, or to be made so before using. Mix thoroughly, adding the black until the oil is well colored or quite black. In cool weather the oil should be warmed somewhat before mixing. With a sponge apply a light coat of the mixture—only what the leather will readily absorb, unless the harness is very dry, in which case a heavier coating may be necessary. After the harness is dry—which will be in from two hours to a half or a whole day, depending upon the weather and previous condition of the leather—wash thoroughly with soap suds. In making the suds, use *Castile soap and cold rain water*. Warm water should never be used on harness leather. Apply the suds with a sponge. Rub off with buckskin. This will give your harness a nice, glossy surface, and the leather will retain a good color and continue pliable for months. If it becomes soiled with mud or sweat, an application of soap and water as above directed (without oiling) will be sufficient to give it a bright appearance.

Two applications of this oil and black mixture a year, (or once every six months,) will be sufficient to keep harness, as ordinarily used, in good order. It may be necessary for livery men and others who use harness constantly, to apply the oil oftener—but in most cases two oilings a year, and washing with suds when soiled, will keep a harness in good trim for sight and service. This process will pay a large dividend, in extra service and durability—to say nothing of improved appearance.

Ald. B. assures us that the same, or a very similar application, is just the thing for carriage tops which are made of *top leather*. The only difference in treatment is, that less oil should be used, or rather a lighter coating applied; and it should be washed off *before drying in*, top leather being thin and much more penetrable than harness. Of course this mixture would not answer for enameled leather, of which some carriage tops are constructed."

Inter-Oceanic Communication.

The exploring expedition of Lieut Strain demonstrated the impossibility of opening a communication between the Atlantic and Pacific by a canal across the Isthmus of Panama. Sanguine theorists still clung to the hope that the route over the Nicaraguan Isthmus would prove more practicable; but a writer in *Harper* gives the finishing blow to all such anticipations. The inter-oceanic canal and the North Western passage are no longer problems seeking solution:—

"Modern investigations have dispelled many of the illusions which have existed in reference to that project, and shown that the difficulties in the way of its realization have hitherto been but very imperfectly comprehended. They have shown that the river San Juan can never be made navigable for ships, and that the great difficulty in the way of the proposed work is not, as had been previously supposed, between the lake and the Pacific, but between the Atlantic and the lake—a distance of 128 miles, for 100 miles of which it would be necessary to dig a canal, through a country unhealthy and in the highest degree unfavorable to the prosecution of this work. It has also been found that, while such a canal would greatly facilitate the commerce of the United States, by shortening the passage of ships to the western coasts of America, to the Sandwich Islands, and the East Indies, yet that, so far as Europe is concerned, the aggregate saving over the route by way of Cape Good Hope would be inconsiderable, and in no degree equal in value to the tolls which the canal would require, in order to keep it open and in repair. The voyage from England to Canton would be 200 miles longer by way of the proposed canal than it now is by way of Cape Good Hope; to Calcutta it would be 3,900 miles longer, and to Singapore 2,300 miles! Under such a state of facts, it is folly to suppose that the enterprise will ever receive the commercial or political support of the powers of Europe, who are already too much embarrassed by American maritime competition, to lend their aid in reversing the favorable physical superiority which they now possess over the United States in the trade with the East."

Inflammatory Rheumatism.—A gentleman wishes us to publish the following for the relief of suffering humanity. He says he has known a number of cures made by it, and all in a short time: Half an ounce of pulverized saltpetre, put in half a pint of sweet oil. Bathe the parts affected, and a sound cure will speedily follow.

To Preserve Dead Game.—Take out the intestines and fill the inside with unground wheat, and place the fowl in a heap or cask of the same grain in such a manner as to insure its being completely covered. In this way fowls may be preserved perfectly sweet for months. The feathers should be removed.

In Chicago, a Mr. Merrington sued the Corporation for damages because he fell on a broken sidewalk, and recovered $3,000. A new trial was granted, and he got $6,000.

The family of Mr. Asaph Wales (ten in number) is said to have been the only one remaining in Norfolk in which a case of yellow fever did not occur during the lamentable epidemic there.

New York and Erie Railroad.

ON and after Wednesday, Sept. 19, and until further notice, Passenger Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6.30 A. M. for Dunkirk.

Buffalo Express at 6.30 A. M. for Buffalo.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Sufferns and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5½ P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

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The Sabbath Recorder.

GEOLOGY AND THE BIBLE.

Reply to Eli S. Bailey--No. 3.

In brother Bailey's last article on *Geology and the Bible*, he charges me with doing him injustice, and I take up my pen at this time most especially to say, that if I have done him the *least injustice*, no man on earth could regret it more than I. And I am sure brother B. will believe me when I say, that nothing has been farther from my intention. In all the defense of my views which his criticisms have made it my duty to put forth, I have studied to reciprocate all that urbanity and kindness *which* has characterized those criticisms. I could have no motive to deal unfairly with these criticisms of my views. On the contrary, I have every inducement to give them their fullest weight, for certainly, if my views will not stand the test of the most searching criticism, it is my most imperative duty to abandon them. Hence I most heartily thank my esteemed friend for his well-meant effort to show the unsoundness of the views I have set forth.

This question derives its principal importance, however, from the fact, that the views are not merely the views of an humble individual, but of the scientific world in general, and are incorporated into the world's literature. They are set forth in almost every text-book on Geology which has gained currency in the scientific world. They are taught in almost every college and academy to which the patronage of the public has given a permanent existence. It has not been the work of a day, nor the task of the illiterate, to establish these views. It has cost the labor of centuries, and the energies of the world's best intellect. They have stood the test of the ablest and severest criticism, and passed the ordeal of the most unrelenting proscription. It is, then, a question of no small magnitude. And if, after all, these fundamental teachings of science are not true, the world will be under everlasting obligations to him who shall show their falsity. But if it shall appear that the views under consideration are false, then science must come to a still more severe reckoning; for no truths of science are better established. Astronomy must unsay its heresies; Chemistry must review its lessons; and Physiology must abate its pretensions; and all that the world calls advancement must be abandoned, and the labor of centuries must be undone, and a new beginning made.

Seeing that my pen is in my hand, I will briefly notice brother B.'s last criticisms; and as I proceed will most cheerfully accept his "corrections of my misrepresentations," and retract them if I shall find that I have in any way misrepresented him.

My reviewer first affirms, that, as I have taken the affirmative of the question, I am bound, not only to show that the Scriptures may admit of a rendering that will not contradict my theory, but that the Holy Spirit intended they should be used in that sense, or that they do sustain my theory. This he affirms I have never done. With this view I respectfully differ. I *am* bound to show that the Scriptures do not contradict my theory, and that I have done, not only by views of my own, but by reference to the most learned and pious commentators of the Scriptures that have ever written. I am surprised that this part of my argument has been entirely overlooked, but I *will not* charge my esteemed opponent with misrepresentation. I am not bound to prove that the "Holy Spirit intended to sustain my theory." I do not suppose the Holy Spirit intended to teach science or scientific truth at all; nor do I suppose it intended to oppose it. It is sufficient to show, that the Mosaic account of creation, when fairly interpreted, does not conflict with the view of the world's age as taught by science. This I think I have done. I shall not repeat the argument.

Brother B. next asks, "Can any person read the account of the six days' work, as recorded in the first chapter of Genesis and the twentieth chapter of Exodus, without prejudice, and say that neither God nor Moses meant to say that in six days the Lord made heaven and earth, the sea, and all that in them is? It is utterly impossible!" This is a strange way of meeting an argument. Nobody denies but Moses *says* exactly so. The question is concerning the *meaning* of that saying. The infatuated Catholic, in defending the dogma of transubstantiation, cries out, "Can any person read the words of Christ in the eleventh chapter of first Corinthians, and twentieth chapter of Matthew, without prejudice, and say that Christ did not mean to say, Take, eat; *this is my body*? It is utterly impossible!" Now, brother B. would find no difficulty in meeting such an interrogation. But the same principles of interpretation which he will employ to meet that, will equally serve to meet his own interrogation. It is simply begging the whole question. I have shown by a careful analysis of the first chapter of Genesis, that the creating fiat recorded in the first verse of that chapter, and the six days' work recorded in the subsequent verses, are distinct and different acts, having an interval of time between them, as shown by the second verse; and further, that in Exodus, Moses refers only to the second of these transactions, or to the six days' work, which consisted of *fitting* up or *remodeling* the earth from the material which had existed since the creating fiat, in the first verse, called them into existence. The verb *bara*, translated "created," in the first of Genesis, means absolute creation out of nothing, (Dr. Clark's Com., vol. 1;) but the verb *awsaw*, translated "made," in the 20th of Exodus, means fitted up, or remodeled from pre-existent material, as when we say of the mechanic, "he made a wagon." This view I have substantiated by reference to the best biblical scholars of the world. I have quoted a part of Dr. Harris' admirable philological argument on these passages, and also the conclusions of numerous others equally competent to decide this question. But what is of more consequence than all this, I have named a large number of eminent divines who adopted this view a long time before Geology was known as a science, and who consequently decided on *philological grounds alone*. But all this seems not to be noticed. No effort has been made to show that the argument which I made use of was not well made, nor that the authorities quoted were not reliable. But all this has been met with a single interrogation, involving the begging of the whole question at issue. Such a mode of meeting the question will not be likely to convince men of error.

But it is said I have only quoted the opinions of these men, but have not quoted the philological reasons for these opinions. Of course I have not quoted them at length; nor could I in a newspaper article. But I have quoted sufficient to indicate the fact, that from a careful cappliation of philological principles they had arrived at these conclusions; and this is all that can be asked of me.

Brother B. says he has read Hitchcock, and Harris' Pre-Adamite Earth, and does not recollect to have found any philological reasons or criticisms on the texts in question. I beg leave to refer brother B. to those works again, and also to others, where he will certainly find "what he has always wanted." In Hitchcock's "Religion of Geology," beginning with page 33d, and ending with page 40th, is a most able, and, to my mind, convincing, philological argument on the very point in question, and from that page on through the chapter is a summary of the geological facts which go to give credence to the view arrived at from philological considerations. If brother B. will turn again to Harris' Pre-Adamite Earth, page 273, he will find a very able philological argument on the texts in question, from which he arrives at the conclusion I have set forth. I wish every reader of the *Recorder* could read that argument, but I cannot quote it at length. The reader is also referred to Dr. John Pye Smith's "Scripture and Geology," sect. 6th, part 2d. Dr. Smith says (page 502,) "A philological survey of the Bible brings out the result." He then states the results, such as Hitchcock and Harris have arrived at, and such as I have endeavored to illustrate. On the same page he says, "I am forming no hypothesis in geology. I only plead that the ground is clear, and that the Scriptures interpose no bar to observation and reasoning upon the mineralogical constitution of the earth, and the remains of organized creatures, which its strata disclose. If these investigations," he continues, "should lead us to attribute to the earth and the other planets and astral spheres an antiquity which millions or ten thousand millions of years might fail to represent, *the divine record forbids not these deductions.*"

Thus I might quote scores of authors, of world-wide renown, whose investigations have led them to the same conclusion; but it is not my present purpose to multiply testimony, but simply to intimate, that I have not imagined it, but that it *really exists*, and forms the better part of our standard literature, adorning almost every well-selected library in the land. With the *arguments* of such men before me, I shall be pardoned for not changing my view when my esteemed critic has only opposed his *opinion* to the contrary. *Argument* must be overthrown by *argument*. Reason must be met by reason.

But I pass to notice brother B.'s first charge of misrepresentation. "Brother Maxson has done me great injustice in representing me as holding that rocks were made as they now are, and that human feet had made tracks in solid rock; whereas I have exhibited no theory whatever." First, as to the tracks. Have I done my brother injustice in this particular? This will depend upon whether his words justify my conclusion or not. To his words, then, be the appeal. In his first reference to them, speaking of Devil's Rock, at Wickford, R. I., he says, "There is a perfect *impression* of a human foot, toes and all. There is likewise a perfect impression of the foot of an ox or cow." Now, what is meant by the word "impression?" (See Webster.) 1st. The act of impressing, as one body upon another, as a figure made by impression; 2d. Mark, indentation, stamp, made by pressure, as a seal makes an impression on wax." Now, if there is the *impression* of a human foot in the granite rock at Wickford, then a human foot must have made it—so I understand language. But in referring to these tracks again, in comparison with bird's tracks described by Prof. Hitchcock in the stratified rock, he says, "But when tracks of men and quadrupeds are found in *granite* rocks, they are declared to be simply the result of chance. And why? Because to admit they were made by men and quadrupeds would upset their theory of the age and formation of the earth." Now, with such language as this before the reader, he may judge, without further comment, whether I have done "great injustice" in representing brother B. as holding that human feet had made tracks in solid rocks. I certainly *meant* no injustice.

In the next place, did I do "great injustice" by representing my correspondent as holding "that rocks were made as they now are?" To his own words be the reference made. He says, in reply to my explanation of those tracks, that I have unwittingly furnished an argument against my own theory; "for if human tracks do exist in granite rocks by accident, it should not be deemed irrational to conclude that God created the earth, consisting of unstratified and stratified rocks, &c., at the beginning." This, I acknowledge, is not clearly stating his belief in the theory, but it does point that way, but perhaps not sufficiently to justify my conclusion. But another passage, it seems to me, makes my conclusion inevitable. "The whole Mosaic record speaks of creation and its modifications as the immediate work of omnipotence, and not as the result of secondary causes." Now, if this language does not teach that the stratified and unstratified rocks were created in that form, and that stratification is not the result of "secondary causes," I do not know how language could be framed to teach that. It seems to me that in this I have done no injustice. The reader will at once see, that the language points in the direction of my conclusion. We are very liable to be misunderstood when we find fault with other men's views, but refuse to offer better ones.

I am next called to account for "a seeming want of candor" in stating that Sir William Herschel has seen stars so distant that their light must have been nearly two million years in reaching the earth, and in insisting on this as a fact to be believed, and only to be invalidated by actual measurement, which should show a fallacy in Sir William's measurement. I can assure my brother, that the want of candor was *only* "seeming." I know of no alternative. Sir William says he has found stars at such a distance that their light must have been nearly two million years in reaching the earth. I have quoted his language from the Philosophical Transactions for 1802, page 498 Now this is to be believed, or some error must be found in the measurement of Herschel. That error can *only* be detected by taking the measurement over again, and reviewing the calculations. The only question is, whether Sir William Herschel's measurement is to be relied on. Dr. John P. Smith relied on it. Humboldt, the oldest and most learned naturalist in the world, relied on it, and quoted it in his world-renowned "Cosmos." I have no lack of candor in relying on this measurement of Herschel, and in asking all who doubt it to make a better one; nor am I at all ignorant of the labor it has cost to arrive at correct astronomical calculations. They are all the more valuable on this account, and not to be discarded because they conflict with our preconceived notions of Scripture interpretations.

Brother B. says I seem to make myself merry over his remarks on Niagara Falls. Whatever of merriment I might have felt seems to be heartily reciprocated in his effort to get me into a glass house, and smash my windows down. Our position on this point is simply this: There is Niagara River, pouring a vast quantity of water over a precipice 165 feet in perpendicular height. The rock which forms the barrier is composed at the bottom, and extending nearly to the top, of soft shale, and at the top of hard limestone. Now, below the Falls this gorge extends about seven miles, and then the waters rush out and glide smoothly on about four miles into Lake Ontario. Now there is the most indubitable evidence that the river has produced this whole gorge. That evidence I have given, quoting in part from Sir Charles Lyell, who visited it at two different times. The evidence which he has given, and which was entirely satisfactory to *his* mind, as it is to Hitchcock, Comstock, St. Johns, and all geologists, my respected friend has not even alluded to, and has contented himself with an effort to extricate himself from an apparent contradiction, or at least to hide it behind one which he fancies I have fallen into. I have said, that the Falls are wearing back the rock about one foot a year by actual measurement, and at that rate it must have taken nearly forty thousand years to wear away the whole gorge, as it most manifestly has done. Now, unless it can be shown that it has worn faster in former times than at present, it affords striking proof of the world's great age. Bro. B. has rather chosen to deny that it has worn the whole gorge, and says, "It appears reasonable to suppose that the water has worn away the rock something like ten rods." This I took to be a sanction of my argument, for it appears just exactly as reasonable that every succeeding rod below the ten was worn away by the water, as that the ten rods were. There is the adequate cause, at this moment, producing the effect, and it is opposed to all sound philosophy to seek another cause when an adequate cause is present and at this moment producing part of the effect. "It is reasonable to conclude" that it produced the whole effect.

My friend attempts to convict me of inconsistency by reference to my view of the delta of the Mississippi. This, with the alluvial deposit near the mouth of the river, according to Lyell, must have been about 130,000 years in the course of formation, at the present rate of deposit. Now, if I can be made to say that the Mississippi and the Niagara rivers have been running the same length of time, then I am involved in the same inconsistency as I supposed brother B. to be, viz., of supposing the Niagara to have been running thousands of years, and tumbling down the abyss at Queenstown, without wearing away the rock at all. Now such a supposition I admit to be absurd, for I suppose that the rock began to wear back at the very moment when the mighty torrent first leaped over it. It could not have been otherwise. Now, it only remains to ascertain whether I have set the Niagara to flowing at the same time with the Mississippi. I have given the opinion, that the region about Niagara has been raised from the bed of the ocean, and I consider it one of the established facts of science, that this whole continent, with the exception perhaps of a few of its highest mountain peaks, has once been under the bed of the ocean. But that, therefore, the Niagara and Mississippi have been running the same length of time, is the most palpable non sequitur that could be conceived of. I suppose the Mississippi to have been running for ages before the waters of Lake Erie broke their barrier and began to run over into Lake Ontario. I do not suppose, by any means, that it has been running ever since the land emerged from the ocean. Nor is it necessary to suppose any such thing; for a very slight cause, which would have affected but a small territory, might have set it to flowing. A single glance at the natural features of the country about the region of the two lakes will make this clear. Lake Erie is situated but about 30 miles from Ontario, at an elevation of about 300 feet above it, and an arm of the lake several miles wide extends down almost to the Falls, or nearly half the distance between the lakes. Now a very slight elevation of Lake Erie, or even the action of its own waves, driven down this arm, might have been sufficient in time to have sent the waters down through the soft alluvium deposit which covered the rock in which the gorge is now being worn. That it once ran on the top above where the gorge is, as it now runs on the top before it reaches the Falls, I have shown in a former article, in the quotation from Lyell. Nor is this a solitary instance of lakes breaking their barriers and forming rivers. Several instances are on the records of history, and many others on the records of Geology. The theory, then, that these two rivers commenced flowing at the same time, I have never advanced, nor ever believed; nor does the fact that this continent once arose from under the ocean afford any sanction whatever to such a theory. I of course am responsible for none of the *consequences* of the theory, and consequently my house is not so "glassy" as my friend had supposed. The difficulty lies in the wrong inference which *he* has drawn from a fact which I incidentally stated. For that wrong inference he is responsible.

With his view of the geography of the country, I do not so much wonder at his inference. He says, "It is known to every one acquainted with the geography of the country, that the Mississippi and St. Lawrence or Niagara have their source in nearly the same region; many of their tributary streams arising within a few rods of each other," &c. It is not strange that a wrong inference should come from such geography as this. Here the Niagara and St. Lawrence rivers are confounded and treated as one, when a broad lake, 190 miles in length, separates them at their nearest points. It is affirmed, that the tributaries of the two streams in question arise within a few rods of each other, but I cannot find that the Niagara has a single tributary in the world which rises within hundreds of miles of the Mississippi or any of its tributaries. It arises in an arm of Lake Erie, at its east end, while the Mississippi rises in Lake Itasca, a thousand miles to the north-west. I will make no suggestion about living in glass houses.

My argument drawn from the formation of Coral Reefs, is disposed of by the simple assertion that "it does not amount to a demonstrated probability." That the reader may the better judge whether this summary statement invalidates my argument or not, I will briefly re state it. Coral Reefs and Islands are formed by the accumulation of the shells and mineral matter deposited by microscopic animalculæ which live in the water. This is a "fact to be believed," ascertained by actual observation. Now, as I have shown in a former article, these reefs and islands exist in vast quantities, some of them extending more than a thousand miles in length, and many hundred feet in depth. Now, the rate at which these little animals thus build up these vast reefs is known by observation, and thus it appears that much more than six thousand years has been employed in building them. I have referred to the Peninsula of Florida as an illustration, the growth of which Prof. Agassiz has ascertained to be about one foot in a hundred years; and by estimating the amount of reef already formed, he finds that a hundred thousand years have been employed in building the whole reef. Now this, to Agassiz, one of the most eminent of living scholars, was highly conclusive proof. To brother B. it "does not amount to so much as demonstrated probability." This shows how differently different minds are affected by the same evidence.

In conclusion, brother B. expresses the opinion that the geological theory is founded on hypothesis and not on scientific facts, and then gives what he understands to be the theory, in the following words: "After stating (what no man denies) that the earth was created in a chaotic state, (if I understand them correctly,) they lay it down as the basis of their theory, that the modifications or changes which the earth has undergone in order to fit it for the abode of man, proceeded in the same manner or as slowly as similar changes do now, and that God worked by secondary agencies. Overthrow this hypothesis, and their theory is destroyed. Establish it, and the Bible is overthrown. This, I apprehend, is a misconception of the theory in question. The theory I have given in the language of its most eminent advocates; but seeing it is misapprehended, I will give it in the concise language of the late President of Homerton Divinity College, London, Dr. John Pye Smith:

"1st. The first sentence of the Mosaic record is a simple, independent, all-comprehending axiom to this effect, that matter has not existed from eternity, but had a beginning; that that beginning took place by the all-powerful will of one Being, the self-existent, independent, and infinite in all perfection; *and that the date of that beginning is not made known.* 2d. That at a recent period our planet was brought into a state of disorganization, detritus, or ruin from a former condition. 3d. That it pleased the Almighty, out of that ruin to adjust the surface of the earth to its now existing condition—the whole extending through the period of six natural days."

This theory is stated with equal clearness by Harris, and also by Hitchcock, and adopted by all the most eminent Geologists of the age. This theory clearly recognizes the miraculous work of the six days. All that was done in them was by the direct agency of God, so that the words of the Psalmist are literally true, "He said, Let there be light, and there was light," &c. It also claims that the creating fiat which brought matter into existence was long anterior to that time, and that during that interval the earth underwent many changes, the evidence of which is now found in the rocks; that it had fallen into chaos, and it was over this chaos that the Spirit of God brooded, preparatory to the magnificent miracles of the six days; that since that time nearly all its changes have been produced by secondary agencies, such as are now everywhere at work; and that the same had been at work before the miraculous events of the six days. Such is the theory, and in the language of the distinguished President of Amherst College, "No longer to be regarded as the dreams of fancy, but the legitimate deductions from long and careful observations of *facts*."

I will close this article by placing the language of Hugh Miller, one of the most eminent scholars of the present day, in contrast with the opinion that "the geological theory" (of the earth's age) "is founded on hypothesis instead of scientific facts." "It is, a deduction—a result—not the starting assumption, or given sum, in a process of calculation, but its ultimate finding or answer. Clergymen of the orthodox churches, such as the Sumners, Sedgwicks, Bucklands, Conybeares, and Pye Smiths of England, or the Chalmerses, Duncans, and Flemings of our own country, must have come to the study of this question of the world's age with at least no bias in favor of the geological estimate. The old, and, as it has proven, erroneous reading of the Mosaic account, was by much too general a one early in the present century, not to have exerted upon them, in their care as ministers of religion, a sensible influence of directly an opposite nature. And the fact of the complete reversal of their original bias, and of the broad, unhesitating finding on the subject which they ultimately substituted instead, serve to intimate to the uninitiated the strength of the evidence to which they submitted. There can be nothing more certain, than that it is minds of the same class, engaged in the same inductive track, that yielded in the first instance to the astronomical evidence of the earth's motion, and, in the second, to the geological evidence regarding the world's age."

Thus I have tried to set forth to the readers of the *Recorder*, as well as I could, a few of the points involved in one of the most interesting questions of the present century. I have but just hinted at it in one or two of its points. The doctrine of the world's age, as I have set it forth, I believe to be invulnerable, and that all classes of men will come to acknowledge its truthfulness. I have only sought to set forth the simple truth as it is held by the scientific world, and, as I said at the beginning, I have had no desire to gain any victories in argument. I have had a simple desire to promulgate the truth, through a medium especially devoted to that purpose. If I have been tedious, it must be remembered, that I have been assailed by almost a half score of critics and reviewers, and have only, in as brief a manner a possible, defended my views against their attacks. For every criticism and opposing view that has been offered in candor and kindness, I am heartily thankful, and shall always deeply regret if I have met these opposing views in any other than a spirit of candor and kindness.

In relation to the "Literary Omnibus" proposed by brother B., I have but little interest, as I do not understand what he means.

In regard to the question of free discussion, I have a proposition to make to those who do not want to pay for the printing of views opposed to their own. It is this, that if they will send me their names, and a bill of the cost of all papers containing views of my own not in accordance with their own, I will pay those bills, on this one condition, that they deduct the price of papers containing their own views not in accordance with my own; for it is a poor rule that won't work both ways. If this be the rule, certainly they ought not to discuss the question of "free discussion" at the expense of those who believe their views to be erroneous in the extreme. I am not disposed, however, to adopt this rule; for often, in reading views opposed to my own, I find my own to be erroneous, and then I thank the Lord for the newly found treasure. It often happens, that "our established tenets and customs" are wrong, and of all things in the world need most to be "invaded." If they cannot stand the test of criticism, they are not worth holding. We had better let them go. If they are true, collision with opposing views will only make them shine the brighter. Let us all earnestly seek the truth, and, above all, let us not forget the great fountain whence it flows; and, deriving it thence, let us use it for his glory, and the upbuilding of his kingdom on earth.

D. E. Maxson.

"I TRIED HARD TO GET GOD."

A writer in the *American Messenger* gives the following account of the experience of an aged man, which forcibly illustrates the attempt of many awakened souls to make themselves holy by their own efforts. The true method of salvation by Christ is so clearly set forth by it, that those who have not learned the secret of success in seeking a clean heart would do well to learn the way to the Saviour from the old man's simple statements:

"An old colored man entered our store the other day. He came in leaning on a staff, hat in hand, and the little hair that clustered around his temples was whitened by the frosts of time, giving a venerable appearance to his calm and happy countenance. Our conversation soon turned on the great salvation, and led to some interesting facts in his history.

"He said that, at the time of his becoming religious, he was unable to read a word in the Bible; that he was a slave in Virginia, but used to get people to read for him. He further said, 'I wanted to be good, and for seven years I tried hard to be good, that I might be one of the Lord's children; but I found that I was so wicked, that although I tried to be good, I did not become so. I used to be afraid that at some time the Lord would reveal himself to me, and then I was so afraid of the Lord finding me such a sinner. I wanted to get to the Lord and say, 'Massa, here I am,' but I was not good enough. One day somebody read to me from the Bible what Joshua said, 'As for me and my house, we will serve the Lord.' Then I determined to go to the Lord anyhow, and falling down on my face, told him I could not be good, for I had tried; and that I was one of the most wretched sinners that ever lived, and so deserved to be sent to hell; and that it was just that I should be. Then I seemed to hear a voice say, 'Ye believe in the Father, believe also in me,' in Jesus. It was the first time I knew why he died. I now learned that he died for me, and that he died to bear that load of guilt I had been trying to throw off. Then I knew why they nailed him to the cross, and that it was his great love for sinners that brought him from heaven. It has been many years since I found the Lord, and now I am old and poor, yet I am willing to live as long as God will permit me, and all I ask is to be able to persuade men to love Jesus. I love every one, and am not willing that any one should be lost.'"

FIRST VIEW OF JERUSALEM.

From Hackett's "Illustrations of Scripture."

"Of earthly sights," wrote Dr. Arnold, "Rome ranks the third, Athens and Jerusalem are the other two; the three places of God's election, two for things temporal, and one for things eternal. Yet, even in things eternal, the two former were allowed to minister." It had already been my privilege to spend a month in the capital of the Roman world; it was reserved for me, on my return from the East, to linger for a while in the ancient home of Attic arts and learning; but now, on the afternoon of April the second, I was about to behold the greatest of these "earthly sights"—Jerusalem, "the city of the great King"—the scene of events the greatest that have entered into human history. I will presume on sufficient sympathy between myself and the reader to allow myself to state exactly how I felt at that moment. Our approach was along the Jaffa road, from the north-west. I knew, from the changing aspect of the country, which grew wilder and wilder as we ascended one height after another, that we could not be far from the limit of our journey. I have read of many travelers, who, on approaching the holy city, have been impatient to obtain the first view; who have hurried forward to outstrip their companions, and be the first to cry 'Jerusalem, Jerusalem!' My impulse was just the reverse of this. I fell back into the rear of the company, allowed the others to precede me, turned my face, in fact, for a while, in the opposite direction; and, though I had then only to lift up my eyes, and gratify a desire which had been for years one of the strongest of my heart, and which had incited me to cross seas and continents, I shrank, at last, from giving up the Jerusalem of my imagination for a reality, which, I knew too well, must be attended with some disappointment. The truth is, no place of which we have read and thought much can correspond exactly with our anticipations; and, though it may prove, after a fuller acquaintance, to be as worthy of our interest and admiration as we had supposed, yet, if it differs at first sight from our previous notions, that difference itself diminishes our pleasure, and causes us to feel disappointed. Yet, after all, the first sight of Jerusalem, though it may not turn out to be the exact original of the picture in the traveler's mind, is novel and interesting. As seen from the direction in which we advanced, it appears to lie on the side of a hill sloping towards the east. The walls, notched with battlements, the entire circuit of which lies at once beneath the eye; the turrets of the Church of the Sepulchre; the minarets; the lofty cupola of the Mosque of Omar; the towering castle of David; the domes and terraced roofs of the houses, come suddenly into view, and produce a startling effect. It should be added that the bold form of Olivet, as it rises over the city, on the left, and the distant hills of Moab in dim perspective, belong to the scene which greets the eye from this particular position."

CHANGES IN THE ENGLISH LANGUAGE.

Few scholars, even, are aware of the great changes through which the English language has passed in successive centuries. We give, from the *British Banner*, specimens of the Lord's Prayer, as used at various periods in English history:—

A. D. 1258.—Fader ure inheune, haleweide beith thi neune, cumen thi kuneriche thi wille beoth idon in heune, and in erthe. The eueryeh dawe bried, gif ous thilk dawe. And vorzif ure dettes as vi vorzifen ure dettoures. And lene ous nought into temptatioun bot delyvor ous of uvel. Amen.

A. D. 1300—Fadir our in hevene, Halewyd by thi name, thi kingdom come, thi wille be don as in hevene and in erthe. Oure urche dayes bred give us to day. And forgive us oure dettes, as we forgive our dettoures. And lede us not into temptation, Bote delyvere us of yvel. Amen.

A. D. 1380—Oure fadir that art in heunes halowid be thi name, thi kingdome come to, be thy wille don in erthe as in heune, geve to us this day oure bread *oure other substaunce*, forgeue to us oure dettis as we forgaune to oure dettouris, lede us not into temptationn; but delyuer us from yeul. Amen.

A. D. 1534.—O oure father which arte in heven hallowed be thy name. Let thy kingdome come. Thy wyall be fulfilled as well in earth as it ys in heven. Geve vs this daye oure dayly breede. And forgeve vs our treaspases, even as we forgeve our treaspacers. And lede vs not into temptacioun; but delyver vs from evell. For thyne is the kyngedome and the power and the glorye for ever. Amen.

A. D. 1582.—Ovr father which art in heauen, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heuen, in earth also. Giue vs to day our supersubstantial bread. And forgiue vs our dettes, as we also forgiue our detters. And lead vs not into temptation. But deliuer vs from evil. Amen.

A. D. 1611.—Our father which are in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done, in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our debts as we forgiue our debtors. And lede vs not into temptation, but deliuer us from euil. For thine is the kingdome, and the power, and the glory for euer. Amen.

The Sabbath Recorder.

New York, January 3, 1856.

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OUR CONTROVERSY WITH S. S. GRISWOLD—NO. 2.

In his article of May 24th, Bro. G. represents us as "assuming the improbability that the divine government would be so arranged as to require a miracle in order to its execution, and arguing the contrary, from the fact that 'mankind have a natural capacity of being recompensed according to the course of nature.'" Now we beg leave to say that, in assuming the improbability of such an arrangement of the divine government, we had reference to government *as founded in the nature of things*; and we are not yet convinced, that we have advanced any thing inconsistent with this idea. Our reviewer shows that, after having stated this principle, we nevertheless proceed to "assume such a theory of a future resurrection as of necessity necessitates [we are not responsible for this tautology] a miracle the most stupendous," &c., and labors to make this proposition contradictory of the other. To his own mind this appears contradictory, no doubt, but there is a reason for this. He has recently got hold of a new theory of the resurrection, and his head is full of it. According to this new theory, the resurrection, instead of being a miracle, is accomplished by the operation of a natural law. Of course, it is not a benefit secured to mankind solely by the mediation of Christ, as evangelical Christians have always supposed, nor is the doctrine of it peculiarly a gospel doctrine. On the contrary, it belongs to the Religion of Nature. To be consistent, therefore, it must be maintained that the gospel is nothing more than a republication of Natural Religion—an idea which our reviewer does not openly avow, but seems as if he wished to; for in the close of his article he appears to throw out, as an objection to our theory, that it presents "Revealed Religion as either not according to the course of nature, or something additional to the course of nature, consequently not a natural religion." We do not wonder, therefore, that our reviewer imagined a great contradiction in our views.

But why did he not attend a little more carefully to our meaning? What we advanced proceeded on the supposition of a clear and well-marked distinction between the Religion of Nature and Christianity. Not that Christianity was supposed to be *contrary* to Natural Religion, or that it abrogated its claims. But we looked upon it as something *additional* to the Religion of Nature. Now we are well satisfied that this distinction is a just one; and while Christianity reveals the resurrection of the dead, Natural Religion does not. While the former necessitates the resurrection of man in the body, in order to the award of such retributions as are due to him considered as the subject of a government administered by Jesus Christ the Mediator, the latter necessitates it not. Where the contradiction in our views is, therefore, we are not able to see.

We have not argued any where, or at any time, that man's responsibility to Revealed Religion rendered him irresponsible to the claims of Natural Religion. On the contrary, Revealed Religion as embodied in Christianity proceeds upon the obligation of man to Natural Religion. Hence it is a fatal objection to Christianity to suppose that it places the impenitent sinner in a condition where the penalty of Natural Religion cannot be inflicted upon him for his transgressions. On this account we objected to the theory of the Annihilationists, inasmuch as it implied the impossibility of recompensing men hereafter, without the intervention of a miracle. And what have we said contrary to this? We have maintained the necessity of the resurrection, in order that hereafter the soul might be recompensed through the medium of the body; that is, in order to the execution of the divine government *as modified by the mediation of Jesus Christ*. But we have not maintained its necessity in order to the execution of divine government *as founded in the nature of things*. Where, then, is the contradiction?

If we said that "a miracle in no case would be necessary to bring man into a state where he could be recompensed," we are willing to admit the seeming inconsistency of such a statement with our position that the resurrection is necessary in order to the full recompense of man upon gospel principles. And whatever benefit this admission will afford to our reviewer, he is welcome to. But strong as the qualifying expression "in no case" is, we apprehend that some limitation of its meaning might be found in the connection in which it was used. We supposed certain extreme cases, (see *Recorder* of Feb. 15th,) in which, upon the principle of annihilation or sleep of the soul, the rewards and punishments of divine justice were effectually frustrated. And assuming the improbability that the divine government, as founded in nature, was so constructed as to render the recompenses of the future impossible in these extreme cases, we argued that it was constructed so as to render the recompenses of the future impossible "*in no case*;" meaning *in no other case that could arise under the divine government as founded merely in the nature of things*. Perhaps we were at fault in not expressing our meaning more fully, but we trusted to the discernment and candor of our readers, not supposing it necessary to label the picture after having drawn it.

T. B. B.

EDUCATION—PHYSICAL.

Physical education implies physical health, growth, and habitude. Although the physical is the lowest extreme of our being, yet its education must be carefully attended to, from the intimate and important relations existing between it and our higher faculties. It stands as sentinel and servant to the faculties within. Our physical must ever be subservient to our higher powers, and must be educated accordingly. Its development cannot be carried so high or continued so long as that of our spiritual natures; yet it should receive all that care and culture which the health and development, the necessities or the advantages of our being may demand.

Mankind, in their earlier approaches towards civilization, Epicureans and sensualists, exalt, deify the body—its powers, pleasures, and exercises. To such, physical enjoyment and culture seem most attractive. The sensualist gives himself up to the indulgence of the appetites. He looks not beyond the senses for gratification. The athlete, in the palmy days of Grecian civilization, was carefully trained for bodily exercise and victory at the games. If he were successful, applause, and crowns, and stautes, awaited him. His name was enrolled among the great. An Olimpiad was named after him. Poets sang his praises. Pensions, peculiar privileges, and honors, were granted him. All of his fellow citizens partook of his glory. Such deference to bodily power and skill is still the tendency in the lower forms of civilization.

On the other hand, in the religious development of humanity there is a tendency to consider our physical natures as but a hinderance, a clog—our bodies a vile thing, to be hated and abused and tortured, and to be sloughed off as soon as possible. There is ever a tendency to asceticism—a tendency to become anchorites, and to chain and incarcerate our bodies and inflict upon them the severest penance, in hopes of securing thereby greater sanctity—superior advances in divine life.

These are extremes. The golden mean is a sound, a cultured, a powerful mind, in a sound, a cultured, a powerful body. Consumptive fires have, doubtless, added unwonted brightness to the flames of genius; but this brightness soon, very soon, went out in unmitigated darkness. Cold, morose clouds of dyspepsia, envelop the soul, until the spirit is soured and all its cheerful fires extinguished, simply from the sin of indigestion. All such ills are an evil rather than a good, or, if a good, they in disguise—a good in a spiritual, a religious sense, not in the natural. It was not thus in the beginning. In the natural, primal arrangement of things, a healthy growth, development, activity, was the law. •

SAD EFFECTS OF DELUSION.

Two sad cases, showing the effects of delusion, have come to light within the past week, and have created much excitement in the regions where the events transpired.

The first was in Philadelphia, where a young man named Crowley, who had become partially insane through the influence of spiritualism, attacked his mother with a hatchet, and mutilated her in an awful manner, for the purpose, as he says, of "knocking some sense into her." Fortunately, the wounds are not likely to prove fatal.

The other case occurred in New Haven, Ct. It seems that a Mrs. Rhoda Wakeman, a woman some 70 years of age, is the seer, prophetess, or leader, of a small band of believers in some new religious doctrines, and the meetings of the members of the faith are held at her dwelling. On Sunday, Dec. 24th, as usual, the faithful met, and among the number was Mr. Justus Matthews, a workman in the pistol factory at Whitneyville. The meeting was kept up nearly all night, and, about 9 o'clock next morning, Mr. Matthews was found by his son, in the front room of the house, dead, with his throat cut from ear to ear. The investigation of the case shows that Mrs. Wakeman professed to be greatly distressed on account of a *bad spirit*, or spirit of enchantment, with which she fancied Matthews was possessed. Her brother, Samuel Sly, thought that "the bark of hazel, in connection with alder, concocted together into a tea, was powerful to remove enchantments." He therefore obtained a hazel club, and, selecting his time, knocked Matthews on the head with it. Afterward, Sly says, he was "urged on by some spirit to use a knife and fork upon him," which he accordingly did until Matthews was dead. Before the Coroner's Jury, Sly confessed the murder, and professed to narrate all the facts "in the fear of the Lord." The "prophetess," Rhoda Wakeman, also, gave her testimony, which is such a strange medley that we copy it for the study of those who are curious in extraordinary developments of the human mind:—

"I shall be 70 years old next November—have lived in New Haven 17 years—have had 17 children, nine of whom are now living; have been a widow 20 years. I formerly resided in Greenfield—then moved to New Haven; my brother has also resided there; he is about 50 years of age. I have been a 'messenger' from God about 30 years; experienced religion at that time, and walked with Jesus Christ ever since; first experienced religion because my husband abused me and I expected to die, and he finally killed me. After my husband killed me I was dead seven hours, and then raised; two angels stood beside me when I went to Heaven, and touched me with their bright swords and I rose again; saw there all that were dead, and there they were under the cloud of death; when I was there this cloud parted, and my spirit went one way and theirs the other; they all then held up their little right hands, and I rejoiced. The two angels turned to me and then I went up to Heaven; there was a red light and many white clouds there; Christ came to me when I was in Heaven, with his nails in his hands, and spoke peace to my soul. Because he spoke peace to my soul I raised up, and another spirit came to me and spoke, saying: 'Make your peace with God.' I then kept on praying; he soon took me to Paradise and told me all about Adam and Eve, and all the other spirits. This light then came on me so that I had to look up, and the spirits said I was numbered as one of them; was taken up to Heaven from this place of light, and then saw Christ and all the holy angels; Christ had on the thorns and looked as he was when crucified; then saw God sitting upon his throne in all his glory. About the throne were all the angels in their white robes, and they were all happy spirits there. This spirit then came and took me back to earth, and when I got back to earth again I saw my dead body lying on the floor. I felt bad because I had come back to this wicked world to live again. I soon saw my wicked husband, who said, 'By God, she's raised!' Soon after I saw two angels who came to me and spoke to me kindly, and then Christ appeared to me and I fell down before him. And oh! how happy I felt! and how happy I then was! I went to God with my case last night, and had a revelation from Him. That man was in league with the devil. He (meaning Matthews) got his evil spirit from Amos Hunt. Hunt attempted to poison me. (She went on and gave a long, rambling account of Amos Hunt's poisoning her.) The first thing I knew of the murder was when they came up stairs searching for a hatchet. I knew that my brother had a stick of witch-hazel in the house. He sells the bark and lives by so doing. I was sick that night and expected to die, and asked them to take Matthews out of the house. He had such a bad spirit that he was taking away my divine spirit, and killing me by it. Amos Hunt was the man of sin, and he put his spirit on Matthews. If I should die the judgment would come! This man of sin cursed God, and when he died there was a black spot on the throne of God! In my revelations from God, last night, He said, if I was condemned in this case the world would be immediately destroyed! In this revelation I was told by God that my brother did kill Matthews, and that he did it to save the world!"

TRACT OPERATIONS IN NEW YORK.

The New York City Tract Society held its 29th Anniversery on the 19th ult., when reports were made of which the following is an abstract:—

The past year we have employed and sustained 26 missionaries. One of these is our missionary to seamen, who supplies the shipping with tracts and other religious matter, which is not only read at sea, but frequently scattered in different and far distant lands. Two of the missionaries devote their attention to immigrants, whom they meet as soon as they reach our shores, supply them with tracts, and give them necessary cautions and good advice in their native tongue, and also, through the kind permission of the Commissioners, hold religious services with them in Castle Garden. Another, with an assistant, attends to the German residents. Another is a converted Jew, who labors among his brethren of the house of Israel, and has been the blessed means of bringing some of them to receive as the promised Messiah, and embrace as their Saviour, that Jesus whom their fathers crucified. The others are ward missionaries and assistants.

The average number of visitors during the year has been 1,097, and it appears from the reports of the missionaries, that since our last anniversary 1,777,173 tracts, containing 7,108,695 pages, in various languages, have been distributed; 1,185 Bibles and 984 Testaments supplied to the destitute, on behalf of the New York Bible Society; 6,418 volumes lent from ward libraries; 2,154 children gathered into Sunday, and 388 into day schools, and 242 persons into Bible classes; 1,689 persons induced to attend church; 224 temperance pledges obtained; 1,961 religious meetings held; 40 backsliders reclaimed; 265 persons hopefully converted, and 210 converts united with evangelical churches.

It often happens that persons are willing to attend a prayer meeting at a private house, who, from want of better clothing, or other causes, are unwilling to go to our more public places of worship. For their accommodation we have district prayer-meetings and mission stations.

The Treasurer's report of the main Society shows the following bills of items:

Amount Paid for Missionary Services	$13,713
Paid American Tract Society	24,75

The total receipts of the year were $17,294, and the expenditures, $16,879. Balance in the Treasury, $415.

Comprehensiveness of Religion.—The *Christian Advocate and Journal*, in an able article, exposing the hollowness of Modern Deism, has the following statement of the aims and results of the Christian Faith:—

"The Bible is our religion; and our faith in it, at first historical, has become a matter of personal consciousness from the experimental assurance that its truths are exactly what we want to raise human nature from its degradation, and save it from its sin. We want a religion that can quiet conscience, while it makes it more sensitive; which can make us holy, and yet leave us men; which can woo to another life, while it heightens the enjoyment of this. We want a religion that addresses the understanding, and yet is intelligible to the simple; that powerfully sways our emotional nature, and yet provides against extravagance; that brings immediately before the imagination visions of eternal joy, and yet gives new activity to the ordinary works of material life. We want a knowledge of God that will fill with awe, and yet save from terror; that will induce continual caution, and yet create perennial love. We want a system that humbles without degrading, and exalts without inflating; that offers pardon without encouragement to sin, and grants salvation as a boon, while it offers it as a reward to the laborious. These and many other requisites to our natural and moral condition we find in the religion of the Bible."

The Youth's Cabinet for January commences the eleventh volume. It has been enlarged and improved, and is the neatest and most interesting juvenile magazine printed. Each number contains 36 pages, profusely illustrated. Edited by Francis C. Woodworth; published by D. A. Woodworth, 118 Nassau street, New York. Terms, $1 a year.

"**The Presbyterian House.**"—This is the name given to a building in Philadelphia, which has recently been appropriate to the purposes of the New School Presbyterians. The New York *Evangelist* has an appeal on the subject, from which we copy the following:—

"The effort for the one hundred thousand dollars for church erection, has been as fully completed as the nature of the case requires, and the whole church reposes in the consciousness of its being raised. It comes along slowly, but the pledges of the men who raised $80,000 at the first effort are not to be discredited, when they promise to send the remaining $20,000 by January. We rejoice in it, both for its own sake, and as a pledge that the recognized enterprises of the church are sanctioned by the people, and will be carried through. Now that it is done, we think it high time that we look after the condition of the 'Presbyterian House Fund.' A year ago last May, the General Assembly pledged the faith of the whole church for $12,500. Has it been paid? If not, who sustains the weight of the unpaid portion of it? Is the house not forfeited to those who made the purchase originally? We can readily understand why this matter should have been lost sight of in the effort for church erection and church extension; but now that these are so nearly disposed of, would it not be well to understand the condition of this important department of our Christian work? It is understood that Philadelphia has nobly redeemed her pledge of one half of the $25,000, which will make this noble property ours."

Finances of the American Board.—The Prudential Committee of the American Board of Commissioners for Foreign Missions, have issued an appeal for pecuniary assistance. The following paragraph from the appeal will show how much occasion there is for it:

A brief statement of the pecuniary condition of the Board, at the end of October, was published in the Journal of Missions for December. At that time there had been a falling off in the receipts, to the amount of $4,000. To this may now be added a deficiency in the receipts for November of nearly $4,000 more; thus making for the first four months of the financial year, a diminution of income, compared with last year, of about $8,000, which, with the previously existing debt of $20,000, makes the present indebtedness of the Board not less than $28,000. In connection with this fact it should also be stated, that since the meeting of the Board at Utica, *thirty-two missionary laborers* have been sent to different parts of the world, who must be provided for; and that the unavoidable expenditures of nearly all the missions are increasing, and in some instances rapidly.

Baptist Missions in Burmah.—A Baptist missionary in Burmah thus writes to the Macedonian in this country:—

"The cause of Christ still advances at all the new stations in Burmah. The Burmans still listen. A few day since two were baptized. At Prome, over one hundred have been baptized. Brother Thomas has baptized from forty to fifty. Great numbers have been baptized in brother Vinton's field. Bassein is also blest. At a recent meeting a thousand Christians were present. In the region of Toungoo some thirty or forty zayats have been built, and three thousand are asking baptism. The native pastor, Dumoo, has just written to me, that about one thousand had been baptized on the mountains of Shwaygyeen. About as many have been baptized in Toungoo, while three thousand are still requesting the rite."

Mr. Judd in Hayti.—The following paragraph from the *Christian Watchman and Reflector* shows that the successor of Bro. Jones at Port-au-Prince, Hayti, is not without his troubles:—

"A series of resolutions passed by the Baptist church in Port-au-Prince has been forwarded to us for publication. These resolutions assert on the part of the church strong confidence in Rev. W. L. Judd, their pastor, and late missionary of the Free Mission Society. The connection of Mr. J. with that Society has been sundered—on what ground the resolutions do not inform us, though they speak of 'persecutions raised against him by certain ambitious men, enemies of the cross of Christ,' and complaint is made of the refusal of the Board of the Society, by the church, who declare 'a want of respect' for their decisions, and also a 'contempt for protestations signed both by members of the church and respectable citizens from without.' Of the merits of this alienation we cannot, of course, speak."

Cotton Factory in India.—A cotton-spinning factory, on the regular Manchester model, has been opened in Western India. It is near Broack; is worked by steam; has 1,500 spindles; and will give permanent employment for 500 hands. The whole has been built, and the machinery all put up, in ten months. The Bombay *Gazette* says:—

"We are to have mills of a similer character in Bombay shortly; they are now in course of erection for a joint stock company of local origin. If efficiently and economically managed, they can hardly fail of success. Under these conditions, a mill of the same kind near Calcutta, at Fort Gloucester, yields large profits, and its yarns sell in the Calcutts markets at least as high as those of Lancashire."

Kansas Affairs.—The threatened bloodshed at Lawrence, Kansas, was averted by a compact between Governor Shannon and the people of Lawrence. The document has not yet been made public; and considerable interest is felt in its details. The camps at Wakarusa and Franklin have been broken up, and the Missourians have returned to their homes with bitterness in their hearts against Gov. Shannon, whom they now accuse of being an abolitionist. The Free-State Volunteers of Lawrence have also been disbanded, with an understanding that they will be paid for their services during the time they were on military duty in defense of their city against an armed mob. Thus the matter rests now; and no one who has carefully read the history of the late outbreak, can fail to be convinced that the Free-State men, by their firm and resolute conduct, have achieved a signal triumph and obtained a guarantee for future peace.

☞ We find the following article in the *Christian Watchman and Reflector*, credited to *Zion's Advocate*.

Seventh-day Baptists.—This branch of the great Baptist family, better known in former times by the name of Sabbatarians, appear to be in a flourishing state. The membership in this country amounts to about 6,000 or 7,000, residing in Rhode Island, Connecticut, New York, New Jersey, Virginia, Ohio, and Wisconsin. They number about 70 ministers ordained, and 17 licentiates, besides which they are receiving several every year from other denominations. Indeed, their dependence for educated men has been on others until within a very few years. Now, however, they have large schools (Academies) at Milton, Wis, at DeRuyter and Alfred, N. Y., and at the latter place are about to establish a College and Theological School.

Their associated churches are 67, showing a constant healthy increase during the present century. In 1800 there were eight churches, in 1820 twelve, in 1840 forty-two, in 1850 fifty-eight, in 1855 sixty-seven.

For missionary purposes they raised in the year ending with August last, $3,400, being about 40 cents to a member, besides what was done by churches and associations for domestic missions in their own regions. Their most interesting missions are the foreign in Palestine and China.

Arctic Intelligence.—If any doubts remain as to the fate of the intrepid Arctic navigator, Sir John Franklin—whose exploits and sufferings have rendered his name more famous throughout the world than will ever be that of the recognized discoverer of the North-west passage—they will undoubtedly be set at rest by a narrative recently published relating thereto. It is a brief history of the progress and results of an expedition sent out in 1854, under the command of Mr. James Green Stuart, chief trader of the Hudson's Bay Company, to explore the region where it was supposed the remains of Sir John and his companions were to be found. The exploring party, after enduring the rigors of the extreme northern latitudes with incredible courage, succeeded in reaching Montreal Island, where were found relics of the long-lost navigators, confirming the reports received from the Esquimaux by Dr. Rae, who was the first to publish the tidings of their fate.

In connection with this subject we may notice the arrival at New London, Ct., of the English discovery ship Resolute, one of the vessels composing Sir Edward Belcher's squadron, sent out in search of Sir John Franklin, and which, having become locked in the Polar ice, was abandoned by that officer. She was fallen in with by an Americrn whaler, the captain of which took possession of her. Her value is estimated at one hundred thousand dollars. Captain Belcher was tried by court martial, at his own solicitation, for abandoning his ship; and although not censured for his conduct, the tribunal to which he appealed, after a patient investigation, did not justify it.

Fillibustering and the Government.—The great topic in New York, last week, was the course of the Government in preventing the steamer Northern Light from sailing at her usual time for Nicaragua. It seems that the Government was led to believe that a large party of emigrants would sail in her for Nicaragua, to join Walker's army in revolutionizing the country. The officers of the steamer refused to detain her beyond the usual hour of sailing, in order that she might be searched. A revenue cutter was therefore placed so as to intercept her before she could get out of the Narrows, and after two or three shots from the cutter she came to, and was brought back to the city. She was found to have on board, (said to be unbeknown to her officers,) nearly a hundred fillibusters, several of whom were arrested. After a day's detention, the vessel was released on giving bonds to the amount of $100,000. The funniest part of the matter is said to be, that while the Government officers were looking after the Northern Light, another steamer, chartered for the purpose, got out of port with several hundred fillibusters on board, bound for Nicaragua.

The Lemmon Slave Case.—The Richmond *Enquirer* of Dec. 28 says: In compliance with the joint resolution adopted by the General Assembly in 1853, the Governor has appointed Andrew Stevenson, Esq., the associate counsel, with the Attorney-General, to prosecute ~~before~~ the Supreme Court of the State of New York the appeal taken from the decision of a Judge in that State, by which Jonathan Lemmon, a citizen of Virginia, was deprived of his slaves. It is understood that the Governor of New York, under a resolution of the Legislature of that State, has appointed the Hon. E. D. Culver and Joseph Blunt, associates with Hon. Ogden Hoffman, Attorney-General of New York, to manage the case on behalf of the appellees. The case is a reserved case in the court, and will be ready for argument at its term, which will commence on the first of January. Mr. Stevenson, it is understood, has accepted the appointment

Products of the Industry of Boston.—The returns to the Secretary of State of the products of the industry of Boston for the year ending June 1. 1855, as compiled for the Boston Almanac, shows that iron, exclusive of that for nails, was manufactured to the value of $1,525,000; steam engines and boilers, $1,835,000; iron railing, iron fences, safes, &c., $562,500; glass ware, $1,190,000; pianofortes and other musical instruments, $1,984,700; watches, gold and silver ware, and jewelry, $617,900; saddles, trunks, harnesses, &c., $757,200; brushes, $225,000; upholstery, $1,550,800; sails, of American fabric, $431,172; sugar, refined, $2,000,000; chair and cabinet ware, $1,063,800; tin ware, $416,500; linseed oil, $500,000; camphene and burning fluid, $500,000; flour, $870,000; boots and shoes, $193,000; building stone, $323,000; marble, prepared, $311,000; horses (4,800) $761,625; cows (132) $5,405; casks, $158,000; distilled liquors, $2,495,000; beer, $238,000; friction matches, $50,000; bakeries, 935,000; clothing, $8,500,000.

Dr. Kane declines to accept the one thousand dollars offered as a contribution by George Peabody, of London, toward a public testimonial for the Arctic expedition. Mr. Peabody also offers five hundred dollars to begin a subscription for the sailors in the expedition.

RELIGIOUS INTELLIGENCE.

Mr. James F. Whitney, editor of the N. Y. *Pathfinder*, who was a leading spiritualist, has lately come out with a renunciation of the doctrine of spiritualism. He says that he has been "at the head of the most extensive establishment in existence for the investigation of the phenomena, publishing one of the leading journals, devoted entirely to the cause, and employing about the premises no less than eight mediums, for public sittings, for investigation and instructions, and this establishment being carried on at an expense of over two hundred dollars a week." And now, as result of his intimate acquaintance with the subject, he pronounces the whole affair base and demoralizing.

A writer in the N. Y. *Observer* states that a very interesting revival is now in progress in the several churches at that place, and that the spirit of God is poured out with unusual power upon the community. The German population is sharing largely in the influences of this season, and many cases of conversion of deep interest have occurred among them. The work is extending also to Kingsboro, and indications of a similar state of things have been manifested at Johnstown, not far distant.

A Protestant Congregation of Hungarians was recently gathered in Constantinople, chiefly converts from Popery, and at present numbering 150 persons, 120 of these *being* communicants, with every prospect of rapidly increasing. The Rev. John Dudas, their pastor, is charged by them on a mission to collect funds from the benevolent for the erection of a chapel and school, for the preaching of the Gospel, and for the education of the young.

It is stated that the Rev. Dr. Duff very narrowly escaped shipwreck by a tempest in the Mediterranean, while on his way from Trieste to Alexandria. The vessel was driven from her track, her fires extinguished, and the waves breaking over her, rendered unmanageable among the islands of the Levant. The steamer at length reached Alexandria, four days behind her time. This is the fourth narrow escape which Dr. Duff has had at sea.

Missionary advices state that the fall of Sebastopol has quieted the adherents of the old Armenian church, who before had hoped that the triumph of Russia would annihilate Protestantism in Turkey. Another most extraordinary sign of the times, which is referred to in every recent letter, is the readiness of Mohammedans to read the Bible. It is impossible to tell whereunto this may grow.

In a single town in Spain there are, it is stated, nearly four thousand persons who have abandoned papal worship, and who assiduously study the holy Scriptures as their only role. In other towns there are many persons, including not a few of the clergy, who protest against the tyranny and superstitions of the Church of Rome, and declare themselves desirous of further light.

The ladies of Bangor, Me., are raising funds to erect a chapel for the Theological Seminary in that place, which shall also contain a deposite for the library of 10,000 volumes, towards which they have contributed $1,200. They have collected $700 for the chapel, and intend increasing it to a thousand.

It is said that some of the subjects of the Czar are inclined to doubt his mission as the head of the Church, and that he has issued a government circular to the Russian clergy; "He who doubts the Czar to be the sole protector of the Orthodox Church is declared to be an apostate."

The most energetic measures are being taken for the extension of Romanism in Canada. Land is being bought in every direction, and chuches, nunneries, and schools established. It would seem as though this Lower Province were becoming the rendezvous of priests, monks and nuns, from all parts of the world.

Rev. J. W. Alexander, D. D., preached an impressive sermon before the City Tract Society, in his own church, on a recent Sunday evening, from the parable of the Good Samaritan, when a collection and subscription was received towards sustaining the operations of the society for the year 1856, amounting to $1,500.

Mr. William D. Roberts, who died during the epidemic at Norfolk, and was a member elect of the Virginia Legislature, bequeathed three four-story brick buildings, valued at $12,000, to the Female Orphan Asylum of Norfolk.

Rev. Mr. Grover, of the Methodist Episcopal church, has resigned his position as a member of the Ohio Conference, and joined the Protestant Episcopal church. It is understood that a change in his views of church government has led to this result.

We learn from the Calcutta Christian Observer that it is proposed to hold, at Calcutta, in September next, a general Conference of all the missionaries laboring in the province of Bengal. It is to commence on the 4th, and contiuue for four days. The proposed meeting will be of the character of those of the Evangelical Alliance.

The landing of the Pilgrims at Plymouth was celebrated, for the first time in Canada, by the New England Society of Montreal, on the 22d ult. A grand dinner was given, at which Americans and Canadians carried out reciprocity, and drank with equal enthusiasm the patriotic toasts of England and America.

Wm. J. Bowditch, Esq., trustee under the will of Miss Plummer, has $25,000 in his hands, to be appropriated, according to the will of the deceased, in the establishment of a farm school for the reform of boys in Salem. The sum is not considered sufficient, and the Salem Gazette makes an appeal to the public for further benefactions.

The new State Idiot Asylum, at Syracuse, N. Y., which was lately opened, is in a flourishing and prosperous condition. This institution now contains about eighty patients, all of whom are instructed in reading, writing and cyphering, as far as their constitutional and intellectual strength will admit.

It is stated that during the recent prevalence of the yellow fever at Norfolk, seven clergymen, twenty four heads of families, both father and mother, and 2,000 of its former population, fell victims to the pestilence.

At a recent sale of the State lands lying in Iroquois county, Illinois, they brought the average price of six dollars per acre. A few years ago we understand they were refused at twelve cents State scrip.

General Intelligence.

European News.

The U. S. M. Steamer Pacific, with one week later news from Europe, arrived at New York, Dec. 28th.

There had been a skirmish in the Crimea, a very brief account of which was telegraphed by Marshal Pelissier from Sevastopol. The affair occurred on the 8th ult., and resulted in the defeat of the Russians, who, after an attack on Baga-Orkonsta-Skraka, were repulsed, leaving behind them thirty prisoners and a large number of dead and wounded.

Kars had fallen by famine, and it is surmised that Gen. Williams and the garrison are in the hands of the Russians. It is, however, merely surmise—for the latest advices come only to the precise point where, the last morsel within the walls having been consumed, a flag of truce was being sent to Gen. Mouravieff, offering to capitulate.

There is nothing else noticeable from the Crimea. Both armies are comfortably housed, and both are well provisioned. Firing continues between the north and south sides of Sevastopol.

Respecting the prospects of peace we have a mass of crude and contradictory statements, made on such feeble grounds that they have ceased to even influence the Bourse. Admitting that negotiations are on foot, nothing indicates that they have advanced a step. Meanwhile the preparations for war do not slacken.

Russia has opened subscriptions for a loan of 50,000 of roubles. The loan is a 5 per cent. stock, offered at 86.

St. Petersburg advices of Nov. 29 mention that since the ground has been covered with snow, vast trains of sleighs have entered the Crimea by Perekop and the Spit of Arabat, with provisions and stores for the army. The Allies have constructed 26 batteries to attack the north forts, and have 360 guns in position on the Tchernaya.

California News.

The steamer George Law, with California mails to Dec. 5th, and $1,405,392 in treasure, arrived at New York Dec. 28th.

The intelligence from California is unimportant, and contains little beyond the ordinary incidents of every-day life. On the 26th ult., the French, English and Sardinian residents of San Francisco celebrated the fall of Sebastopol by a grand banquet, which seems to have terminated in a general row. The excitement in relation to Table Mountain has not yet subsided, and fresh discoveries of gold continue to be made.

In Oregon and Washington Territories the Indian war is waged with undiminished ferocity by the savages. Whole families have been cruelly murdered, and the greatest consternation prevails among settlers in unprotected parts of the country. General Wool is in Portland, and is organizing a plan of campaign against the Indians.

Important discoveries of gold have been made both on the Isthmus of Panama and in the Republic of Chili.

The Ship "Resolute."

The discovery ship, sent out by the English Government, in search of Sir John Franklin, and abandoned in the Arctic Regions by her officers and crew, a year or two since, has fallen into the hands of a Yankee, (Captain Budington, of New London,) and has been brought to that port. Captain Budington was cruising for whales in the Northern seas, when he fell in with the Resolute, drifting. Giving his own vessel in charge of the first mate, he went on board with fifteen of his crew, to navigate her home. His own vessel, the George Henry, reached New London before he did. The Chronicle says:

"When the two vessels parted company, they were in about latitude 62° N.—some two degrees south of the spot where the Resolute was first found. The Resolute was a new vessel when she left England, was built in the most substantial manner, and was excellently well found. When found by Capt. Budington, she was at least one thousand miles from the spot where she was abandoned by her officers and crew. The George Henry had a hard time of it after leaving her consort, but arrived safe, though leaking badly. She lost her rudder in the ice soon after parting with the Resolute, and there being no carpenter on board, the Captain and mate managed in about half a day to make a rough substitute for one, and have brought the bark home with it, though it has been unshipped three or four times and left the bark at the mercy of the waves for long intervals, which greatly retarded the passage home."

The N. Y. *Times*, speaking of the arrival of the Resolute, says:—

"The recovery of the Arctic relief ship Resolute, and her safe voyage to this country, an account of which we have already published, will be likely to create a good deal of excitement in England, as it will throw new light on the conduct of Sir Edward Belcher, the Commander of the Expedition in search of Sir John Belcher and his subordinates in command of the two ships which accompanied by a Court Martial on their return to England, last year, for having abandoned their vessels. Capt. Kellett, who commmanded the Resolute, and Capt. McClure, who succeeded in discovering the Southwest passage, were both fully and honorably acquitted, and the latter has since been knighted by the Queen; but Sir Edward Belcher, under whose instructions the others had merely acted in abandoning their vessels, was merely acquitted, but not fully, or honorably, and his sword was returned to him without a word of comment from the President of the Court. It was thought, at the time, to be very harsh treatment of a brave officer, and the restoration of one of his ships in so remarkable a manner, will awaken a new discussion in respect to his conduct, for Capt. Budington, the hardy sailor who has brought her home, gives it, as his opinion, that the ship could not have been released any sooner, than she was by accident, if her crew had remaining in her; and it would have been impossible for them to have done so, from a lack of fuel and provisions. The finding of the ship and her safe voyage to New London adds another romantic episode to the history of Arctic navigation. By a remarkable coincidence, the intelligence of the discovery of the remains of Sir John Franklin, and the recovery of the Resolute, which had been sent out to his rescue, both reached this City in the same hour, and were carried to England by the steamer on Wednesday; the Resolute sailed from London, and was brought back to New London.

Remains of Sir John Franklin.—The St. Paul *Free Press* of Dec. 11th, says that on the previous evening Mr. Stewart arrived from Red River, on his way to Canada, bearing dispatches for Sir George Simpson, containing information of the discovery of the point where Sir John Franklin and his party perished. It was on the coast opposite Montreal Island. Their bones lie buried in the sand within an extent of twelve miles. This is the fifth winter since they perished, and the drifting sands of that barren region, being in lat. 68° north, have piled in successive layers on the bones of these noble and ill-fated men. Mr. Stewart describes the region as dreary in the extreme—not a blade of grass nor a stick of timber met the eye. No game of any kind could be found. The Esquimaux, from whom their information was obtained by signs, pressed their fingers into their cheeks, and placing their hands on their stomachs, endeavored to indicate the manner of their horrible death. They were charged with killing them, but merely answered with their sighs. It was a very expeditious trip, it being only thirteen months since the party left the Red River settlements.

Death of a Miser—An Heir Wanted.—The Upper Sandusky Vindicator says: "The well-known miser, John Herryman, a citizen of this place, died very suddenly on Friday night of last week. The deceased was a German, who, by some means, had amassed a handsome fortune, which we have heard variously estimated at from twenty-five to fifty thousand dollars, but unfortunately for the public as well as himself, he belonged to the lowest grade of misers. Of his history, place of nativity, of friends, nothing is known, and any allusion to these matters, even by his most intimate friends, always exasperated him. He leaves, so far as at present is known, no one to inherit his estate, which will, in all probability, escheat to the State. No will has yet been discovered, and it is not likely he left any. The manner of life and parsimonious habits of the deceased are almost incredible. For the last sixteen years he has constantly worn the same blue, linsey-woolsey wamus and pantaloons, carefully run or darned all over with strong thread so as to prevent the possibility of wearing out, except on some important occasions, such as land sales or something of that nature, when they gave place to a suit of black velvet, that he often boasted had served him faithfully for forty years. He contracted the disease of which he died by walking over the bad roads during the most inclement weather of the season, all the way to Putnam and Henry Counties, to pay his taxes on the land he owned there, without sufficient clothing to protect him from the cold. In fact, we are informed that he scarcely ever wore a shirt or undergarment, and that the one he had on when he died had not been changed for over three months.

A Child Lost.—The Morgantown *Union* gives the following interesting account of the loss of a child of Franklin Gray, in Preston County, Va.:—

"The child (of two years of age,) attempted to follow its father to a neighbor's, a mile distant. The mother, missing the child, became alarmed, and at once instituted search. She followed her husband, but heard no tidings of the lost one. Father and mother, spreading the alarm, joined by sympathizing neighbors, set out on a search, and all that day and night they continued, the search, but morning came, and still the little wanderer was not found. Court was in session at Kingswood, (the County Seat,) and on Saturday morning adjourned to allow all in attendance to aid in restoring the child to its anxious parents. The party, numbering now about two hundred persons, searched the woods all day, but not till the hunt had been well nigh abandoned, as evening was coming on apace, could any information be had of the child's condition or whereabouts. Mr. B. Hawley, as he was returning home, and within half a mile of Mr. Gray's house, found the child, but it was dead! It had perished from exposure, having been without food, wandering in the cold dreary woods, from Friday morning.

Trial for a Murder Committed Fourteen Years Ago.—At the last Assizes in Whitby, C. W., a man named Reuben Crandall, of Reach, and his two sons, were tried for the murder of Stephen Smith—a crime committed fourteen years since. The principal accused is a wealthy farmer, and had been suspected at the time of the murder, but no evidence was obtained against him. A man named John Elliott Buck, who had worked for Crandall, and between whom some enmity lately arose, now came forward and swore that he saw the murder committed, and represented it to have been attended with a great degree of atrocity. The witness, it is said, is not a very reliable person, and his testimony was disproved by several other persons, who declared that the man who was said to have been killed, was seen alive over six months afiet the period fixed as that of his disappearance by the witness Buck. On this evidence the Jury had little difficulty in rendering a verdict of acquital, which they rendered in about nine minutes after leaving their seats.

Interesting Suit.—The Norwich *Courier* gives the result of a trial before the Superior Court in that city, in which a handsome young lady, Miss Ellen R. Wheeler, was plaintiff, and Ralph Coates was defendant—both parties belonging in North Stonington. The case in brief was, that more than a year ago Coates lost several pieces of veal, as he believed, through the carniverous propensities of fair Ellen's dog—a noble Newfoundland. Armed with a gun, Coates went to a neighbor's, where Ellen and her dog were visiting, and seized the dog by the throat, to drag him out. Ellen threw her arms around the dog to save him, and was dragged out with him and lacerated in going over the door steps. Coates then shot the dog, and this suit was to recover $500 damages. The Jury gave the full sum sued for, and would have given it had it been twice as much.

Queen Victoria has acceded to the request of the Colony of Van Dieman's Land to change the name of that island and colony to Tasmania.

SUMMARY.

An interesting murder trial took place in Burlington, Iowa, in November last. The accused was a man named John J. Jones, seventy-three years of age. He had been a soldier under Gen. Jackson, and was with the old hero in several of his campaigns against the Indians. Jones was charged with murdering Horatio W. McCardle, a neighbor, some fifteen years ago. He made his escape and was not heard of until a short time before his arrest. Capital punishment having been abolished in Iowa, the prisoner was sentenced to hard labor in the penitentiary during the remainder of his life.

A curious point of law has just been decided by a County Court Judge at Exeter, England. The question was whether an inhabitant of a town was at liberty to keep animals whose noise proved a serious annoyance to their neighbors. It was shown on the part of Mr. Abraham that his neighbor, Mr. Minty, had a cock which crowed 150 times in 25 minutes. The learned Judge thought this was an amount of crowing which human nature was not bound to put up with, and awarded to the plaintiff 1s. damages.

Professor Morse has been presented by the Emperor of Austria with the great gold medal of science, and art. On one side is a medallion head of the young Emperor, crowned with laurel, with the inscription, "Francisous Josephus I. D G., Austriæ Imperator;" and on the obverse, a wreath of laurel surrounding the imperial crown, with the inscription, "*Literis et artibus.*" This is the fourth token of acknowledgment from European sovereigns accorded to, and received by, Professer Morse.

A depth of 586 feet has been attained in the Artesian Well at New Orleans, and, contrary to expectation, a new layer of sand has been touched. The sand is of a greyish color, with but a very trifling admixture of sea-shells. In conseqence of the looseness of the sand in which the augurs are now at work, it is found impossible to penetrate any further, until the pipe has been sunk to the bottom of the existing excavation.

A tub of butter, weighing about 200 pounds, was recently discovered several feet beneath the surface of the earth, at Winsted, Conn. The spot upon which it was found had been occupied some twenty years before by a country store, and the supposition is that the butter has remained buried all that time. The cask was partially decayed, but its contents were sweet, and without any unpalatable taint or flavor.

The Union complains of the cost of living in Washington, and says:—The rents of rooms, in desirable situations, are ridiculously high, and appear to be imposed with the view of depriving the unfortunate occupant of the ability to make his expenses square with his receipts. From $12 to $15 per month is the average price asked for the rent of a commodious bed-room. A handsomely furnished parlor commands from $20 to $50 per month.

The Community of Hopedale, or the "Republic of Practical Christians," as they term themselves, contemplate the establishment of a large association in the West, having already selected a suitable location. The Nauvoo Icariens have also purchased 4,000 acres of land in Iowa, and the colony of Icariens already on the spot are reported to be in a thriving condition. The Icariens intend, if possible, to gain possession of 100,000 acres in Iowa, and eventually remove their whole establishment thither.

The editor of a paper published at Portland, Maine, has been shown a new and curious "Air Gun." It has the appearance of an ordinary cane, though rather large. The upper portion has an air chamber, and when charged with air by a little force-pump, will drive fifteen separate shots before reloading. The lower half of the cane forms the barrel, easily loaded with ball, like an ordinary rifle. The piece is cocked by means of a short wrench. Bullets are driven with such force as to pass through an inch board at every shot.

A gentleman proposes to pave the streets of New York with pebble stones packed in iron boxes, that are carefully adapted to each other, and over which as a cement melted iron is poured. The several blocks are to be cast in dovetails, so that when they are placed in the street, they cannot be moved in any direction, though they may be lifted, to get at the water and gas pipes under the surface.

A complete census is being taken of the houses of ill-fame in the city of New York. The undertaking has been entrusted to the officers of the Police Department in whose beats these houses of shame exist. The report will include the name, age, place of nativity, and, if alien, the reasons of immigration, with the date of arrival here, with all accounts of moneys provided for such immigration. It will state the ability or inability to write and read, the social state, &c.

An enterprise is now completed by the house of S. De Agreda, Jove & Co., of South street, which opens a direct communication with the Venezuelan republic. A steamer called the Tennessee, of 1,208 tons burden, has been purchased, and is to sail early in January, as a pioneer upon this line. Its terminus is Porto Cabello, touching at St. Thomas, Porto Rico and Laguayra, and will leave this port monthly.

Any person having the franking privilege for their private communications, may frank a registered letter; but their frank does not cover the registration *fee*, which must always be paid. Except in the case of public documents, a Member of Congress cannot send nor receive free any letter or packet weighing over two ounces. The excess above two ounces on any such private packet, to or from a Member of Congress, must be charged and collected.

The Colonizationists, whose delight it is to magnify their Colony on the shore of Africa, have made strenuous efforts to bring the native iron of Liberia into notice and to a market. Skillful mineralogists and chemists have lately given opinions, derived from careful analyses, to the effect that the specimens submitted to their inspection were true native, and not meteoric iron. The quality is said to be good, and great hopes are beginning to be built.

S. M. Booth, abolition editor of the Wisconsin *Free Democrat*, has assigned over his property, but says he shall pay all his debts except the fines imposed upon him for aiding in running off slaves.

At attempt was made, a few night ago, to rob the store of Jaffray & Sons, at the corner of Broadway and Rector-street, N. Y. The burglars first effected an entrance by means of skeleton keys, to the store No. 53 Broadway, passed up to the roof, and entered the store of Jeffray & Sons through the scuttle. They made an attempt to open Messrs. J. & Son's safe, but being unsuccessful, ransacked the store, selected about $25,000 worth of goods, which they took through a back door and placed on a hand-cart waiting in Rector-street. Becoming alarmed, however, they left the goods and their skeleton key, and left.

A most singular circumstance occurred in the house of Mr. Wm. Crawford, of Pittsburg. A young daughter of his, a mere infant, was lying in the bed asleep, when she was attacked by a huge Norway rat, which began to inflict bites on her arm and hand. A little boy in the same bed awoke and endeavored to drive the animal away, but he too was bitten in three or four places on the hand. The girl's hand from the wrist to the end of the thumb was bitten in a dozen different places, and she is quite seriously injured.

A man in Boston, a few days since, left home and entrusted to his wife about $400 in bank bills, for safe keeping; she placed it in the fireplace where a fire was seldom kindled, thinking that as safe a place as any in the house; the husband returned in the temporary absence of the wife, and kindled a fire in the fireplace; the money was nowhere very shortly, and the lady had an opportunity to speculate upon the value of her new Fire Proof Safe!

Henry Grinnell, who fitted out the several Arctic expeditions from this country in quest of Sir John Franklin, expended in those enterprises about ten thousand dollars, the Government assuming the rest of the expense. The house of which he is a member, Grinnell, Minturn & Co., will clear three-quarters of a million of dollars upon orders from the British Government for grain—orders sent to that house by reason of Mr. Grinnell's connection with it.

The Cincinnati system of calling for and delivering railroad passengers at their hotels or residences is the most convenient and economical of any city in the world. For twenty-five cents the driver of a clean, handsome omnibus, drawn by fine, spirted horses, raps you in the morning, anywhere within a range of two or three miles from the depot, and sets you down, bag and baggage, at the cars. For the same trifle he delivers you at your door again, on your return from a journey.

The Chicago Times and Journal contains a full report of a meeting held in that city, to secure the building of a railroad, six feet guage, from Oswego to Syracuse, 35¼ miles. From Syracuse to Binghamton, on the New York and Erie Railroad, there is a road already in operation, so that it needs but the building of 35¼ miles of road to connect Lake Ontario with New York by a broad guage road requiring no change of cars or transhipment of merchandise.

The Boston Advertiser announces that Hon. Stephen Salisbury, President of the American Antiquarian Society, has made a donation to that society of five thousand dollars, as a "Book-binding Fund," the annual interest to be devoted to binding books, tracts, pamphlets, newspapers, &c. Mr. Salisbury gave to the association the land on which its hall stands, besides contributing five thousand dollars to the cost of the building, and in many ways has greatly enriched its library.

A dispatch dated Middletown, Conn., Dec. 30, 1855, says: The gas works in this place took fire about 2 o'clock this morning, from the purifier. The chain, to which was attached the weight, broke, and the weight fell upon the purifier, making a hole, and letting off the gas. A terrific explosion followed, tearing off the roof and forcing out the walls of the building.

Lieutenant Meade, U. S. Topographical Engineers, has designed a new iron lighthouse for the Florida Reefs. It is now in process of construction by Philadelphia manufacturers. The structure will be 150 feet in height, and 50 feet in diameter at the base. It is built in the form of an octagon, strengthened by eight cast iron columns outside, from which braces and ties extend.

A Kansas Emigration Society has been formed at Gainesville, Miss., at a public meeting there, which adopted resolutions thanking the Missouri borderers for what they have done in Kansas. The object of the society, as stated by the resolutions, is to raise money to defray the expenses of emigrants from the South to Kansas, "to meet their foes at the ballot box, and, if necessary, with rifle balls."

On the 23d of December, the British ship Resolute, abandoned in the Arctic ice, was brought by Captain Budington into the port of New London, Conn., with all her armaments, stores and equipments on board. She is a new and handsome vessel, and worth $100,000. When found she had drifted over 1,000 miles from the place where she was abandoned.

A telegraphic dispatch from New Orleans announces the arrival at that port of the Daniel Webster, from San Juan, Nicaragua, with a fortnight's later intelligence from San Francisco. No news of importance is reported. The Indians in the Southern part of California and in Oregon, are yet unsubdued, and continue to be very troublesome.

Among 3,000 hogs slaughtered in one day by one establishment at Louisville, were seven, averaging 530 pounds gross, the largest weighing 836 pounds. The monsters walked to market, a distance of about 100 miles.

The wheat now held by the millers of Rochester, N. Y., is valued at over $1,000,000. The milling business for 1855 has been uncommonly lucrative, and their profits foot up over $500,000.

Through the liberality of Mr. Nathan Jackson, Williams College has been enriched by a beautiful structure, designed as a Museum of Natural History.

The Governor of Louisiana has issued his proclamation, requesting that the 3d day of January next be observed as a day of thanksgiving.

The large five-story brick building No. 13 Spruce-st., New York, was destroyed by fire on Thursday evening, Dec. 27th. Loss about $20,000.

An establishment at Worcester is about to commence the manufacture of straw goods. Some 300 females will be employed in the work.

A dispatch dated Albany, Dec. 29, 1855, says: A copy of an order in council, dated at the the Court of Windsor Castle, November 21, 1855, was this morning received at the office of the Prohibitionist, in this city. In it her Majesty gives her official sanction to the Prohibitory Liquor Law of the province of New Brunswick, and directs the Governor, or Commander-in-Chief, and all other persons whom it may concern, to be governed thereby accordingly. The law takes effect on the first of January next.

A dispatch dated Boston, Dec. 29, 1855, says: At Falmouth, Maine, on Thursday evening, a Mr. Coffin and two young ladies named Haskell, while "coasting," were precipitated over the bank of a river, a distance of forty feet, and Coffin and one of the ladies were drowned, and the other was so badly injured that it is feared she cannot survive.

Christopher Robinson, formerly of Lynn, Mass., obtained a decree of divorce on the 6th inst., at the Circuit Court in Owen County, Indiana. The divorce was granted exclusively on the ground of incompatibility of character. The jury returned a verdict for the plaintiff after five minutes' deliberation. The decision is final and without appeal. Both parties being represented by able counsel, the case excited considerable interest.

The comparative danger of standing on the platform of railroad cars, is shown by the report of the State engineer and Surveyors of New York; by which it appears that over twelve million passengers were carried over their main railroads during the last year, out of which immense number, twelve were killed, and of whom eleven were standing on the platform.

A gentleman of Washington, recently received a letter from Portadown, county Armagh, Ireland, making inquiries in relation to the heirs of John White, who emigrated from the country of Armagh, Ireland, somewhere about the year 1814 or '15, and who is believed to have left two sons, Abner and William. There is about a million and a half of money, for the lucky Whites, who can "prove property."

At a recent term of the United States Circuit Court for Rhode Island, the court sustained the position that upon the death of a grandchild without children, intestant, his grandfather will take the ancestral estate, rather than the uncles and aunts, though the estate came into the family through the grand maternal branch, the wife of that grandfather.

It is indeed surprising, says the Kansas Herald of Freedom, to see the crowds which are daily wending their way into the Territory. If the reports which reach us from all quarters are reliable, and we believe they are, our population will nearly equal 70,000 by the first of December, instant, and the spring emigration will make us equal from 90,000 to 100,000.

New York Markets—Dec. 31, 1855.

Ashes—Pots $7 50. Pearls 8 50.

Flour and Meal—Flour 8 18 a 9 31 for various grades of States, 8 12 a 8 25 for mixed Western, 8 25 a 8 56 for Ohio, Michigan, and Indiana, 9 75 a 11 50 for extra Genesee. Rye Flour 5 50 a 7 25. Corn Meal 4 12 for Jersey. Buckwheat 2 37 a 2 62 per 100 lbs.

Grain—Wheat 1 95 for Western red, 2 20 for Western white. Rye 1 31. Corn 91 a 93c, for old Western mixed, 80 a 90c. for new Southern yellow and white.

Provisions—Pork 16 00 for prime, 18 50 for mess Beef 9 00 a 10 00 for country prime, 10 50 a 12 00 for country mess. Lard 12½c. Butter 18 a 23c. for Ohio, 23 a 28c. for common to good State, 28 a 30c. for prime. Cheese 9 a 11c.

MARRIED,

In Leonardsville, N. Y., by Eld. W. B. Maxson, on the evening of the 22d ult., Mr. John Corbett to Mrs. Adelaide Burdick, all of Leonardsville.

DIED,

In Christiana, Wis., on the 22d of October, Lydia Ann Colgrove, aged ten months and two days.

In Westerly, R. I., on the 16th ult., of dropsy on the brain, Everett A., son of Stanton and Antoinette M. Clarke, aged 2 years and 2 months.

In Christiana, Dane Co., Wis., on the first of December, of typhus fever, Orson Crandall, son of Joseph S. and Olive Crandall, aged eighteen years. The subject of this notice was a member of the Church of Christiana, and was respected and beloved by all who knew him.

In West Edmeston, N. Y., Dec. 22, 1855, David Maxson, in the 53d year of his age. Last winter our deceased brother became alarmed in consequence of scrofula in his mouth. He consulted his physician, who pronounced it a cancer. For a short time he was encouraged to hope that he could obtain relief; but soon he was compelled to surrender himself to the ravage of this most fatal disease. During these months of dissolution he has borne his sufferings with Christian patience, leaning upon the promises of God. Bro. Maxson made a profession of religion in early life; and he has constantly manifested his desire for its prosperity by his interest in the cause of benevolence and his efforts for the salvation of sinners. The third Brookfield church, by his death, has lost a devoted member, and the community a generous citizen. Though his family and friends mourn, yet they are consoled while they remember his example of patient suffering and submission to God. L. M. C.

LETTERS.

Thomas Perry, H P Burdick, A B Burdick, J E Potter, W B Maxson, E R Clarke, Z Campbell, Henry Barber, E R Maxson, Charles Potter, B G Stillman, E G Potter, N D Kildow, N V Hull, R G Burdick, J Barrett, S P Stillman (right.)

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

M Wells, DeRuyter	$2 00	to vol. 12	No. 52
Wid B C Maxson "	2 00	12	52
Joel Phillips "	2 62	12	52
Robert Stillman "	2 00	13	22
Alanson G Coon "	2 00	12	30
E S Clarke, Alfred	2 00	12	52
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Reuben D Ayars, Unadilla Forks	4 00	13	44
Thomas R Green, Adams Center	2 00	12	52
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FOR THE SABBATH-SCHOOL VISITOR:

E R Maxson, J Barrett, Ruth Stebbins, D D Kildow, 25c. each $1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Thos R Green	$1 00	Ira B Crandall	$1 00
Matthew Wells	1 00	S N Stillman	1 00

FOR THE CAROL:

Naomi D Kildow, Lost Creek	$1 00
Jeremiah Barrett, Cowlesville	35

WILLIAM M. ROGERS, Treasurer.

Bills.—We are sending bills to those who owe for the Sabbath Recorder up to the end of volume twelve, now more than half completed. If any errors are discovered in them, please notify us immediately, and the proper corrections will be cheerfully made. If they are correct, please make it convenient soon to remit the amounts.

Board Meetings.

The next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held at No. 80 Seventh-st., New York, on the second Fourth-day in January, 1856, commencing at 10 o'clock, A. M.

GEO. B. UTTER, Sec.

☞ A meeting of the Executive Board of the Education Society will be held in New York on the day following the above-named meetings.

Rogers' Hotel and Dining Saloons,
KEPT ON THE EUROPEAN PLAN,
No. 4 Fulton-st., New York,
Near Fulton Ferry.
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LODGING ROOMS,
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Carpet Warehouse.

YOUNG & JAYNE, No. 364 Broadway, corner of Franklin Street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of *CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c.,* at the lowest rates. Purchasers are respectfully solicited to examine the stock.

Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.

YOUNG & JAYNE,
364 Broadway, corner of Franklin-st.

N. B.—Churches and clergymen furnished at wholesale prices. Sept 27—3 m.

Alfred Highland Water-Cure.

THIS establishment, for the cure of Chronic Diseases, is conducted by H. P. Burdick, M. D. The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spine, Nerves, Female Diseases, Bronchitis, Incipient Consumption, &c., are not excelled in any establishment. Patients will have the benefit of skillful Homeopathic prescriptions—an advantage found in but few "Water-Cures." Especial attention will be given to diseases commonly called *surgical cases*, such as Hip Diseases, White Swellings, Cancers, (in their early stages,) and Caries and Nearosis of bone.

Connected with the establishment is a Dental Shop, where all calls in that profession will be attended to.

Address, H. P. BURDICK,
Alfred, Allegany Co., N. Y.

Central Railroad of New Jersey,

IN connection with the Lehigh Valley Railroad, opened to Mauch Chunk—WINTER ARRANGEMENT, commencing Nov. 19, 1855. Leave New York for Mauch Chunk from Pier No. 2 North River, at 7 30 A. M. For Easton, at 7 30 A. M. and 3 15 P. M. For Somerville, at 7 30 and 10 45 A. M., and 3 15 and 4 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt street, at 7 30 and 11 A. M., 3 and 4 P. M.

Leave Plainfield for New York at 7 05 and 9 05 A. M., and 1 40 and 6 13 P. M.

JOHN O. STERNS, Superintendent.

Hudson River Railroad.

TRAINS leave Chambers street daily, for Albany and Troy. On and after MONDAY, Nov. 19, 1855, the trains will run as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Mail Train 8 30 A. M. Through Way Train, 12 M. Express Train 5 P. M. For Hudson 3 30 P. M. For Poughkeepsie—Way Freight and Passenger Train, 12 30 P. M. For Peekskill, 5 30 P. M. For Sing Sing, at 4 20 and 9 P. M. For Dobbs' Ferry, 7 15 and 11 A. M. The Dobbs' Ferry, Sing Sing, Peekskill, and Hudson Trains stop at all the Way Stations. Passengers taken at Chambers, Canal, Christopher, and 31st streets. SUNDAY MAIL TRAIN at 4 P. M., from Canal street, for Albany, stopping at all the Mail Stations. M. L. SYKES, Jr., Superintendent.

Magnificent Floral Gift.

SUBSCRIBERS to the "CHRISTIAN DIADEM" for 1855, are entitled to a splendid steel engraving, the ☞ LILLY AND THE ROSE PERSONIFIED, being given *gratis* to all old and new subscribers who send us only ONE DOLLAR, by mail or otherwise.

Six Copies for Five Dollars.

The Diadem is a strictly moral and religious work—designed for the Christian family without regard to any particular denomination.

FIFTY ENERGETIC BUSINESS MEN are wanted immediately to circulate the "Diadem" throughout the Eastern and Western States. To such as can send good references the very best inducements will be given. Address Z. P. HATCH, Publisher, 9 Spruce street, New York. May 24—3m.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

The Carol:

A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. 128 pages octavo; price 35 cents per copy.

The *Carol* is designed principally for Sabbath-Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few Temperance Songs, are included in the book. It contains 93 tunes, and 156 hymns.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Miscellaneous.

From "The Crayon."

Wanderings in the Southwest—No. 7.

The morning dawned with an east wind, and a slight fall of rain upon our faces awoke us. The Judge, Sandy, and Sechio, rode back on our trail some miles, to visit some land located in the vicinity to which the judge held a claim. It was expected that I should have a good supply of fish for dinner against their return. In the clear, blue waters of the river, I could see fine fish, but they would not take the hook.

I remember that the day before I had followed the report of a couple of guns to a lagoon, some distance from the camp, and found Sandy and Sechio had fired upon a snake-bird *(Plotus,)* and were watching on the bank to see the dead bird rise to the surface, while the curious animal was watching them with its head just out of the water at a safe distance. Knowing that the bird is a fish feeder, I did not doubt that I could catch fish where he could. I found the place, and threw in my line, just where the darter fell; nor did I wait long; my little blue and red float disappeared from the surface. I had no reel, and the struggles that followed were decided by physical strength, in which science had no part; nevertheless, I think it would have delighted your piscatorial friend the "Angler," to have had a hand in it. I secured one green perch, known here as trout, weighing about four pounds, and lost my hooks. Returning to the camp, I got a very large hook and stronger line, and landed fish enough for three days' consumption. At length my large hook gave out under the weight of a huge cat fish. More *earnest* fishing one will not often see. There were indications of rain, and I returned with my game just in time to wake up the camp guard, and protect our stores from a heavy fall of rain.

About three o'clock, the party who had been out returned, having been bewildered in the chapparel, denuded by thorns, and but for the instincts of Sechio, would not have been able to find the camp. They reported that a trail of a dozen horses had followed ours down to the bottom, when it was lost. Had the party been white men, they would have come into camp, as our wagon trail told who we were, and their avoiding us, after following it so far as to ascertain just where we were, made it certain that they were foes. It was determined to lose no time in effecting a crossing of the river. The stream is about one-third the size of the San Antonio, at the town of that name, but its channels is miry and destitute of a ford. The old bridge had been carried away, and it was necessary to construct one sufficiently strong to carry our horses over. An axe soon cleared away the young trees that had grown up in the way, and several, sufficiently long to serve as string-pieces, were prepared. A few hours more of daylight would have enabled us to cross to the high grounds of the west bank; but night set in with lowering clouds threatening rain. A good supply of dry wood was gathered preparatory to a wet night. A line was drawn between two trees, to which one edge of a pair of blankets was pinned, while the other was staked to the ground, to windward, to protect our heads, and a huge fire blazed at our feet. The horses were picketed in a semi-circle outside of the camp. I volunteered to stand the first watch, and when the last man had taken his place on the ground, I took my seat on a fallen tree, about one hundred yards beyond the horses, having them between me and the light of our fire. The night was very dark, as dark as a rainy, moonless night might be, and the red glare of the fire on the surrounding trees, with the sparks reeling through the branches, made the darkness beyond and around more fearful. I thought to a certainty that the savages would make an attempt to steal our horses on the first opportunity, and my hand was constantly on my six-shooter, and my eye was alternately peering into the blackness on one side, and surveying the dark outline that intervened between me and the fire on the other. The wind and rain increased, and about midnight it began to fall in torrents, without thunder or lightning. The cry of nocturnal beast and bird was hushed in the steady roar of the falling rain. I went to the fire to pile on a fresh supply of fuel. My companions slept soundly, and I resumed my station for another hour, when I called Sechio to relieve me, and lay down with my head on the meal-bag under the blanket, and was soon asleep. When I awoke I found myself enveloped in the blanket, which the wind had blown down, the water had extinguished the fire, and it was so dark that I could not tell the direction of the place where it had been. I called to Sechio, but he had abandoned his post, and taken refuge in the wagon. The torrents fell even more determined than before. Blankets offered no protection, but only weighed me down.

It had occurred to me when we came to this river, that the proper channel could hold but a small part of the water that must flow through it at certain times, and it seemed to me impossible that it could carry off even that which fell in our immediate vicinity now, and if this rain was as general as the length of time it had been falling would lead us to think, a flood was inevitable, but the utter helplessness of our position in such darkness kept me still, until Sandy spoke. "Is not this an awful rain," said he. "Yes," said I, "and I have been thinking what we shall do if the river overflows." "There is no danger; I have been camped just above this, when it rained for eight days, and it did not overflow." We thought no more of Indians; no sane Indian would come into this bottom on such a night, and for myself I could not banish the conviction that there was great danger of being drowned before daylight. We know that the love of life is not equally strong in all individuals, but I do not remember ever to have seen a man who had not a choice as to the mode of his death. The thought of being drowned like a kitten, and floated away into an unknown wilderness, forced itself upon me with an appalling reality. I listened to the rushing of the water, and fancied myself striking out for some invisible land, grasping at shrubs and shadows as I was swept by, and longing for one gleam of daylight to reveal the true state of things about us.

This was bad enough, the low places were full of water, and the rubbish was drifting past us in a direction parallel to the river. We saw the brands of our last night's fire floating about us, our guns under water. Air bubbled up from the ground with a noise of rushing water. The horses were snorting with impatience and terror, floundering in the mud and water, and seemed to have a better conception of the danger which surrounded them than their masters. The Judge still slept, though the water was lifting each corner of his mattrass. Sechio slept in the wagon, Antonio leaned drowsily against a tree, having not been fully awake. The time had come for some decided action. "We must get to higher ground," said I to Sandy, "or we shall all drown."

"There is no higher ground within three miles, and we shall have to cross several sloughs now full of water, and the horses will mire everywhere," he replied. The conclusion was, that when driven to it we must get into trees. The Judge was now fully roused, and having satisfied himself that the river had overflown its banks, determined to make an attempt to reach higher ground. Word was given at once to saddle. Such things as had not yet floated away were placed in the wagon, and the latter was made fast to a tree, and we struck out each one as he got ready, Sechio leading the way; the water was now over the whole ground, and by floundering and swimming we reached the margin of the first slough. Here the flood had taken a short cut across the isthmus of the peninsula bend where we had camped, and I paused to see how Sechio managed to reach the opposite bank. Shouts of distress were heard in the rear, when presently Antonio's mule came swimming past without his rider. I endeavored to arrest him but he seemed to think it every mule's, as well as every man's, duty to look out for himself in emergencies like the present. One after the other we all reached the side where Sechio stood, and followed the road until we found land above water, when the horses were turned loose, and we sat down on our saddles, uncertain how long we could be permitted to rest here. The rain still poured down with unabated violence. We had neither food nor the means of getting fire; and each one sat under his blanket trembling with the long continued shower-bath that penetrated to our skin. Sechio, after rescuing his friend Antonio, went out in search of the trunk of a dead yucca, which contains a tinder dry at all times, and with the flint-lock rifle he struck a fire, being protected by a blanket held over him, and with great skill managed to get a fire started from the wet materials. Under its influence our apathy gave way, and we all set to work to collect fuel, which being piled up in a cone, one end of each stick resting on the ground, served to shed off the water. Thus we had an illustration of the superior resources of the untutored child of the woods to the science of the white man. The rain moderated about noon, and at four o'clock the sun showed us its face. But the water had surrounded us, and was within a few inches of our camp. Everywhere out of the old road the horses would sink down in the quick-sand, and as well as ourselves were suffering for food. At night we cut bushes, and piled them around the fire to sleep upon. The next morning the sun came out warm, and the forenoon was spent in drying and cleaning such arms as we had brought away with us in our hasty flight. I had saved only my revolver, secured by a belt to my waist, and I am certain that I should not have saved it had I not forgotten that it hung there, so I took Sechio's flint-lock rifle to find some animal in the same unfortunate situation as ourselves, to relieve the cravings of hunger. Sandy went out in another direction with the same object. At a distance of a few rods I found a fresh track of deer, and followed it for some time in its crooked trail, until it occurred to me that if I should lose my way in such an homogeneous thicket, where I had no elevated landmarks in sight, it would be a serious accident. I took out my pocket compass, and found a variation of at least 180°! I appealed to the sun, but had no conception as to the time of day, and could not tell whether it was in the right place or not. I listened for some noise from camp, for I could not have gone beyond hearing, I shouted—there was no response. In despair I pulled out my "life preserver," and tried to fire one after the other all the barrels, but the dull click of the hammer told me that the capsules were all spoiled. I had no alternative but to follow my own tracks back. This was not difficult, for the most part, as the ground was soft; at length I came to a place where my steps were double, and I soon made so many that I could not distinguish the primitive ones, and I was in despair, when I saw the smoke of our fire, and the Judge asleep under the shade of a blanket. Having corrected the compass, I took a fresh start, and succeeded in finding a multitude more of deer tracks beside those of turkeys, a black bear, and a large feline, probably the panther, and at length after great exhaustion, during which the compass was constantly trying to deceive me, I succeeded in returning safely to camp. Sandy arrived soon after with a large doe, and our apprehensions of starvation gave way as steak after steak was broiled on the coals and disposed of without salt. What remained was cut into continuous strips, and hung over the fire to dry for future use. We all felt well enough now to laugh, and Texas once more appeared as a "glorious country." It appears inconformable with the law of progress, and man should never be satisfied with his condition, and we had no sooner had a sufficiency of venison than we desired some salt on the next we ate. The next morning the river was reported fallen, and Antonio was to make the attempt to reach the wagon, and if possible bring off some small stores that were regarded as indispensable. He was a good swimmer, and he took the best horse. A bag containing bacon, another with cornmeal, another with coffee, and sugar, and salt, were to be brought out if possible. Sandy urged him not to forget the coffee and his box of cigars, the Judge wanted some tobacco that was in his carpet-bag hanging on a tree. I had no request to make, my saddle-bags containing my instruments, collections, my sketch book, wallet, in fact all the valuables I had with me, I had seen placed on the seat of the wagon, above everything else, and the worst that could happen to it was to get wet, and I had rather trust it there than with him. He had been gone for several hours, when we heard him shouting, and the horse snorting, as though nearly exhausted. The bushes prevented us from seeing what was passing, but Sechio ran to the aid of his friend, while Sandy followed the sound of the horse, which had reached one side of the flood, but was floundering among the thickets and bogs below the road. He was brought in with a remnant of the meal-bag hanging to the pommel of his saddle. For a long time we heard the Mexican struggling in the water, and at length Antonio came with the loss of his shirt, and empty handed. "Where," said Sandy, with consternation, "is the coffee?" "With your cigars," replied Antonio, pointing down the river "Cigars!" said the Judge, "why did you overload him with your cigars?" The loss of the coffee was a harder blow than the loss of a horse would have been. It is almost the only luxury the woodsman knows. Soon after Sechio came up from an ineffectual attempt to recover the Judge's carpet-bag. "Have you lost my carpet-bag with my clothes, razors, maps, and everything?" and his mind seemed to be lost in taking an inventory of all the little articles of comfort it contained. "And you loaded him with your carpet-bag too?" asked Sandy, as he pulled off one of his shirts to give to Antonio. I laughed at the retort, although the next announcement was, that all the articles on the wagon seat were carried away by the upsetting of the same. The water subsided so rapidly that the next morning we visited the ground of our unlucky camp, and searched for the missing articles, but found nothing of value that could float. I picked up a living specimen of an *achatina*, that is new to me and rare here. The shell is about two inches long and pale white. I have occasionally met with the dead shell, but this was the first living one, and it is the only specimen of any kind that I have from our excursion.

We extricated our wagon, and had no alternative but to return with all despatch. We were glad to get on higher ground, and breathe purer air. The plains that were burned off, and were so sterile when we crossed them, were now green with the young shoots of grass. The quail was just revisiting the haunts where she had left her young brood to the flames, and the wild turkey ran like a thief with nothing to hide him from our eye. Wild horses had returned, and scoured the plain with mane and tail streaming in the wind, and deer stood still quietly watching us, grey as the shadows of twilight that were gathering when we again reached our old camp on the Frio. I was surprised to find this river had not risen, but Sandy said the time for it had not come, and determined upon fording it that night, late as it was. I am informed that it rose soon after, and was not fordable for some days. We camped in a fine grass valley, about a mile from the river, and Sechio came in soon after with a turkey. "Why," asked Sandy, "have you shot a setting turkey?" The boy replied, "what for she run?" It was a good change, poor as it was and saltless, from the dried deer meat. Two days brought us again at the rancho on the Medina, from which we started. Some time after our return, we learned that three days after we left the Leona, a party of twelve Lipans attacked the house of Westfall, or "Leather-stocking," two miles from our camp, and shot him through the lungs, and killed a guest. Westfall, after lying three days, dragged himself to Fort Inge, at the head of the river, thirty miles distant. There can be but little doubt that this was the same party that followed our trail, and the date of this attack corresponded with the time that it would have been possible to have crossed the river.

J. D. B. S.

The Wyandot Corn—Great Yield.

From the Washington Union.

This truly singular production was first introduced to the notice of the public in 1853, by Mr. J. R. Thomas, of Waverly, Illinois, who received nine grains from the Wyandot Indians through a California emigrant, which he planted in a sandy soil, and the product was fifty-eight full-grown ears. In 1854 there were raised from twenty-five grains, planted on the 20th of May, one hundred and thirty-two ears, and from one-fourth of an acre thirty-two bushels and three pecks of shelled corn. It only received the common cultivation of other kinds of corn.

This corn is represented to possess the following peculiarities. We copy as follows from the circular of Mr. Thomas:

"First it requires but one grain to be planted in each hill; more than one is useless. Second, each grain yields from three to eight full-grown stocks, equal in length and strength, being from nine to twelve feet high, and proceed directly from the grain. Third, each stalk bears from two to four ears, of a large and beautiful pearl-white corn, the meal of which is equal in appearance to flour manufactured from wheat. Each hill will yield from eight to twenty ears. From an equal quantity of seed planted, it will produce double the quantity of ears that can be raised from any other kind of corn grown. The quantity of fodder which it bears is immense, and for stock-feeding it is superior to all other varieties. The kernel is shaped similar to the 'yellow flint,' the grain soft, twelve-rowed, and small cob. Ear from twelve to fifteen inches long.

"If planted five feet apart each way, (and which is near enough,) it will require about 2,500 grains, or one quart of the seed, per acre. Allowing each grain to produce but six ears, (and my yield for the present year, 1855, will average ten ears to the hill,) and the produce of 2,500 hills is 15,000 ears; and allowing 120 ears to the bushel of corn, and the result will be 125 bushels per acre. By actual measurement, it has been conclusively proved that three of the average-sized ears of the Wyandot corn will make one quart, or ninety-six ears to the bushel—say one hundred ears—and the result is changed from 125 to 150 bushels per acre, the latter being nearest correct."

Bomb Lances for Whaling Business.

The extent to which gunpowder is now being employed in the manufacture or rather in the capture of oil, is perhaps little suspected by the mass of our readers. Guns for driving the harpoon have, we believe, been pretty generally abandoned, but we are assured by a manufacturer of fuse, who has lately contracted for making a quantity especially adapted to this submarine and blubbery location, that the bomb-lance is now being quite extensively employed by many vessels, and that some have sent home from the Sandwich Islands for further supplies. The bomb-lance is discharged from a very heavy musket, and is driven point foremost into the vitals of the animal, where it explodes after the lapse of a few seconds. The quantity of powder usually contained is about four ounces, and the fuse is set on fire by the explosion of the powder in the gun. Brand's patent bomb-lance is the one under notice, and consists of a thin cylindrical shell of iron armed with a sharp and heavy point of a triangular section. The iron shell is originally open at its rear end, but after receiving the powder and inserting a suitable piece of fuse the whole is stopped water-tight by a layer of melted lead. The main difficulty appears to be to find a place for a sufficient length of fuse. If allowed to project loosely outside, the water or the animal fluids in the wound would be likely to extinguish it, and it is a singular fact that all that portion tightly enclosed within the lead burns instantly and is therefore of no service in postponing the period of explosion. The method adopted is to insert two of these leaden partitions, between which a considerable length of fuse may be stored. Thus arranged, and provided wiith wadding which expands into wings to steady and direct the missile while flying through either air, water, or fish, the lightness is sufficient to allow its discharge from a piece which may be handled by any stong man. Aimed at a vital point beneath the surface of the water, the fuse is ignited and burns at the rate of about seven inches per second, while the boat retreats like a musketo from an enraged alderman. The manufacture of these bombs and of the instruments for their discharge, has been for some time carried on at Norwich, Conn.

Laudanum Drinking.

We have in this village (says the Elmira *Advertiser*) one of the most singular human beings (all things considered) to be found in this corner of the world. He is a dwarf, about eighteen years of age, quite small and deformed, and not exactly an opium eater, but a laudanum-drinker. He has been a victim of this habit for years, and all attempts to prevent his indulgence in the stupefying drug have been in vain. The desire for more and more has steadily gained on him, until at the present time he actually drinks two ounces of laudanum every day; and what is still more remarkable, *all at one time!* This enormous potation is swallowed at a regular hour in the afternoon of each day; a pipe and tobacco then follow, and smoking is in order till midnight, unless indeed the subject —which is some times the case—falls asleep, when he is helped to bed. The only object for which this strange creature seems to live, is the deadly narcotic, and his only care and ambition are centered in procuring the little means required to buy the two-ounce draught. As it has been found impossible to place any effectual barrier between the drug and the drugged, the attempt has been abandoned, and it has been thought best to hereafter interpose no obstacles in the way of free indulgence. In accordance with this determination, we understand that the victim—whose yellow and haggard visage gives fearful evidence of the presence of the coiled serpent which alternately writhes and slumbers in his bosom—has made a contract for the daily supply at reduced prices with one of our drug stores, from which he draws the "living death"—whose influences have been likened to shadowy glimpses of heaven followed by the realities of hell—with the most punctilious punctuality.

Decision Relative to Bounty Lands.

It will be seen from the subjoined letter addressed to several Members of Congress, that the Secretary of the Interior has decided that the volunteers engaged in the removal of the Cherokees are entitled to bounty land under the provisions of the first section of the act of March 3, 1855:—

DEPARTMENT OF THE INTERIOR,
Washington, Dec. 18, 1855.

GENTLEMEN,—In compliance with the request contained in your communication of the 3d inst., a re-examination of the question, whether those engaged in the removal of the Cherokees are entitled to bounty land under the provisions of the first section of the act of March 3, 1855, was made by this Department, and I concluded to refer the matter to the Attorney-General of the United States for his official opinion. This opinion is received, and is to the effect that the language of said act, to wit: "Each of the survivors of the militia or volunteers, or State troops of any State or Territory called into military service and regularly mustered therein, and whose services have been paid by the United States," intends not only militia or volunteers whose military service was performed under the general command of the United States and in time of war, but also such as rendered military service, whether in war or not, and whether under the immediate authority of the United States or of a State or Territory, but who shall have been paid for such service by the United States.

Upon a review of the whole subject, aided by the opinion of the Attorney-General and the views expressed by you, I am satisfied that the construction above given to the act is correct, and have so instructed the Commissioner of Pensions.

I am, respectfully, your obedient servant,
B. McCLELLAND.

Feeding out Roots.

There is probably a greater crop of roots, such as turnips, rutabagas, &c., raised in Maine during the present year, than for any one year previous, for some time. These roots will be fed to cattle during the winter, and it may not be amiss to think of the best mode of doing this. There are two modes generally adopted for doing this. The easy man chops up a pint or two every day with his jacknife or barn shovel, and throws them over to the cattle "hit or miss," and lets them eat them so. In the spring he looks at his cattle, and says, I don't think roots are any "great shakes" to feed cattle with. The careful man purchases a root cutter, passes them through it in sufficient quantities to give his bullock a full meal—sometimes, if he be extra careful, he cooks them and feeds out in that way. In the spring he looks at his cattle, and says, Roots are excellent for cattle in the winter, but it requires a good many of them and a good deal of care in feeding them out. So does any thing else. The question with him will next be how can I economize this good business so as to make the roots do the most good? On this point many good farmers have often queried, and many experiments have been tried. Mr. Lawrence, of Circhester, Eng., has made some experiments in feeding turnips to cattle in winter, from which it appears that to give a bullock a full feed of roots alone, is not so good as to give a less quantity with cut hay, or straw, (chaff, as they call it in England.) [Me. Far.

HOW TO MAKE ONE FARM EQUAL TO THREE.—In a recent address by G. T. Stewart, Esq., before the Ohio Agricultural Society, he thus speaks on this subject:—

"Many farmers are destroying the productiveness of their farms by shallow work. As they find that their crops are diminishing they think only of extending their acres of surface, as they supposed their title deeds only gave them a right to six inches of earth. If they will take those deeds, study their meaning, and apply the lesson to their fields, they will soon realize in three fold crops, the fact that the law has given them three farms where they supposed they had only one, in other words that the subsoil, brought up and combined with the top soil, and enriched with the atmospheric influences, and those other elements which agricultural science teach them to apply to their ground, will increase three fold the measure of its productiveness."

How we Raised the Crop.

A correspondent of the *Ohio Farmer* thus describes the effect of deep plowing:—

Some twelve years since my father bought a farm, which was worked to death, as the neighbors said. Well, we soon found out how it had been worked, when we put a heavy team and plow at work, and the virgin soil was turned up six inches below the four inches worked to death. Our neighbors prophesied a failure, and when our crops vied with and exceeded their own, they were full of surmisings as to the wonderful strangers so successful in renewing such still-killed soil.

'What manure did you put on that field?' a neighbor asked of my father, one morning, as they were looking at the deep green waving corn growing so rank within.

'Plowed deep, plowed deep,' answered he, 'there 's nothing like plowing deep, and thoroughly pulverizing the soil to bring good crops in all kinds of weather.'

That field had been used as a meadow some fifteen years, producing from one-fourth to one-half a ton of hay to the acre. We broke it up, planted one year, sowed to oats the next, with clover and timothy, and the third year cut two tons of fine hay to the acre.

Another field had been used for oats the same length of time. We plowed deep, but had poor oats, as so much deep new soil was turned up, never having been exposed to the weather, a hard and almost impenetrable crust having been formed at the depth of three or four inches, where the plow had scraped for years. As soon as possible we grassed it, and had excellent meadows, where others thought nothing but a bad weed—devil-gut—could grow.

All the pasture land had a vigorous growth of elders on, but we fixed them by plowing, carefully picking up the roots, drawing them in piles to some large log or stump heap, and and enjoying a beautiful bonfire after they had become well dried.

PACKING BUTTER.—We are requested to give the best mode of packing butter in order to be kept sweet during the summer. It is well known that the first step to success in producing good butter, is to work out all the butter-milk. We cannot expect butter to keep well that is not well made. The next step is to see that your butter is packed in tubs made of wood that will not impart its flavor to the butter, and last, exclude all air from it, and success is certain. We annex a receipt for preserving butter, used in Scotland with great success. The Scotch are noted for their good butter. [Northern Farmer.

"Take two quarts of the best common salt, one ounce of sugar, and one ounce of this composition for one pound of butter, work it well into the mass, and close it up for use. Butter cured with this mixture appears of a rich and marrowy consistence and fine color, never acquires a brittle hardness nor tastes salty. Dr. Anderson says: 'I have eaten butter cured with the above composition that has been kept for three years, and it was as sweet as at first.' It must be noted, however, that butter thus cured requires to stand three weeks or a month before it is used. If it is sooner opened, the salts are not sufficiently blended with it, and some times the coolness of the nitre will be perceived, which totally disappears afterwards."

THE DOMINIONS OF THE CZAR.—Although it is the boast of Great Britain that upon her dominions the sun never sets, yet we suspect that the idea is rather a conceited abstraction. Russia is one and continuous, from Kamtschatka to Warsaw—from Archangel to Sebastopol. The Russian Czar is absolute master —not in any figurative sense, but in as complete a sense as one human being can be master of another—of some fourteenth part (the exact proportion matters little) of the whole human race. What was Alexander of Macedon to this? He merely overran part of the world, and frightened it into obedience during his lifetime; the Russian Czar is the one soul that animates the great mammoth body of this vast empire; and what his name is seems to matter little—Peter, Paul, Alexander, Nicholas; he himself, as an incarnate idea, is indestructable. [Blackwood.

MOUSTACHE WORN BY CLERGYMEN.—The author of "No'es and Qneries" remarks:—"When the episcopal wig came into fashion, it would seem that the beard was no longer worn by clergymen. In looking over a collection of prints, I find Wickliffe, William Tyndale, Dean, Donne, George Herbert, Robert Herrick, Robert Berton, Bishop Jeremy Taylor, Archbishop Spottiswood, Thos. Fuller, Usher, the Primate, and Robert South, all using the moustache; as did John Knox and Bunyan. The Jesuits in India, I believe, still wear it. I have been unable to trace the latest instances of a clergyman wearing his gown and cassack in the streets; the custom apparently died out in the reign of one of the early Georges."

SALT MANUFACTURED AT SYRACUSE.—The quantity of salt manufactured this year at the Onondaga Salt Works, Syracuse, N. Y., will reach 6,000 000 bushels. If other salts in this country furnish in proportion, the partial failure of the crop in the West India Islands will not materially affect the supplies in market. The average annual product of solar and fine salt is about 5,500,000 bushels, showing an excess the present season of 500,000. The average price will be about $1 40 per barrel, making the whole crop worth $1,600,000. The salt manufactured at these springs is of a superior quality, and generally finds a good market; if, however, sales are small, the price never falls below $1 25 per barrel of 280 pounds.

ONE WAY TO COOK CHICKENS.—The following is highly recommended: "Cut the chicken up, put it in a pan and cover it over with water; let it stew as usual, and when done make a thickening of cream an flour, adding a piece of butter, and pepper and salt; have made and baked a pair of short cakes, made as for pie crust, but rolled thin and cut in small squares. This is much better than chicken pie, and more simple to make. The crust should be laid on a dish, and the chicken gravy put over it while both are hot."

New York and Erie Railroad.

ON and after Wednesday, Sept. 19, and until further notice, Passenger Trains will leave the pier foot of Duane-st., New York, as follows:

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Buffalo Express at 6.30 A. M. for Buffalo.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Sufferns and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffal

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

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D. C. McCALLUM, General Sup't.

Ayer's Pills.

FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

Price 25 Cents per Box. Five Boxes for $1 00.

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FOR the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy has won for itself such notoriety for its cures of every variety of Pulmonary diseases, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of *Colds, Coughs, Hoarseness, &c.* and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been and that the genuine article is—

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[illegible] Potter

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The Sabbath Recorder.

THE PRESIDENT'S MESSAGE.

Fellow Citizens of the Senate and
of the House of Representatives:

The Constitution of the United States provides that Congress shall assemble annually on the first Monday of December, and it has been usual for the President to make no communication of a public character to the Senate and House of Representatives, until advised of their readiness to receive it. I have deferred to this usage until the close of the first month of the session, but my convictions of duty will not permit me longer to postpone the discharge of the obligation enjoined by the Constitution upon the President, "to give to the Congress information of the state of the Union, and recommend to their consideration such measures as he shall judge necessary and expedient."

It is matter of congratulation that the Republic is tranquilly advancing in a career of prosperity and peace.

FOREIGN RELATIONS.—CENTRAL AMERICA.

Whilst relations of amity continue to exist between the United States and all foreign powers, with some of them grave questions are depending, which may require *the consideration* of Congress.

Of such questions, the most important is that which has arisen out of the negotiations with Great Britain, in reference to Central America.

By the convention concluded between the two governments on the 19th of April, 1850, both parties covenanted, that "neither will ever" "occupy, or fortify, or colonize, or assume or exercise any dominion over, Nicaragua, Costa Rica, the Mosquito coast, or any part of Central America."

It was the undoubted understanding of the United States, in making this treaty, that all the present States of the former republic of Central America, and the entire territory of each, would thenceforth enjoy complete independence; and that both contracting parties engaged equally, and to the same extent, for the present and for the future; that if either then had any claim of right in Central America, such claim, and all occupation or authority under it, were unreservedly relinquished by the stipulations of the convention; and that no dominion was thereafter to be exercised or assumed in any part of Central America, by Great Britain or the United States.

This government consented to restrictions in regard to a region of country, wherein we had specific and peculiar interests, only upon the conviction that the like restrictions were in the same sense obligatory on Great Britain. But for this understanding of the force and effect of the convention, it would never have been concluded by us.

So clear was this understanding on the part of the United States, that, in correspondence contemporaneous with the ratification of the convention, it was distinctly expressed, that the mutual covenants of non-occupation were not intended to apply to the British establishment at the Balize. This qualification is to be ascribed to the fact, that, in virtue of successive treaties with previous sovereigns of the country, Great Britain had obtained a concession of the right to cut mahogany or dye woods at the Balize, but with positive exclusion of all domain or sovereignty; and thus it confirms the natural construction and understood import of the treaty as to all the rest of the region to which the stipulations applied.

It, however, became apparent, at an early day after entering upon the discharge of my present functions, that Great Britain still continued in the exercise of assertion of large authority in all that part of Central America commonly called the Mosquito coast, and covering the entire length of the State of Nicaragua, and a part of Costa Rica; that she regarded the Balize as her absolute domain, and was gradually extending its limits at the expense of the State of Honduras; and that she had formally colonized a considerable insular group known as the Bay Islands, and belonging, of right, to that State.

All these acts or pretensions of Great Britain, being contrary to the rights of the States of Central America, and to the manifest tenor of her stipulations with the United States, as understood by this government, have been made the subject of negotiation through the American Minister in London. I transmit herewith the instructions to him on the subject, and the correspondence between him and the British Secretary for Foreign Affairs, by which you will perceive that the two governments differ widely and irreconcileably as to the construction of the convention, and its effect on their respective relations to Central America.

Great Britain so construes the convention, as to maintain unchanged all her previous pretensions over the Mosquito coast, and in different parts of Central America. These pretensions, as to the Mosquito coast, are founded on the assumption of political relation between Great Britain and the remnant of a tribe of Indians on that coast, entered into at a time when the whole country was a colonial possession of Spain. It cannot be successfully controverted, that, by the public law of Europe and America, no possible act of such Indians or their predecessors could confer on Great Britain any political rights.

Great Britain does not allege the assent of Spain as the origin of her claims on the Mosquito coast. She has, on the contrary, by repeated and successive treaties, renounced and relinquished all pretensions of her own, and recognized the full and sovereign rights of Spain in the most unequivocal terms. Yet these pretensions, so without solid foundation in the beginning, and thus repeatedly abjured, were, at a recent period, revived by Great Britain against the Central American States, the legitimate successors to all the ancient jurisdiction of Spain in that region. They were first applied only to a defined part of the coast of Nicaragua, afterwards to the whole of its Atlantic coast, and lastly to a part of the coast of Costa Rica; and they are now re-asserted to this extent, notwithstanding engagements to the United States.

On the eastern coast of Nicaragua and Costa Rica, the interference of Great Britain, though exerted at one time in the form of military occupation of the port of San Juan del Norte, then in the peaceful possession of the appropriate authorities of the Central American States, is now presented by her as the rightful exercise of a protectorship over the Mosquito tribe of Indians.

But the establishment at the Balize, now reaching far beyond its treaty limits into the State of Honduras, and that of the Bay Islands, appertaining of right to the same State, are as distinctly colonial governments as those of Jamaica or Canada, and therefore contrary to the very letter as well as the spirit of the convention with the United States, as it was at the time of ratification, and now is, understood by this government.

The interpretation which the British government, thus in assertion and act, persists in ascribing to the convention, entirely changes its character. While it holds us to all our obligations, it in a great measure releases Great Britain from those, which constituted the consideration of this government for entering into the convention. It is impossible, in my judgment, for the United States to acquiesce in such a construction of the respective relations of the two governments to Central America.

To a renewed call by this government upon Great Britain, to abide by, and carry into effect, the stipulations of the convention according to its obvious import, by withdrawing from the possession or colonization of portions of the Central American States of Honduras, Nicaragua, and Costa Rica, the British government has at length replied, affirming that the operation of the treaty is prospective only, and did not require Great Britain to abandon or contract any possessions held by her in Central America at the date of its conclusion.

This reply substitutes a partial issue, in the place of the general one presented by the United States. The British Government passes over the question of the rights of Great Britain, real or supposed, in Central America, and assumes that she had such rights at the date of the treaty, and that those rights comprehended the protectorship of the Mosquito Indians, the extended jurisdiction and limits of the Balize, and the colony of the Bay Islands, and thereupon proceeds by implication to infer, that if the stipulations of the treaty be merely future in effect, Great Britain may still continue to hold the contested portions of Central America. The United States cannot admit either the inference or the premises. We steadily deny, that, at the date of the treaty, Great Britain had any possessions there, other than the limited and peculiar establishment at the Balize, and maintain that, if she had any, they were surrendered by the convention.

This Government, recognizing the obligations of the treaty, has of course desired to see it executed in good faith by both parties, and in the discussion, therefore, has not looked to rights, which we might assert, independently of the treaty, in consideration of our geographical position and of other circumstances, which create for us relations to the Central American States, different from those of any Government of Europe.

The British Government, in its last communication, although well knowing the views of the United States, still declares that it sees no reason why a conciliatory spirit may not enable the two Governments to overcome all obstacles to a satisfactory adjustment of the subject.

Assured of the correctness of the construction of the treaty constantly adhered to by this government, and resolved to insist on the rights of the United States, yet actuated also by the same desire, which is avowed by the British Government, to remove all causes of serious misunderstanding between two nations associated by so many ties of interest and kindred, it has appeared to me proper not to consider an amicable solution of the controversy hopeless.

There is, however, reason to apprehend, that, with Great Britain in the actual occupation of the disputed territories, and the treaty therefore practically null, so far as regards our rights, this international difficulty cannot long remain undetermined, without involving in serious danger the friendly relations, which it is the interest as well as the duty of both countries to cherish and preserve. It will afford me sincere gratification, if future efforts shall result in the success, anticipated heretofore with more confidence than the aspect of the case permits me now to entertain.

RECRUITMENT.

One other subject of discussion between the United States and Great Britain has grown out of the attempt, which the exigencies of the war in which she is engaged with Russia induced her to make, to draw recruits from the United States.

It is the traditional and settled policy of the United States to maintain impartial neutrality during the wars, which from time to time occur among the great powers of the world. Performing all the duties of neutrality towards the respective belligerent states, we may reasonably expect them not to interfere with our lawful enjoyment of its benefits. Notwithstanding the existence of such hostilities, our citizens retain the individual right to continue all their accustomed pursuits, by land or by sea, at home or abroad, subject only to such restrictions in this relation, as the laws of war, the usage of nations, or special treaties may impose; and it is our sovereign right that our territory and jurisdiction shall not be invaded by either of the belligerent parties, for the transit of their armies, the operations of their fleets, the levy of troops for their service, the fitting out of cruisers by or against either, or any other act or incident of war. And these undeniable rights of neutrality, individual and national, the United States will under no circumstances surrender.

In pursuance of this policy, the laws of the United States do not forbid their citizens to sell to either of the belligerent powers articles, contraband of war, or to take munitions of war or soldiers on board their private ships for transportation; and although, in so doing, the individual citizen exposes his property or person to some of the hazards of war, his acts do not involve any breach of national neutrality, nor of themselves implicate the government. Thus, during the progress of the present war in Europe, our citizens have, without national responsibility therefor, sold gunpowder and arms to all buyers, regardless of the destination of those articles. Our merchantmen have been, and still continue to be, largely employed by Great Britain and by France, in transporting troops, provisions, and munitions of war to the principal seat of military operations, and in bringing home their sick and wounded soldiers; but such use of our mercantile marine is not interdicted either by the international, or by our municipal law, and therefore does not compromit our neutral relations with Russia.

But our municipal law, in accordance with the law of nations, peremptorily forbids, not only foreigners, but our own citizens, to fit out, within the limits of the United States, a vessel to commit hostilities against any state with which the United States are at peace, or to increase the force of any foreign armed vessel intended for such hostilities against a friendly state.

Whatever concern may have been felt by either of the belligerent powers, lest private armed cruisers, or other vessels, in the service of one, might be fitted out in the ports of this country to depredate on the property of the other, all such fears have proved to be utterly groundless. Our citizens have been withheld from any such act or purpose by good faith, and by respect for the law.

While the laws of the Union are thus peremptory in their prohibition of the equipment or armament of belligerent cruisers in our ports, they provide not less absolutely that no person shall, within the territory or jurisdiction of the United States, enlist or enter himself, or hire or retain another person to enlist or enter himself, or to go beyond the limits or jurisdiction of the United States with intent to be enlisted or entered, in the service of any foreign state, either as a soldier, or as a marine or seaman on board of any vessel of war, letter of marque or privateer. And these enactments are also in strict conformity with the law of nations, which declares, that no state has the right to raise troops for land or sea service in another state without its consent, and that, whether forbidden by the municipal law or not, the very attempt to do it, without such consent, is an attack on the national sovereignty.

Such being the public rights and the municipal law of the United States, no solicitude on the subject was entertained by this government, when, a year since, the British Parliament passed an act to provide for the enlistment of foreigners in the military service of Great Britain. Nothing on the face of the act, or in its public history, indicated that the British government proposed to attempt recruitment in the United States; nor did it ever give intimation of such intention to this government. It was matter of surprise, therefore, to find, subsequently, that the engagement of persons within the United States to proceed to Halifax, in the British province of Nova Scotia, and there enlist in the service of Great Britain, was going on extensively, with little or no disguise. Ordinary legal steps were immediately taken to arrest and punish parties concerned, and so put an end to acts infringing the municipal law and derogatory to our sovereignty. Meanwhile suitable representations on the subject were addressed to the British government.

Thereupon it became known, by the admission of the British government itself, that the attempt to draw recruits from this country originated with it, or at least had its approval and sanction; but it also appeared that the public agents engaged in it had "stringent instructions" not to violate the municipal law of the United States.

It is difficult to understand how it should have been supposed that troops could be raised here by Great Britain, without violation of the municipal law. The unmistakable object of the law was to prevent every such act, which, if performed, must be either in violation of the law, or in studied evasion of it; and, in either alternative, the act done would be alike injurious to the sovereignty of the United States.

In the meantime, the matter acquired additional importance, by the recruitments in the United States not being discontinued, and the disclosure of the fact that they were prosecuted upon a systematic plan devised by official authority; that recruiting rendezvous had been opened in our principal cities, and depots for the reception of recruits established on our frontier; and the whole business conducted under the supervision and by the regular cooperation of British officers, civil and military, some in the North American provinces, and some in the United States. The complicity of those officers in an undertaking, which could only be accomplished by defying our laws, throwing suspicion over our attitude of neutrality, and disregarding our territorial rights, is conclusively proved by the evidence elicited on the trial of such of their agents as have been apprehended and convicted. Some of the officers thus implicated are of high official position, and many of them beyond our jurisdiction, so that legal proceedings could not reach the source of the mischief.

These considerations, and the fact, that the cause of complaint was not a mere casual occurrence, but a deliberate design, entered upon with full knowledge of our laws and national policy, and conducted by responsible public functionaries, impelled me to present the case to the British government, but in order to secure, not only a cessation of the wrong, but its reparation. The subject is still under discussion, the result of which will be communicated to you in due time.

I repeat the recommendation submitted to the last Congress, that provision be made for the appointment of a commissioner, in connexion with Great Britain, to survey and establish the boundary line, which divides the territory of Washington from the contiguous British possessions. By reason of the extent and importance of the country in dispute, there has been imminent danger of collision between the subjects of Great Britain and the citizens of the United States, including their respective authorities in that quarter. The prospect of a speedy arrangement had contributed hitherto to induce on both sides forbearance to assert by force what each claims as a right. Continuance of delay on the part of the two governments to act in the matter will increase the dangers and difficulties of the controversy.

Misunderstanding exists as to the extent, character, and value of the possessory rights of the Hudson's Bay Company and the property of the Puget's Sound Agricultural Company, reserved in our treaty with Great Britain relative to the Territory of Oregon. I have reason to believe that a cession of the rights of both companies to the United States, which would be the readiest means of terminating all questions, can be obtained on reasonable terms; and, with a view to this end, I present the subject to the attention of Congress.

The colony of Newfoundland, having enacted the laws required by the treaty of the 5th of June, 1854, is now placed on the same footing, in respect to commercial intercourse with the United States, as the other British North American provinces.

The commission, which that treaty contemplated, for determining the rights of fishery in rivers and mouths of rivers on the coasts of the United States and the British North American provinces, has been organized and has commenced its labors; to complete which there is needed further appropriations for the service of another season.

SOUND DUES.

In pursuance of the authority, conferred by a resolution of the Senate of the United States passed on the 3d of March last, notice was given to Denmark, on the 14th day of April, of the intention of this Government to avail itself of the stipulation of the subsisting convention of friendship, commerce, and navigation between that Kingdom and the United States, whereby either party might, after ten years, terminate the same at the expiration of one year from the date of notice for that purpose.

The considerations which led me to call the attention of Congress to that convention, and induced the Senate to adopt the resolution referred to, still continue in full force. The convention contains an article, which, although it does not directly engage the United States to submit to the imposition of tolls on the vessels and cargoes of Americans passing into or from the Baltic sea, during the continuance of the treaty, yet may, by possibility, be construed as implying such submission. The exaction of those tolls not being justified by any principle of international law, it became the right and the duty of the United States to relieve themselves from the implication of engagement on the subject, so as to be perfectly free to act in the premises in such way as their public interests and honor shall demand.

I remain of the opinion that the United States ought not to submit to the payment of the Sound dues, not so much because of their amount, which is a secondary matter, but because it is in effect the recognition of the right of Denmark to treat one of the great maritime highways of nations as a close sea, and the navigation of it as a privilege for which tribute may be imposed upon those who may have occasion to use it.

This government, on a former occasion not unlike the present, signalized its determination to maintain the freedom of the seas, and of the great natural channels of navigation. The Barbary States had, for a long time coerced the payment of tribute from all nations, whose ships frequented the Mediterranean. To the last demand of such payment made by them, the United States, although suffering less by their depredations than many other nations, returned the explicit answer, that we preferred war to tribute, and thus opened the way to the relief of the commerce of the world from an ignominious tax, so long submitted to by the more powerful nations of Europe.

If the manner of payment of Sound dues differ from that of the tribute formerly conceded to the Barbary States, still their exaction by Denmark has no better foundation in right. Each was, in its origin, nothing but a tax on a common natural right, extorted by those, who were at that time able to obstruct the free and secure enjoyment of it, but who no longer possess that power.

Denmark, while resisting our assertion of the freedom of the Baltic Sound and Belts, has indicated a readiness to make some new arrangement on the subject, and has invited the governments interested, including the United States, to be represented in a convention to assemble for the purpose of receiving and considering a proposition, which she intends to submit, for the capitalization of the Sound dues, and the distribution of the sum to be paid as commutation among the governments, according to the respective proportions of their maritime commerce to and from the Baltic. I have declined in behalf of the United States to accept this invitation, for the most cogent reasons. One is, that Denmark does not offer to submit to the convention the question of her right to levy the Sound dues. A second is, that, if the convention were allowed to take cognizance of that particular question, still it would not be competent to deal with the great international principle involved, which affects the right in other cases of navigation and commercial freedom, as well as that of access to the Baltic. Above all, by the express terms of the proposition it is contemplated, that the consideration of the Sound dues shall be commingled with, and made subordinate to, a matter wholly extraneous, the balance of power among the governments of Europe.

While, however, rejecting this proposition, and insisting on the right of free transit into and from the Baltic, I have expressed to Denmark a willingness, on the part of the United States, to share liberally with other powers in compensating her for any advantages, which commerce shall hereafter derive from expenditures made by her for the improvement and safety of the navigation of the Sound or Belts.

I lay before you, herewith, sundry documents on the subject, in which my views are more fully disclosed. Should no satisfactory arrangement be soon concluded, I shall again call your attention to the subject, with recommendation of such measures as may appear to be required in order to assert and secure the rights of the United States, so far as they are affected by the pretensions of Denmark.

FRANCE.

I announce with much gratification, that, since the adjournment of the last Congress, the question, then existing between this government and that of France, respecting the French consul at San Francisco, has been satisfactorily determined, and that the relations of the two governments continue to be of the most friendly nature.

GREECE.

A question, also, which has been pending for several years between the United States and the Kingdom of Greece, growing out of the sequestration, by public authorities of that country, of property belonging to the present American consul at Athens, and which had been the subject of very earnest discussion heretofore, has recently been settled to the satisfaction of the party interested and of both governments.

SPAIN.

With Spain, peaceful relations are still maintained, and some progress has been made in securing the redress of wrongs complained of by this government. Spain has not only disavowed and disapproved the conduct of the officers who illegally seized and detained the steamer Black Warrior at Havana, but has also paid the sum claimed as indemnity for the loss thereby inflicted on citizens of the United States.

In consequence of a destructive hurricane, which visited Cuba in 1844, the supreme authority of that island issued a decree, permitting the importation, for the period of six months, of certain building materials and provisions, free of duty, but revoked it when about half the period only had elapsed, to the injury of citizens of the United States, who had proceeded to act on the faith of that decree. The Spanish government refused indemnification to the parties aggrieved until recently, when it was assented to, payment being promised to be made so soon as the amount due can being ascertained.

Satisfaction claimed for the arrest and search of the steamer El Dorado has not yet been accorded, but there is reason to believe that it will be, and that case, with others, continues to be urged on the attention of the Spanish government. I do not abandon the hope of concluding with Spain some general arrangement, which, if it do not wholly prevent the recurrence of difficulties in Cuba, will render them less frequent, and whenever they shall occur facilitate their more speedy settlement.

MEXICO.

The interposition of this government has been invoked by many of its citizens, on account of injuries done to their persons and property, for which the Mexican republic is responsible. The unhappy situation of that country, for some time past, has not allowed its government to give due consideration to claims of private reparation, and has appeared to call for and justify some forbearance in such matters on the part of this government. But, if the revolutionary movements, which have lately occurred in that republic, end in the organization of a stable government, urgent appeals to its justice will then be made, and, it may be hoped, with success, for the redress of all complaints of our citizens.

CENTRAL AMERICA.

In regard to the American republics, which, from their proximity and other considerations, have peculiar relations to this government, while it has been my constant aim strictly to observe all the obligations of political friendship and of good neighborhood, obstacles to this have arisen in some of them, from their own insufficient power to check lawless irruptions, which in effect throws most of the task on the United States. Thus it is that the distracted internal condition of the State of Nicaragua has made it incumbent on me to appeal to the good faith of our citizens to abstain from unlawful intervention in its affairs, and to adopt preventive measures to the same end, which, on a similar occasion, had the best results in reassuring the peace of the Mexican States of Sonora and Lower California.

TREATIES.

Since the last session of Congress a treaty of amity, commerce, and navigation, and for the surrender of fugitive criminals, with the kingdom of the Two Sicilies; a treaty of friendship, commerce, and navigation with Nicaragua; and a convention of commercial reciprocity with the Hawaiian kingdom have been negotiated. The latter kingdom and the State of Nicaragua have also acceded to a declaration, recognising as international rights the principles contained in the convention between the United States and Russia of the 22d of July, 1854. These treaties and conventions will be laid before the Senate for ratification.

TREASURY.

The statements made in my last annual message, respecting the anticipated receipts and expenditures of the Treasury, have been substantially verified.

It appears from the report of the Secretary of the Treasury, that the receipts during the last fiscal year ending June 30, 1855, from all sources, were sixty-five million three thousand nine hundred and thirty dollars; and that the public expenditures for the same period, exclusive of payments on account of the public debt, amounted to fifty-six million three hundred and sixty-five thousand three hundred and ninety-three dollars. During the same period, the payments made in redemption of the public debt, including interest and premium, amounted to nine million eight hundred and forty-four thousand five hundred and twenty-eight dollars.

The balance in the Treasury at the beginning of the present fiscal year, July 1, 1855, was eighteen million nine hundred and thirty-one thousand nine hundred and seventy-six dollars; the receipts for the first quarter, and the estimated receipts for the remaining three quarters, amount, together, to sixty-seven million nine hundred and eighteen thousand seven hundred and thirty-four dollars; thus affording, in all, as the available resources of the current fiscal year, the sum of eighty-six million eight hundred and fifty-six thousand seven hundred and ten dollars.

If, to the actual expenditures of the first quarter of the current fiscal year, be added the probable expenditures for the remaining three quarters, as estimated by the Secretary of the Treasury, the sum total will be seventy-one million two hundred and twenty-six thousand eight hundred and forty-six dollars, thereby leaving an estimated balance in the treasury on July 1, 1856, of fifteen million six hundred and twenty-three thousand eight hundred and sixty-three dollars and forty-one cents.

In the above estimated expenditures of the present fiscal year are included three million dollars to meet the last instalment of the ten millions provided for in the late treaty with Mexico, and seven million seven hundred and fifty thousand dollars appropriated on account of the debt due to Texas, which two sums make an aggregate amount of ten million seven hundred and fifty thousand dollars, and reduce the expenditures, actual or estimated, for ordinary objects of the year, to the sum of sixty million four hundred and seventy-six thousand dollars.

The amount of the public debt, at the commencement of the present fiscal year, was forty million five hundred and eighty-three thousand six hundred and thirty-one dollars, and deduction being made of subsequent payments, the whole public debt of the Federal Government remaining at this time is less than forty million dollars.

The remnant of certain other Government stocks, amounting to two hundred and forty-three thousand dollars, referred to in my last message as outstanding, has since been paid.

I am fully persuaded that it would be difficult to devise a system superior to that by which the fiscal business of the Government is now conducted. Notwithstanding the great number of public agents of collection and disbursement, it is believed that the checks and guards provided, including the requirement of monthly returns, render it scarcely possible for any considerable fraud on the part of those agents, or neglect involving hazard of serious public loss, to escape detection. I renew, however, the recommendation, heretofore made by me, of the enactment of a law declaring it felony on the part of public officers to insert false entries in their books of record or account, or to make false returns, and also requiring them on the termination of their service to deliver to their successors all books, records, and other objects of a public nature in their custody.

Derived as our public revenue is, in chief part, from duties on imports, its magnitude affords gratifying evidence of the prosperity, not only of our commerce, but of the other great interests upon which that depends.

The principle that all moneys, not required for the current expenses of the government should remain for active employment in the hands of the people, and the conspicuous fact that the annual revenue from all sources exceeds, by many millions of dollars, the amount needed for a prudent and economical administration of public affairs, cannot fail to suggest the propriety of an early revision and reduction of the tariff of duties on imports. It is now so generally conceded that the purpose of revenue alone can justify the imposition of duties on imports, that, in re-adjusting the impost tables and schedules, which unquestionably require essential modifications, a departure from the principles of the present tariff is not anticipated.

ARMY.

The army, during the past year, has been actively engaged in defending the Indian frontier, the state of the service permitting but few and small garrisons in our permanent fortifications. The additional regiments authorized at the last session of Congress have been recruited and organized, and a large portion of the troops have already been sent to the field. All the duties, which devolve on the military establishment, have been satisfactorily performed, and the dangers and privations incident to the character of the service required for our troops have furnished additional evidence of their courage, zeal, and capacity to meet any requisition, which their country may make upon them. For the details of the military operations, the distribution of the troops, and additional provisions required for the military service, I refer to the report of the Secretary of War and the accompanying documents.

Experience, gathered from events which have transpired since my last annual message, has but served to confirm the opinion then expressed of the propriety of making provision, by a retired list, for disabled officers, and for increased compensation to the officers retained on the list for active duty. All the reasons which existed, when these measures were recommended on former occasions, continue without modification, except so far as circumstances have given to some of them additional force.

The recommendations, heretofore made for a partial reorganization of the army, are also renewed. The thorough elementary education given to those officers, who commence their service with the grade of cadet, qualifies them, to a considerable extent, to perform the duties of every arm of the service; but to give the highest efficiency to artillery requires the practice and special study of many years; and it is not, therefore, believed to be advisable to maintain, in time of peace, a larger force of that arm than can be usually employed in the duties appertaining to the service of field and siege artillery. The duties of the staff in all its various branches belong to the movement of troops, and the efficiency of an army in the field would materially depend upon the ability with which those duties are discharged. It is not, as in the case of the artillery, a specialty, but requires, also, an intimate knowledge of the duties of an officer of the line, and it is not doubted that, to complete the education of an officer for either the line or the general staff, it is desirable that he shall have served in both. With this view, it was recommended on a former occasion that the duties of the staff should be mainly performed by details from the line; and, with conviction of the advantages which would result from such a change, it is again presented for the consideration of Congress.

NAVY.

The report of the Secretary of the Navy, herewith submitted, exhibits in full the naval operations of the past year, together with the present condition of the service, and it makes suggestions of further legislation, to which your attention is invited.

The construction of the six steam frigates, for which appropriations were made by the last Congress, has proceeded in the most satisfactory manner, and with such expedition, as to warrant the belief that they will be ready for service early in the coming spring. Important as this addition to our naval force is, it still remains inadequate to the contingent exigencies of the protection of the extensive sea coast and vast commercial interests of the United States. In view of this fact, and of the acknowledged wisdom of the policy of a gradual and systematic increase of the navy, an appropriation is recommended for the construction of six steam sloops-of-war.

In regard to the steps taken in execution of the act of Congress to promote the efficiency of the navy, it is unnecessary for me to say more than to express entire concurrence in the observations on that subject presented by the Secretary in his report.

POST OFFICE.

It will be perceived by the report of the Postmaster General, that the gross expenditure of the department for the last fiscal year was nine million nine hundred and sixty eight thousand three hundred and forty-two dollars, and the gross receipts seven million three hundred and forty-two thousand one hundred and thirty-six dollars, making an excess of expenditure over receipts of two million six hundred and twenty six thousand two hundred and six dollars; and that the cost of mail transportation during that year was six hundred and seventy-four thousand nine hundred and fifty two dollars greater than the previous year. Much of the heavy expenditures to which the Treasury is thus subjected, is to be ascribed to the large quantity of printed matter conveyed by the mails, either franked, or liable to no postage by law, or to very low rates of postage compared with that charged on letters; and to the great cost of mail service on railroads and by ocean steamers. The suggestions of the Postmaster General on the subject deserve the consideration of Congress.

INTERIOR.

The report of the Secretary of the Interior will engage your attention, as well for useful suggestions it contains, as for the interest and importance of the subjects to which they refer.

The aggregate amount of public land sold during the last fiscal year, located with military scrip or land warrants, taken up under grants for roads, and selected as swamp lands by States, is twenty-four million five hundred and fifty-seven thousand four hundred and nine acres; of which the portion sold was fifteen million seven hundred and twenty-nine thousand five hundred and twenty-four acres, yielding in receipts the sum of eleven million four hundred and eighty-five thousand three hundred and eighty dollars. In the same period of time, eight million seven hundred and twenty-three thousand eight hundred and fifty-four acres have been surveyed; but, in consideration of the quantity already subject to entry, no additional tracts have been brought into the market.

The peculiar relation of the general government to the District of Columbia renders it proper to commend to your care not only its material, but also its moral interests, including education, more especially in those parts of the district outside of the cities of Washington and Georgetown.

The commissioners appointed to revise and codify the laws of the District have made such progress in the performance of their task, as to insure its completion in the time prescribed by the act of Congress.

Information has recently been received, that the peace of the settlements in the Territories of Oregon and Washington is disturbed by hostilities on the part of the Indians, with indications of extensive combinations of a hostile character among the tribes in that quarter, the more serious in their possible effect by reason of the undetermined foreign interests existing in these Territories, to which your attention has already been especially invited. Efficient measures have been taken, which, it is believed, will restore quiet, and afford protection to our citizens.

In the Territory of Kansas there have been acts prejudicial to good order, but as yet none have occurred under circumstances to justify the interposition of the Federal Executive. That could only be in case of obstruction to Federal law, or of organized resistance to Territorial law, assuming the character of insurrection, which, if it should occur, it would be my duty promptly to overcome and suppress. I cherish the hope, however, that the occurrence of any such untoward event will be prevented by the sound sense of the people of the Territory, who, by its organic law, possessing the right to determine their own domestic institutions, are entitled, while deporting themselves peacefully, to the free exercise of that right, and must be protected in the enjoyment of it, without interference on the part of the citizens of any of the States.

The southern boundary line of this Territory has never been surveyed and established. The rapidly extending settlements in that region, and the fact that the main route between Independence, in the State of Missouri, and New Mexico, is contiguous to this line, suggest the probability that embarrassing questions of jurisdiction may consequently arise. For these and other considerations, I commend the subject to your early attention.

CONSTITUTIONAL THEORY OF THE GOVERNMENT.

I have thus passed in review the general state of the Union, including such particular concerns of the Federal government, whether of domestic or foreign relation, as it appeared to me desirable and useful to bring to the special notice of Congress. Unlike the great states of Europe and Asia, and many of those of America, these United States are wasting their strength neither in foreign war nor domestic strife. Whatever of discontent or public dissatisfaction exists, is attributable to the imperfections of human nature, or is incident to all governments, however perfect, which human wisdom can devise. Such subjects of political agitation, as occupy the public mind, consist, to a great extent, of exaggeration of inevitable evils, or over zeal in social improvement, or mere imagination of grievance, having but remote connection with any of the constitutional functions or duties of the Federal government. To whatever extent these questions exhibit a tendency menacing to the stability of the Constitution, or the integrity of the Union, and no farther, they demand the consideration of the Executive, and require to be presented by him to Congress.

Before the Thirteen Colonies became a confederation of independent States, they were associated only by community of transatlantic origin, by geographical position, and by the mutual tie of common dependence on Great Britain. When that tie was surrendered, they severally assumed the powers and rights of absolute self-government. The municipal and social institutions of each, its laws of property and of personal relations, even its political organization, were such only as each one chose to establish, wholly without interference from any other. In the language of the Declaration of Independence, each State had "full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent States may of right do." The several colonies differed in climate, in soil, in natural productions, in religion, in systems of education, in legislation, and in the forms of political administration; and they continued to differ in these respects when they voluntarily allied themselves as States to carry on the war of the revolution.

The object of that war was to disenthral the United Colonies from foreign rule, which had proved to be oppressive, and to separate them permanently from the mother country; the political result was the foundation of a federal republic of the free white men of the colonies, constituted, as they were, in distinct, and reciprocally independent, State governments. As for the subject races, whether Indian or African, the wise and brave statesmen of that day, being engaged in no extravagant scheme of social change, left them as they were, and thus preserved themselves and their posterity from the anarchy, and the ever-recurring civil wars, which have prevailed in other revolutionized European colonies of America.

When the confederated States found it convenient to modify the conditions of their association, by giving to the general government direct access, in some respects, to the people of the States, instead of confining it to action on the States as such, they proceeded to frame the existing constitution, adhering steadily to one guiding thought, which was, to delegate only such power as was necessary and proper to the execution of specific purposes, or, in other words, to retain as much as possible, consistently with those purposes, of the independent powers of the individual States. For objects of common defence and security, they intrusted to the general government certain carefully defined functions, leaving all others as the undelegated rights of the separate independent sovereignties.

Such is the constitutional theory of our government, the practical observance of which has carried us and us alone, among modern republics, through nearly three generations of time without the cost of one drop of blood shed in civil war. With freedom and concert of action, it has enabled us to contend successfully on the battle-field against foreign foes, has elevated the feeble colonies into powerful States, and has raised our industrial productions, and our commerce which transports them, to the level of the richest and the greatest nations of Europe. And the admirable adaptation of our political institutions to their objects, combining local self-government with aggregate strength, has established the practicability of a government like ours to cover a continent with confederate States.

The Congress of the United States is, in effect, that congress of sovereignties, which good men in the Old World have sought for, but could never attain, and which imparts to America an exemption from the mutable leagues for common action, from the wars, the mutual invasions, and vague aspirations after the balance of power, which convulse from time to time the governments of Europe. Our co-operative action rests in the conditions of permanent confederation prescribed by the Constitution. Our balance of power is in the separate reserved rights of the States, and their equal representation in the Senate. That independent sovereignty in every one of the States, with its reserved rights of local self-government assured to each by their co equal power in the Senate, was the fundamental condition of the Constitution. Without it the Union would never have existed. However desirous the larger States might be to re-organize the government so as to give to their population its proportionate weight in the common counsels, they knew it was impossible, unless they conceded to the smaller ones authority to exercise at least a negative influence on all the measures of the government, whether legislative or executive, thro' their equal representation in the Senate. Indeed, the larger States themselves could not fail to perceive, that the same power was equally necessary to them, for the security of their own domestic interests against the aggregate force of the General Government. In a word, the original States went into this permanent league on the agreed premises, of exerting their common strength for the defence of the whole, and of all its parts; but of utterly excluding all capability of reciprocal aggression. Each solemnly bound itself to all the others, neither to undertake, nor permit, any encroachment upon, or intermeddling with, another's reserved rights.

Where it was deemed expedient, particular rights of the States were expressly guaranteed by the constitution; but, in all things beside, these rights were guarded by the limitation of the powers granted, and by express reservation of all powers not granted, in the compact of union. Thus, the great power of taxation was limited to purposes of common defence and general welfare, excluding objects appertaining to the local legislation of the several States; and those purposes of general welfare and common defence were afterwards defined by specific enumeration, as being matters only of corelation between the States themselves, or between them and foreign governments, which, because of their common and general nature, could not be left to the separate control of each State.

Of the circumstances of local condition, interest, and rights, in which a portion of the States, constituting one great section of the Union differed from the rest, and from another section, the most important was the peculiarity of a larger relative colored population in the southern then in the northern States.

A population of this class, held in subjection, existed in nearly all the States, but was more numerous and of more serious concernment in the South than in the North, on account of natural differences of climate and production; and it was foreseen that, for the same reasons, while this population would diminish, and, sooner or later, cease to exist, in some States, it might increase in others. The peculiar character and magnitude of this question of local rights, not in material relations only, but still more in social ones, caused it to enter into the special stipulations of the constitution.

Hence, while the general government, as well by the enumerated powers granted to it, as by those not enumerated, and therefore refused to it, was forbidden to touch this matter in the sense of attack or offence, it was placed under the general safeguard of the Union, in the sense of defense against either invasion or domestic violence, like all other local interests of the several States. Each State expressly stipulated, as well for itself as for each and all of its citizens, and every citizen of each State became solemnly bound by his allegiance to the constitution, that any person, held to service or labor in one State, escaping into another, should not, in consequence of any law or regulation thereof, be discharged from such service or labor, but should be delivered up on claim of the party to whom such service or labor might be due by the laws of his State.

Thus, and thus only, by the reciprocal guaranty of all the rights of every State against interference on the part of another, was the present form of government established by our fathers and transmitted to us; and by no other means is it possible for it to exist. If one State ceases to respect the rights of another, and obtrusively intermeddles with its local interests,—if a portion of the States assume to impose their institutions on the others, or refuse to fulfil their obligations to them,—we are no longer united friendly States, but distracted hostile ones, with little capacity left of common advantage, but abundant means of reciprocal injury and mischief.

Practically, it is immaterial whether aggressive interference between the States, or deliberate refusal on the part of any one of them to comply with constitutional obligations, arise from erroneous conviction or blind prejudice, whether it be perpetrated by direction or indirection. In either case it is full of threat or of danger to the durability of the Union.

CONSTITUTIONAL RELATIONS OF SLAVERY.

Placed in the office of Chief Magistrate as the executive agent of the whole country, bound to take care that the laws be faithfully executed, and specially enjoined by the constitution to give information to Congress on the state of the Union, it would be palpable neglect of duty on my part to pass over a subject like this, which, beyond all things at the present time, vitally concerns individual and public security.

It has been matter of painful regret to see States, conspicuous for their services in founding this Republic, and equally sharing its advantages, disregard their constitutional obligations to it. Although conscious of their inability to heal admitted and palpable social evils of their own, and which are completely within their jurisdiction, they engage in the offensive and hopeless undertaking of reforming the domestic institutions of other States, wholly beyond their control and authority. In the vain pursuit of ends, by them entirely unattainable, and which they may not legally attempt to compass, they peril the very existence of the constitution, and all the countless benefits which it has conferred. While the people of the Southern States confine their attention to their own affairs, not presuming officiously to intermeddle with the social institutions of the northern States, too many of the inhabitants of the latter are permanently organized in associations to inflict injury on the former, by wrongful acts, which would be cause of war as between foreign powers, and only fail to be such in our system, because perpetrated under cover of the Union.

It is impossible to present this subject as truth and the occasion require, without noticing the reiterated, but groundless, allegation, that the South has persistently asserted claims and obtained advantages in the practical administration of the general government, to the prejudice of the North, and in which the latter has acquiesced. That is, the States, which either promote or tolerate attacks on the rights of persons and of property in other States, to disguise their own injustice, pretend or imagine, and constantly aver, that they, whose constitutional rights are thus systematically assailed, are themselves the aggressors. At the present time, this imputed aggression, resting, as it does, only in the vague, declamatory charges of political agitators, resolves itself into misapprehension, or misinterpretation, of the principles and facts of the political organization of the new Territories of the United States.

What is the voice of history? When the ordinance, which provided for the government of the territory northwest of the river Ohio, and for its eventual subdivision into new States, was adopted in the Congress of the confederation, it is not to be supposed that the question of future relative power, as between the States which retained, and those which did not retain, a numerous colored population, escaped notice, or failed to be considered. And yet the concession of that vast territory to the interests and opinions of the northern States, a territory now the seat of five among the largest members of the Union, was, in great measure, the act of the State of Virginia and of the South.

When Louisiana was acquired by the United States, it was an acquisition not less to the North than to the South; for while it was important to the country at the mouth of the river Mississippi to become the emporium of the country above it, so also it was even more important to the whole Union to have that emporium; and although the new province, by reason of its imperfect settlement, was mainly regarded as on the Gulf of Mexico, yet, in fact, it extended to the opposite boundaries of the United States, with far greater breadth above than below, and was in territory, as in everything else, equally at least an accession to the northern States. It is mere delusion and prejudice, therefore, to speak of Louisiana as acquisition in the special interest of the South.

The patriotic and just men, who participated in that act, were induced by motives far above all sectional jealousies. It was in truth the great event, which, by completing for us the possession of the valley of the Mississippi, with commercial access to the Gulf of Mexico, imparted unity and strength to the whole confederation, and attached together by indissoluble ties the East and the West, as well as the North and the South.

As to Florida, that was but the transfer by Spain to the United States of territory on the east side of the river Mississippi, in exchange for large territory, which the United States transferred to Spain on the west side of that river, as the entire diplomatic history of the transaction serves to demonstrate. Moreover, it was an acquisition demanded by the commercial interests and the security of the whole Union.

In the meantime, the people of the United States had grown up to a proper consciousness of their strength, and in a brief contest with France, and in a second serious war with Great Britain, they had shaken off all which remained of undue reverence for Europe, and emerged from the atmosphere of those transatlantic influences which surrounded the infant Republic, and had begun to turn their attention to the full and systematic development of the internal resources of the Union.

Among the evanescent controversies of that period, the most conspicuous was the question of regulation by Congress of the social condition of the future States to be founded in the territory of Louisiana.

The ordinance for the government of the territory northwest of the river Ohio had contained a provision, which prohibited the use of servile labor therein, subject to the condition of the extradition of fugitives from service due in any other part of the United States. Subsequently to the adoption of the constitution, this provision ceased to remain as a law; for its operation as such was absolutely superseded by the constitution. But the recollection of the fact excited the zeal of social propagandism in some sections of the confederation; and, when a second State, that of Missouri, came to be formed in the territory of Louisiana, a proposition was made to extend to the latter territory the restriction originally applied to the country situated between the rivers Ohio and Mississippi.

Most questionable as was this proposition in all its constitutional relations, nevertheless it received the sanction of Congress, with some slight modifications of line, to save the existing rights of the intended new State. It was reluctantly acquiesced in by Southern States as a sacrifice to the cause of peace and of the Union, not only of the rights stipulated by the treaty of Louisiana, but of the principle of equality among the States guarantied by the Constitution. It was received by the Northern States with angry and resentful condemnation and complaint, because it did not concede all which they had exactingly demanded. Having passed through the forms of legislation, it took its place in the statute book, standing open to repeal, like any other act of doubtful constitutionality, subject to be pronounced null and void by the courts of law, and possessing no possible efficacy to control the rights of the States, which might thereafter be organized out of any part of the original territory of Louisiana.

In all this, if any aggression there were, any innovation upon pre-existing rights, to which portion of the Union are they justly chargeable?

This controversy passed away with the occasion, nothing surviving it save the dormant letter of the statute.

But, long afterwards, when, by the proposed accession of the Republic of Texas, the United States were to take their next step in territorial greatness, a similar contingency occurred, and became the occasion for systematized attempts to intervene in the domestic affairs of one section of the Union, in defiance of their rights as States, and of the stipulations of the constitution. These attempts assumed a practical direction, in the shape of persevering endeavors, by some of the representatives, in both houses of Congress, to deprive the southern States of the supposed benefit of the provisions of the act authorizing the organization of the State of Missouri.

But, the good sense of the people, and the vital force of the constitution, triumphed over sectional prejudice, and the political errors of the day, and the State of Texas returned to the Union as she was, with social institutions which her people had chosen for themselves, and with express agreement, by the re annexing act, that she should be susceptible of subdivision into a plurality of States.

Whatever advantage the interest of the Southern States, as such, gained by this, were far inferior in results, as they unfolded, in the progress of time, to those which sprang from previous concessions made by the South.

To every thoughtful friend of the Union,—to the true lovers of their country,—to all who longed and labored for the final success of this great experiment of republican institutions,—it was cause of gratulation that such an opportunity had occurred to illustrate our advancing power on this continent, and to furnish to the world additional assurance of the strength and stability of the constitution. Who would wish to see Florida still a European colony? Who would rejoice to hail Texas as a lone star, instead of one in the galaxy of States? Who does not appreciate the incalculable benefits of the acquisition of Louisiana? And yet narrow views and sectional purposes would inevitably have excluded them all from the Union.

But another struggle on the same point ensued, when our victorious armies returned from Mexico, and it devolved on Congress to provide for the territories acquired by the treaty of Guadalupe Hidalgo. The great relations of the subject had now become distinct and clear to the perception of the public mind, which appreciated the evils of sectional controversy upon the question of the admission of new States. In that crisis intense solicitude pervaded the nation. But the patriotic impulses of the popular heart, guided by the admonitory advice of the Father of his Country, rose superior to all the difficulties of the incorporation of a new empire into the Union. In the counsels of Congress there was manifested extreme antagonism of opinion and action between some representatives, who sought by the abusive and unconstitutional employment of the legislative powers of the government to interfere in the condition of the inchoate States, and to impose their own social theories upon the latter; and other representatives, who repelled the interposition of the general

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OUR CONTROVERSY WITH S. S. GRISWOLD—NO. 3.

He agrees with us, that "no part of the finally executed punishment of sin consists in natural death," but in attempting to account for the existence of natural death, he takes common ground with those who deny the depravity of the human heart. He says, "Natural death is the legitimate effect of material organization, and is more or less premature, as such organization conforms to or violates the laws of its vitality." He means, unquestionably, that there is a natural tendency to waste and decay in the human body; that the action of heat, cold, drought, damps, and other influences, will eventually decompose it, and reduce it to its primitive dust, even though his moral life be perfectly conformed to the divine law.

No doubt this view seems to Bro. G. much more philosophical and rational than any other. But like all others who adopt it, he appears to take for granted the premise from which it results. He assumes that the agencies which are now at work to wear out the human frame, and which eventually triumph over the most vigorous, have operated with the same relative power from the beginning. But this is what we are not prepared to admit. Bro. G. himself knows that there is a principle in the human system, enabling it not only to resist the agencies which are at work to destroy it, but to grow in strength, advancing from the weakness of childhood to the sturdiness of manhood, in spite of them. In ordinary cases, man attains his full vigor at the age of forty or forty-five.

Now, can any philosopher tell why this principle of growth stops at such an age, so that the man henceforward declines in strength? Why does it not continue in action forever? Facts, to be sure, show that it does not; but can any reason be assigned why it should not? If the man, from the period of childhood to the age of forty or fifty, becomes every day more tough, elastic and hardy, notwithstanding the destructive influences of climate and other things, is there any good reason for his not doing so still longer?

The antediluvians lived, some of them, nearly a thousand years. The recuperative energies of their bodies, certainly, did not begin to fail when they were only half a century old. Some five or six hundred years must have passed before they attained their full vigor—supposing that (as now) man begins to decline, after a little more than half of his life has been spent. What reason is there in mere philosophy why mankind should not *now* be five hundred years in coming to maturity?

Will it be said that the destructive influences bearing upon the human frame, in the antediluvian age, were not as numerous, nor as powerful, as they are now? Then why not suppose that, in the Paradisaical age, they were still less numerous and powerful? Why not suppose that *destructive* influences were entirely absent from the garden of Eden? Why not suppose that all the influences brought to bear upon the body there were of a *supporting* nature? This is but supposition, it is true. It is also but supposition as to the reason why the antediluvians attained such a great age. Yet the fact that they did attain such longevity will not be disputed; and all we are concerned to show is, that any *philosophical* reason which will account for it, is equally conclusive in favor of the proposition that the first human pair were constituted immortal.

The truth is, however, that philosophy is lame on this question. It cannot tell why the antediluvians lived to such an age, nor can it determine it to be impossible for men now to live as long. There is no reason, in mere philosophy, why the influences that strengthen and develop the human system to-day will not do the same to-morrow, and again next day, and so on *ad infinitum*. Indeed, as far as mere philosophy is concerned, we see not why the researches of the alchymists in pursuit of an elixir that would destroy man's liability to disease, and perpetuate his life forever, were not in accordance with wisdom. It is only in the light of divine revelation that their folly is manifested. Guided by revelation, we learn, not only that it is appointed unto men once to die, but that death has passed upon all men because all have sinned.

True wisdom determines, therefore, that death remains in the world as long as sin does, notwithstanding the remark of Bro. G., that "there is no perceivable consecutive connection between moral transgression and physical suffering or death"—a remark which may be true enough, if by "consecutive" he means (as we suppose) a *natural* connection, as between cause and effect. But while there may be no such natural or necessary connection between moral transgression and physical suffering or death, as that philosophy is able to decide that the one must result from the other, there is nevertheless an *established* connection; and that is all we contend for. There is no "perceivable consecutive connection" between the commission of murder and death by the halter, yet civil government has established such a connection. So there may be no "perceivable consecutive connection" between sin and natural death; nevertheless, God, in the way of government, has ordered and established a connection between them. Not that natural death is the established *penalty* of sin, as the gallows under civil government is of murder, only that there is an established *connection* in the one case as much as in the other. T. B. B.

OBLIGATION TO WALK AS CHRIST DID.

"He that saith he abideth in Him, ought himself so to walk even as He walked." 1 John 2: 6.

The term "walk" has reference to a person's conduct. "He that saith he abideth in Christ," is he who professes to be his disciple. The sentiment of this text, then, is, that every professed disciple if Christ is bound to imitate him in all his examples—to pursue that course of conduct which he pursued. We should do this, lest "the light that is in us become darkness." We must do this in order to be true representatives of the Saviour. We must do this to prevent men from mistaking the road to hell for the road to heaven. Let us, then, for a little while, contemplate the manner of Christ's walk while on the earth.

1st. *His treatment of his enemies.* "When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." "He was led as a sheep to the slaughter, and as a lamb dumb before his shearer, so he opened not his mouth." When expiring in agony, he cried out in behalf of his tormentors, "Father, forgive them, for they know not what they do." Here, then, is an example for Christians now to imitate. Are we opposed, persecuted, slandered, insulted, wronged? So was Jesus, much more than we have ever been. Yet he endured all his sufferings and insults, with a spirit of meekness and forgiveness. And he has commanded us to "love our enemies, to do good to them that hate us, and pray for them that despitefully use us and persecute us." Jesus gave the highest proof of love to us; for "while we were yet enemies, he died for us." Reader, it is highly important, if you would be forgiven of God, if you would gain a fitness for heaven, if you would be like Christ, that you get all hatred of your fellow men out of your heart, that you cherish no hard feelings towards those who have injured you, or those who you think have injured you.

2d. *His resignation and meekness.* Though trials surrounded him constantly, he ever exhibited a spirit of resignation and meekness. Though poverty was his lot, yet he did not complain. Though flesh shrunk back, in view of the cup he must drink—though he agonized in prayer, and said, "O my Father, if it be possible, let this cup pass from me," "nevertheless," he added, "not my will, but thine, be done." Thus should the disciples of Christ, amidst their poverty, perplexities, trials, and distresses, endure with patience and resignation these sorrows, "looking unto Jesus." Especially should we willingly and meekly suffer for Christ's sake, who "hath borne our grief and carried our sorrows."

3d. *His endurance of temptation.* Satan assaulted him, but he resisted and overcame the great enemy. "He was tempted in all points like as we are, yet without sin." And as he suffered, being tempted, he is able to succor them that are tempted." Satan is still going about, to seduce the people of God from doing right in a multitude of ways, presenting baits of worldly honor, wealth, ease and pleasure, but, by the grace of God, we must contend against him, and never yield to any of his temptations.

4th. *Jesus wept over sinners.* The hardness of men's hearts was a source of grief to him. At one time, as he came in sight of Jerusalem, he wept over the devoted city, and said, "If thou hadst known, even thou, in this thy day, the things that belong to thy peace, but now they are hid from thine eyes." "He wept that we might weep." How unbecoming, how unlike Jesus, to spend our time in mirth and folly, while sin continues to curse our world, while war rages, while "on the side of the oppressor there is power," while "man's inhumanity to man makes millions mourn." Our own nation is superlatively guilty before God; profane swearing and Sabbath-breaking abound, and piety languishes. How becoming that we put on sackcloth and mourn over the condition of a sinful world!

5th. *His condescension and humble spirit.* "Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." "The glory he had with the Father before the world was," he laid aside. He made himself of no reputation, and humbled himself to death, even the death of the cross!" He was born in a stable, and cradled in a manger. In after years he was a homeless wanderer. He associated with publicans and sinners, the lower order of people, and then "the poor had the gospel preached to them." He said of himself, "I am meek and lowly in heart." Here, Christian reader, is an example for you and me to imitate, to be "meek and lowly in heart," as Jesus was. "Let us not mind high things, but condescend to men of low estate." Let us seek to elevate the condition of the poor and degraded, rather than to elevate ourselves in the eyes of those who are called the great ones of the earth. Then shall we be content to occupy the humble sphere God has designed for us to occupy. Then shall we be willing to employ all our powers and possessions in glorifying God. Then shall we have no desire to imitate our worldly and fashionable neighbors, in buying carriages, building houses, or putting on ornaments or costly array, or procuring superfluities of any kind; for we shall have "this mind which was also in Christ Jesus." We shall then feel that we are only stewards of these earthly possessions, and are bound to use them for the glory of the great Owner. Yea, we shall feel, "when we have done all that is commanded," that "we are unprofitable servants, that we have done no more than our duty."

6th. *His prayerfulness.* The poet says:

> "Cold mountains and the midnight air
> Witnessed the fervor of his prayer."

And an Apostle has said that "he, in the days of his flesh, offered up prayers and supplications, with strong crying and tears, to him that was able to save him from death." What a rebuke to those professors at the present time who have no retired place for secret prayer, no family devotions, and but few faint desires for help from God.

7th. *His self-denying benevolence.* While here on earth "he went about doing good," healing diseases, removing suffering, and "preaching the gospel of the kingdom." In order to do this, he laid his glory aside, became "a man of sorrows and acquainted with grief;" he was the subject of derision and contempt, and finally, to accomplish man's salvation, "endured the cross;" "he bore our sins in his own body." His benevolence was of the self-denying kind. We are commanded to have the same mind. How is it, then, while so many suffering ones need help, while so many perishing in sin and ignorance need to be instructed in the way of life, that so many professed Christians are making the accumulation of property the great end of their labors and anxieties, live in all the splendor of fashion, gratifying their appetites to the full; in short, "seek their own things, not the things which are Jesus Christ's?" And if they bestow upon objects of charity, it is that which costs little or no self-denial? Is this walking as Christ walked? Is it not rather walking "after the course of this world?"

Reader, are you shaping your course so as to imitate Jesus in these respects? Remember, "if you suffer with him, you shall also reign with him." Remember, too, "if you have not the spirit of Christ, you are none of his." If you imitate the world, you may have your "portion in this life," but none in heaven. C. A. O.

DUTY TO PASTORS.

Rev. J. J. Butler, one of the editors of the *Morning Star*, furnishes that paper with an article on "Duty to Pastors," which suggests some things worthy of consideration by the people of other denominations as well as the Freewill Baptists. The present is a favorable season of the year, in most of our churches, to do something for the benefit of pastors; and we hope the suggestions of the following article will not be lost.

We are not alarmists or complainers or fault-finders. We are not disposed to dwell needlessly on unfavorable aspects in the present, or auguries of evil in the future. It is best to look on the bright side, let patience have her perfect work, and trust in God. Still it is not possible to repress feeling always; nor would it be right, if possible. That many faithful ministers of the gospel are annually brought down to premature graves, or compelled prematurely to quit the pastoral office, from causes which they cannot remove, but which the people might, is obvious to all; yet there is a most painful indifference to the fact. We are not speaking of ministers who bring such evil upon themselves by their own fault, or who voluntarily leave their sacred calling.

There is too frequently an unaccountable carelessness, not to say recklessness, on this subject. A people enjoy the labors of a faithful pastor whom they greatly esteem, yet will allow him to toil on month after month and year after year, with just enough to meet the absolute necessities of life, making no provision for the infirmities of age, or for the education of his children. If he has a little property, they will see him spend the last penny, and perhaps involve himself in debt, while they are accumulating by hundreds and thousands. And if money is to be raised for some benevolent object, from whom but these same ministers must it come?

Men in society will subscribe ten, twenty, thirty dollars a year for the support of their pastor, while he perhaps expends a hundred dollars annually besides his salary. Where is the equality? Here is a pastor who in some worldly calling could readily make hundreds more than he receives for preaching, yet his salary comes hard and slow. Where is the justice of such procedure?

Are ministers alone or mainly responsible for sustaining and spreading the gospel? Are they alone called to make sacrifices? We know of no evidence or reason why private members are not equally responsible according to their means and opportunities. If a faithful pastor is crushed, in consequence of the lack of co-operation of his people, and the consequence is that the church languishes, and souls are lost, the watchman has cleared his skirts, but some will have to answer for blood.

What is to be the issue of the present tendency of things in this respect, we would not attempt to divine. It is a deeply distressing subject. It is one attended with much delicacy to pastors, it is an unpleasant one to contemplate in any aspect. Yet it is of the highest practical importance.

The complaints are numerous of fluctuation and change, ministers leaving the sacred office, the ministry and the churches declining, few candidates for the sacred office, few laborers in the gospel harvest. But what wonder? In view of the worldliness, and parsimony, and covetousness of the times, the wonder is that so many are able to stand at their posts so long.

You may consult the annals of the world in all ages, and you cannot find a class of men who have exhibited more heroic self-denial, who have toiled harder, accomplished more, and in every way been more deserving than evangelical pastors and ministers. They seek not their reward here, but surely they ought to have a fair chance with their fellow men.

"THE INDEPENDENT" commences the year 1856 in an entire new dress. The paper is now eight years old, and has between twenty and twenty-five thousand subscribers. The success it has achieved is deserved, and we rejoice in it.

REVIVAL IN NEW YORK.—A series of meetings has been in progress in the Cannon Street Baptist Church, New York, during the past six weeks. The pastor, Rev. J. Banvard, was assisted by Elder Jabez S. Swan, who preached every evening, and twice and sometimes thrice on Sunday during the whole time. At the close of each evening sermon, a prayer meeting was held, at which the anxious were invited forward for prayers. These meetings were of an exceedingly interesting character. There were always a goodly number to come forward, some of whom with tears and sobbings confessed their guilt and asked the prayers of God's people. The spirit of grace and supplications was poured out, and not unfrequently the brethren would continue their petitions for special cases until late in the night. On the first Sunday of the meetings the request was made in the Sunday School, by the Superintendent, A. Denike, for all those who desired the prayers of the church to signify it by rising; and the whole school rose en masse, with but one or two exceptions. This was an unexpected development. Many of them the same evening went forward for prayers, and have been hopefully converted. The work extended to an interesting class of young men, who have taken hold of the cause with no little earnestness. Baptism was administered every Sunday either by the pastor or by Elder Swan. The whole number of those who have expressed hope in the Saviour is about fifty, and though the Elder has finished his labors, the work is still going on.

WHAT SOME EDITORS HAVE TO DO.—The editor of the *Watchman and Evangelist*, a Presbyterian paper published at Louisville, Kentucky, recently procured a new press; and as it came to hand at a late hour, he was obliged to turn machinist and set it in motion with his own hands. The circumstance led him to make various comments in the labors of editors, from which the following paragraph is copied:—

The query rises in our mind just now, do our readers know the work "we" have to perform? You call us an editor—and whether we think we are or not, we have that work to perform, according to the best of our ability. In addition to which we have to superintend the mechanical department of our printing office; read proofs of newspapers, magazines, books and job printing; do an amount of writing in keeping books, correspondence, &c., for which a clerk would claim a salary sufficient to support quite an expensive family; deal with butchers, market-men, butter-women, grocers, flour merchants, coal dealers, and paper mills, landlords and landladies, until, at times, pocket-book and pocket suffer a collapse of a most threatening character; then comes the financiering to meet all these demands and pay the workmen their weekly earnings; and worried mind drives wearied body, until mentally and physically we feel ourselves upon the very verge of another collapse. For all this toil of mind and body—which we most sensibly feel pressing us while hastily penning these few lines—do you suppose, reader, we expect to be compensated in this world? No, never. We look for higher, better pay, than all your dollars can bestow. Acting as your servant for all our toils and pains we get but our food and clothing; to this we are honestly entitled; and it is your duty to see that we get it promptly. For the rest, we are willing

> "To suffer on our three score years,
> Till our Deliverer comes."

RELIGIOUS PAPERS IN THE COUNTRY.—The following suggestions, by a pastor in Wisconsin, to the editor of the Chicago *Herald*, are worthy of consideration:—

"Many of the subscribers of religious journals reside in the city of its publication, or in other places in circumstances where they have access to much religious and secular reading other than the paper which they take; but vastly the greater number are scattered throughout the sparsely settled regions of the country, belong to the small and feeble churches, where they have little or no religious or secular reading other than the weekly paper. Now, we do not get so much knowledge as influence from a religious journal. The influence which principally characterizes it, and which is most enduring, will be the spirit which it diffuses. Here, more than anywhere else, it enstamps itself upon the mind and heart of the habitual reader. We are in no danger of over-estimating the value of a sanctified periodical press, especially in those localities where there is little other reading.

"In my little church of seventy members, 32 religious papers are taken, (exclusive of the publications of benevolent societies.) A religious paper is taken in every family, and these papers in their silent way are exerting a mighty influence. I can see the peculiar influence of these papers on these families respectively. They do much, and in some families *more than the Bible*, to mould and fashion and educate church members, and members of families who are yet out of the church. This parish is not peculiar in these respects. The same is the case in every parish. Country pastors and country churches have an intense interest in this matter."

SERMON ON NOTHING.—We have often heard of sermons, and sometimes have been unfortunate enough to hear such, as had little or nothing valuable in them; but we have never before known an instructive sermon preached upon *nothing* as a text. One of our exchanges gives the following incident, as an actual occurrence:—

"Frederick the Great, being informed of the death of one of his chaplains, a man of considerable learning and piety, and determined that his successor should not be behind him in these qualifications, took the following method of ascertaining the merits of one of the numerous candidates for the appointment:—He told the applicant that he would himself furnish him with a text the following Sunday, when he was to preach at the royal chapel, from which he was to make an extempore sermon. The clergyman accepted the proposition. The whim of such a probationary discourse was spread abroad widely, and at an early hour the royal chapel was crowded to excess. The king arrived at the end of the prayers, and on the candidate's ascending the pulpit, one of his majesty's aides-de-camp presented him with a sealed paper. The preacher opened it, and found nothing therein. He did not, however, lose his presence of mind; but turning the paper on both sides, he said: 'My brethren, here is nothing, and there is nothing; out of nothing God created all things;' and proceeded to deliver a most admirable discourse upon the wonders of creation."

THEATRES AND SUNDAYS IN GERMANY.—The *Watchman and Reflector* has occasional letters giving Pictures of German Life, written by a student in that country. The following is an extract from one of them:—

Here in Germany the theatre is as much a regular place of resort for all classes, and is considered as respectable and proper, as the church or vestry is in one of our New England villages. I remember hearing an anecdote when I was here before, of which I remember the substance only. It was as I recollect it on this wise:

An American clergyman, in conversation with Neandear, the great historian of Christianity, spoke of the desecration of the Sabbath here, and especially of the theatres being open on Sunday. Neander made some reply, which led the other to exclaim in astonishment, "Why! you would not go to the theatre on the Sabbath!" "I have no taste for the theatre any way," was Neander's reply, "but if I had I should not hesitate to go on that account."

The most curious specimen of German feeling on the matter of Sunday, which I have met with personally, happened a few months since, when I was invited by a professor in one of the universities, to meet a Protestant Theological professor at his house for a game of whist on that evening!

MISSION FOR THE AFGHANS.—The Old School Presbyterian *Record* says that the Executive Committee have had under consideration the question of commencing missionary efforts for the Afghans. This people inhabit the country between Persia and India, and were contemplated by the first missionaries of the Board in India, as eventually to be included within the sphere of their labors. Indeed, several Afghan youths were under instruction in the first school of the Mission at Lodiana, in the year 1834. It is not yet practicable for missionaries to live in Afghanistan, but considerable numbers of the Afghans are accessible at some places in the Punjab. It is proposed to form a mission for their benefit, but having in view as its chief object, the conversion of their countrymen. Amongst the measures considered practicable at present, and also of great importance, are those which contemplate the translation of the Sacred Scriptures into their language, the Rushto. The population of Afghanistan is estimated at five million, nearly all Mohammedans.

WORSHIP IN RUSSIA.—Pewed seats are unknown in Russian churches, and there are no chapels of ease for fashionable Christians. While abhorring the superstitions that are current, both among nobles and serfs, we may imitate with profit the profound reverence which forms an important element in their public worship:—

"There are no seats in any of the Greek churches, and even the Emperor himself must stand during the service. The priests are almost all majestic looking men—tall, with hair falling over their shoulders, and beard sometimes half way to their waists. They are not allowed to wear any ornament. In the center of the church, on Good Friday, is placed a body of the Redeemer, either painted or in relief, and the people come in and kiss the wounds, and a book which is laid upon the breast. Their sorrow seems real. Their sad faces and earnest manner show what they feel."

SLAVERY IN THE EAST.—Of the advance made of late years by the Mohammedan nations toward civilization, there is no stronger proof than their repudiation of domestic slavery, for which the Mohammedan religion, especially in its doctrine of the plurality of wives, holds out many temptations and inducements. Yet slavery, within a few years past, has been formally abolished by the Bey of Tunis; it has been greatly restricted in Turkey; and now, according to the following paragraph from *Galignani's Messenger*, it has been abolished also in Egypt:—

"A letter from Alexandria states that the Egyptian Government has recently put into execution the decision come to by the Divan relative to the abolition of slavery. Not only is it not allowed any longer to buy or sell slaves in Egypt, but all those in possession of private individuals were informed that they were free"

THE SABBATH-SCHOOL VISITOR for January is the first number of a new volume. Now is the time to subscribe for it. The following is the table of contents for January:—

Jericho, Ancient and Modern, with a cut.
Perseverence.
The Child's Christian Alphabet.
Raratonga.
Biographical Sketch of Thomas S. Titsworth.
The New Year.
Pity the Neglected.
A Beautiful Thought.
The Stranger's Visit.
How to be Happy.
Sulky Tempers.
Strength of a Kind Word.
My Father.
What a Picture!
Missionary Beds.
Sagacity of a Dog.
The Power of Kindness.
Alfred the Great, &c., &c.

CONGRESS is not yet in working order. The President, having tired of waiting for the House of Representatives to choose a Speaker, sent his Message to the Senate on the last day of the year. Since that time, the House has occupied itself mainly in considering whether or not to receive the Message.

THE LEGISLATURE OF NEW YORK spent all of last week in an unsucessful attempt to organize. The difficulty is to elect a Speaker for the Assembly. Probably the present week will see one chosen by a plurality vote.

The treasury of the London Missionary Society last year received more than twelve thousand four hundred pounds, or $62,000—being a fifth part of the Society's income—from the Mission Churches and stations.

The Kansas Settlement.

The newspapers have said a good deal that is conflicting about the grounds upon which the recent difficulty in Kansas was settled—some representing that the concessions were all on the part of the free-state men, and others that they were on the part of the pro-slavery men. The following copy of the Agreement between Gov. Shannon and the People of Lawrence shows precisely how the matter was arranged:—

Whereas, there is a misunderstanding between the people of Kansas, or a portion of them, and the Governor thereof, arising out of the rescue, near Hickory Point, of a citizen under arrest, and some other matters—

And, whereas, a strong apprehension exists that said misunderstanding may lead to civil strife and bloodshed—

And, whereas, it is desired by both Gov. Shannon and the citizens of Lawrence and vicinity to avert a calamity so disastrous to the interests of the Territory and the Union, and to place all parties in a correct position before the world—

Now, therefore, it is agreed by the said Governor Shannon and the undersigned, citizens of said Territory, in Lawrence now assembled, that the matter now in dispute be settled as follows, to wit: We, the said citizens of said Territory, protest that the said rescue was made without our knowledge or consent; but that, if any of our citizens in the town of Lawrence were engaged in said rescue, we pledge ourselves to aid in the execution of any *legal* process against them. That we have no knowledge of the previous, present, or prospective existence of any organization in the said Territory for the resistance of the laws; and that we have not designed, and do not design, to resist the legal service of any criminal process therein, but pledge ourselves to aid in the execution of the laws, when called on by proper authority, in the town or vicinity of Lawrence, and that we will use our influence in preserving order therein; and we declare that we are now, as we ever have been, ready at any time to aid the Governor in securing a posse for the execution of such process: Provided, that any persons thus arrested in Lawrence or vicinity, while a foreign force shall remain in the Territory, shall be only examined before a United States District Judge of said Territory, in said town, and admitted to bail. And, provided further, that all citizens arrested without legal process by the Sheriff's posse shall be set at liberty. And, provided further, Governor Shannon agrees to use his influence to secure to the citizens of Kansas Territory remuneration for any damages suffered, or unlawful depredations, if any such have been committed by the Sheriff's posse, in Lawrence or vicinity.

And, further, Governor Shannon states that he has not called upon persons resident in any other State to aid in the execution of the laws; that such as are here in this Territory are here of their own choice; and that he does not consider that he has any authority or legal power to do so, nor will he exercise any such power, and that he will not call on any citizens of another State who may be here. That we wish it to be understood that we do not herein express any opinion as to the validity of the enactments of the Territorial Legislature.

WILSON SHANNON,
C. ROBINSON,
J. H. LANE.

RELIGIOUS INTELLIGENCE.

The King of Sardinia, in his late visit to England, was cordially received; probably, the more so from his excommunication by the Pope. "Not only has he maintained, inviolate, the constitution established by his father," says the *Freeman*, "and thus secured civil liberty in the States under his control—he has also promoted religious liberty, by freeing public instruction from the control of the Jesuits, and by passing a law for the gradual suppression of the monasteries."

The *Puritan Recorder* has a letter from Mr. Walter Dickson, formerly of Groton, Mass., now prosecuting an agricultural and religious mission among the Jews at Jaffa, near Jerusalem, which speaks in terms of great encouragement of the enterprise. He also mentions the interesting fact that the Mosque of Omar, which has been religiously closed against all but faithful Mussulmen, is now thrown open to all people. The event is regarded as very significant by the observers of signs.

It is stated in the London *Morning Chronicle*, that an envoy from Madagascar is now in Rome, with letters also for the French Government, to which he is proceeding. The nature of his errand is left to be inferred from the statement, of the truth of which, however, no evidence is given, that "the Sovereign of Madagascar has been converted to the Church of Rome, and has driven all the Protestants out of his State!"

In order to relieve several of the weaker churches in Philadelphia from debt, and to assist in carrying forward other enterprises, the Presbytery of Philadelphia resolved, not long since, to endeavor to raise the sum of $25,000, to be appropriated to these objects. The effort has been entirely successful, the subscriptions having been completed within a few days.

The Worcester *Spy* reports that the Hon. Stephen Salisbury has recently given to the American Antiquarian Society the sum of five thousand dollars, as a fund for binding the books and papers of that institution. This, with former donations made by Mr. Salisbury to the same society, amounts to about fifteen thousand dollars.

Within twenty years, 100 churches have been planted along the coast of Africa, numbering about 12,000 converts. Hundreds of natives have received a Christian education in schools. It is just twenty years since evangelical operations commenced in the Madura Collectorate, and the present fruits are 5,000 nominal Christians and 500 church-members, with more than 100 native helpers, in the service of the Mission.

The London *Record* affirms as a matter of fact, that two Episcopal clergymen of the diocese of Exeter, regularly employed a reporter to take down the sermons of a popular dissenting minister, and to transmit them for their use, for the edification of their own people.

The Committee of the Glasgow Bible Society has given to the Chinese Evangelization Society the handsome sum of £500 for the purpose of publishing and distributing Gutzlaff's version of the entire Bible in Chinese.

General Intelligence.

European News.

Four days later news from Europe, being to Dec. 19th, has come to hand.

The most important intelligence received is that the peace question has assumed a somewhat definite shape. Count Esterhazy has left Vienna for St. Petersburg with proposition, and it is stated that Austria, in the event of Russia's refusing to accept her ultimatum, will withdraw her Ambassador from the Court of the Czar.

The fall of Kars from famine, reported by the previous arrival, has been confirmed, and all the garrison are prisoners in the hands of the Russians. Nothing new has occurred in the Crimea. Gen. Coddrington states in his latest dispatch that the Russians keep up a heavy fire from the north forts of Sevastopol.

The English papers contain a notice of the death of Colonel Sibthrop, late Member of Parliament for the County of Lincoln, and widely known from his invariable opposition to the Crystal Palace scheme whenever the topic was brought up in the House.

Reports to Congress.

The Secretary of War (Hon. Jeff. Davis) urges increased compensation to army officers, and a revision of the law respecting their *allowances*. Also, that the provision of the last Congress, increasing the pay of the rank and file, be extended to all enlisted men. Also, an increase of the medical corps, and the addition of five military storekeepers. He recommends a judicious continuance of sea-coast defenses, and especially renews the suggestion for the fortifying of Ship Island to defend the approaches to New Orleans. He presents, also, a neat and forcible argument in favor of the Pacific Railroad, as a means of national defense, but avoids recommending its construction by Governmental aid, although he distinctly intimates a disposition to favor such aid. He shows the actual strength of the army to be 15,752 men. Enlistments during the last twelve months, 10,546; enlistments refused, 20,522; number of casualties, 5,500. Disposition of the troops remain pretty much as stated in last annual report.

The Report of the Secretary of the Navy (the Hon. James C. Dobbin) recommends the construction of additional steam sloops-of-war; expresses entire satisfactio [illegible] the result of the apprenticeship syste [illegible] the legislation of the last Congress for the Navy; maintains the abolition of corporeal punishment; and recommends an increase of the Marine Corps, and the increase of seamen to 10,000 men. He sustains the general action of the Naval Retiring Board, but intimates his readiness to aid in restoring any officers in special cases who have been unjustly treated.

The Postmaster-General (Judge Campbell) suggests that the franking privilege be restricted to public documents and letters on public business merely; also, the charge of full rates upon newspapers in all cases, instead of half rates, when paid quarterly in advance. He recommends compulsory prepayment, by stamps, of postage on books, pamphlets, circulars, and all other transient matters. He again urges the six months' notice to the Collins steamers in discontinuance of the extra pay voted them in July, 1852. He presses this subject at some length.

"Land Office Business."

The following statements, compiled from the Annual Report of the Secretary of the Interior, give some idea of the significance of the expression, so common at the West, "a land office business":—

The quantity of land sold at graduated prices for the last fiscal year was 8,720,474 acres, and the amount received for it was $2,358,918. In the year ending Sept. 30, 15,315,283 acres of land have been surveyed, the true boundary line between Alabama and Florida has been established, and preparations have been made by the correction of old surveys to discontinue the office of Surveyor-General in several of the districts. The quantity of land already subject to entry was so large that no new land has been brought into the market:

	Acres.
The quantity of lands sold for cash during the last fiscal year was	15,729,524.88
Received therefor, $11,485,384 75.	
Located with military scrip and land warrants	1,345,580.00
Swamp lands selected for States	7,470,746 62
Selected on donations for railroads, &c.	11,558.00
Making a total of	24,557,409.50

This is an increase of 8,693,789.81 acres over the previous year, of lands sold for cash, and a decrease of 2,071,222.26 acres located with scrip and warrants. The quantity that will be entered the present fiscal year will be much larger under the recent bounty land law.

The amount of lands sold during the second and third quarters of the present calendar year is about 6,264,163 acres; being an increase of about 827,625 acres (in cash, $477,442 06) on that of the corresponding quarters of the preceding year.

The quantity of land covered by warrants, issued to soldiers of all the wars in which the United States has been engaged, is 37,958,412 acres. For the satisfaction of Virginia land warrants, there have been taken 1,460,000 acres. Recently scrip has been issued to satisfy this class of warrants. In 1846 a quantity of land one and a half sections in width on each side of the Fox River and the lakes through which it passes, was granted to the State of Wisconsin for improving the Fox and Wisconsin rivers, and connecting them by a canal. This grant included 260,433 acres. The Land Office, under subsequent acts, gave Wisconsin a width of five sections, and increased the length of the grant so as to make it 284,269 acres; but when the Company, which succeeded to the rights of the State, asks for the same grant along the Wisconsin, the Department thinks the Company unreasonable, and rejects the project of giving them 350,000 acres more. The Secretary recommends that officers connected with the sale and survey of the public lands should be prohibited from becoming purchasers. The swamp-land grants create considerable difficulty, but in this, as in other instances, the Secretary advises a generous policy. The California Land Commission are making very good time, and will not want any more money. A new Commission must be issued to adjust Indian land titles, as the old one did not do its work. The Pension Office has done a very heavy business, and clerks have been detailed from the Land Office. The number of applications under the recent act were, up to Nov. 20, 225,944; of which 84,500 had been examined, and 59,892 allowed. The number of warrants issued was 55,917, covering 6,578,320 acres.

Keeping Thanksgiving in Kentucky.

The Cincinnati *Commercial* publishes the following horrible narration:—

On the Kentucky Thanksgiving day a couple of young men of Marysville, whose family connections are described as of the "highest respectability," were on a drunken spree at the Parker House, in that place, and, protracting their frolic until a very late hour, after all the household had retired to bed, attempted to arouse the barkeeper to procure more liquor; and failing in this, and succeeding in finding a yellow man, one of the waiters, asleep, they concluded to set fire to him in order to awaken him! With this view they took a camphene lamp, and, pouring the fluid over his whiskers, ignited it, and the poor fellow's neck and head became instantly wrapped in an intense blaze, which continued until the fluid was consumed. The sufferings of the victim were dreadful in the extreme. No refinement of torture could have produced more excruciating misery. But, strange to say, death did not release him from torment until after the lapse of two weeks. The poor creature was the slave of Mr. Ball, keeper of the Parker House, who says, as our informant tells us, that no human suffering could exceed that of his boy during the fortnight that he lived after the burning. The young men "respectably connected," whose drunkenness resulted in this horror, are said to allege that they burned the negro by accident; that when holding the lamp to his face they managed to break it and spill the fiery fluid upon him. The young men are rich. They have agreed to pay Mr. Ball $1,200 for the loss of his servant. Our informant says that no one in Maysville speaks of this transaction without a shudder of horror, but that no movement has been made toward a legal investigation of the matter, and that the "high position" of the parties implicated will overawe any such movement.

The American Gun Machinery for the English Government.

From the Springfield (Mass.) Republican, Dec. 20.

We have had occasion to allude several times within the last two years to the movements of the English government in revolutionizing their system of manufacturing small fire arms, so as to make it conform to the American system. There is a difference of half a century of mechanical progress between the two systems, in favor of the American. The English make an inferior article, at greater cost, by hand labor entirely, lock, stock, and barrel. The Americans a superior article, at a lower cost, altogether by machinery, and that machinery the most ingenious, intricate and remarkable of any ever invented and put in use in the civilized world. The germ of it lay in the inventions of Thomas Blanchard, formerly of this city, which have been ripened and developed by the ingenious mechanics of the United States Armory here, the chief of them in the work being Cyrus Buckland, the master mechanic of the establishment.

Some two years ago, the English government, determined upon a grand national armory for the manufacture of small arms, after the American plan, sent out to this country a commission of army officers and engineers for inspection and arrangement in connection with the new born purpose. These gentlemen had free access to our establishments, and finally determined to copy the American principles of manufacture throughout. To do this, they engaged James M. Burton, for some years chief engineer and mechanic at the Harper's ferry (Va.) armory, and he is now in that country in the discharge of its duties. They also ordered built here complete sets of the machinery in use at our armories. Robbins & Lawrence, of Windsor, Vt., were employed to build some one hundred "milling machines" used to cut the gun locks and execute the other iron parts of the gun. These are a common machine, in this country at least, and were some months since completed and sent abroad. This branch of the contract amounted to some thirty or forty thousand dollars.

But the more important and intricate machinery—that for the manufacture of the gun stock—was entrusted to the Ames Manufacturing Company, of Chicopee This has just been completed, and was dispatched to England in the steamer of this week. The elements of national and local pride enter so largely into this lot of machinery that we may be excused for speaking of it with some speciality. It consists of 25 different machines, three of which are duplicates. The rest constitute "the set," and through each of them does the gun stock have to pass in the manufacture. Taken into the first a rough piece of wood, it comes out of the last completely finished and ready for lock, barrel, ramrod, &c. No hand labor is required upon it, save to apply the sandpaper that gives it the finishing smoothness. Moreover, each stock made by it is just like every other. Though modelled upon the like machinery at the armory here, this lot for the English government embraces numerous improvements in details that are of great value.

The machinery is capable of turning out 250 stocks per day, each machine requiring the average of a minute to execute its peculiar office. Previously to shipment, it was put up and thoroughly tried at the shops of the Ames company, and worked to perfection.

The cost to the English government of this superb lot of machinery is about $50,000. We regard it as one of the brightest achievements of the Ames manufacturing company, and we believe they so regard it also.

Mr. Oramel Clark, one of the best workmen in the stocking department of the armory, has been employed to go out to Europe, and take the charge of the machinery and its operation. He was also employed to superintend the construction, and has devoted the last six months faithfully to the duty. He says it is the best lot of machinery ever made in the United States. Mr. Clark has been engaged to remain a year in England, and is paid $1,500 a year for his services, with expenses out and back for himself and family, and a house while there. He sailed with the machinery this week, and was accompanied, also, by David Brown, lately a workman at the Springfield armory, who is to be employed in the English armory in superintending and working the machinery devoted to the metal parts of the gun.

The new government armory of England, into which this machinery and its new operations are to be introduced, is located at Enfield lock, nine miles north of London. It is intended, ultimately to employ 800 operatives, and turn out 500 muskets daily. Captain Warlow, of the Royal (British) Artillery, is at the head of it. Captain H. J. W. Jervis, of equal rank in the same corps, has represented the English government in this country during the manufacture of the machinery, and remains to look to the completion of a contract for 25,000 rifles for the same government, which are in progress at the establishments of Robbins & Lawrence, at Windsor, Vt., and Hartford, Conn.

CHINESE SCENERY.—The following article foreshadows the time when a trip to the Celestial Empire will be a favorite excursion for fashionable tourists:—

"Two American gentlemen have recently penetrated the country for some distance in the neighborhood of Shanghai. They write as follows: 'The country has been charming—hills, valleys, groves, and streams, being found in pleasing variety. The sides of the mountains are sometimes terraced very neatly, each ascending step a cultivated field. The mountains have a naked appearance, though many of them are covered with the bamboo, so common in this country. The streams are all rapid and clear, flowing over a pebbly or rocky bed. On their banks are numerous small paper manufactories. The principal machinery consists of an over-shot water wheel, with a huge trip-hammer, which pulverizes the material, chiefly bamboo, of which the paper is made.' Of a view from the top of Heaven's Eye Mountain, which is two hundred miles south-west of Shanghai, and which is nearly a mile above the level of the sea, they thus write: 'The view surpasses all that we had previously seen As far as our vision extended, in all directions, there were mountains. The intervening valleys were cultivated, many of them ornamented by streamlets, which glittered in the rays of the morning sun like a thread of silver.'"

ANOTHER RAILROAD ACCIDENT.—An accident occurred on the Ohio and Pennsylvania Railroad on Monday, Dec. 31st. About 4½ P. M. a passenger train going west came in collision with a freight train coming east, at Darlington Summit. The freight train was out of time, and the conductor was probably endeavoring to reach a switch within a short distance. The collision occurred on a heavy curve and both trains were under full headway, consequently the locomotives and some of the cars were smashed to atoms. Four persons were killed, namely: Mr. Stokes, agent of the Newcastle and Erie Stage Company; a man named Johnston, brother of the landlord of the Enon Valley Hotel; an Irishman, and another whose name has not been ascertained. About sixteen were more or less injured. The engineer of the passenger train was badly hurt in the back, and the fireman had one arm shattered. A Mr. John Veach is among those dangerously wounded. The accident was caused by the watch of the conductor of the freight-train being *three-quarters of an hour* too slow.

THE BURMESE RUBY.—A correspondent of the Calcutta *Citizen*, speaking of the reception of the English embassy by the Burmese King, says: "The only thing remarkable at the interview was an inanimate object, and that was a ruby in the center of the pagoda crown of his Majesty. It was as large, if not larger, than a hen's egg, and far more valuable than the great Koh-i-noor; it was beautifully cut, and almost as round as a marble; it was torn off the ear of the Karen Queen by Alumpra. It was a pendent, being suspended by a a wire casing through her right ear. It is of the purest water, and more than 2,000 years old, if the traditions concerning it are believed. It came originally from Assam, and belonged to the great Garrow King Moung Sa, who ruled the whole of Chin India. This ruby will, I prophesy, in ten years, be worn by our Queen."

SUMMARY.

A dispatch dated Pittsburgh, Wednesday, Jan. 2, 1856, says: Last night, at 11 o'clock, the frame dwelling of John Kiegan, in Temperanceville, near this city, was destroyed by fire with all its contents. Two children perished in the flames, being literally burned to cinders. Two other children were thrown out of the window by their grandmother to save them, and she afterward jumped out herself. All three were slightly injured.

We hear unfavorable accounts from Gensee County of the growing wheat. One correspondent says: "In this old wheat-producing County of Genese probably the prospect never looked more gloomy. The copious rains of last Fall, together with the so-far open Winter, have so stunted the plants that at the most there can be but an ordinary crop. If this weather continues all Winter the coming crop must be very light."

The papers give particulars of a most horrible double murder, penetrated in Woodbridge, Conn., on Tuesday afternoon, Jan. 1st. An insane man named Charles Sanford is the murderer, and Enoch Sperry and Ichabod Umberfield, both old and worthy citizens, were the victims. It is alledged that the murderer has been under the influence of the Wakemanites, whose murder of Matthews, in New Haven, we have so recently recorded.

It seems that the Missourians do not think proper to allow the people of Kansas to vote on the proposed State Constitution, and so the Border Ruffians went over, the other day, and broke up the ballot-boxes, nearly killed the clerks, and indulged in other law-and-order pleasantries.

The Mississippi and Milwaukee Railroad receipts for December were $46,000 against $29,000 in December of 1854. The receipts for the year were $688,000 against $465,000 in 1854, exceeding the estimate $117,000.

A dispatch dated Savannah, Tuesday, Jan. 1, 1856, says: The Hon. John M. Berrien, ex-United States Senator from Georgia, and Attorney-General under Jackson, died here this forenoon, after an illness of 12 days.

H. N. Kenyon, of Huntington, Vt., recently lost 5 cows, by strangulation. They were bowed up over night, when the supporting timbers under the floor gave way, letting down, and choking them to death.

Gov. Clark has appointed Elisha S. Capron City Judge for this city, in place of Judge Stewart, resigned.

The School Fund of New York State, amounts to $2,425,311 97; the income of which, $310,000, is equally divided among the schools of the State. The Literature Fund is $268,620 12—the income, $43,981 89, is divided between the academies in the State, and applied for the purchase of books, maps, globes, &c. The United States Deposit Fund—$4,014,520 71—income $254,960, is divided between common schools, Indian schools, academies, State normal schools, Teachers' institutes, &c.

The Canal Fund of the New York State consists in the State Canals, and their value is estimated at forty millions. Their income is in tolls, and may net this year two millions in round numbers. They owe a debt of seventeen millions on construction account. The Commissioners of the Canal Fund are the Lieutenant Governor, the Secretary of State, the Comptroller, the Treasurer, and the Attorney General.

The Sioux tribe of Indians have delivered up to Gen. Harney the murderers of the mail party near Fort Lamaria. The scene, as described by Gen. H., was a tragic one, not unlike that of Regnius giving himself up to Carthagenian vengeance for his country. Three of the murderers of the mail party came to the fort dressed in full war costume, painted for their death-song, and gave themselves up, or to use their own expressive language, "threw their lives away for the good of the tribe."

An application will be made to the New York Legislature to grant a perpetual lease of Reservoir square, on which the Crystal Palace now stands, to the American Institute. The Crystal Palace Association hold it for five years from 1852, from the Corporation. The Association desires to sell the Palace to the Institute, the officers of which will buy on condition that $80,000 of the purchase money ($25,000) is raised by subscription, and the Legislature will grant the land.

Inquiry having been made as to whether lands in Kansas are locatable with bounty land warrants, we learn that the public lands in that territory will be subject to location with bounty land warrants after they shall have been surveyed, offered at public sale, and become subject to private entry; that at present there are no lands subject to private entry in the territory, and consequently none now subject to location with warrants.

A Kansas Emigration Society has been formed at Gainesville, Miss., at a public meeting there, which adopted resolutions thanking the Missouri borderers for what they have done in Kansas. The object of the Society, as stated by the resolutions, is to raise money to defray the expenses of emigrants from the South to Kansas, "to meet their foes at the ballot-box, and, if necessary, with rifle balls."

A dreadful murder was committed on Sunday evening, Dec. 30th, near New Brunswich, N. J, the victim being the eldest son of Patrick Henry, one of the Almshouse Governors of New York. The body was found lying with head and shoulders immersed in water, at a spot called Sandy Point, with the head bruised and the throat cut from ear to ear. A man named Fox, residing at New Brunswick, has been arrested as the murderer, on a coroner's verdict.

Mr. George A. O. Pierce, while coasting on the hill back of "Tommy's Rocks," near the Catholic church in Roxbury, was thrown from a sled down a steep bank upon some stones, and his skull was fractured so badly that he died in about two hours after. His wife was with him, but had slipped from the sled in time to escape the fall.

A gentleman of Hartford weighed a branch of a tree that had been broken by the weight of ice upon it, and found that it weighed eleven pounds. The ice was then melted off, and the branch weighed only half a pound! This great proportion of ice accounts for the destruction of trees and branches.

A competent writer has affirmed recently, that the number of members received into the Baptist churches for some years past, from other denominations, exceeds two thousnnd annually; and that the number of ministers so received by change of conviction, is equal to one for every week in the year.

A few members of the Mantua Presbyterian Church, Philadelphia, made up a very generous donation in gold to the Rev. Mr. Johnston, their highly esteemed pastor, on Christmas day, and the pastor's wife and his tea-table were also remembered and richly furnished in this grateful expression of their regard.

We learn from the Woonsocket *Patriot*, that about three months since, Mr. Eleazer Brown, of Uxbridge, stuck a small blackberry thorn in his finger, inflicting a slight wound, which grew worse, and finally mortified, causing his death. He was 82 years of age.

The Queen has consented to the creation of two new Bishoprics in Upper Canada. A portion of the funds necessary for the endowment of the Sees will be granted by the British Government, and the remaining portion will be raised by private subscription.

The South Carolina Conference of the Methodist church met at Marion on the 29th Nov., and adjourned on the 3d Dec. Upwards of $26,000 was raised during the past year for missionary purposes, and $2,500 for the tract cause.

Within a radius of five miles around Sevastopol it is supposed that more blood has been split, more lives sacrificed, and more misery inflicted, in a year, than on any other equal extent of the earth's surface, in the same time, since the days of Noah's flood.

From Kansas we learn that on the occasion of voting for the adoption of the free State constitution much disorder prevailed. It is stated that on the river there was some fighting, and at Leavenworth a collision occurred between the pro and the anti-slavery parties.

The *Boston Recorder*, of the 27th ult., says that upwards of five thousand dollars was collected in the various Methodist Episcopal Churches in this city and vicinity, on a recent Sunday, for the cause of Protestantism in Ireland.

The Seminole Indians, in Florida, are giving more trouble. They recently attacked an exploring party, killed seven men, and ran off with their beasts.

Dr. John O. Choules died on Saturday night in this City, at the residence of Nelson Robinson, Esq., where he was spending a few days on a visit.

There has been discovered on the farm of Mr. James Peage, about six miles from Staunton, Virginia, an apparently inexhaustible supply of nitrate of lime. Some specimens on examination proved to contain large portions of pure saltpeter, and in all the nitrate is strongly evident.

The New York *Chronicle* says, those who put a whole body of divinity into one sermon, always preach pretty much the same thing—while they who confine themselves to the illustration and application of a single point, will be always able to present something new.

The ship "Modern Times" is loading at Boston for Australia, and for her cargo she carries out eleven thousand barrels of flour! This is probably the largest shipment of flour ever made in one vessel from Boston.

The Unitarian Church at West Cambridge, Mass., under the charge of the Rev. Mr. Smith, was destroyed by fire Jan. 1st. It was only partially insured.

New York Markets—Jan. 7, 1856.

Ashes—Pots $7 12 a 7 25; Pearls 8 00.

Flour and Meal—Flour 8 31 a 8 43 for common to good State, 8 37 a 8 75 for Indiana and Ohio, 9 75 a 11 50 for extra Genesee. Rye Flour 5 50 a 7 25. Corn Meal 4 00 for Jersey.

Grain—Wheat 1 90 a 2 00 for Western red, 2 07 a 2 16 for white Ohio, 2 20 a 2 24 for white Genesee. Rye 1 31 for Northern. Barley 1 18 a 1 23. Oats 42 a 45c for Jersey, 49 a 52c. for Western. Corn, 78 a 83c. for Jersey yellow, 93c. for Western mixed. White Beans 2 37 a 2 75.

Provisions—Pork, 14 00 a 14 50 for prime, 17 00 for mess. Beef 9 00 a 10 00 for country prime, 10 62 a 12 00 for country mess. Dressed hogs 7¾ a 8c. Butter 17 a 22c. for Ohio, 23 a 25c. for dairy, 26 a 28c. for fresh made.

Potatoes—1 25 per bbl. for Western reds, 1 50 a 2 00 for Mercers and Carters. Turnips 56c. a 1 00 per bbl.

Seeds—Clover 13½ a 14c. Timothy 3 00 a 3 25 per bushel. Rough Flaxseed 1 20 a 1 30.

Tallow—13 a 13¼c.

Wool—31 a 32c. for native, 40 a 43c. for full-blood Merino, 41 a 44c. for American Saxony Fleece.

MARRIED,

In Clarkville, Madison Co., N. Y, Dec. 29th, by Eld. J. Clarke, Mr. JARY CRANDALL, of Brookfield, N. Y., to Miss V. ELVIRA BABCOCK, of the former place.

By the same, in Brookfield, Madison Co., N. Y., Jan. 1st, 1856, Mr. PERIS R. BROWNELL, of Clarkville, Madison Co., N. Y., to Miss ANN C. BURDICK, of the above place.

In Williamsburg. N. Y., on New Year Eve, by Eld. L. Crandall, Mr. RANDOLPH DUNHAM, of Plainfield, N. J., to Mrs. HANNAH ROGERS, of Williamsburg.

Jan. 1, 1856, by Eld. Samuel Davison, Mr. DAVID M. STILLMAN, of Southampton, Illinois, to Miss ELECTA SAUNDERS, of Farmington, Illinois.

DIED,

At his residence in Adams, on the 8th Dec., 1855, Mr. RANSOM COON, in the 50th year of his age. Brother Coon was one whose worth and Christian integrity were known and acknowledged by all who knew him. In his death the church mingles her tears with those of his bereaved family. On the evening of Dec. 5th he was at his accustomed place in the prayer meeting—then and there left his testimony in favor of Christ—returned home, and retired as usual to bed. In the morning it was found impossible to awake him; and he continued to sleep until half past twelve Sabbath morning, when we trust he awoke in a brighter world than this. J. S.

In Petersburg, Rensselaer Co., N. Y., Dec. 19th, Mr. GEORGE CRANDALL, of influenza, aged seventy-seven years and seven days.

☞ In our obituary notices, Dec. 27th, appeared the name *Mrs. Abby M. Owen*, of Sangersfield. It should have been *Mr. Alby M. Owen*.

LETTERS.

Joseph Goodrich, W B Gillett, T F West. M L Potter, Stillman Burdick, P S Crandall, James Summerbell, Joshua Clarke, G W Kennedy, Clark Needham, (right,) L M Cottrell, L A Davis, J B Cottrell, Thos W Brandt, L R Babcock, S P Stillman, John Whitford, D P Curtis, D Clawson, H Thorngate, N McDevit.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

Charles Maxson,	Westerly, R I	$2 00	to vol. 12	No. 52
Jonathan Maxson	"	2 00	12	52
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John A Palmer,	Milton, Wis	4 00	12	52
Erastus Brown	"	2 00	13	15
J M Saunders	"	2 00	12	52
Geo S Burdick	"	2 00	12	52
Mrs Sarah Davis	"	2 00	13	30
Christopher Vincent	"	4 00	12	52
Geo N Coon	"	6 00	12	52
W L V Crandall	"	2 00	12	52
Amos Stillman	"	60	12	52
Levi H Bond	"	2 00	12	52
Abram Allen	"	2 00	12	52
Mrs Polly Goodrich	"	2 00	12	52
Henry W Green	"	2 00	12	52
Ezekiel B Rogers	"	2 00	12	52
David R Platts	"	2 00	12	52
Mrs N Maxson	"	2 00	12	52
H J Garthwaite	"	1 70	12	52
Jeremiah Davis	"	1 40	12	52
Ezra Goodrich	"	60	12	52
Sylvanus C Maxson	"	1 00	12	52
Orrin Vincent	"	2 00	12	52
Fitch Brown	"	2 00	12	52
Mrs W N Maxson	"	2 50	12	52
Joseph Goodrich	"	52	12	52
Clarke Needham	"	4 00	13	39
T W Brandt,	Teotsa, Wis	2 00	13	30
Joshua Burdick,	Hanover, Mich	2 00	12	39
Paul Palmiter,	Albion, Wis	2 00	12	52
Elisha Coon	"	3 00	12	52
Lewis A Davis,	Welton, Iowa	2 00	13	26
Peleg S Cottrell,	Mountain Cove	2 00	13	26
N McDevitt,	Mill Creek, Pa	1 00	12	52
David Potter,	Berlin	2 00	12	52
John Edwards,	Little Genesee	1 00	12	52
Ezra P Crandall,	Alfred Center	2 00	12	52
Isaac Fenner	"	2 00	12	52
Phineas C Stillman	"	2 00	12	52
Charles Rowley,	Wellsville	1 16	13	17
Robert Voorhees	"	84	12	52
John B Cottrell,	Richburg	2 00	12	52

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WILLIAM M. ROGERS, Treasurer.

BILLS.—We are sending bills to those who owe for the Sabbath Recorder up to the end of volume twelve, now more than half completed. If any errors are discovered in them, please notify us immediately, and the proper corrections will be cheerfully made. If they are correct, please make it convenient soon to remit the amounts.

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Leave Plainfield for New York at 7 05 and 9 05 A. M., and 1 40 and 6 13 P. M.

JOHN O. STERNS, Superintendent.

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TRAINS leave Chambers street daily, for Albany and Troy. On and after MONDAY, Nov. 19, 1855, the trains will run as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Mail Train 8 30 A. M. Through Way Train, 12 M. Express Train 5 P. M. For Hudson 3 30 P. M. For Poughkeepsie—Way Freight and Passenger Train, 12 30 P. M. For Peekskill, 5 30 P. M. For Sing Sing, at 4 20 and 9 P. M. For Dobbs' Ferry, 7 15 and 11 A. M. The Dobbs' Ferry, Sing Sing, Peekskill, and Hudson Trains stop at all the Way Stations. Passengers taken at Chambers, Canal, Christopher, and 31st streets. SUNDAY MAIL TRAIN at 4 P. M., from Canal street, for Albany, stopping at all the Mail Stations. M. L. SYKES, Jr., Superintendent.

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☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Miscellaneous.

President's Message,

Concluded from the First Page.

government in this respect, and maintained the self-constituting rights of the States. In truth, the thing attempted was, in form alone, action of the general government, while in reality it was the endeavor, by abuse of legislative power, to force the ideas of internal policy, entertained in particular States, upon allied independent States. Once more the constitution and the Union triumphed signally. The new Territories were organized without restrictions on the disputed point, and were thus left to judge in that particular for themselves; and the sense of constitutional faith proved vigorous enough in Congress not only to accomplish this primary object, but also the incidental and hardly less important one, of so amending the provisions of the statute for the extradition of fugitives from services, as to place that public duty under the safe-guard of the general government, and thus relieve it from obstacles raised up by the legislation of some of the States.

Vain declamation regarding the provisions of law for the extradition of fugitives from service, with occasional episodes of frantic effort to obstruct their execution by riot and murder, continued for a brief time, to agitate certain localities. But the true principle of leaving each State and Territory to regulate its own laws of labor according to its own sense of right and expediency, had acquired fast hold of the public judgment, to such a degree, that by common consent, it was observed in the organization of the Territory of Washington.

When more recently, it became requisite to organize the Territories of Nebraska and Kansas, it was the natural and legitimate, if not the inevitable, consequence of previous events and legislation, that the same great and sound principle, which had already been applied to Utah and New Mexico, should be applied to them;—that they should stand exempt from the restrictions proposed in the act relative to the State of Missouri.

These restrictions were, in the estimation of many thoughtful men, null from the beginning, unauthorized by the constitution, contrary to the treaty stipulations for the cession of Louisiana, and inconsistent with the equality of the States.

They had been stripped of all moral authority, by persistent efforts to procure their indirect repeal through contradictory enactments. They had been practically abrogated by the legislation attending the organization of Utah, New Mexico, and Washington. If any vitality remained in them, it would have been taken away, in effect, by the new territorial acts, in the form originally proposed to the Senate at the first session of the last Congress. It was manly and ingenious, as well as patriotic and just, to do this directly and plainly, and thus relieve the statute book of an act, which might be of possible future injury, but of no possible future benefit; and the measure of its repeal was the final consummation and complete recognition of the principle, that no portion of the United States shall undertake, through assumption of the powers of the general government, to dictate the social institutions of any other portion.

The scope and effect of the language of repeal were not left in doubt. It was declared, in terms, to be "the true intent and meaning of this act not to legislate slavery into any Territory or State, nor to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject to the constitution of the United States."

The measure could not be withstood upon its merits alone. It was attacked with violence on the false or delusive pretext, that it constituted a breach of faith. Never was objection more utterly destitute of substantial justification. When, before, was it imagined by sensible men, that a regulative or declarative statute, whether enacted ten or forty years ago, is irrepealable,—that an act of Congress is above the constitution? If, indeed there were in the facts any cause to impute bad faith, it would attach to those only, who have never ceased, from the time of the enactment of the restrictive provision to the present day, to denounce and to condemn it; who have constantly refused to complete it by needful supplementary legislation; who have spared no exertion to deprive it of moral force; who have themselves again and again attempted its repeal by the enactment of incompatible provisions; and who, by the inevitable reactionary effect of their own violence on the subject, awakened the country to perception of the true constitutional principle, of leaving the matter involved to the discretion of the people of the respective existing or incipient States.

It is not pretended that this principle, or any other, precludes the possibility of evils in practice, disturbed as political action is liable to be by human passions. No form of government is exempt from inconveniences; but in this case they are the result of the abuse, and not of the legitimate exercise, of the powers reserved or conferred in the organization of a Territory. They are not to be charged to the great principle of popular sovereignty; on the contrary, they disappear before the intelligence and patriotism of the people, exerting through the ballot box their peaceful and silent but irresistible power.

If the friends of the constitution are to have another struggle, its enemies could not present a more acceptable issue than that of a State, whose constitution clearly embraces "a republican form of government," being excluded from the Union because its domestic institutions may not in all respects comport with the ideas of what is wise and expedient entertained in some other State. Fresh from groundless imputations of breach of faith against others, men will commence the agitation of this new question with indubitable violation of an express compact between the independent sovereign powers of the United States and of the republic of Texas, as well as of the older and equally solemn compacts, which assure the equality of all the States.

But, deplorable as would be such a violation of compact in itself, and in all its direct consequences, that is the very least of the evils involved. When sectional agitators shall have succeeded in forcing on this issue, can their pretensions fail to be met by counter pretensions? Will not different States be compelled respectively to meet extremes with extremes? And, if either extreme carry its point, what is that so far forth but dissolution of the Union? If a new State, formed from the territory of the United States, be absolutely excluded from admission therein, that fact of itself constitutes the disruption of union between it and the other States. But the process of dissolution could not stop there. Would not a sectional decision, producing such result by a majority of votes, either northern or southern, of necessity drive out the oppressed and aggrieved minority, and place in presence of each other two irreconcileably hostile confederations?

It is necessary to speak thus plainly of projects, the offspring of that sectional agitation now prevailing in some of the States, which are as impracticable as they are unconstitutional, and which, if persevered in, must and will end calamitously. It is either disunion and civil war, or it is mere angry, idle, aimless disturbance of public peace and tranquility. Disunion for what? If the passionate rage of fanaticism and partisan spirit did not force the fact upon our attention, it would be difficult to believe, that any considerable portion of the people of this enlightened country could have so surrendered themselves to a fanatical devotion to the supposed interests of the relatively few Africans in the United States, as totally to abandon and disregard the interests of the twenty-five millions of Americans—to trample under foot the injunctions of moral and constitutional obligation,—and to engage in plans of vindictive hostility against those who are associated with them in the enjoyment of the common heritage of our national institutions.

Nor is it hostility against their fellow citizens of one section of the Union alone. The interests, the honor, the duty, the peace, and the prosperity of the people of all sections are equally involved and imperilled in this question. And are patriotic men in any part of the Union prepared, on such an issue, thus madly to invite all the consequences of the forfeiture of their constitutional engagements? It is impossible. The storm of phrensy and faction must inevitably dash itself in vain against the unshaken rock of the Constitution. I shall never doubt it. I know that the Union is stronger a thousand times than all the wild and chimerical schemes of social change, which are generated, one after another, in the unstable minds of visionary sophists and interested agitators. I rely confidently on the patriotism of the people, on the dignity and self-respect of the States, on the wisdom of Congress, and above all, on the continued gracious favor of Almighty God, to maintain, against all enemies, whether at home or abroad, the sanctity of the Constitution and the integrity of the Union.

FRANKLIN PIERCE.

WASHINGTON, December 31, 1855.

DO YOU EAT PORK?—Physicians have just discovered that the tape worm only troubles those who eat pork. The *Gazette Medicale* asserts that the Hebrews are never troubled with it; that pork butchers are peculiarly liable to it, and that dogs fed on pork are universally so afflicted; in fact, it turns out that a small parasite worm, called crystecersas, (from two words signifying a small insect and a tail,) which much affects pork, no sooner reaches the stomach than, from the change of diet and position, it is metamorphosed into the well-known tape worm; and the experiments of M. Kuchenmeister, of Zittoria, upon a condemned criminal, have established the fact beyond all contradiction. Pork eaters will please make a note.

Canada is rapidly becoming more independent of England. Out of 363,000 pounds of tea imported into Canada last year, only 66,000 came by way of sea, the remaining through the United States. Of £301,000 worth of sugar, only £145,000 worth came by sea. Of molasses, only £23,000 out of an import of £66,000. Of coffee, only £5,900 out of an import of £42,000.

Horses and Wolves.

In a state of freedom says the *Portfolio*, the horse is a powerful enemy to contend with. Valient in disposition, and showed by nature with a consciousness of his strength, he is able to wage fearful war when occasion requires. The horses of the Russian steppes, which are congregated together under the care of a herdsman, in large droves or "taboons," are often called upon, especially in the spring season, when the foals are delicate, and the wolves rendered desperate by hunger, to defend their young from the attacks of these ravenous animals. A traveler in Russia says that at such times—

"The Russian wolf trusts rather to cunning than to strength. For a party of wolves openly to attack a taboon at noon-day would be to rush upon certain destruction, and, however severely the wolf may be pressed by hunger, he knows his own weakness too well to venture on so absurd an act of temerity. At night, indeed, if the taboon happen to be a little scattered, and the wolves in tolerable numbers, they will sometimes attempt a rush, and a general battle ensues. An admirable spirit of coalition then displays itself among the horses. On the first alarm, stallions and mares come charging up to the threatened point, and attack the wolves with an impetuosity that often puts the prowlers to instant flight. Soon, however, if they feel themselves sufficiently numerous, they return, and hover about the taboon till some poor foal struggles a few yards from the main body, when it is seized by the enemy, while the mother, springing to its rescue, is nearly certain to share its fate. Then it is that the battle begins in real earnest. The mares form a circle, within which the foals take shelter. We have seen pictures in which the horses are represented in a circle, presenting their hind hoofs to the wolves, who thus appear to have the free choice to fight or let it alone. Such pictures are the mere result of imagination, and bear very little resemblance to the reality, for the wolf has, in general, to pay much more dearly for his partiality to horse-flesh. The horse, when they attack wolves do not turn their tails towards them, but charge upon them in a solid phalanx, tearing them with their teeth, and trampling on them with their feet. The stallions do not fall into the phalanx, but gallop about with their streaming tails and erected manes, and seem to act at once as generals, trumpeters and standard bearers. Where they see a wolf they rush upon him with reckless fury, mouth to mouth, or if they use their feet as weapons of offence, it is always with the front, and not with the hinder hoof that the attack is made. With one blow the stallion often kills his enemy or stuns him. If so, he snatches the body up with his teeth, and flings it to the mares, who trample upon it till it becomes hard to say what kind of an animal the skin belonged to. If the stallion, however, fail to strike a home blow at the first onset, he is likely to fight a losing battle, for eight or ten hungry wolves fasten on his throat, and never quit him till they have torn him to the ground; and if the horse be prompt and skillful in attack, the wolf is not deficient in sagacity, but watches for every little advantage, and is quick to avail himself of it; but let him not hope, even if he succeeded in killing a horse, that he will be allowed leisure to pick the bones; the taboon never fails to take ample vengeance, and the battle almost invariably terminates in the complete discomfiture of the wolves, though not, perhaps, till more than one stallion has had a leg permanently disabled, or has had his side marked for life with the impress of his enemy's teeth.

These grand battles happen but seldom, and when they do occur, it is probably always against the wolf's wish. His system of warfare is a predatory one, and his policy is rather to surprise outposts, than to meditate a general attack. He trusts more to his cunning than his strength. He will creep cautiously through the grass, taking especial care to keep to leeward of the taboon, and he will remain crouched in ambush till he perceives a mare and her foal grazing a little apart from the rest. Even then he makes no attempt to spring upon his prey, but keeps creeping nearer and nearer, with head leaning on his fore feet, and wagging his tail in a friendly manner, to imitate as much as possible the movements and gestures of a watch dog. If the mare, deceived by the treacherous pantomime, venture near enough to the enemy, he will spring at her throat, and dispatch her before she has time to raise an alarm; then seizing on the foal, he will make off with his booty, and will often be out of sight before either herd or herdsman suspect his presence. It is not often, however, that the wolf succeeds in obtaining so easy a victory. If the mare detect him, an instant alarm is raised, and should the tabuntshik be near, the wolf seldom fails to enrich him with a skin, for which the fur merchant is at all times willing to pay his ten or twelve roubles. The wolf's only chance on such occasions, is to make for the first ravine, down which he rolls head foremost, a gymnastic feat that the tabuntshik on his horse cannot venture to imitate."

The Gulf-Stream.

Lieut. Maury has proved beyond any reasonable doubt, that the Gulf-Stream has an important influence in tempering the climate of Western Europe. Hugh Miller, in a notice of Maury's recent volume, published by the Harper's, confirms the theory, which he has advocated so ably. He says:—

"Britain and Ireland owe the genial, equable warmth that ripens year after year their luxuriant crops, and renders their winters so mild that the sea never freezes around their shores, not, at least directly, to the distant sun. Like apartments heated by pipes of steam or hot water, or greenhouses heated by flues, they derive their warmth from a heating agent laterally applied. They are heated by warm water. The Great Gulf Stream, which, issuing from the Straits of Florida, strikes diagonally across the Atlantic, and, impinging on our coasts, casts upon them not unfrequently the productions of the West Indies, and always a considerable portion of the warmth of the West Indies, is generally recognized as the heating agent which gives to our country a climate so much more mild and genial than that of any other country whatever similarly situated. Wherever its influence is felt—and it extends as far north as the southern shores of Iceland, Nova Zembla, and the North Cape—the sea in Winter tells of its meliorating effects, by never freezing; it remains open, like those portions of a reservoir or canal into which the heated water of a steamboiler is supposed to escape. In some seasons—an effect of unknown causes—the Gulf Stream impinges more strongly against our coasts than at others, and it did so in 1775, when Benjamin Franklin made his recorded observations upon it—the first of any value which we possess; and again during the three mild winters that immediately preceded the last severe one, and which owed their mildness, apparently to that very circumstance. It was found during later seasons, that the temperature of the sea around our western coasts rose from one and a half to two degrees above its ordinary average; and our readers must remember how, during these seasons, every partial freezing that set in at once yielded to a thaw whenever a puff of wind from the west carried into the atmosphere the caloric of the water over which it swept. The amount of heat discharged into the Atlantic by this great ocean current is enormous. 'A simple calculation,' says Lieut. Maury, 'will show that the quantity of heat discharged over the Atlantic from the waters of the Gulf Stream in a Winter day, would be sufficient to raise the whole column of atmosphere that rests upon France and the British Islands from the freezing point to Summer heat.' 'It is the influence of the stream upon the climate,' he adds, 'that makes Erin the Emerald Isle of the sea, and clothes the shores of Albion with evergreen robes; while in the same latitude, on the other side, the shores of Labrador are fast bound in fetters of ice.'"

Management and Breeding of Sheep.

At this season of the year, sheep demand more than ordinary attention. They should be placed in the fold at night, and be allowed what straw or other dry food they will eat. If possible, let them run on the highest and driest land on the farm. Wet meadows are injurious to sheep at all times, but particularly so in the fall and spring of the year.

Wool is a drug, and many—unwisely, as we think—are slaughtering their sheep. If a farmer, however, thinks it is for his interest to lessen his flock, all very well; but let him guard against the error of disposing of his *best* sheep because their carcases happen to command a little higher price. To carefully select out the best ewes and keep them for breeding, and sell the old and poor ones, would be better economy.

The high price of good mutton is drawing the attention of farmers to those breeds of sheep which mature early, and afford mutton rather than wool. No one can question that the Leicester or South Down sheep of any of the breeds of "long" or "middle" wool sheep, will fat easier and produce more, not to say better mutton, for the food consumed, than the Merino or other fine wooled breeds. It is well known that highly organized matter, whether vegetable or animal, is obtained only by a great consumption of matter or force. We obtain a given amount of vegetable matter in the white turnip at a less expense to the soil than the same amount of matter in the sugar beet, mangel wurtzel, or carrot, because the latter is much more highly elaborated. We believe the same law holds good in the animal kingdom. In a scientific sense, therefore, fine mutton or fine wool cannot be produced as cheaply as coarse mutton or coarse wool. The Sussex or true South Down is probably the finest and most highly organized breed of mutton sheep, and the Cotswold the coarsest, and Mr. Lawes' experiments demonstrate that much more mutton and wool, such as it is, can be obtained for the food consumed, from the Cotswold than from the South Down. There seems to be a gradual gradation, which is quite remarkable. Sussex Downs are a finer breed than Hampshire Downs, Hampshire Downs than Cotswolds, and Cotswolds than Leicesters, and the experiments referred to show that more food is required to produce 100 lbs. of mutton with Sussex Downs than with Hampshires, more with Hampshire Downs than with Leicesters, and more with Leicesters than with Cotswolds. The price of the mutton in Smithfield market, however, followed the same scale, and counterbalanced the seeming gain, the Sussex Down mutton commanding three cents per pound more than the Cotswold.

It is highly probable that Merinoes, being a still more highly organized breed than the South Down, would require still more food for the production of mutton and wool. Their mutton and wool, therefore, must command a higher price than coarse, or they cannot be produced. This is contrary to the opinion of many writers, and we shall be glad if they will discuss the subject through our pages. We have not now space, however, to elaborate this idea.

Mutton is in demand. In a year or two fine wool will also be in demand at fair prices. Under these circumstances it will be impolitic to sacrifice the fine wooled sheep and stock the farm with the coarse wooled mutton breeds; for before you may have many for sale, fine wool may be again in the ascendant. Would it not be a wiser course to carefully examine, at this time, the docks, and select out every poor sheep for immediate disposal. All the wethers that are in thriving condition should be placed by themselves, and allowed a liberal diet. Before next February they will command a high price for the butcher. The ewes we would divide into two lots. If the flock is derived from the common stock of the country, crossed with fine wooled bucks, will find some ewes with fine and heavy fleeces, while others are larger and coarser and possess more of the characteristics of the mutton breeds. The former should be placed by themselves and at the proper season, say middle of December, have the best fine wooled buck at command placed with them.

The others we would immediately put to a coarse wooled buck; South Down or Leicester. The lambs would come about the first of April, and if provided with dry, comfortable quarters, and nutritious food, would be worth by the middle of June in any of our large cities from three to five dollars ahead.

We know many farmers who have adopted this method with much success, and our principal object in throwing out these hasty remarks is to induce them to give their experience to our readers.

[Country Gentleman.

WHO DOES THE WORK?—In answer to this question, Thomas Carlyle says:—

"The unsuccessful man is often so because he is too wide for real success. He has too many plans; he is fond of too many pursuits. The man who succeeds is generally the narrow man; the man of one idea—who works out nothing but that; sees everything only through the light of that; in short, the fanatic. By fanatics, whether military, commercial, or religious, and not by liberal-minded men, at all, has the world's work been done in all ages. Amid modern cants, one of the most mistaken is the cant about the 'mission of genius,' the 'mission of the poet.' Poets, we hear in some quarters, are the anointed kings of mankind, at least so the little poets sing, each to his little fiddle. There is no greater mistake. *It is the practical, prosaic fanatic who does the work*, and the poet, if he tries to do it, is certain to put down his spade every five minutes to look at the prospect, and pick flowers, and moralize on dead asses, till he ends a 'Nero in spite of himself,' fiddling melodiously while Rome is burning."

Aftermath, or Second Hay Crop.

The intrinsic value of aftermath, does not, by the generality of our farmers, appear to be properly appreciated. After many year's experience, I am inclined to regard good aftermath one of the best and most salutary articles of food for young animals, that the farm affords. Many, I am aware, will dissent from this view in consequence of the injudicious methods usually adopted in curing it. To be cut in clear, dry weather, and permitted to remain in the swath till the grass has wilted; it should then be turned, and when wilted throughout, be carefully and evenly spread. A few turnings will be sufficient to "make it," or bring it to that state which will warrant its being put in cock. When the grass is very succulent, a small quantity of salt sprinkled on as the cocks are found, will tend greatly to accelerate the curative process, and add also very considerably to the nutriousness of the hay. Owing to the large quantity of moisture contained in aftermath, it is rarely well cured, and being thrown into close and compact cocks—often when the weather is damp—the acid fermentation which results from the presence of excessive moisture, greatly deteriorates the article and renders it unfit for use as a food for stock.

In the autumn of 1834, I had a piece of soil on which there was produced a most abundant crop of aftermath, the grasses being mostly red clover and herds-grass. I had previously been induced to consider the article as nearly valuless; but at the suggestion of a neighbor—a man of much practical experience—I determined to make an experiment, and ascertain, as near as circumstances would enable me to do so, the value of the same for feeding purposes. The grass was mowed early in the morning, and was allowed to remain, the weather being very warm, till about five o'clock in the afternoon, when it was turned to prevent the portions that had received the benefit of the air and of the solar rays from the injurious effects of the heavy night dew, which if it effects no other injurious result, renders the fibre crisp, and less disposed to become elastic and solid when finally cured. The next day, the swarths were spread, care being had to shake out thoroughly all the dense and compact portions, and to disseminate the whole evenly and lightly over the ground supposing the same course would be judicious here as in the details of ordinary hay-making, I kept the mass stirring during the day, and at night, before the dew commenced falling, the whole was put in cock. The same process was pursued the next day, with the exception that on putting the hay in cock, a pint of fine salt was sprinkled over the layers as they were deposited by the fork. In this condition, it remained two days, when it was carted to the barn and mowed about six quarts of salt being added, as there was some succulence which I apprehended might prove injurious to the hay, especially as I designed it for calves and young cattle. I commenced feeding it to the latter immediately on their being taken from the pasture—the hay being chaffed and mixed with rasped roots—principally carrots and ruta baga turnips, with a small quantity of corn and cob meal. The feed was prepared the day previous to feeding it out, until the weather became so cold as not to admit of it, when warm water was added. I never yet have seen a more rapid development of flesh and muscle than was induced by this method of feeding, nor have I seen animals kept in better health. The calves—eight in number—did equally well, and its effect upon cows, though perhaps not so markedly apparent, was yet very favorable.

Whether, on the whole, the cutting of aftermath, and its appropriation as a means of sustenance for stock, is more economical, and permitting it to decay on the soil, is a question as yet rather problematical. The quantity of decomposible matter contained in the produce of an acre of well set grass, would no doubt greatly augment the *humus* of the soil, provided it were allowed to remain on the ground, though it would be far more effectual could it be put beneath the surface. The presence of a large mass of undecayed vegetable matter on the surface of a mowing field, is certainly not desirable, and although it may act beneficially by keeping the soil light around the roots, and protecting to a limited extent from cold, during winter, its removal is nevertheless to be recommended when the crop can be applied as above.

[Cor. Germantown Telegraph.

The Two Greetings.

I was recently traveling in a stage-coach through one of the small towns situated upon the Kennebec. The day was hot and sultry, and having ridden far, I was about stretching myself upon my seat for a nap, when I was aroused by the entrance of a male passenger. It was a young man, apparently not over eighteen, dressed in the usual garb of the farmer; but from his dress alone I should not have known him; for he had not the healthy, hardy appearance of a New England farmer, but a thin, sallow countenance, a lustreless eye, a dry, hollow cough that told that consumption was upon his track. From his unusual appearance, I began to feel a desire to know something of his history. I was soon gratified. Through a garrulous old lady, by whom he had seated himself, I gleaned the following:

His mother was a widow in comfortable circumstances, living in the town through which we were now passing. She had two sons. And he—William, was the elder by several years.

William, feeling that that fatal disease, consumption, was upon him, some three months since, at the earnest request of his mother, had gone to one of our seaport towns, hoping that it might improve his health. For the first few weeks after his arrival, either that the change of air or different scenes had in some degree aroused him, or that he merely wished to gladden the heart of his poor mother, he had written hopeful letters home that he thought he was rapidly recovering. But if he really thought this, he soon found his mistake Although he felt himself sinking rapidly day by day, yet he continued to hope, as long as any chance for hope remained, but at last had given up in despair, and was now returning home to die. To die, thought I; must he, so young, once so full of hope, must he leave kind friends, his own sweet home, far more sweet to him at the thought that he must leave it forever—and pass to that bourne from which no traveler returns.

Ah, how sad the thought must be to him,
That he so young must die.

I was aroused from these gloomy reflections by the stopping of the coach before a substantial looking farm-house The inmates were partaking of their evening meal—but from the slight confusion and joyful exclamations within, I supposed they had recognized some one of our passengers. And I was right, for at that moment a fine, robust looking young man sprang lightly from the coach, and was met by the old farmer with extended hand; and, as each in turn took the hand of the young man, a heartfelt welcome proceeded from each mouth as they led, or rather dragged him into the house. All was happiness, all was joy, all pleasure there.

Then the driver mounted his box, and cracking his whip to the weary horses, we rode slowly on our way. Again the coach is stopped, and we are before another farmhouse. It is the home of William, our fellow passenger. Would that I could do full justice to that greeting; would that I could affect others by the recital of it, as beholding, it affected me But I cannot. His mother soon came forth to greet him. Sadly she took his hand; her lips moved, but she could not speak, her heart seemed ready to burst—tears, bitter, burning tears, rolled down her cheek, each telling its tale of sorrow and woe. Then his brother came forward—but reader, I will not weary your patience longer; suffice it to say that there was not a dry eye among the passengers, and even the hardy driver was seen to brush a tear from his rough cheek, as he mounted his box and drove slowly away.

Stall-Feeding of Sheep.

Mr. J. W. Colburne, of Springfield, Vermont, writes to the editor of the *Country Gentleman*, at Albany, New York, that he, being stimulated by what he had read in that paper of what one of his neighbors had done in the way of stall-feeding, had tried his hand at it this past winter, and had kept an account of the results.

In reading the items of the cost of the feed given by Mr. Colburne to his sheep, it will be seen that he reckons the cost of his hay at $10 per ton, and his corn at nearly double what it is worth in this State under ordinary circumstances. But we regard the fact of these fine-wooled sheep being brought to market in such fine condition, as proving that they may be kept with profit for their mutton as well as for their wool, and showing that there is not the least excuse for any farmer in this State to raise a poor coarse-wooled sheep, unless he is so careless and unambitious that he is willing to let every body else get ahead of him.

This intelligent Vermont farmer says:—"I culled one cow from my limited number of four, dried her 1st September; fed with pumpkins and short grass until 20th November; then with corn-stalks, hay, and corn in the ear (ground) until the 22d of March, when I sold her to go to Brighton market, with the following results:

Value of cow on 1st September	$15 00
Grass $2, three cart-loads pumpkins, $2	4 00
Hay and other coarse feed through the winter	7 00
Corn with the expense of carrying three miles to mill	24 00
Total cost of cow when fatted	$50 00

Estimated to weigh 1,000 lbs.; sale on foot at the barn, $72; profits, $22.

Her blood was three-fourths Native, one-forth Durham. She was large, and very fat; worth at Brighton, $7 00 per 100 lbs. which left $3 for drift, by railroad—just a fair compensation.

I also stall-fed 123 wethers, all of my own raising, four years old last May and June—a cross between the full-blood Spanish Merino and Saxony; very fine quality of fleece—a race which all wool-growers know never attain to a large size, I was offered $2 per head for them in November, and my neighbors considered it a very generous offer; it was all they could have brought at that time. I commenced feeding them with corn unground on the 24th of November, and followed it without change (except in quantity) until the 29th of March, when they went to Cambridge market, with the following results:

Sale 123 head at $6 60 per head		$811 80
Value of sheep in November	$246 00	
20 tons English hay of good quality	200 00	
200 bushels of corn at 80c (the market price)	160 00	
Cost of getting them to market by railroad	44 28	
		650 28
Profit,		$161 52

Or a fraction over $1 31 per head.

It is a satisfaction to the grower to be enabled to say, that these sheep, considering the superiority of blood for wool-growing purposes only, the fineness in texture of fleece, and the number raised and fatted in one flock, were deemed by the sheep dealers at Cambridge, equal if not superior to any ever taken to that market, from any one flock in Vermont.

And now a word as to the manner of feeding. My sheep and cattle yards have open sheds, with a southern or eastern exposure. Cattle are stabled nights, and mostly stormy days; sheep go out and in at their pleasure; pure aqueduct water in each yard, with a box of St. Ubes' salt constantly supplied, which I consider quite as essential in winter as summer; yards and sheds kept dry by straw and other coarse litter. A large stable connected with my sheep-yard enables me to shut them off when putting hay into their racks, or grain into their troughs, so that they all go to their feed together and share as equally as possible. I commenced this flock of wethers with twenty quarts of corn per day, and from time to time increased gradually as they would bear it, without producing the scours, until they would take 70 quarts per day, with as much good hay as they would eat without waste. It will not pay the cost and trouble to grind any kind of grain for sheep, though it always should be done for cattle or hogs. No whole grain passes the stomach of a sheep undigested. The ewes belonging to this flock of wethers (those of the same year's growth) were sold when two years old to go to Western New York, where I have no doubt they will contribute to the improvement in fine wool.

About six times the usual amount of winter wheat, it is said, has been sown in Western Missouri this year.

New York and Erie Railroad.

ON and after Wednesday, Sept. 19, and until further notice, Passenger Trains will leave the pier foot of Duane st., New York, as follows:

Dunkirk Express at 6.30 A. M. for Dunkirk.

Buffalo Express at 6.30 A. M. for Buffalo.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Sufferns and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffal

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5½ P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

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The Sabbath Recorder.

THAT OLD HAT.

Mrs. Mason and Mrs. Kent had accidentally met in the parlor of Mrs. Wells, a member of the same church as themselves. As they walked from the house in company, the conversation naturally turned upon the visit just made.

"I think," said Mrs. Kent, "that Mrs. Wells must be a very excellent woman; she seems to have such earnestness and spirituality. I shall cultivate her acquaintance; it will be profitable, I think. To tell the truth, I am ashamed to say, that I have hardly met her advances half way. I was not conscious of any prejudice; but something in her manner repelled me. I thought her excessive suavity artificial, but I fear I have done her injustice; it is *perhaps* the natural result of overflowing *kindness* of heart."

"I imagine your first impressions were the most correct," replied her companion; "there are some persons whose countenances and manners are a far better index to their character than their conversation."

"Then you do not like her; I thought, from the manner in which she spoke to you, that you were intimate."

"You received then the impression she designed to make; and perhaps paid me the compliment of supposing that I swallowed her fulsome flatteries. I entered no disclaimer, because I did not think them worth replying to. They only disgust me, and I am vexed that any one could have so low an opinion of me, to say such things at my face."

"You are severe."

"Perhaps so; but I own I have no patience with such fawning. I find it hard to be civil when she says such absurd things as she did to-day."

"May she not be sincere?—perhaps it proceeds from an excessive kindliness of feeling."

"Let her show kindness, then, where it is needed. But I will say no more; I ought not to prejudice you. Are you going home?"

"No; I have not quite finished my collections for the Tract cause, and shall make a few calls on my way. I believe that poor Jane Colton lives in this street, so I must leave you. I am almost ashamed to ask her for money, she is so very poor; but I suppose she will feel hurt if she is not called upon."

"She would indeed," replied Mrs. Mason; "you will find her ready for you, her mite neatly wrapped up and laid away. I was just thinking of her when you spoke of ——, but good morning, I will not detain you."

"Why should my remarks about Mrs. Wells have brought Jane Colton to mind?" thought Mrs. Kent, as she looked inquiringly at the numbers upon the doors of a long row of small tenement houses, till she came to 54. She knocked at the first door in the open entry, and a weak but rather fretful voice bade her "come in."

"Does Jane Colton live here?" she said, opening the door; "oh, Jane, it is you; how do you do to-day?"

"About the same as usual, ma'am," replied Jane; "but that's never well. I think I grow weaker every day, and shall soon have to give up work. But I'm glad to see you, Mrs. Kent, you've spoken many a kind word to me in church, but I never see you in my poor place afore. Won't you sit?"

She placed a chair, and Mrs. Kent sat down, while Jane, excusing herself, went on with her stitching, saying:

"You see I can't afford to be idle, ma'am, a minute on my well days; for some days I can't take a needle, with the pain in my side and my back."

"I called, Jane, to see if you wished to give anything to the Tract Society this month," said her visitor; "it seems hardly right to ask you, but I thought you would expect a call."

"So I did, and I have been looking for it several days, for it's getting late in the month. Here is all I have," said she, taking a small parcel tied up in paper from the bottom of her work-basket; "it's only eleven cents. I hoped to make it a shilling, but I shan't have no money till I get this shop-work done; and I'll have to buy some flour, for I'm a'most out of bread." Seeing that Mrs. Kent hesitated to take it from her, she said, "O, I shan't want; God always takes care of that; He never let me want yet, since I began to serve Him. I used to want often, but that was when I was a dreadful wicked cretur, and never cared a bit about doing right."

"Well, Jane, He has promised," said Mrs. Kent, "that our bread and water shall be sure, and that they that trust Him shall never be ashamed; but how is it that you are so very destitute just now? Have you had no work before this that you are doing, this week?"

"Yes, I worked two days for Mrs. Wells; one day ironing, and one day mending up things; but I did n't get paid."

"But you should have told Mrs. Wells that you needed your money, and I am sure she would have given it to you."

"Well, she thought she paid me, her kind of way. She said she'd noticed my hat was shabby going to church, and I'd ought to have a better, and so she gave me that old thing—" pointing to what might have been in its day a very nice Leghorn hat, but was now brown with age and careless usage. "She said I might get it fixed up for a trifle; but, dear knows where I'm to get the trifle; and then there's many a thing I wants more than a new hat. If it is shabby, nobody minds what old Jane Colton has got on her head."

"But, Jane, you should have told her you preferred the money, and she would no doubt have given it."

"Dear ma'am, you do n't know her. She's dreadful soft in the parlor to ladies, but she's right sharp in the kitchen. She makes the girls stir round pretty quick sometimes; she gets wonderful angry when things do n't go to her mind."

"But, Jane, I do not quite like to hear this; is it quite right for you to speak so of a fellow Christian?"

"Well, maybe it ain't, Mrs. Kent, and more too as she has been wonderful kind to me in times past by. She persuaded me to go to church first; and once when I was ill a-bed for two months, she never got tired of giving. I thought then I could have served her on my knees, but it seems as if she was always ready to give, but never ready to pay. Now there's a stove I took of her for a week's work, and how I'm a-going to make it do this winter in the coldest, the land knows. I think there is just as much religion in paying debts right, as there is in giving, and talking, and praying."

"We will not talk any more about this, Jane, and perhaps it will be better for you to pray over it, and not think too much about it; Mrs. Wells probably thinks she has paid you well. When you have finished this shop-work come to my house, and I think I can give you some sewing to do at home." Laying a bank bill lightly upon the old work basket, the collector for the Tract Society left the room, bearing with her as a precious gift the eleven hard-earned pennies of poor Jane Colton.

The spell which Mrs. Wells' graceful and earnest sentences had cast over the warm heart of this young Christian lady was rudely dispelled. Above all other virtues she valued sincerity, and though she often afterwards heard from her lips high and holy sentiments, and listened to her gifted prayers in the ladies' little praying circle, all fell like ice upon her heart, for they would, spite of herself, call up invariably visions of poor Jane Colton and *that old hat*. She buried the story in her own bosom, but her desire for the friendship of Mrs. Wells was at an end.

Who can tell the value of the example of a symmetrical Christian character? Its influence no words can estimate. "By their fruits ye shall know them," said He that spake as never man spake. And are these fruits only to be looked for in the outside, public life of the Christian? We must not only "let our light shine before men" in the outer world, but in the inner sanctuary of home, let it be manifest in every word and action that Christ dwelleth in our hearts. Religion is a thing to be carried by a Christian man to his counting-room or law office, and by a Christian woman to her nursery and her kitchen. It must move us all to gentleness with our children, as well as to all faithfulness in laboring in direct efforts for the cause of our Divine Master. Mrs. Wells' religion consisted more in feeling, and in works of mercy, than in the faithful performance of the duties of life. Our God is better pleased when we withhold not more than is meet, than when we scatter with a liberal hand. There are so many rewards to acts of benevolence in the gratitude of the recipient of our griefs or our sympathy, and in the simple pleasure which a kind act always throws back upon the heart, that to "love mercy" is very easy; but to "do justly" in all things, requires a higher, sterner exercise of piety.

> "The worldly wisdom of the foolish man
>   Is like a sieve that does alone retain
> The grosser substance of the worthless brain;
>   But thou, my soul, let thy brave though disdain
> So coarse a purchase: O be thou a fan
>   To purge the chaff, and keep the winnowed grain:
> Make clean thy thoughts, and dress thy mixed desires;
> Thou art Heaven's tasker; and thy God requires
> The purest of thy flower as well as of thy fires."

The Christian should strive so to live, that the daily records of his life might be written upon tablets of brass, reflecting the beams of the Sun of Righteousness, turning every letter into purest gold. We can do more for Christ by holy living than by the most earnest efforts to do good, without consistency in small matters. [N. Y. Observer.

PROTESTANTISM IN FRANCE.

At the recent meeting of the Evangelical Alliance in Paris, William Monod, of Rowen, said:—

"That however paradoxical it might appear, France is the natural and best auxiliary of Protestantism in Europe: 1st. By her *history*, which makes conspicuous the faith of our persecuted ancestors, and prefers against the faith of the persecutors an indictment which can never be refuted; for whilst Popery triumphed over Protestantism, it was itself wounded to death. 2d. By her *political constitution*. France was the first country to proclaim liberty of conscience and of worship. For the last sixty years, every successive government—the National Assembly, Napoleon I., the Bourbons, Louis Philippe, and Napoleon II., have all proclaimed it. Let France dare to practice what she has proclaimed, and the holy cause of this liberty will triumph, for, in order to triumph, Protestantism only wants a hearing. 3d. By her *literature*. Her language is universally known, and that, in a great measure, is owing to the Reformation; the works of the Reformers are admitted by Europe; then the persecution which dispersed them spread abroad the French tongue, until a door for the gospel was thus opened in every country. Her literature is constantly becoming more European; true, it is not always Christian; but it strikes more violent blows at Rome than ever Protestantism did, for in such controversy Christians would not indulge. It might be said that Catholicism also has its influential writers; true, but Bossuet's works are not so Roman Catholic, after all; and where would you find the Pope's supremacy, or the worship of saints and images, in Fenelon, Massillon, and Pascal, who were not without some taste of Rome's persecutions themselves? Is there any popular writer of the present day who does not do his best to subvert Popery? Not that he joins cause with them, but he states facts. The most accredited and the most popular journals are against Rome; the *Debats*, the *Siecle*, the *Presse*, and we have no better servant to our cause than the *Univers*. 4th. By her *moral and religious state*. France is not without some religious worship; true, but it is without religion. Now, there are two ways of being without religion, either because the religion of truth has been put aside, or because the religion of error has been trampled on; in other words, either from hatred for the gospel, or from disgust for superstition. Now France is without religion, not because she will have none, but because she is too much enlightened to keep that which has been given her. As a proof of this, see the veneration with which the people speak of Jesus Christ; see the crowds which flock to hear the truth in some towns and villages. God has therefore prepared France by its very irreligion to receive the religion of Jesus Christ. When the gospel was preached to her in the sixteenth century, it spread as in the times of the apostles, and nothing could put a stop to it except a war of extermination. France has now recalled it, and will finally receive it."

MISCHIEF MAKERS.

> "The mischief makers;
>   Nor do they trust their tongues alone,
>   But speak a language of their own;
>   Can read a nod, a shrug or look,
>   Far better than a printed book;
>   Convey a libel in a frown,
>   Or wink a reputation down."

The duties and obligations of social life are often misunderstood as well as sadly violated. The confidence of friends is abused, and the insidious, the hypocritical, and the malignant, take advantage of thoughtless expressions, uttered perhaps in moments of excitement, to provoke distrust, foment jealousy, and thus cause bitterness and ill-will. It has been well and forcibly said, "that to repeat what you have heard in social intercourse, is sometimes a deep treachery," and when it is not treacherous, it is often foolish. The idle tattler, who runs from door to door, listens eagerly to all that is said, then repeats, exaggerates, or by wicked insinuations, conveys a meaning that was never intended, is a source of infinite mischief, and often of bitter and hopeless feuds between neighbors and families. We can conceive of no treachery more deplorable or censurable, than that which abuses the frankness and confidence of an honest nature, and by persuasion or distrust, creates an offence, and inflicts a wound where nothing of the kind was intended. Thus a confidential conversation will be repeated, with a most solemn injunction not to betray the mischief maker, who not only tells the whole truth, but adds some unauthorized interpretation, or describes the manner as having been offensive, when the fact was exactly otherwise. Some dark suggestion, hint or innuendo, is also made, and thus a playful remark or a frank expression is tortured into slander, an insult or a slight. The breach thus created—unwillingly created, so far as the original parties are concerned—is widened from day to day by a double system of treachery and betrayal, the mischief maker professing to be confidential with the parties, and enjoining secresy upon both. Hence, hearts become estranged, friendships broken, and affection is stifled.

There are, we are aware, many mischief makers, who are so, thoughtlessly, foolishly, and without any deep, deliberate, or serious design of doing evil. They are simply babblers, or tattlers, who lack discretion, judgment, and common sense, and who have never been able to practice the philosophy of holding their tongues. But there are others who are subtle, wily, and adroit, and who, as if prompted by some incarnate fiend, seek for and study every opportunity to undermine, underrate, darken character, destroy reputation, impair confidence, and sever friendship. We can conceive of no darker illustration of human depravity. There is scarcely an individual in existence who could not be injured seriously, if not fatally, by such insidious and double-faced guile. It is impossible, at all times, to be watchful and wary, especially in social life; and when the intercourse is free, frank, and undisguised, at such times the thoughts and feelings are apt to be expressed with the utmost freedom, and even the weaknesses and prejudices of cherished friends to be alluded to, not in bitterness or weakness, but in confidence, sincerity, and sympathy. If, however, a malicious mischief maker happen to be at hand, it is the easiest thing in the world to misrepresent the real fact of the case, so as to annoy, irritate, and inflame, to create a sentiment of distrust and of coldness, and thus to lay the foundation of a misunderstanding, which, if followed up, is sure to end in enmity and ill will. Some persons are, moreover, quite sensitive on certain subjects, while others are particularly credulous. The mischief maker is sure to discover this, and play his game accordingly.

There might be many illustrations pointed out; suffice it to say, that this vice is heartless, cruel, and dangerous, and its victims, directly or indirectly, may be counted by thousands. It is such an easy thing to wound a sensitive spirit. It is so light a thing to stain or soil the reputation; confidence may be so readily disturbed; suspicion may be so promptly excited. How many merchants have had their credit ruined; how many honest men have had their prospects blighted, and their families subjected to all the horrors of poverty; how many unkindnesses have been provoked; how many hearts have been lacerated; how many families have been made miserable, by the thoughtless, or the vicious, the heedless, or the crafty and malignant propensity of the mischief maker. The poor wretch, who, in a moment of necessity, and laboring under the horrors of hunger, commits some paltry theft, with the object of satisfying the cravings of nature, is promptly arrested, convicted, and sent to a "durance vile." But how many destroyers of the peace of families, disturbers of the happiness of households, in brief, moral *assassins* of character, perform their wicked work so artfully, stealthily and hypocritically, that they see the ruin and the wreck they make, and yet contrive to escape the responsibility. Let them be assured, however, that a day of reckoning will come.

The best Recreation.—The celebrated musician, Haydn, was in company, when the subject of conversation was the best means of restoring mental energy after the exhaustion of long and difficult studies. One said he had recourse to a bottle of wine; another went into company; Haydn said that he retired to his closet and engaged in prayer, which exerted the most happy and efficacious influence on his mind.

THE VERGE OF JORDAN.

I stand upon the river's verge,
  Its waves break at my feet;
And can the roar of this dark surge
  Sound in my ear so sweet?
Higher and higher swells its wave,
  Nearer the billows come!
And can a dark and lonely grave
  Outweigh a long-loved home?

'Tis not alone the billow's roar
  That falls upon my ear;
But music from that far-off shore
  Is wafted sweet and clear;
For angel harps are tuned to cheer
  My faltering human faith,
And angel tongues are chanting there
  Triumphal hope in death.

Though dim and faltering grows my sight,
  It rests not on the grave;
It sees a land in glory bright
  Beyond the darkening wave;
The gales that toss its crest of foam
  Come from that far-off shore,
They whisper of another home
  Where parting is no more.

The everlasting hills arise,
  Bright in immortal bloom;
The radiance of those sunny skies
  Illumines e'en the tomb;
And glorious on those hills of light
  I see my own abode,
E'en now its turrets are in sight—
  The city of our God!

Loved faces look upon me now,
  And well-known voices speak!
O! when they left me long ago,
  I thought my heart would break!
They beckon me to yonder strand,
  Their hymns of triumph swell,
I see my own, my kindred band,
  Earth, home, and time, farewell!

Welcome the waves that bear me o'er,
  Though dark and cold they be!
To gain my home on yonder shore
  I'll brave them joyously;
The snowy, blood-washed robe I'll wear.
  The palm of victory!
Welcome the waves that waft me there,
  Though dark and cold they be!

[New York Observer.

THE OLD VILLAGE PRINTING OFFICE.

BY B. F. TAYLOR.

But the old village had no hotels; only two houses of entertainment. One was "up street," and that was an inn, so and so's inn; the other was "down street," and that was a stage house, where, once a day, the yellow, mud-bespattered stage rocked up and brought to, and the well conditioned boniface came shuffling out from the great corner in the bar-room like an overfed spider, opened the stage-coach door, and let out the hungry passengers. They were always hungry when they got there, for breakfast was always ready for southern emigrants, and dinner for northern; but then the landlord was *not* an old spider, but a very jovial, pleasant sort of a man, who made everybody feel as much at home as he was, and nothing more home-like could be imagined, and so very well-to-do did he get at two shillings a meal.

So much for the old village, for here we are just now passing an orchard, and there, with a broad phylactery of tan-bark, is the printing office, whence was issued weekly, in olden times, the *Black River Gazette*. The office, a low white building, once tenanted by a lawyer, who has gone up to a higher court than any they have organized yet on earth, stood next the church. So they were, for once, side by side, the pulpit and the press; and no one has learned to turn out such enginery from forge and foundry, even to this day. We enter; there is ink on the floor, the print of five small fingers. Incline your ear, gentle reader, it is the *devil's!* Not he who wears but one boot, and is disagreeably redolent with brimstone, but the begrimed urchin in shirt-sleeves just creeping through the broken pickets of the orchard fence, with apples in each hand and one in his mouth, followed in his flight by something bearing a striking resemblance to a brick-bat.

But here we are. The walls are cobwebbed and dusty; the windows are curtained with newspapers; a very dim lantern to hold a good deal of light. Click, click—the footsteps of type; and there in the corner is the editor, publisher, proprieter, and printer, "setting up" an editorial from a very queer old case. Click, click; there's a pale young man, busy with a "death"—D-i-e-d, and so he goes slowly on as though he were actually following the bier. But then a death was a very rare thing; *very* rare, in the village and round in the woods, and it was worth pondering over. True, every body knew it already, but it must go into the paper, nevertheless, for there was somebody or other that had gone out into the "Genesee country," that had loved the living, and so the paper must follow him away there, if it could, that he might mourn the dead.

Wonderful decorations there are upon the walls; what marvelous borders to the handbills; what wonderful "Selims," that the man with a short coat and long whip could hardly hold; what "great sales" of small articles; what gay coaches, riding on the top of clouds, the four-in-hand all running away, and the nine inside all merry as Punch.

But not a picture of a railroad, or a steamboat. A strange old office in those old days.

But there in the farther corner stands a square frame of heavy timber, like a huge loom, such as they wove thought on; it is the old "*Ramage Press*." Its huge lever, its lazy platen, its ponderous tympan, its great ink balls, its creaking, groaning mechanism—there it stands in all its rudeness, the great triumph of this or any other age. A pair of tin sockets swung up by a wire above the dingy engine, bearing each a "brief candle," were the Castor and Pollux of the place. In the corner, in the dark, stood a solitary keg of ink; not a very great ways off four reams of a very greyish blue paper; but then the proprietor was "passing rich" at less than forty pounds a year.

It is publication day, and editor, pale apprentice, and dingy, are in an active state of unrest. The editor writes and says "we" and "our readers"—he has two hundred and fifty—and then the printer sets type, and then the publisher looks over the form, and then the pressman places it on the press, and "then comes the tug of war." It is pull and repeat, pull again and again repeat, and the "inside" comes off, sheet after sheet, with gravity of so many elephants; the candles get briefer and dimmer, but the two hundred and fiftieth is off at last, and they all, editor, publisher, printer, and pressman, get into the same coat, and beneath the same hat, and leave the devil to fold up the papers and sweep out the office.

Where then were your compound levers, your glittering cylinders, your faithful rollers, your panting furnaces, your press instinct with life and energy, that jarred on like a chariot over whole highways of white paper in an hour? Where the busy "jours," and the editorial corps? Where the steamer, and the railway trains, and the telegraphs, panting and shrieking and flashing, to transmit that paper's contents to the world's dim, cloudy ends?

The morning comes, and the inky imp of yesterday indulges in a clean face; his unkempt locks are out of snarl; he is transformed into a Mercury. Forth he goes, packages of papers beneath each arm, in his capacity of carrier-boy. He is none of your brisk, pert fellows, of the now-a-days order, but very meek is he indeed; and when the squire speaks to him a strong and hearty "good morning, my boy," he holds down his head, and deposits the answer in his bosom, as if it were a very delicate thing, and not yet able to fly. Like death, he visits every house, and his burden grows lighter as he proceeds. He does not chuck the papers, as they do now, over the gate and under the fence, but decently and demurely places it folded and damp in the hand of somebody commissioned to receive it. But he does n't ring, for there is nothing to ring in all the town, except the church bell, that the doctor brought home in his "cutter" one day from Utica, or somewhere there away.

His rounds are soon made; meanwhile, a sorry sort of horse—an editor's horse, you know—is blowing a solitary oat about a very large manger, the very last survivor of a very large family. Pretty soon Rosinate is led forth, and a pair of saddle bags, distended to the suffocating point, is brought out, followed by the Mercury and no devil, with his pocket plethoric with dough-nuts—what has become of that old-fashioned twisted luxury?—and a tin horn tethered to a button-hole by a bit of green string. It is with a sort of sheepish importance that he mounts by the aid of the proprietor, and wends his way, as they are very fond of saying, "out in the country," as if the old village was not positively lost in the very bosom of it.

And so he went, his horn resounding through the solitudes, and he as happy as a knight fresh from tournament. And that was the "N. S. E. W., the *News* of those old days. But what there was in the *Gazette*, and who they were that read it, must be passed over in a silence like that which now, alas! hangs like a great wing over the most of them—the fairest, and loveliest, and best. [Cayuga Chief.

A CONFESSION OF FAITH.

Mrs. Swisshelm, of the Pittsburgh *Saturday Visitor*, reviews the sermon of Archbishop Hughes on the recent dedication of the Cathedral in that city, in a remarkably intrepid fashion for a lady theologian. In the course of her article she gives a confession of faith, which is explicit enough, on the topics embraced in it:—

Bishop Hughes followed what he said was the example of Christ, and troubled his brain with no reasoning. He simply told us what we were to believe; but he did not tell us that Christ had forbid the apostles to reason, or that it had not been their custom to do so. We find that Paul "reasoned of righteousness, temperance, and judgment to come," until Felix trembled. All the immediate followers of Christ reasoned, and we would have been very glad if Bishop Hughes had followed their example, and adduced some reason to support his assertions that we must believe in the forms of the Church or be without reasonable hope of salvation. Or if he had told us *what* we should believe about those forms, we could have told how much we lacked of coming up to his standard.

We do believe in all the forms of the church that we have yet seen. That is, we believe the priests wear black petticoats, and the bishops wear purple petticoats and pasteboard caps. We believe the cathedral is the handsomest church in Pittsburgh, if the altar was covered with brown muslin, rough pine boards, or almost anything else. We believe that it cost more money than any other church—so much more, that if the surplus had been devoted to supporting poor Catholics in our city last winter, it would have prevented any of them from being a public charity.

We believe the tall white saints on the walls are all made of plaster; that they were made in Pittsburgh, and that they are very good saints. In short, we believe all the *Journal* reporter said about the church and the ceremonies of dedication; and moreover, we believe that if sprinkling did the walls any good, the Archbishop should have gone clear round the house, and not have left that south transept without a drop, and that if we went to that church, we would not sit in that part of it, for fear of something happening. We believe that that blanket, or whatever it was that Bishop Hughes wore around him that day, was about the reddest thing we ever saw, and had the brightest yellow border, and that to have worn it would have made a horse sweat as much as it did the Bishop. We believe the Bishops should petition the Pope for a dispensation from the labor of carrying so much finery on a warm day, and that it would have saved a great deal of labor, and answered the purpose just as well, if all the dresses had been put upon wire frames—such as are used in dry goods stores—and carried in the procession. We believe, too, that the price of these dresses would have bought a good deal of corn for the poor Catholics of Ireland in famine time, and we do most devoutly believe that every bishop looks as if the price of his wine and oysters would feed all the widows in any congregation. We never saw a set of men look better fed, and when we look at poor women toiling over the washtub for a pittance, and giving a part of it to support these jolly looking fellows, and to buy their fine clothes, we believe they are like the shepherds God speaks of, who "eat the fat and clothe themselves with the wool, and care not for the flock."

We do not know if this is the right way to believe in the forms of the Church; but this verifies the old predictions of our friends, that we would come to confession; but it is very likely that this belief is a mortal sin, and that we shall fail to get forgiveness.

Some more things we believe, and one of them is, that Christ and his apostles never dressed up like a set of circus buffoons, and exhibited themselves to the people at so much a-head; that the professing ministers of his, who use such means to get money are a burning disgrace to his name, and that they might very consistently let themselves and their robes out to Barnum, who could no doubt realize something handsome for both himself and them by exhibiting them at his Museum. So much for our hopes of salvation through belief in the forms of the Church.

AARON BURR.

The *Presbyterian Herald* gives the following facts connected with the closing scenes of Mr. Burr's life, which the editor says were told him soon after they occurred, by one who received them from an eye-witness, and which he does not remember to have seen stated in print:—

During Mr. Burr's last illness he was very restless and impatient toward those who were about his person, often indulging in profane and abusive language. His physician observing that mortification had commenced in the extremities, thought it his duty to inform him of the fact, and to assure him that whatever preparation he might wish to make for death should be made at once. In as gentle tones as he could command, he broached the subject, assuring him that within twenty-four hours, at the farthest, he would be a dead man. Mr. Burr replied, "Doctor, it can't be so. I feel easier and better than I have felt for several days." "That," replied the doctor, "is one of the surest evidences that what I have told you is true. Your limbs are free from pain because they are dead." Turning fiery eyes upon the doctor, he said, "Doctor, I can't die, I won't die, I shan't die. My father, and mother, and grand-parents, and uncles, and aunts, were all pious and godly people. They prayed for my conversion a thousand times, and if God be a hearer of prayer, he is not going to let me die till their prayers are answered. It is impossible that the child of so many prayers will be lost." He replied, "Mr. Burr, you are already dying." He then went over pretty much the same expressions as given above, and sunk into a stupor, and soon slept the sleep that knows no waking till the morning of the resurrection. We may not have given the precise language used by him, as years have elapsed since it was reported to us. Our informant received the impression that he had run the rounds of his inquity, all the while indulging the hope that, before he died, he should be converted, in answer to the prayers of his pious parents and friends. God, in his divine sovereignty, disappointed his expectations, and made him a monument of his wrath, and a beacon to all ungodly children who are building their hopes of heaven upon their connection with a pious ancestry. When such crucify the Son of God afresh, and put him to an open shame, they must not be disappointed if he puts them to everlasting shame and contempt, before his Father, and the holy angels, and assembled universe.

GOING IN AT THE ELEVENTH HOUR.

> "And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?"—*Matt.* 20: 6.

An old sailor, who was very ragged, and whose white head spoke the lapse of many years, was leaning against a post in conversation with another sailor. A member of the Bethel Union spoke to them, and particularly invited the old man to attend the prayer meeting. His companion, after hearing the nature of the invitation, said,

"Thomas, go in! Come! come! man, go into the meeting; it won't hurt you."

"Puh! Puh!" cried the old seaman, "I should not know what to do with myself. I never go to church or prayer meetings; besides, I am too old. I am upward of seventy, and I am very wicked, and have always been so; it is too late for me to begin, it is of no use; all is over with me, I must go to the devil."

After a moment's pause, the member, looking with pity upon the old veteran, answered, "You are the very man the prayer meeting is held for."

"How so?" he asked, with much surprise.

"Because Jesus Christ came into the world to save the chief of sinners. When young, I suppose, you were tempted to think it would be time enough to be religious when you came to be old?"

"Ah! that I did," replied the sailor.

"Now you are old, you say it is too late. Listen no longer to these suggestions; come with me; no time is to be lost, for Jesus is waiting to save you, poor sinner, or he would have sent you to that place where hope never comes, before this; your sins deserve it."

His companion then said, "Thomas, go to the prayer meeting. You have need, at your time of life, to prepare to die."

He went, and attended regularly. Some time after he was asked, "Well, my aged friend, do you think you are too much in years to be saved? too old in sin for the blood of Christ to cleanse you?"

"No, sir," said he; "I bless God I do feel hope, a blessed hope, which I would not give up for worlds; a hope which encourages me to think that God will be merciful to me and pardon me, old sinner as I am."

* * *

There are two things which ought to teach us to think but meanly of human glory: the very best have had their calumniators, the very worst their panegyrists.

The Sabbath Recorder.

New York, January 17, 1856.

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OUR CONTROVERSY WITH S. S. GRISWOLD—NO. 4.

If the human machine is so organized that it must eventually wear out, whether man sins or not; that is, if (as our reviewer insinuates) "there is no connection between moral transgression and physical suffering or death," but "death is the result of man's material organization;" in what sense can Satan be said to have "the power of death?" (Heb. 2: 14.) Our reviewer has referred to this passage, as if it made against the views we advanced with regard to the way in which death was entailed upon mankind. Perhaps he did not reflect upon the difficulty which it opposes to his own doctrine. Satan did not get the start of the Creator, and into the dust of the ground—the material of which man's body was originally made—infuse the elements of death; for previous to that, the Spirit of God had moved upon the face of the waters, (Gen. 1: 2,) and imparted to chaotic matter that principle of vitality which fitted it for all the purposes to which the Creator was pleased to devote it. Neither is Satan the appointed *executioner* of death, for this prerogative the Divine Being reserves to himself. (Deut. 32: 39, 1 Sam. 2: 6.) So that in neither of these senses does Satan hold the empire of death; and on our reviewer's hypothesis, we cannot see the consistency of ascribing to him such a power.

We pass the famous passage in Rom. 5: 12, because the collateral topics which the exegesis of it involves might give rise to a discussion which would be tedious; though to our own mind it is perfectly conclusive. And notwithstanding our idea concerning the ground on which death was entailed upon mankind seems to Bro. G. "a novel theory, without any foundation, either in Scripture, reason, or philosophy," we see no inconsistency between it and the idea that natural death is an expression of God's displeasure against sin. For we *do* hold, that death came in consequence of man's sin, and that it would not otherwise have entered the world. In consistency with our view, Satan has the power of death by reason of the apostacy into which he tempted our first parents. "He was a murderer from the beginning." (John 8: 44.)

We say, death is an expression of God's displeasure against sin. Not that it is the proper penalty of the Law; for to this view there are insurmountable objections. But that it is a standing token of God's displeasure against the first transgression—the sin of Adam. So far as the proper penalty of the Law is concerned, every individual suffers for his own personal transgressions. (Ezek. 18: 20, Deut. 24: 16, Jer. 31: 29, 30.) But it seems to have been inconsistent with the wisdom of God to grant mankind a season of probation, under the Gospel, without keeping up, all the time, a token of his abhorrence of the sin which involved the world in ruin. Hence, even the Christian, to whom the penalty of the Law is entirely remitted, must nevertheless suffer natural death. His body is dead because of our sin, though the Spirit is life because of righteousness. (Rom. 8: 10.) Hence also infants, to whom personal trangression is not reckoned, die. (Rom. 5: 14.) Except Enoch and Elijah, none of the descendants of Adam have ever been excused from bearing this testimony of the Divine indignation against the sin of their progenitor.

The strictures of Bro. G. would seem to imply that we have presented a theory inconsistent with this view. He says we "get natural death into the world only through the Gospel dispensation." He thinks "Scripture affords no evidence that natural death was an accident of the Gospel dispensation. If the Bible any where teaches that natural death was the consequent of sin, it most expressly assigns it under the Adamic law, and not under Gospel order." Then, after quoting a few texts, he adds, "It is therefore plain, that if the sacred writers intended to speak of natural death as entering this world under either Adam or Christ, they assigned it a place under Adam, and to Christ they assigned the power to deliver from such natural death." (See *Recorder* of June 28th.)

We suppose he thought this was throwing a bomb-shell into our citadel. Perhaps it was, but we shall wait for a heavier fire before abandoning our position. We get death into the world through the Gospel dispensation, in the same sense that we get *affliction* and *temptation* into the world through the Gospel dispensation. If God did not wish to try men, or put them to the proof, whether they will submit to Jesus Christ or not, he would not send afflictions upon them, nor let any temptation bear upon them. Instead, he would visit them promptly with *punishment*. But because Jesus Christ is upon the throne, and because under Him mankind have a season of probation granted them, therefore afflictions are ordered, and temptations are made strong, that under their operation the disposition of every man's heart may be manifested. So that it may be said of them, as of death, that they "were introduced under a new dispensation of grace, and to answer important ends respecting it." They are the "furnace," in which God has chosen his people. (Isa. 48: 10.) Nevertheless, they are the fruit of sin; they came into the world with the apostacy, (Gen. 3: 17—19,) and their universality, and uninterrupted continuance from age to age, are (like death) a standing token of God's displeasure against that apostacy. Is *this* theory "neither orthodox nor heterodox, but *ab extra* to both?"

We had said, that "the constitution under which man was first placed did not recognize natural death—nor did it admit it." The inference which our reviewer draws from this is, that "natural death must be a miracle." And how does he prove it? Why, thus: "For if man's natural constitution did not admit death, then such constitution must be changed in order to permit death to enter. God, therefore, had in a miraculous manner to change man's first constitution, in order to render it possible for him to die. For, according to Bro. B.'s theory, natural death was impossible according to the course of nature."

We never said "natural death was impossible according to the course of nature;" of course, we are not responsible for the tautology. Moreover, we never said that "man's *natural* constitution did not admit of death." We said, "the constitution *under which he was first placed*." We used the term "constitution," not as denoting the particular structure and connection of parts which make up the human body, but to signify a system of fundamental principles for the government of rational and social beings—a system which was given to our parents in the garden, in the form of positive law, and enforced by this sanction: "In the day thou eatest thereof, thou shalt surely die." This constitution did not recognize natural death—the foregoing text denoting death of another kind, as Bro. G. has already admitted. Whether man's *natural* constitution admitted of death, is a point that we did not discuss.

We never supposed there was such an inherent vitality in man's body, as originally constituted, that it would continue to flourish in everlasting vigor without any supporting agent. And we see nothing to forbid the idea that "the tree of life" would have served as this supporting agent. Bro G. says, "It is difficult to conceive how natural death could have been prevented, (without miracle,) even though man had not sinned." But that principle by which the body continues to grow in strength and vigor for some forty or fifty years, in ordinary cases, certainly admits of extension so as to embrace a period of four or five hundred, as we have seen in respect to the antediluvians. Why it could not be indefinitely extended, mere philosophy is unable to tell. If some adequate supporting agent could be provided, which man might eat, and incorporate with his system, according to the ordinary laws of nutrition—would his living forever by means of such support be a *miracle?* Call it a miracle, if you choose; but we stand to our position, holding that if man had fulfilled the period of probation appointed him, he would have been allowed to take of the fruit of the tree of life, and eat and live forever. (Gen. 3: 22.) T. B. B.

THE IMPROVEMENT OF TIME.

"Redeeming the time, because the days are evil." —*Eph.* 5: 16.

An Italian philosopher expressed as his motto, that time was his estate. This is an estate which, if left unimproved, will yield no profit to its possessor, but which, if well improved, will bring in a rich and everlasting income. Time is the period of man's probation—the only period he ever will have to prepare for the retributions of the final judgment. Time is the season appointed to improve and perfect our own characters, to endure trials, to declare abroad the glory of God, to labor for the benefit and salvation of the afflicted, the poverty-stricken, the ignorant, the lost—in short, it is the season in which to "do good to all men as we have opportunity," and get prepared to enjoy "that rest which remains for the people of God." How great, then, are the interests connected with this brief existence of man on the earth! How appropriate the command to "redeem the time!" Not that time past can be literally recalled; but the present and future should be as highly prized as some article of property, for which we would pay a high price, in order to get it into our possession a second time. The idea is this, that we should highly prize our time, and improve all of it to the best advantage; and especially when "the days are evil," that is, disastrous. Men do this in worldly matters. An army, threatened with destruction from an opposing army, will make extraordinary efforts to save itself. So the Christian soldier should "stand in the evil days," having "on the whole armor of God," and fight manfully against all of his spiritual foes. The days in which we live are evil ones. This is evident from the following considerations:

1st. *From the fact that at the present time there are great facilities for acquiring wealth, and professed Christians are intensely anxious to secure it.* This intense desire for wealth is dangerous to the soul. Said Jesus, "The cares of this world, and the deceitfulness of riches, choke the word" of God, and it becometh "unfruitful." Said Paul, "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." These are "evil days."

2d. *Because men are "lovers of pleasure more than of God."* Multitudes will go to a circus or some other place of public gathering for amusement, where but few will go to hear a pure Gospel preached, and where fewer still will embrace and obey it. And professedly pious men and women prefer the gratification of their own appetites, and to dress "in purple and fine linen," and make a show in the world, and to be like the world, before the godlike work of benevolence the gospel requires.

3d. It is a disastrous time, *because modern Spiritualism prevails.* This device of Satan is deceiving multitudes, who seek to the dead for instruction, rather than to God and his word. And these are persuaded, contrary to the teachings of Scripture, that there is a state of moral improvement beyond this life, which will end in the salvation of all men! Thus are men quieted in their sins, and led on to ruin.

4th. *When children rule their parents it is an "evil day."* Yes, when parents permit their children to grow up with unsubdued wills, with passions unrestrained—when children do not love or obey their parents, there is a strong probability that they will become a curse to society, and that they will live and die in their sins.

5th. *The general declension in religion,* is another evidence. Every careful observer is aware, that true piety is on the decline in our land. Many are now received and retained as church members, who give but little if any evidence of being true Christians. Indeed, a considerable portion of the members of Christian churches seem to be mainly, if not wholly, under the influence of worldly motives, in their acts. Indeed, much of the so-called benevolence of the present day, is nothing but selfishness in some form. And the multitude, instead of comparing their lives and actions and hearts with the holy laws of God, and the example of Christ, "compare themselves" with ungodly professors of religion, and thus become satisfied with themselves, when they ought to "repent, as in dust and ashes," before God. There is great danger that many will be deceived thus, and sink down to hell while expecting to go to heaven! Truly, these are evil days in which we live, and it becomes us to be aware of the dangers that surround us! Yes, and to "give diligence to make our calling and election *sure*."

Precious time is lost in a variety of ways. It is wasted frequently by sleeping too much. Many females employ about half of their lives in that which is unprofitable, and, worse than this, in laboring to minister to the depraved appetites of themselves, their families, and their guests. Much time is lost too in preparing splendid clothing, jewelry, &c. Time is lost in frequenting scenes of worldly amusement. Time is lost in reading unprofitable books, and in vain, unchaste, and slanderous conversation, and in very many other ways. Indeed, all time not spent in glorifying God is lost; yea, worse than lost; for while men abuse this precious gift of heaven, they are "treasuring up wrath against the day of wrath, and the revelation of the righteous judgment of God." That the rational beings God has made should employ all their time faithfully in his service, is no more than justice demands. But when we call to mind the wonders of redeeming love, we ought to feel that our obligation to God is greatly enhanced, and we should apply ourselves perseveringly to "the work of the Lord." Yes, there are weighty motives to move us on. "The love of Christ should constrain us;" the "exceeding and eternal weight of glory" should entice us; the wants of a "world lying in wickedness" should urge us forward; the doom of the slothful servant, who "hid his lord's money," and was sentenced to "outer darkness, where there is weeping and gnashing of teeth," should deter us from idleness. The fact that there are "evil days," should incite us to "watch and pray" and fight, that we be not overcome by our enemies. Satan is our enemy. So cunning is he, that we "should not be ignorant of his devices." The world is an enemy. The flesh is an enemy. And now, while Satan is making extra efforts to deceive and destroy; while the world allures more than formerly; while men generally are slaves to "the lust of the flesh;" while iniquity abounds, and the love of many has waxed cold; while the distinction between the saint and the sinner is scarcely discerned; O, how important that we "awake to righteousness, and sin not."

Reader, are you in the decline of life? See to it that with zeal and faithfulness in the cause of God, you spend your few remaining days. "Set your affections on things above, and not on things on the earth." You that are in middle life, O give to God and humanity the strength of your days. And you that are in early life, remember your Creator's claims, give him your whole heart and life, "sow to the Spirit, and of the Spirit you shall reap life everlasting." C. A. O.

THE FOOTPRINTS OF THE CELT.

JOHN MITCHELL, the celebrated Irish exile, gave a lecture at the Broadway Tabernacle, New York, on the evening of the 8th inst., on "the footprints of the Celt." The views which he presented were quite different from those which are generally received. He showed, from evidence that appeared conclusive and incontrovertible, that the great mass of the inhabitants of the British Isles are of the Celtic race. The Saxon invasion was composed mostly of military adventurers, with but few women and children, and was never sufficiently numerous to change the essential characteristics of the aboriginal inhabitants, but, on the other hand, the Saxons were themselves absorbed and changed, according to a law of population by which the numerically greater absorbs and assimilates the less. If these views are correct, the bulk of the inhabitants of this country are also of the Celtic race. In this view of the case, what is to become of the complacent self-glorification and boasting of Anglo-Saxondom? It is all a mistake. Anglo-Saxon is a nonentity—a sort of nobody. What, also, is to become of the ancient broils and quarrels of the Celt and Saxon? These too are all a mistake. The case may be compared to two brothers, who, having accidentally met, mistake each other for aliens and enemies, set to, and after having exhausted their energies in inflicting black eyes and bloody noses on each other, find out, to their shame and disgrace, that their quarrel was all a mistake. The next step should be to ask forgiveness of each other, and, as far as possible, make restitution. It is perhaps the duty of the stronger party to take the first step. S.

MISSIONARY SOCIETY—BOARD MEETING.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society was held at Plainfield, N. J., on the fourth and fifth days of last week. It was attended by nearly all of the members residing in the vicinity, and by several from a distance, among whom were N. V. Hull, W. C. Kenyon, and E. P. Larkin, of Alfred, J. R. Irish, of DeRuyter, A. B. Burdick and E. G. Champlin, of Westerly, and P. L. Berry, of New London.

The Treasurer's Report showed that during the past quarter $139.87 was received, and $1450.02 paid out, including remittances to China and to Palestine. The balance in the treasury was $871.70, of which $570 was from the estate of B. W. Rogers.

The Corresponding Secretary read letters from S. Carpenter, N. Wardner, C. Saunders, S. Davison, T. E. Babcock, J. M. Allen, E. P. Larkin, and Grove D. Clarke. These letters related to the different missions under the charge of the Board, and have in part been placed before the readers of the *Recorder*. It will hardly be necessary to give abstracts of them, or an outline of the discussions to which they gave rise; it must suffice to state the action taken upon them, as follows:—

Eld. Henry Clarke was appointed to labor for three months as a missionary at Sullivan, Ind.

A vote was passed assuring the Executive Committee of the North-Western Association, that the Board is willing to pay half the expense of a mission at Burr Oak Prairie, Wis.

It was voted to increase the force of the China Mission by the addition of one missionary, with his wife, as early, if practicable, as the Fall of 1856.

The state of Bro. Charles Saunders' health was considered, and he was authorized to take such course with respect to it as, upon proper consideration and advisement, he may deem best, either to return home, or go elsewhere, if his health demand it.

An extra appropriation was made of $100 to Charles Saunders in view of his sickness and the increase in the price of provisions, and of $50 to Bro. Jones in view of the latter consideration.

The Corresponding Secretary was instructed to prepare a Circular, and make it public through the *Recorder*, to encourage the brethren to make themselves Life Members of the Missionary Society.

The Remittance Committees were instructed to see that the remittances to China and Palestine keep pace with the general appropriations to those missions.

LETTER FROM BRO. S. CARPENTER.

SHANGHAE, June 16, 1855.

To the Board of the S. D. B. Missionary Society:

Notwithstanding it was so recently as the 28th ult. that I slipped a note into Bro. W.'s overland letter, yet, as a ship is now up for New York, and as we have some encouraging items to communicate, I seize on the opportunity to make a brief report of my labors, &c., since our last date.

June 30th—Rest-day. Preached at 9 A. M. to about 20 persons, from the text, "Remember now thy Creator," &c. As the meeting was about to close, there came in half a dozen men who belong to Sa-Tong, the province north of this, with whom I conversed at some length, regretting, as usual, that I was unable to furnish them with books. The Sa-Tong men are frequently in our congregation, and frequently press us for books. Whether they want them for themselves, or to sell in their native province, I am unable to say.

At evening, our washerman and chair-bearer, whom we familiarly have called Afo, but whose name, properly, is Keang Kwang, who commenced laboring for us on the 3d of March, 1853, said he was decided in his purpose to be a Christian, and made a formal application for baptism. He is a married man, twenty-seven years of age, of steady habits and orderly behavior. For the last few months he has exhibited more than an ordinary interest in religious concerns, and for the last two weeks it might be said of him, "Behold! he prayeth." He says it was in prayer that he found peace to his soul, after several days of unrest. He says he should have commenced praying sooner, but he felt himself quite unworthy to address such a Being.

July 3d—Evening. Was gratified for the first time to hear Keang Kwang pour out his soul in prayer to God. He believes that God, for Christ's sake, has pardoned his sins.

5th. Preached to about 40 persons. "If ye, then, being evil, know how to give good gifts to your children," &c.

7th—Rest-day. Preached at 9 A. M. to believers. "Behold what manner of love the Father hath bestowed upon us," &c. Had conversation with the father of Keang Kwang, who arrived yesterday. He appears to be more teachable than the majority of his countrymen—says he is quite willing his son should be a Christian. He himself used to worship idols, but upon learning from his son, since he has been with us, that such things are foolish and hurtful, he has renounced the practice. Thus one after another, through the influence of better knowledge, is throwing off idolatry, even before we know of it.

10th. Preached to about 35. Subject, the pearl of great price. Pearls are more thought of in this eastern world than at the west, where they are less known. Good attention.

11th. Had a church meeting, and after hearing the experience of Keang Kwang and Chang Yuen, Bro. Wardner's cook, and after examining them, they were unanimously received for baptism and membership.

13th. Preached to about 30. "Come unto me all ye that labor," &c.

14th—Rest-day. Met as usual at 9 A. M. in the chapel. Including our own mission, there were present of the missionary body eleven persons, and the teachers and scholars of five schools, from different parts of the city, and from Bro. Wardner's place in the country, besides the passers by who came in. Our friend Mrs. Lo (alias Ne May) was also present. After an appropriate discourse from brother Wardner, the covering was removed from the baptistery, and the two candidates above mentioned, Keang Kwang and Chang Yuen, were baptized; after which the right hand of fellowship was extended to them, and prayer offered in their behalf. The assembly, though large, was orderly, and a deep solemnity appeared to pervade the minds of some. Thus, while traversing this moral wilderness, we come now and then to a verdant spot, a season of refreshing, a cordial that keeps us from fainting by the way. O that they may become more frequent and continuous. O that the windows of heaven may be opened, and a blessing poured out upon us, that there shall not be room enough to receive it. For this we will pray on and labor on, endeavoring to consecrate to our work all our time, talents, and means, as Israel were required to bring all the tithes into the storehouse; and then we can safely leave the event with Him with whom is the residue of the Spirit. We ask the prayers of our brethren now for these two lambs of our little flock.

At 5 o'clock P. M. I preached to a respectful congregation of about 30, from the words, "The Spirit and the Bride say come," &c.

ADDRESS ON EDUCATION.

On the evening following last Sabbath, Eld. N. V. Hull delivered at Plainfield, N. J., an address on the subject of *Education*, well calculated to awaken interest and lead to action. In the course of the address, (which was more than an hour long, and was listened to with fixed attention,) he treated of the value and power of knowledge—the adaptation of the mind to receive it—the influence of recorded and published knowledge upon the well-being of mankind—the necessity for each nation to have a literature of its own, embodying the spirit of its institutions—the like necessity for each religious denomination —the duty of the Seventh-day Baptist denomination, &c. &c.

Eld. Hull appears to be thoroughly aroused to the importance of our educational interests, and especially to the duty and necessity of furnishing facilities for study to those among us who propose to engage in the work of the ministry. It would be an incalculable benefit to us, if he could visit each of our churches, and impart to them some measure of the spirit by which he is animated. It is true, that a great deal has been done among us for the cause of education within the past twenty years, as is testified by the institutions at DeRuyter, Alfred, Milton, Albion, Shiloh, and other places. Still a great work remains to be done, and we look upon those who are engaged in it as our most efficient missionaries. God bless them in their labors, and give them abundant success.

A FASHIONABLE CHURCH.—One hundred dollars a Sunday, says the New York *Observer*, is about the expense of a fashionable church in Boston, as we learn from a recent paragraph in the Boston *Transcript*. In New York the expense is not far from five times that sum. We will figure up the expenditures of one church in this City, the affairs of which we happen to be somewhat acquainted with.

The church, parsonage, library, &c., cost, in round numbers, $200,000; the annual interest of which sum, at 7 per cent., is $14,000.

The pastor's salary is $4,000; that of his assistant is $500.

The presents annually given to the pastor, we believe, do not average less than $500; presents to his assistant, say $5.

The singing, with the salary of the organist, repairs of the organ, and wages of the blower, costs very nearly $1,000.

The cost of cleaning, including the salary of the sexton, will average about $900 a year.

The annual depreciation in value of building and its contents, by use and time, may be computed at $1,000.

The cost, therefore, of maintaining the church for one year, is $22,505, which is equal to $432 76 per Sunday.

Forty smart mechanics, working steadily all the year, earn about as much as it costs to support this church.

For $22,505 a year, two thousand children could be kept under instruction in good schools. It would maintain a college of five hundred students in the highest efficiency.

It would support twenty-two country churches, or eight city churches, in a liberal manner.

However, we must add, that there are not more than ten churches in the City conducted upon anything like the scale of the one to which we refer, though there are three which probably exceed it.

SCENE IN A PENITENTIARY.—Bishop Whitehouse, of Illi[illegible] in his last address, records a very interesting event—the confirmation, on the afternoon of Thursday, October 18, of seventy male convicts in the Penitentiary of the State of Illinois. It seems that the Rev. Dr. McMasters had been for seven months chaplain of the Institution, by appointment from the Governor, during which time he had ministered each Sunday in the morning, in separate services to the male and female departments. For some weeks, there had been evident a decided religious feeling, gaining more and more among the inmates. The personal indications of this contrition, exhibited during public worship, were followed up by conversations in the cells; and after as faithful examination and guidance as the cases admitted, it was deemed proper to baptize twenty-two of the number, and administer to the large body besides, who desired it, the rite of confirmation."

DEATH OF BAPTIST MINISTERS.—Two distinguished Baptist preachers have recently deceased. Rev. John O. Choules, D. D., of Newport, R. I., died in New York on Saturday evening, Jan. 12th, aged 55. He had been settled as pastor at New Bedford, Buffalo, Jamaica Plain, and Newport, and had gained an honorable position in the world of letters by his editions of Neal's History of the Puritans, Forster's English Statesmen, History of Missions, and by his racy narrative of the "Cruise of the North Star," in which cruise he officiated as chaplain of the party. Stephen H. Taylor, L.L. D., died at Hamilton, N. Y., on Monday morning, Jan. 6th, aged 65 years. He was one of the best educators of the country, and had presided with enviable success over the Universities at Lewisburg, Pa., and Hamilton, N. Y. His health had been gradually failing for more than a year.

METHODIST CHURCH IN THE CRIMEA.—A London correspondent of the *Christian Advocate*, in a recent letter, says that a Methodist Church has been formed among the British troops quartered in and about Balaklava. The number of non-commissioned officers and soldiers who have formed themselves into a society is about three hundred, and a missionary is about to be sent to them by the Wesleyan Missionary Society. This band of worshipers sent for a supply of hymn books —most of their old supply having been lost at the battle of the Alma and Inkerman. The Liverpool Wesleyans having been the first who heard of this matter, sent forthwith a supply.

THE PEABODY INSTITUTE.—The Boston *Transcript* learns that George Peabody, Esq., the distinguished London banker, has made an additional donation, $15,000, to the Peabody Institute in South Danvers. It is given for the purchase of estates adjoining and situated on each side of the Institute, and for improving and beautifying the grounds connected therewith. On the estates are two commodious dwelling-houses, the income of which is to be appropriated for the benefit of the lyceum and library. This last donation makes $45,000 which Mr. Peabody has given to his native town for the establishment and support of one of the best institutions in the State; besides, he has had purchased and forwarded for the library twenty-five hundred volumes of valuable books.

SUFFERING IN KANSAS.—Of the sufferings of the people of Kansas, and the mission of General Pomeroy, the Rev. Richard Knight, formerly of Holyoke, writes to the Springfield *Republican*:

"In this struggle there has been a degree of sacrifice unprecedented save perhaps in the days of the Revolution. Very many have given all they had to carry on the war; time, money, corn, and every conceivable thing, has been thrown into the general treasury. Numbers in consequence are ruined men, so far as pecuniary matters are concerned, and if our friends in the East do not come to the rescue, some hundreds will suffer want, if not starvation, this winter."

RAILROAD ACCIDENTS.—Two sad accidents have occurred within a week on the Hudson River Railroad. The first was on the 9th inst., near Poughkeepsie, when an express train going south was signaled to stop on account of some defect in a rail, and while this train was halting, another train, which was only a few minutes in the rear, came up, and not discovering the signal in time, ran into the express train, smashing two cars, killing three persons, and seriously wounding several others. The second accident occurred on the morning of the 14th inst., from the giving way of the bridge over Spuyten Duyval Creek. Two locomotives and two freight cars went into the river, and one engineer and one fireman were killed, but the passengers escaped unhurt, or with only slight bruises.

CONGRESS is not yet organized. The House of Representatives continues to talk and vote upon the question of Speaker without result. The Senate meets from day to day, transacts some routine business, and adjourns to wait for the organization of the House.

THE ASSEMBLY OF NEW YORK seems to find as much difficulty as the House of Representatives in electing a Speaker. Nothing was accomplished up to the close of last week. It is said that neither the Republicans nor the Democrats care to elect their candidate; but both are unwilling to vote with the Know Nothings, and thus give them the organization.

THE STORM of last week caused much suffering and loss of life on the seaboard near New York. Four pilots were frozen to death on board the pilot boat E K. Collins. The schooner Pacific went ashore and five lives were lost. A brig and a bark went ashore near Barnegat, and their crews perished. Two pilots were swept overboard and lost from the pilot-boat Swift, on the night of Jan. 5th, in the great storm.

RELIGIOUS INTELLIGENCE.

Rev. J. G. Fee, writing from Madison Co., Kentucky, informs us that there are now forty places near him where anti-slavery ministers could preach, and ought to be preaching; only four preachers and two colporters, however, are as yet employed; six young men from the free churches have gone to Oberlin or Galesburg for an education that will fit them to break the bread of life; the churches are suffering from the removal of their members to the free States; the spreading light so reveals the advantages of freedom over slavery, that men become dissatisfied with the slave States and institutions, and move off.

Rev. James W. Phillips writes to the Christian Observer from New Providence, Mo., that he had been attending there a protracted meeting with the Rev. T. H. Hatlow, the pastor. He says, "We had interesting meetings for some nine days and nights, including two Sabbaths. Twelve persons manifested an interest in the salvation of their souls, some ten of whom professed to receive the remission of their sins, through faith in Christ. Nine of them were precious youth, of both sexes, and children of the Covenant. The other three were Africans in bonds—young females."

We learn from the British Banner that a proposal has been set on foot for posting placards all over the city of London containing passages from the Bible, printed in the *largest characters*, so as to arrest attention. Each placard to contain only one verse, and sometimes only one sentence; and to be renewed as frequently as the funds obtained will permit. A society is to be organized for carrying out this idea, and, if possible, a commencment is to be made on the 1st January, 1856.

A physician, in writing to the Western Methodist Protestant, on "Clergymen's Sore Throat," attributes the disease to a non use of the vocal organs on week-days and their double use of Sundays, to mental anxiety as to support, and to the use of tobacco. He recommends to the preacher to read aloud at least half an hour each day, to quit smoking and chewing, and on the membership he enjoins a more liberal support of the ministry, as the only sensible way of curing the disease.

The Old School Board of Domestic Missions has issued a second earnest appeal for aid, in which it is stated that the receipts during the last month were less by eight hundred and twenty-four dollars than during the corresponding month of the previous year. deficiency has compelled the Board to decline several new appointments earnestly recommended by the Presbyteries, and to lessen the amount of appropriations asked for several missionaries.

The list of Life Members in the American Tract Society's last Report comprises over 12,000 names, and Life Directors over 2,500, whose prayers, we doubt not, have accompanied their contributions and labors. It would be a blessed meeting could they all assemble, with tens of thousands more, at home and abroad, who have taken part in this work, and together give thanks to the risen, reigning Redeemer.

The late Mr. P. Degrand, of Boston, has given $120,000, to Harvard College, for supplying its library with French works on scientific subjects. Another portion of his estate is given to the city of Boston, the income to be expended in purchasing books of amusement for the children of the Public Schools. Eight other portions are given to various charitable societies, while Mr. D.'s two sisters are provided with life annuities.

The intelligence recently received from the Mendi Mission is of a very afflicting nature. Death has again visited the missionary company there, and taken from them two of their number, Mrs. Brooks, formerly Miss Susan Teall, and Rev. J. Cutler Tefft. Mrs. Brooks died at the mission-house, Good Hope station, Sept. 30, and Mr. Tefft at Kaw-Mendi, Oct. 16.

The net receipts of the British and Foreign Bible Society for the last year were £136,032 sterling, which, added to the previous balance in the treasury, made its whole revenue £198,038. The expenditure in the same time was £149,040, leaving a balance appli cable to all purposes of £30,278. The issue of Bibles and Testaments for the year reached 1,450,876; the whole number distributed by the society since 1805 being 29,489,507 copies.

A work of grace is in progress at South Hampton, N. H. A number of conversions have occurred in the Sabbath school and also among heads of families, and several family altars have been erected. Three have been baptized, and others will soon submit to the ordinance.

The New Haven Register states that Committees of Conference have been appointed by the Faculty of Yale College, and the Trustees of the East Windsor Seminary, to consider the practicability of a union of the two Theological Seminaries, and to place the funds of the two corporations into one common fund.

The Pennsylvania Colonization Society have chosen the Rt. Rev. Alonzo Potter, D. D., President of the society, in place of Hon. Joseph R. Ingersoll, resigned. The Rev. Rufus Babcock, D. D., has also been appointed Corresponding Secretary, and entered upon the duties of the office.

At a meeting of the veterans of the war of 1812, held in Norfolk, Va., Thursday afternoon, upon calling the roll, it was ascertained that twenty-one of those brave men had fallen since the last meeting.

An exchange paper quotes from Paul's writings: "Owe no man any thing;" and then adds: "We fear some of our subscribers never read Paul's Epistle." And most of those who do read it object to the translation of this passage.

A correspondent of the Christian Secretary says the number of recent converts in the Cannon Street Baptist society, New York, Rev. J. Banvard, pastor, is fifty, and the good work is still advancing.

The Christian Chronicle has notices of revival influences at various places in both Pennsylvania and New Jersey. In Bordentown the revival is of a marked character.

The proprietors of the Independent announce that the circulation of that paper now amounts to over 22,000, but that it does not support itself.

Stephen W. Taylor, L.L. D., President of the Madison University, died at Hamilton, **Jan. 7, aged 65 years.**

European News.

The steamship Canada, after a protracted and tempestuous voyage, arrived, Dec. 8th, at Halifax, with the mails and three days laters from Europe.

The political intelligence by this arrival is unimportant—the main feature of it being devoted to the peace rumors and speculations.

There is nothing new from the seat of war. It is remarkable that the general public in Great Britain speak more in favor of carrying on the war now than at any other previous period. The Queen has sent a jeweled decoration to Miss Nightingale.

Heavy gales had prevailed during the week, and numerous casualties were reported on the British coast, but no American ships are known to be damaged. The Spanish brig Bravo, from Barcelona for Havana, was wrecked on the night of the 10th instant, off Gibralter. Forty-five passengers were drowned, including seven ladies.

A hurricane had occurred in the Crimea. The Tchernaya river had overflowed its banks, doing considerable damage.

The first steamer of the New York line, the Belgique, was formally baptized at Antwerp on the 15th by the Cardinal Archbishop of Malines and a crowd of clergymen.

Nine Days Later.

The steamer Atlantic, with European dates to Dec. 29th, arrived at New York on the 13th inst. The papers are filled with peace rumors, but there is nothing definite. Several new powers are said to have joined the Westesn Alliance. Meanwhile Russia continues her preparations for war on a grand scale.

Colonization in Virginia.

The Baltimore *American* says that the Report of the Colonization Board for the years 1854 and 1855 to the Legislature of Virginia, contains some interesting facts. It was shown by the report of the 5th of December, 1853, that from the 6th of April to the 5th of December of that year, there were transported to Liberia, through the agency of the Virginia Colonization Society, complying with the terms of the law of 1853, one hundred and sixteen free negroes, for whom the Board made an allowance of $50 each, amounting to the sum of $5,800.

From the 5th of December, 1853, to the present date, the Board has paid at the rate of $50 each for 188, and of $30 each for 16 emigrants—making 204 free persons, and amounting to the sum of $91,880.

It will thus be seen that the entire number whose transportation has been paid for since the organization of the Board is 316, and the sum paid $15,680.

Under the act of 1850 a capitation tax was levied upon the free negroes of the Commonwealth to raise funds for their colonization. It appears, by the report, that from this tax and from taxes on seals and attestations devoted to the like object, there has been received in the aggregate, to the present time, the sum of $50,000; yet, in consequence of the restrictions placed upon the expenditure of the legislative bounty, this entire sum has been expended and been absorbed by the General Treasury of the State.

The expenses for the collection and embarkation of the free negroes are now borne exclusively by the Colonization Society, which is dependent for its revenue wholly upon the irregular and uncertain contributions of private benevolence. The Board earnestly recommend that authority may be conferred upon them to apply a part of the fund provided by the State for the transportation of its free colored population beyond its limits to the collection and embarkation of the emigrants.

Death of a Revolutionary Soldier.—The Danville (Ky.) Tribune announces the death of Mr. John Sneed, of Boyle county, in that State, in the 101st year of his age, and adds:

He was born in Albemarle county, Virginia, on the 2d day of February, 1755, was for some years the Secretary of Thomas Jefferson, then volunteered in an expedition against the Cherokee Indians, and after that became a soldier in the Revolutionary struggle, in which service he continued until the close of the war. He was with Washington at Valley Forge during all the privations of that disastrous period; afterwards fought under the same great chieftain at Monmouth, and was one of the gallant army who received the thanks of Congress for their conduct in this engagement. He was then detailed, with a number of picked men from various regiments, to the command of Col. Morgan, and finally went to the South with Green, under whom he served until the expiration of the war. At the battle of Guilford he was taken prisoner, and when conducted into the presence of Lord Cornwallis, the following question was put to him by that nobleman:—"Where is the baggage of the American party?" "Out of your reach, Sir," was the reply. "Why so?" "Because the American party is between you and it." When peace returned, he emigrated from Virginia to Kentucky, and there lived until almost 101 years old. His one hundredth birth-day was celebrated in February last, at the residence of his son, by a centennial dinner, where he met many of his relatives and friends.

The Ice Trade.—It is estimated that there invested in the ice business, in all parts of the United States, between $6,000,000 and $7,000,000; and the number of men to which it gives employment, during the Winter months, is supposed to be from eight to ten thousand. The total annual consumption of ice in this City alone exceeds one hundred thousand tons. Boston consumes about fifty thousand tons yearly; and Philadelphia, Baltimore, and Washington, nearly an equal amount. Besides this large domestic consumption, there is every year a large amount exported to southern cities. Boston exports much more than New York. The increase of the ice trade in that city since the year 1832 has been quite remarkable. In that year the whole amount shipped was but 4,352 tons; in the year 1853, the amount exported was 100,000; and in 1854, 156,540 tons. One leading house alone exported, last year, 91,540 tons. The average price of this per ton, when sold in large quantities for shipment, is two dollars. A large proportion of it goes to Savannah, Charleston, New Orleans, and Mobile. Considerable is also sent to Havana, Rio Janeiro, Callao, St. Thomas, &c. But a small proportion of the ice harvested in the vicinity of New York is exported, being only about 15,000 tons a year.

Death by Chloroform in Boston.—The post mortem examination of the body of Miss Ida Morgan, who died at the office of Dr. Emery, Broomfield-street, resulted in finding that she died from the inhalation of chloroform, though in a good state of bodily health before taking it. The chloroform had changed her blood to water. She had inhaled it at a previous time, and had felt bad effects from it. The chloroform in the present instance was pure, and the usual quantity was given on a sponge. One application did not produce insensibility, and at the patient's request the sponge was again placed to her nose. After a third application she attempted to get up, but failed, and her head rolled to the side of the chair. She was then placed upon a lounge, breathing heavily, but soon her breathing became more easy. She never spoke after being removed from the chair. The verdict by the Jury was, that she came to her death by chloroform; that it was a pure article, properly administered, but cautioned the public against the injudicious use of it.

[Boston Post.

Accident and Wonderful Endurance.—The Grand Rapids *Enquirer* states that on Wednesday last a serious accident occurred in the town of Paris, about six miles from that city. A young man, aged 18 years, son of Mr. Nicholas Carlton, was chopping down a tree, in company with another young man. As the tree was falling, it struck another tree and swerved from the position in which it was expected to fall, striking young Carlton, knocking him down, crushing his right arm to jelly, and the butt of the tree, a foot thick, resting on his head, forcing the latter into the ground. The skull was somewhat fractured, but, strange to tell, the head was comparatively uninjured. The young man with him chopped off the log, and endeavored to roll it off Carlton's head, all the time supposing the latter to be dead, but he could not move the log, and was forced to go a mile and a half to obtain assistance. When the log was rolled away, it was ascertained that Carlton was alive. He was accordingly conveyed home. The following day his arm was amputated, and he is likely to recover.

Pacific News.—Two weeks later news from the Pacific coast was received in New York on the 12th inst.

In California, nothing peculiarly worthy of note has transpired.

From Oregon and Washington Territories we learn that the war continues to be waged by the Indians against the whites with the most determined ferocity. A dreadful battle had been fought between the Volunteers and the Indians at Walla Walla, which, after lasting two days, resulted in the latter being driven from the Fort with the loss of their chief and about fifty men. The Volunteers had also to deplore severe losses in killed and wounded.

SUMMARY.

The Land Revenues of the General Government for the fiscal year, 1855, notwithstanding the increased abundance of Land Warrants, growing out of the different Bounty Acts to the soldiers in the Mexican War, amount to the large sum of $11,497,049, against $8,474,798 the previous year, and $1 667,084 the year 1853 On the 1st July, 1855, the new Land Warrants, under the Bounty Act of the last Congress to the soldiers of 1812, were made ready for distribution, and as these have had the effect to reduce the market rate to less than a dollar an acre, while the minimum cash price of Government land is $1 25, the probability is they will tell heavily upon the land entries the current fiscal year. The cash revenues from this source last year are the largest since 1836, when the unprecedented sum of $24,887,179 was paid into the Land Office.

On the Baltimore and Ohio Railroad, on Thursday night, Jan. 3d, about 11 o'clock, the morning train from Baltimore, and the afternoon express train from Wheeling, came in collision near the Kingswood tunnel, causing considerable damage to the cars and locomotive, and killing a fireman named Redding, whose body was found about two hours after the accident, buried in the wreck. One of the engineers was considerably burnt, and several other persons connected with the trains were slightly injured, but the passengers all escaped, with the exception of some slight burns received by coming in contact with the stoves.

Inquiry having been made as to whether lands in Kansas are locatable with bounty land warrants, we learn that the public lands in that territory will be subject to location with bounty land warrants after they shall have been surveyed, offered at public sale, and become subject to private entry; that at present there are no lands subject to private entry in the territory, and consequently none now subject to location with warrants. The Indian trust lands, however, to be sold for their benefit, will not be subject to such location.

The Vermont Chronicle learns, by a communication received from Westminister College, that of nearly one hundred students who entered that College at the opening of the present session, "full one-third" of the whole number are members of the Presbyterian church, and that some fifteen have the ministry in view. A work of grace has recently commenced in the village of Fulton, where the college is located, and thirty-five have been received into the Presbyterian church, among whom were eight or ten college students.

We learn from the Troy Times, that as the 6 o'clock train Saturday evening, on the Albany Northern Railroad, had just left Johnsonville, the engine ran into a team containing two men, which was crossing the track, instantly killing the horses and one of the men, and injuring the other so that he died. Both of the gentlemen were farmers residing in Pittstown, men of character and standing, leaving families.

The Star of the West went to sea Jan. 9th, with a lot of passengers, who, without a doubt, were fillibusters, and bound to the aid of Walker, in Nicaragua. There was some little fuss made about their going, and five of them were arrested. The steamer was delayed only 15 minutes beyond her time.

The Wisconsin Legislature met at Madison on Monday, Jan. 7. Mr. Barstow has been declared elected to the Governorship, but his opponent in the contest, Mr. Bashford, had the oath of office administered to him in the Supreme Court, in order to bring the case before the said Court.

At the execution of Hubbard, a few days ago, in Wabash County, Indiana, for the murder of the French family, after he was entirely dead, the enclosure was taken down and more than five hundred persons went in and touched him, giving their reason for so doing, that it would in the future protect them from witchcraft. The rope that he was hung with, the crowd afterwards took, cut it up in small pieces, and divided it out among them, to act as a charm in protecting them in the future from ague and all other diseases.

A few days since the papers published the substance of a proclamation of Soulouque, the black Emperor of Hayti, declaring war against the Eastern or Spanish part of that Island, called St. Domingo. By the arrival of the brig Vulture, Captain Perkins, from Cape Haytien, with advices to Dec. 20, we learn that nearly the whole male population had been marched off to join Soulouque's army, which was reported to be 30,000 strong, and to be marching against St. Jago.

The Boston Times of the 29th ult., says that "on Thursday, as Elder David Miller, of Torrington, was getting out of his wagon, while at Burlington, he fell head foremost, and (as is supposed) broke his neck. He died immediately. He was a large fleshy man, and a surgeon who examined the body was not able positively to decide whether he had actually broken his neck, or died from a stroke of apoplexy, or a disease of the heart. He was the presiding elder of the Methodist church for the Hartford District.

The convention of the veteran soldiers of the war of 1812 met in Washington, January 8th. The delegates present numbered upwards of two hundred, representing eleven States. The veterans, preceded by a military escort, visited the White House, where they were received by the President, the members of the Cabinet, officers of the army and navy, and a brilliant company of ladies. The demonstration is described as being a beautiful, patriotic and exciting scene.

The British brig Zenluko, Griffin, of Halifax, N. S., was fallen in with Nov. 10, in lat. 37° 20' N., lon. 63° W., water-logged and dismasted, by brig Sarah, arrived at Guadaloupe, who took from the wreck Capt. Griffin and one man. Capt. G. had been lashed to the stump of the foremast for eight days, and was in a terrible condition of suffering. The flesh was falling from his body when he was discovered. At latest accounts he was improving.

The New York *Times* of Jan. 10th says: Nov. 28—six week ago—ordinary State flour sold at wholesale for $9 25 a $9 31¼ per barrel, To-day, the same brand sold for $7 87½ a 7 93¾—a fall of $1 37½ per barrel, or nearly 15 per cent., and this in the heart of Winter, with the great channels of cheap transportation closed. A year ago today this brand of flour sold for $8 75 a 8 87½—or nearly a dollar per barrel higher than now.

The Edinburg *Review* says it appears to be proved that more than one half of the adult population of England and Wales cannot write their own names! And this state of things is in a fair way to continue, for, according to the census of 1851, out of 1,394,188 children in England and Wales between 7 and 14 years of age, only 701,345 (about 50 per cent.) were at school.

The New York Ledger makes the following announcement: "We have the pleasure of announcing that our gifted contributor, Mrs. Sara Payson Eldredge, (so renowned and admired as Fanny Fern,) was married on Saturday, the 5th inst., to Mr. James Parton, well-known in literary circles as the author of *The Life of Horace Greeley*.

A gentleman residing in Mount Vernon, Maine, has raised in the open air, for the last three years, the coffee plant, the seed of which was brought five years ago from Cuba. It grows about two feet high, and produces its berries in pods something like peas. The plants, he says, have matured even this season, and the berries ripened without injury from frosts.

The clipper ship Bald Eagle, of Boston, Captain Treadwell, made the passage from Swatow, China, to Callao, in 83 days—distance sailed 15,662 miles; average each day 188½ miles. During the 37 days previous to her arrival she averaged 203 miles per day, and her greatest day's run, carrying royals, was 346 miles. She is not a very sharp vessel, but rather flat of the floor.

The Buffalo Commercial Advertiser of the 2d inst. says: "From the best data at hand, we estimate the quantity of Wheat in store in this city at 650,000 bushels. We have heard the estimate placed as high as 800,000 bushels, but this is too large. By far the greater portion of this amount is held on astern account."

A singular fact has just been brought to light in London, in regard to gas meters. A careful examination of the gas works in London has established this fact, that "the lower the quality of gas, the greater the velocity with which it flows through the meter; that is, the quantity registered is increased in proportion as the quality is deteriorated."

There were only 11[illegible] persons killed last year on railroads in the United States, and 539 wounded, against 186 killed and 589 wounded in 1854. Of the killed last year 61 were employed on the roads. Killed by steamboat accidents last year 176, wounded 107, against 587 killed in '54, and 225 wounded.

The N. Y. *Times* says:—Six weeks ago Mess Pork sold for $21 75 a $22 50 per barrel; to-day for $15 75. Sugars and most articles in the grocery line are also cheaper. Butter and Eggs, Apples and Potatoes, and most other kinds of eatables are, to say the least, no higher.

The annual statistics of the Rochester flouring business shows that there is now invested in mills and machinery $684,000, and that there are 122 run of stone employed. The total amount of flour exported during the last year is 601,471 barrels; of wheat imported, 1,961,272 bushels.

Some apples raised by Mr. David Blanchard, of Weymouth, Mass., have found their way to San Francisco, via Panama, as sound as when taken from the tree. It is estimated that a barrel would be worth from $30 to $45.

At a recent convention of colored men, held at Sacramento, the total colored population of California was estimated at 4815, with an aggregate in wealth of two million three hundred seventy-five thousand dollars.

Capt. Little, of the brig Loango, arrived from Aux Cayes, reports the yellow fever as raging fearfully at that place. Every vessel in port had lost more or less of their crews. Some of the foreign vessels were entirely deserted, their whole crews having died.

A late London paper informs its readers that the "Nebraska Territory of the United States is a tract of several millions of acres, lately purchased by the Americans from the Mosquito King!"

A collision occurred on the Hudson River Railroad, Jan. 9th, just below Poughkeepsie, which resulted in the death of three persons, and the wounding, more or less seriously, of some dozen others.

Lieut.-Col. Bragg, so widely known to the country for his gallant conduct at Buena Vista, has resigned his commission in the Army.

A Miss Hume, of Williamsburg, Indiana, was on trial last week at Indianapolis, on a charge of robbing the United States mail.

New York Markets—Jan. 14, 1856.

Ashes—Pots $7 00, Pearls 8 00 per 100 lbs.

Flour and Meal—Flour 7 93 for ordinary to straight State, 7 87 a 8 00 for mixed Western, 8 00 a 8 50 for Michigan, Indiana, and Ohio, 9 50 a 11 50 for extra Genesee. Rye Flour 5 50 a 7 25. Meal 4 00 for Jersey. Buckwheat Flour 2 37 a 2 62 per 100 lbs.

Grain—Wheat 1 87 for Southern, 1 90 a 1 92 for Western red. Rye 1 31. Corn 80 a 87c. for new yellow, 90 a 92c. for old mixed.

Provisions—Pork 14 00 for prime, 15 75 for mess. Beef 9 00 a 10 00 for country prime, 10 50 a 12 00 for country mess. Dressed Hogs 7¾ a 8¼c. Lard 11 a 11¼c. Butter 18 a 24c. for Ohio, 23 a 28c. for common to very good State, 28 a 30c. for prime. Cheese 9 a 10¾c.

MARRIED,

In Preston, N. Y., Jan. 1, 1856, by Eld. L. M. Cottrell, Mr. Jesse D. Rogers to Miss Mary Ann E. Clarke, both of Preston.

In Hopkinton, R. I., on the 7th inst., by Eld C. M. Lewis, Capt. Silas B. Greenman, of Westerly, master of the brig Lavacca, to Miss Ellen L. Peck, of Hopkinton.

DIED,

In Lincklaen, N. Y., Dec. 30th, Alzina Burdick, wife of Lewis Burdick, and daughter of Eld. Russell G. Burdick, aged 23 years.

LETTERS.

A W Coon J R Irish, H V Dunham, L M Cottrell, A M Whitford, John Maxson, J R Satterlee, L R Babcock, A D Bond, Andrew Babcock (p'd $2 in Sept. to end vol. 11,) C M Lewis (sent last week—can't say about *Memorial.*)

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

A B Burdick, Westerly, R I	$2 00	to vol. 12	No. 52
R Langworthy, Potter Hill, R I	2 00	12	52
M Saunders, New London, Ct	2 00	12	52
S F Randolph, Plainfield, N J	2 00	12	52
Isaac Clawson, New Market, N J	2 00	12	52
Nathan Vars "	2 00	12	52
Martin Dunn "	2 00	12	52
Randolph Clawson "	2 00	12	52
Andrew Drake "	2 00	12	52
Barzillai D Randolph "	2 00	12	52
David Twist, Whitewater, Wis	5 00	14	26
E P Larkin, Alfred Center	2 00	12	52
Silas Stillman "	2 00	12	52
Amos Burdick "	2 00	12	52
Alfred Lewis "	2 00	12	52
James Allen "	2 00	12	52
B F Potter "	4 00	12	52
Wm H Green, Alfred	2 00	12	52
T Fisher, DeRuyter	2 00	13	52
Elias Rogers "	2 00	12	52
E N Cardner "	2 00	13	31
Ezra Babcock, Scott	2 00	12	52
D A Babcock "	2 00	12	52
H L Burdick "	2 00	12	52
Mrs A M Green "	2 00	12	52
A L Whiting "	2 00	12	52
Mrs Lois Clarke "	2 00	12	52
J R Babcock "	2 00	12	52
John Barber 2d "	2 00	12	52
Paul Clarke "	2 00	12	52
Geo M Frisbie "	4 00	12	52
H C Hubbard "	1 00	12	26
Daniel Babcock "	1 00	12	26
J B Richardson "	1 00	11	52
B S Burdick "	5 00	12	26
J D F Randolph "	2 00	9	26
I W Green, Independence	2 60	13	15
J C Green "	2 60	13	15
David Babcock, Leonardsville	2 00	12	52
Daniel Brown "	2 00	12	52
Clark Burdick, Brookfield	2 00	12	52
Jonathan Babcock "	2 00	12	52
Josiah Witter, Wellsville	2 00	12	52
L G Witter "	2 00	13	20
R W Crandall, Jackson, Cal	2 00	13	30

FOR THE SABBATH-SCHOOL VISITOR:

Avery Lanphear, Nile	$5 65
N V Hull, Alfred Center	6 00
E R Crandall, Little Genesee	5 00
Maria Fifield, South Otselic	1 00
Eunice P Osgood, Lairdsville	1 00
J R Satterlee, State Bridge	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Nathan Vars, New Market, N J	$1 00
Isaac H Dunn "	1 00

WILLIAM M ROGERS, Treasurer.

Bills.—We are sending bills to those who owe for the Sabbath Recorder up to the end of volume twelve, now more than half completed. If any errors are discovered in them, please notify us immediately, and the proper corrections will be cheerfully made. If they are correct, please make it convenient soon to remit the amounts.

Receipts for Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the *Recorder*:

For General Purposes:

Catharine Stelle, New Market, N J	$5 00
George Dunham "	5 00
Joel A Dunn "	10 00
I D Titsworth, New Market, to constitute Anna Larkin and Rebecca J Titsworth L M	50 00
H W Stillman, Ozaukee, Wis	5 00
Thomas Holmes, Preston	1 00
Aranetta A Holmes "	50
Harriett E Holmes "	12
Joseph N Clarke "	1 00
Sarah A Clarke "	50
Sarah E Maxson "	50
Harriett J Maxson "	10
A family in Preston	2 00
Mrs J T Rogers "	1 00
Salina E Rogers "	25
Ethan Rogers "	1 00
Joseph S Rogers "	1 00
Mrs Harriett Maxson "	2 00
Sands E Maxson "	10
Ch at Adams, to constitute Joshua Clarke, Chas. Potter, and A M Whitford L M	60 00
Sabbath-School at Milton, Wis	9 50
Wm P Longmate, Pendleton	2 00
Peter Burdick, Nile	3 00
Joshua B Maxson, Stephentown	5 00
1st Ch in Brookfield, by W B M	5 30
George W Knapp, Scio	1 00
Jeremiah Barrett, Cowlesville	1 00
Ch at DeRuyter, to con J Clark Crandall L M	25 00

For Foreign Missions:

John Utter Jr, Hounsfield	3 00
H Thorngate, Dacotah, Wis	1 00

For China Mission:

Elizabeth M Osgood	1 00
Eunice P Osgood	1 00
Betsy Osgood	1 00

For Palestine Mission:

Elizabeth M Osgood	1 00
Eunice P Osgood	1 00
Betsy Osgood	1 00
Peleg S Cottrell, Mountain Cove, Va	2 00

A. D. TITSWORTH, Treasurer.

Western Association—Executive Board.

THE Executive Board of the Seventh-day Baptist Western Association is requested to meet at the house of Eld. N. V. Hull, Alfred Center, on Tuesday, the 22d of January, at 2 o'clock P. M.

T. B. BROWN, Chairman.

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Alfred, Allegany Co., N. Y.

Central Railroad of New Jersey,

IN connection with the Lehigh Valley Railroad, opened to Mauch Chunk—WINTER ARRANGEMENT, commencing Nov. 19, 1855. Leave New York for Mauch Chunk from Pier No. 2 North River, at 7 30 A. M. For Easton, at 7 30 A. M. and 3 15 P. M. For Somerville, at 7 30 and 10 45 A. M., and 3 15 and 4 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt street, at 7 30 and 11 A. M., 3 and 4 P. M.

Leave Plainfield for New York at 7 05 and 9 05 A. M., and 1 40 and 6 13 P. M.

JOHN O. STERNS, Superintendent.

Hudson River Railroad.

TRAINS leave Chambers street daily, for Albany and Troy. On and after MONDAY, Nov. 19, 1855, the trains will run as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Mail Train 8 30 A. M. Through Way Train, 12 M. Express Train 5 P. M. For Hudson 3 30 P. M. For Poughkeepsie—Way Freight and Passenger Train, 12 30 P. M. For Peekskill, 5 30 P. M. For Sing Sing, at 4 20 and 9 P. M. For Dobbs' Ferry, 7 15 and 11 A. M. The Dobbs' Ferry, Sing Sing, Peekskill, and Hudson Trains stop at all the Way Stations. Passengers taken at Chambers, Canal, Christopher, and 31st streets. SUNDAY MAIL TRAIN at 4 P. M., from Canal street, for Albany, stopping at all the Mail Stations. M. L. SYKES, Jr., Superintendent.

Magnificent Floral Gift.

SUBSCRIBERS to the "CHRISTIAN DIADEM" for 1855, are entitled to a splendid steel engraving, the ☞ LILLY AND THE ROSE PERSONIFIED, being given *gratis* to all old and new subscribers who send us only ONE DOLLAR, by mail or otherwise.

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Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

The Carol:

A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. 128 pages octavo; price 35 cents per copy.

The *Carol* is designed principally for Sabbath-Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few Temperance Songs, are included in the book. It contains 93 tunes, and 156 hymns.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Miscellaneous.

The Bark Resolute—Interesting Narrative.

Two or three weeks ago we announced the arrival at New London, Conn., of the British discovery bark Resolute, in charge of the Captain of an American whale-ship. The following narrative of her rescue, though lengthy, is sufficiently interesting to justify printing:—

On the 29th of May last the whaling bark George Henry, Capt. James M. Buddington, set sail from New London, Conn., on a voyage to Northumberland Inlet and Davis Straits. The bark was manned with a crew of seventeen men, including the first and second mates. On the 14th of June, and while in latitude 54, Capt. Buddington encountered, and quite unexpectedly, too, large fields of ice, through which he dared not penetrate. However, wishing to arrive at his destination as soon as possible, he followed the edge of the "pack," as he terms it, up north as far as latitude 67.

On the 10th of September, latitude 67° N., and while in this field of ice, Captain Buddington discovered a ship in the distance, bearing northeast, about 20 miles from Cape Mercy. He ascended the rigging of his craft, and, looking at her through the glass, pronounced her, from her appearance, to be an abandoned vessel. The head of the stranger appeared to be due east, and during the whole of that day and the one following the course of the ship did not vary more than a point or so from the east. "We kept gradually nearing one another," as Capt. B. says, "although I could not exactly say what caused the thing to come about, except, perhaps, the ship may have been struck by a counter current from Davis Straits and driven towards us in that manner. For five days we were in sight of one another and continued to drift towards each other. On the sixth day after making the discovery, and when the ship was about seven miles off, Capt. B. ordered the two mates and two of the crew to proceed to the abandoned vessel across the packed ice, and after inspecting her to return to the bark as soon as practicable.

Soon after the departure of the party a southeaster sprang up, and in consequence thereof no communication was had with those on board the ship for two days. As soon as the wind subsided and it was safe for the party to retrace their steps, they left the ship, and after a tedious and hard march arrived on board of the bark in safety. They immediately represented the facts to Captain Buddington, stating that the abandoned vessel was her Britanic Majesty's ship Resolute. The Captain, knowing the history of Sir Edward Belcher's expedition to the Polar Seas, at once divined the reason of the vessel being left in that condition; and knowing that the safe conveyance of that vessel to some port would be better than catching whales, and knowing withal that it would be quite a piece of glory to hand back to the Britishers a vessel long since abandoned by them as being lost to the Queen's service forever, determined at all events to try the bold and hazardous task. Accordingly, he sent his mate back, with six men, giving them instructions to free the ship of the water with which she was burthened, and signalize their success to him. If they did not succeed in freeing the vessel, they were to hoist a signal, whereupon the Captain himself would proceed to their aid.

As it took nearly a day to accomplish the journey to the ship, nothing could be expected from the mate's party that day. But the next morning, just as Capt. B. anticipated, the signal was hoisted for his presence on board the Resolute. Taking two men with him, and leaving the bark in charge of the second mate, the Captain started, on the 10th of September, to the relief of his comrades. After a hard day's traveling over the ice and through pools of water, half frozen, the little party succeeded in reaching the Resolute in perfect safety.

He commenced immediately to search the vessel, in order to ascertain if she was seaworthy. On descending to the hold it was found to be entirely full of water up to the floor of the first deck. The well was then sounded and seven feet of water was discovered to be in the ship. The pumps were then visited; and being of a new construction, none but Captain B. was acquainted with the mode of working them. One of them, which was a force pump of great power, was rigged, and the following morning was got in working order. A gang of the men were then set to work, and for three days the pump was kept busy. Fourteen hours out of the twenty-four were consumed in thus freeing the vessel. On the third day all the water was cleared from her hold, and the attention of the Captain was turned towards extricating the prize from the dangerous position she was then placed in.

The appearance of things on board, as represented by Capt. Buddington, when he had leisure to examine the vessel, was doleful in the extreme. Everything of a movable nature seemed to be out of its place, and was in a damaged condition from the immersion in the water. The cabin was strewed with books, clothing, preserved meats, interspersed here and there with lumps of ice. There was one thing, however, which struck Capt. B. as being very remarkable, and for which probably no satisfactory explanation can be given; and this was the presence of ice for several feet in thickness on the larboard side, while there was not a particle on the starboard. The only argument that can be presented to explain this curious freak of the elements is, that the Resolute, lying with her head to the eastward for probably more than a month, received the direct rays of the sun on the starboard quarter, and nowhere else, and thus a daily warmth was imparted to this side of the ship, while the other side, being without this heat, became as solidified with ice as though the sun never shone on it. This supposition may be very plausible and satisfactory to many, for to the certain knowledge of Capt. B. the head of the Resolute never varied from the east for twenty days, notwithstanding she was constantly drifting in a southwest direction, (the course of the pack.) There was scarcely anything on board the abandoned vessel that was not more or less destroyed. There was a great lack of fuel on board—although, in the course of the search throughout the vessel, a little coal was discovered in the hold, but the quantity was very small and entirely inadequate to supply the vessel more than a week. Of provisions, there was enough, perhaps, to last a crew of seventy-five men (the number originally carried by the Resolute) for nine months. The salt meats were the only articles that were at all in a state of preservation. Everything had gone to decay. Even the ship's sails, found between decks, were so rotten that the sailors could thrust their fingers through them like so much brown paper. An attempt was subsequently made to rig a topmast studding-sail out of some of the canvas found saturated with water, but it blew out of the gearing, and was scattered to the winds like chaff. The lower hold was found to contain the library of one of the officers of the Expedition, valued at over a thousand dollars. The books were entirely valueless when discovered by Captain Buddington, and subsequently thrown overboard as worthless rubbish.

The Resolute being entirely free of water, preparations were made to bring the ship to the United States. Capt. B. decided to sail the vessel himself, and accordingly, taking eleven men with him from his own bark, he began in good earnest to release the abandoned vessel from her ice-bound situation. The rigging had to be hauled taut and the sails put in order, before he could venture to start. This job occupied him some time, but was successfully accomplished. Capt. B. was in a great dilemma for proper navigating instruments, and the wherewith to bring him to New London after being released from the ice. His compass was very uncertain, and not at all trustworthy; he was without a chronometer, and he had no other map or chart to steer by than a rough outline of the great North American coast, drawn on a sheet of foolscap. With his lever watch, a quadrant, and a miserable compass, the brave fellow bade adieu to his comrades in the bark George Henry, and, trusting to Providence and his experience in those latitudes, prepared to bear home the prize he had so cleverly won.

From the time that Captain Buddington took charge of the Resolute, on the 16th of October, she continued to drive in a southwest direction with the pack of ice, when she succeeded in getting clear. Wishing to be in company as long as possible with the bark, Captain B. waited on the outside of the floe for three or four days, with the hope of meeting her, but the vessels missed one another and did not meet again during the remainder of the eventful voyage.

While here waiting for the George Henry, the British bark Alibi hove in sight, and on being signaled came alongside the Resolute. The news of the recovery of the Resolute was communicated to Captain Stuart, of the British bark, and a pair of Captain Kellett's epaulettes, found on board the abandoned vessel, were entrusted to him by Captain Buddington, with instructions to have them forwarded to the owner as speedily as possible. A letter for the owners of the George Henry, informing them of what had occurred, was also placed in the hands of Capt. S., who promised to mail it immediately on his arrival in Great Britain. [This letter, it appears, reached the owners of the bark, at New London, Conn., long before the Resolute arrived there.]

The Resolute now lies anchored in the stream off the town of New London, and is the chief object of attraction in that neighborhood. She is about 600 tons burden, and is built in the strongest manner. Her bows are sheathed with iron, while her entire frame is coppered and copper-fastened and bolted. The topgallant masts are down, having, as it is supposed, been used for fuel by her Commander previous to the abandonment. She is very bluff in the bows, but is a pretty good sailer. Some idea may be formed of her strength, when our readers are told that she was forced through sheets of ice varying in thickness from five to eight feet, while going at the rate of six knots per hour. No danger was anticipated of her being sunk by floes of ice, on account of her great strength. But there was a period in the history of the brief voyage, when the lives of all on board hung by a thread as it were. When a little to the north of the Banks of Newfoundland, the Resolute came in contact with an iceberg about 150 feet in height, on top of which was a detached piece of ice of many tons weight, and which the Captain expected every moment would tumble down upon the vessel and sink the prize so gallantly obtained. So great was the danger, that the boats were all in readiness to push off, should the overhanging glacier be precipitated upon them. However, after a great deal of careful working and hard labor, the dangerous obstacle was cleared, and the star of success once more shone brilliantly upon the hardy and intrepid mariners.

It is the opinion of Capt. Buddington, that if the crew of the Resolute had remained on board of her, with the hope of eventually releasing her, they could not have effected the task any sooner than it was performed by the natural causes which eventually freed her, and hence, he thinks, that Sir Edward Belcher, who had command of the squadron, acted perfectly right in abandoning the vessel, under the circumstances.

Among the articles found on board of the Resolute, was rigging and anchors valued at $2,000, whaling gear, full suits of winter clothing, and other things necessary for a voyage to the Polar Seas.

The prize is valued at $50,000, although Captain B. informs us she was never fitted out for less than $100,000. The proceeds of the cruise will have to be divided among the owners and crew of the George Henry, for in whaling voyages the entire proceeds, no matter what turns up, are to be shared amongst the parties interested, namely, the captain, crew and the owners.

The George Henry, it will be remembered, arrived a few days previous to the Resolute, having on board about 150 bbls. of oil.

Potatoes for Planting.

I am rather inclined to believe that the advocates for large potatoes for seed, are rather apt to try small culture as well as small potatoes, when they make experiments that way. Permit me to give my experience in relation to small potatoes as seed potatoes.

I am a mechanic, and cultivate only a small garden. It is, therefore, for my interest to produce as much as I can on a small scale; my garden consisted of ten square rods in 1853–54, and this year there were two rods more added. Of this I have planted some two-thirds to potatoes. In 1853 I planted with a mixture of large and small potatoes, and in October dug nearly six bushels, large and small, besides what my family used through the summer; from these I took all the small ones for the next year's planting; there were none larger than a good sized plum, and many were smaller.

In 1854 I planted these potatoes, and dug in the fall eight bushels of good sized potatoes, besides the small ones and what were used in my family before digging time. This year I planted the small of last year's raising, and having finished digging, I find, besides what were used before digging, that I have one hundred and fifteen bushels in all, which makes about two hundred and fifty bushels per acre. I think, considering the effects of the drouth in this region, this gives a good result in favor of small potatoes. The manure which I used was ashes mixed with night soil, and the collection of a sink drain.

Cost of Raising Wheat, Corn, etc.

The next volume of the New York Agricultural Transactions will contain a detailed farm account of Mr. Wm. Johnson, near Geneva, from which we have the following interesting items in regard to the cost of raising different crops the last season. His statement is published in the Journal of the State Society, for the present month, and shows very creditably the order and method of Mr. J.'s agricultural operations.

The farm contains 80 acres of tillable land, divided into nine lots, numbered from one upwards, and an accurate account kept with each. The soil is dry loam, with a clay sub-soil, pretty uniform throughout the farm. Each crop is charged with the interest on the value of the land producing it, and with all the labor and material used in its production. Of wheat six acres were sown, the whole expense was $122 40; the product was 126 bushels, or 21 bushels per acre; this makes it cost per bushel a trifle over 97 cents. But deducting the value of the straw, estimated at $18, we make the cost of the wheat but 83 cents per bushel. It was sold at $181, leaving a fair margin for profit at either figures. But at the price of wheat for many years past, the profit would be little or nothing

Eight acres of barley cost $102 20, and produced 285 bushels, or 32½ bushels per acre. It cost very nearly 37 cents, and sold for $1 per bushel. This produced a greater per cent. of profit than the wheat, as we believe it generally has for a series of years.

Ten acres of corn, on clover sod, cost $153 26. The product was 410 bushels of corn, and $60 worth of corn stalks. Mr. Johnson states the cost of raising the corn at 27 1-2 cents per bushel, but if we deduct the value of the stalks from the whole expense, it makes the cost of the corn but 22 1-2 cents per bushel. We should be glad of some explanation from Mr. J. on this point, as the value of the stalks and straw may have been allowed to balance some part of the expenses not indicated.

Ten cows were kept upon the farm, yielding an average of 210 lbs. of butter each. Mr. J. estimates the product of each cow worth about $64, and the cost of keeping, $26 85. It costs 12 1-2c. per lb. to make butter on Elmwood farm, and we think it cannot be sold for less any where with much profit. His pork, killed at 9 1-2 months old, fed on milk and fattened with corn, costs 5 cts. per pound. The balance over expenses on the whole farm, for the last year, was $953 52.

Mr. Johnson practices the following system of rotation. 1st. Corn, to which is applied all the unfermented manure he can get. The next spring it is sowed with barley at the rate of 2 1-2 bushels of seed to the acre, then sown to wheat in the fall, with a top-dressing of fine manure, of about six loads to the acre. The following spring it is sown with 8 quarts of clover seed and 5 quarts of Timothy, with one bushel of plaster per acre, when it is allowed to remain three years in grass. The usual product is 55 bushels of corn, 30 of barley, and from 20 to 30 of wheat, per acre. The munure is kept under cover, and a regular system of underdraining is carried out.

Calendar for January.

Winter is the time for the farmer to make preparation for the coming Spring. If the handle of a plow happens to be broken, do not wait till the day comes for using it, before either mending it yourself or employing some other person to mend it for you. Winter is a capital time to repair broken tools, and no one can better appreciate the old adage that a "stitch in time saves nine," than the farmer.

We never shall forget the tantrum into which a farmer of our acquaintance once got, just for the want of a simple iron ring. He had a few tons of as good herds grass as any one would desire to see, just ready to go in, when the western heavens began to be obscured with the blackest kind of coming shower. All was hurry and bustle, of course, the oxen were yoked and attached to the hay-cart in double quick time, the men and boys were all on the qui vive, the rakes and forks were thrown on, and away all went upon the run, about half a mile, to the hay field. One large fork with which to pitch on the hay was taken along, and none other at all suitable for that purpose. Tom was on the cart to lay the load, the stout hired man was to pitch on, and the farmer and one or two boys were to rake after. Two or three cocks were pitched on, and the prospect was fair that at least one large load would be got home dry, when lo, crack went the end of the fork handle, just as its holder was about heaving up a large forkfull, and while the handle went up with a jerk, the shining iron was left in the hay! The handle was split up about a foot—and there stood our friend, looking the very picture of despair, while he exclaimed, "There now, didn't I tell you to go and get a ring put on to that fork handle before it was used again—didn't I, and why upon earth didn't you do it? And now, here we are, and every spear of this hay will be just as wet as muck before we can get another fork." We all did the best we could—but our main stay was gone—and the consequence was, that up came the shower before the load was half on, and hay, men, cattle, and all concerned, were drenched by one of the worst pouring showers it was ever our lot to be out in.

If that farmer, instead of trusting to Tom, Dick and Harry, to have that ring put on, had done it himself, he might have saved his hay dry, and we might all have escaped a soaking that, if it did not make any of us sick, might have done so, and entailed a physician's bill sufficient to purchase all the forks in a good-sized agricultural warehouse!

This, then, is one of the months in which to see that every pitch-fork has a ring on it to prevent it from spliting—every rake has all its teeth in—every hoe is well fastened to its handle, &c., &c.

Besides the necessary preparation for the coming spring, the farmer will find ample time to be merry, and to enjoy his winter holiday, and we wish him—we use the words as applicable to all our readers—A Happy New Year.

Perhaps there is no one thing which adds more to its comfort than a plentiful supply of good fuel, well prepared, and conveniently housed. It sorely tasks the temper of the mother and daughters to be obliged to coax and puff and blow either wet or green wood into a generous flame, when the morning is biting cold, and the children are to be made ready for school, or the men to take an early start for the woods or the market.

It is a matter of economy, too, to burn dry wood. Now is the favorable time to set this matter all right.

CARE OF STOCK.—Constant and kind care of stock is something like frequent hoeing to a corn crop. The hoeing keeps the soil light, and susceptible of receiving valuable influences from the atmosphere, and thus saves manure. So frequent carding, and careful watering and feeding, saves hay and roots and grain, and gives you a larger product of milk and flesh than could be obtained on even a larger amount of feed, without the extra care. It is well to remember, too, that shelter and warmth supply the place of food, in some degree.

SHEEP.—Feed them on clover hay, if convenient, and make it convenient for them to go under cover at will.

CALVES.—Examine your cattle—but especially your last spring calves—and see if vermin have attacked them. If so, a little warm lard or oil rubbed close to the skin about the roots of the tail, the head and neck, will soon destroy them. Cattle cannot thrive while feeding a little army of depredators.

SNOW.—Bank the house well with snow and the wood-pile will last longer.

JANUARY—the month of good wishes, new plans and new hopes—let us all start right in it, in every particular. [N. E. Farmer.

Railroad Management in Germany.

Every railroad company is bound by law to have a double track on their lines, and no person is allowed to walk on a railroad track at any time, by day or night, under a penalty of the law. A barrier, consisting of two strong planks, is placed along the side of the tracks, to keep off animals. Every fifteen or twenty miles along the route, there is a station for a guard or watchman, who lives in a little hut beside the road, and whose business it is to be at his post with a red flag in his hand, at the approach of every train; and, before a train is due, to patrol his beat to see that all is safe, and to remove obstacles which are sometimes placed on the track by miscreants. In case of danger, the guard hoists on a telegraph, so-called, which stands near each guard-house, a red painted *cascet*, which can be seen by the engineer at a great distance; but if every thing is right, the two wooden arms of the telegraph are stretched in the air. During the night there is, instead of the *cascet*, a lantern with a deep red light placed in the air as a warning of danger; and a common one if all is in a safe condition. At every crossing there is a gate, which is locked up as soon as a train is due, and any one, either on horseback or in a carriage, who desires to cross, must wait until the train has passed.

Heading Cabbages in Winter.

The following method of preparing cabbage so as to head up during the winter, is adopted by many in New England:—

"Select a suitable spot in a garden or field, six feet in width, of any desired length, free from standing water; run a furrow the proposed length of your bed, and throw a back furrow upon it. This double furrow will form a side wall of your cabbage house. In the trench stand your cabbages on their roots, leaning towards the furrow at an angle of 40 degrees. Let the next furrow be thrown upon the roots and stalks of the cabbages, and another row be placed in the trench made by the second furrow; thus proceed until your six feet of width is planted, then let the last furrow be a double one—making the other side-wall about the height of the cabbage head. Through the whole length of the middle of the patch lay rails lengthwise, supported by crutches, at a height of about two feet from the cabbages; this will form the ridge of the cabbage house. Lay light brush wood from the side walls to the ridge pole; then throw on salt hay, or bog hay, or straw, two inches in depth. As the cold weather advances, throw on dirt until you have a depth of say six or eight inches, or even more, when the winters are severe, and finally spank the dirt roof with the flat of a spade, until it will shed the rain. Fill up the two ends of your house in the same manner, leaving only small air holes of a foot or two diameter, which may be closed with hay. The length of the house should be on a north and south line. In the early spring you will find your most unpromising plants have heads of their own, and all will be thriving and fresh.

Winter Shelter for Animals.

Solomon says, "A righteous man regardeth the life of his beast." It is remarkable, that on a very large majority of our farms, far less attention is paid to the comfort of our domestic animals during the long period of their confinement during the winter months, than the well-known humanity of our farmers, in other matters, would seem to insure. Liebig, the distinguished German chemist, says that our clothing is an equivalent for food; and every discerning and reflecting person must have received a very striking and impressive corroboration of the truth of the observation in the plain fact that an animal comfortably sheltered, and provided with litter or bedding, consumes, during winter, less food by nearly one-half than an animal of the same size and kind will require if uncared for and exposed. We have frequently been surprised and shocked by what appears to be an unmerciful regardlessness of the comfort and health of their domestic animals, particularly their young stock, by many farmers.

Every correct farmer will study the comfort of every animal under his care—not only from a common principle of humanity, which is, or should be, instilled into him by the gentle and humanizing character of his pursuits, but from a healthy and laudable regard for his own interests. As a facetious writer once said, "Misery never yet fattened any one, and cold and hunger are miserable bedfellows." Good barns, comfortable sheds, close "cotes," for sheep and swine to go to when they please, are among the most elegant embellishments of which a homestead, in a rural district, can possibly boast.

[N. E. Farmer.

SOUND DUES—WHAT ARE THEY?—An answer to this inquiry will be especially interesting at this time. As these dues may possibly give rise to a serious dispute between the United States and Denmark, it will be interesting to know what they are. The "Sound" is a narrow strait lying between the Island of Zetland, belonging to the Danes, and the Swedish coast, and gives entrance to the Baltic Sea. The fortress of Cronburg Castle commands the passage, and exacts a payment from all vessels entering the Baltic; the ships of Denmark herself have to pay, as well as foreign tonnage. The origin of this exaction is, that in ancient times, Denmark undertook to build and sustain certain light houses along the coast, for which the Hanse towns agreed to pay a toll.

England, France, Holland and Sweden, pay a duty of one per cent. on every cargo entering the Baltic. Other countries, including the United States, pay one and a quarter per cent.; even Danish ships are taxed at this rate. In the year 1826 a treaty, recognizing this duty, was concluded between the United States and Denmark. This treaty, however, according to one of its stipulations, may be dissolved by either of the parties, provided they give one year's notice of their intention.

THE GRAVE OF MADISON.—A correspondent of the Fredericksburg News, in Culpepper county, Va., gives a melancholy picture of the last resting place of the illustrious Madison. He lies, with his family, in a graveyard a short distance from his house, upon his estate of Montpelier; the cemetery is surrounded by a brick wall, and the gate is entirely down. The correspondent says that not a stone marks the great man's resting place; dark, running green box wraps it with verdure, and the tracery of branches from an old leafless chestnut tree, relieving itself against the warm azure sky, nod and wave over the dark mountain. 'Tis a solemn, calm and peaceful spot. The correspondent adds that Mrs. Madison's remains are in the vault of the Congressional burial ground in Washington; her direction was to be interred by the side of her husband, but her son has never fulfilled her request.

IMPORTANCE OF A COMMA.—In the priory of Ramessa there dwelt a prior who was very liberal, and who caused these lines to be written over his door:

> "Be open evermore, O thou my door;
> To none be shut, to honest or to poor."

But after his death, there succeeded him another, whose name was Raynhard, as greedy and covetous as the other was bountiful and liberal, who kept the same verses there still, changing nothing therein but one point, which made them run after this manner:

> "Be open evermore, O thou my door,
> To none, be shut to honest or to poor."

Afterward, being driven from thence for his extreme niggardliness, it grew into a proverb, that for one point Raynhard lost his priory.

THREE ELEMENTS OF NATIONAL GREATNESS.—"Three things," says John De Witt, the eminent statesman of Holland, "are essential to national prosperity and greatness —popular liberty, perfect religious toleration, and peace." Nothing, he says, is so utterly wasteful of national strength and riches as war. Its cost all comes upon the people. It enriches nobody but contractors, demagogues and tyrants. It always ends by increasing the power of the few, and diminishing the rights and liberties of the many. Republics must mind their own affairs, and let other nations fight out their own quarrels, and settle the balance of power to suit themselves. So long as Holland kept these maxims of her great statesman, she was a first-rate Republic. She has long ago forsaken them, and is now about a fifth-rate Monarchy.

A BILLION.—How easy it is to say a billion—how easy it is to write a billion—but can you count a billion? Why not? Stop a bit.

Suppose you count 200 in one minute.
That is 12,000 in one hour,
That is 288,000 in one day,
And 105,120,000 in one year.

But this would not allow a single moment for sleep or for any other business whatever. To count a billion it would require 9,512 years, 34 days, 5 hours and 20 minutes, according to the above reckoning; but suppose we were to allow the counter twelve hours daily for rest, eating, and sleeping, it would then take 19,024 years, 68 days, 10 hours, and 40 minutes to count a billion.

NEWSPAPER FACTS.—There are sixteen million, fifty thousand, four hundred and sixty newspapers printed in the course of a year in the city of Albany, New York. This is 321 to each inhabitant, or more than one to each person every week-day in the year. The people of the Union spend in a year for newspapers $15,000,000, or would, if they all paid their debts. The newspapers that they read, if all put together in a continuous string, would reach more than ten times round the world, and weigh seventy million pounds. If they were spread out to dry, they would more than cover the whole District of Columbia like a blanket.

A correspondent of the New York *Observer*, writing from St. Anthony, Minnesota, informs us that there is at that place "a wire suspension bridge across the Mississippi, and that the tolls for the first year amounted to $12,500, and for the month of October, they were $1 940; also that the citizens have raised a bonus of $20,000, and a Mr. Winslow has obligated himself to erect within a year a hotel to cost at least $60,000." This adds another to the many testimonies of the progress and enterprise of the Great West.

"The failure of the mind in old age, in my opinion," says Sir Benjamin Brook, "is often less the result of natural decay than of disuse." Ambition has ceased to operate; contentment brings indolence; indolence decay of mental power, ennui, and sometimes death. Men have been known to die, literally speaking, of disease induced by intellectual vacancy.

A person who was recently called in Court, for the purpose of proving the correctness of a doctor's bill, was asked by the lawyer whether "the doctor did not make several visits after the patient was out of danger?" "No," replied the witness, "I considered the patient in danger as long as the doctor continued his visits!"

A man must possess fire in himself before he can kindle up the electricity that thrills the great popular heart.

New York and Erie Railroad.

ON and after Wednesday, Oct. 31, and until further notice, Passenger Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo direct, without change of baggage or cars. At Hornellsville this Train connects with a Way Train for Dunkirk and all stations on the Western Division.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Newburg Express, at 4 P. M., for Newburg direct, without change of cars.

Rockland Passenger at 4 P. M. via Sufferns for Piermont and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffal

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c. D. C. McCALLUM, General Sup't.

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FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and *irritating* to the bowels. This is not. Many of them produce *so much* griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or *pain*, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

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FOR the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy has won for itself such notoriety for its cures of every variety of Pulmonary diseases, that it is entirely unnecessary to recount the evidences of its virtues in any community *where it* has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of *Colds, Coughs, Hoarseness, &c.* and for Children it is the pleasantest and safest medicine that can be obtained.

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WHOLE NO. 605.

The Sabbath Recorder.

For the Sabbath Recorder.

REALITIES.

Perhaps there has never been a time, since the creation of the world, when realities entered so largely into the character of men as at the present. The inner nature of every thing is now a subject of philosophy, and nothing can pass as genuine unless it possess requisite virtues. Life is assuming a more stable form, and men are honored or dishonored according as the intrinsic elements of their souls are virtuous or vicious. In other words, a man must be a *man*, or he will not be considered as such, by those who are capable of perceiving the difference between the *real and the fictitious*.

The above is relatively true, and doubtless the general tendency of the world's civilization is ultimately to reach such a standard of reality; yet at present there is too much faith in appearance—too much confidence in the glittering gauze which surrounds iniquity. Vice, that heinous monster, which lies secreted behind its dazzling covert, occasionally raises its impious head, and belches forth its poisonous breath, which convinces the world of the deception that previously screened it from public condemnation. Cold formality, metropolitan fashion, and satin-covered falsehood, all stand as so many galvanized gladiators, continually eclipsing the eye of the spectator, alluring the heart of the impulsive, and dethroning the reason of the enthusiastic. In all this men want some rule of action, some governing power, that cannot be moved by the conscience-destroying mandate of passion, or affected by the bitter moaning of adversity.

A part of the actions of men are real—another part are vain fantasies, manufactured only for the occasion. A distinction between these, then, should be the first business of every young man—an application of the *real* and the *true* should be the second.

What warms the soul more, than to be confident that you are actuated, in all your intercourse with your fellows, by truth, virtue, honor, justice, benevolence, and love to God and man? What rouses it to a sense of its own guilt, more than to know that you are captivating the hearts of your brothers by vain show, unmeaning bows, and pretended smiles? The former are emphatically the realities of man—the latter are vain embellishments, inducing him who uses them to bandon the path of right. Conscience deals with realities; its approvals are always on the side of virtue; yes, it is the voice of God, whispering in the soul, telling man to pursue the right, the substantial, and the humanity-loving; and forever to abandon the trifling allurements which beset life's journey.

A large class of men are not what they pretend to be. They feign religion, and seemingly possess all the benevolent qualities which are essential to make mankind as happy as Nature's God intended they should be; but, as we observe them day after day, we are forced to the conclusion, that their pretended goodness is only a garb to screen them from the contumely of public opinion. They act virtuously, not because there are any virtues in them, but that by doing so they can better carry out the evil designs of their own ungoverned propensities. "By their works ye shall know them." Men are so constituted, that conscience will not subscribe to wrong in others, even though the person be guilty of the same. This faculty in the soul of man, which enables him to detect wrong in his own volitions, and in the volitions of his fellows, also carries with it an impulsive feeling, which causes him to condemn that wrong wherever he finds it.

Men, however, seldom proclaim their own wrongs, while but few fail to proclaim the wrongs of their neighbors. A man may uphold vice in others, if he happens to be identified with it; but this does not argue that the tacit decision of his heart is in favor of it. This makes up public opinion; and it will at once be observed, that an opinion made up by a society of men, each of whom claims the prerogative of condemning wrong in others, will, as a general thing, be moral and virtuous, even though the men who make up that society are destitute of the first principles of *real* virtue. This may be a secret opinion, antagonistic to the expressed views of society; nevertheless, it will exist, and will be the representative of the *real* sentiment of community, whether it be proclaimed or not.

It will not, I hope, be inferred from this, that the opinion of society is never wrong; for such would be positively false. An individual may perform an action, and be impelled to the performance of that action by motives purely virtuous. Society, in taking that action into consideration, may misjudge the motive which moved him, and also the object he wished to obtain by that action, and thus, being ignorant of the real character of the person, public opinion might be against him; yet he would be justified in his own heart, the popular indignation of community to the contrary notwithstanding.

It is this reality, then, which claims the attention and admiration of the Christian world—it is this reality, then, which forms the substratum on which the characters of both individuals and societies are founded; and the person whose character is reared upon any other basis, will only have the semblance of reality; and the first blast of adversity will shake it to its center, and cause it to fall in one massive pile to the ground. Yes, let every person's actions be characterized by a sense of right; let every subject be thoroughly examined; and let honesty enter into every volition. Then the soul will grow up strong in morality, and societies will reach such a degree of perfection, that vice can have no residence; and sin will be hunted down, as an abnormal excrescence, whose only mission is to stain the fair image of God, personified in the soul of each community.

Who can help but admire the man whose every look is a reality—whose soul breathes out its conscientious convictions at every breath—and whose every act is filled with honesty and virtue? Such we are proud to own as friends—in such we are ready, upon all occasions, to repose confidence and trust. Christian integrity seems to beam forth from every look of such an one. But picture to your mind one of the opposite class—one whose looks are manufactured to suit the occasion—who bows because he can thereby effect a better trade; and ask yourself, if that smile he wore upon his countenance was a reality? Did it truly flow from an honest heart? Does he possess all the interest for your welfare that his appearance would indicate? And are you certain, that his firm grasp was really the out-gushing of a warm heart, unpoisoned by the arrows of deception? Or was it a trap set to ensnare your confidence, and cause you to be an accomplice in promoting some of his selfish ends? Oh, deception! how bitter, how unpalatable thy doctrines! It is better, far better, to shake the rough hand of honesty, than to be tantalized for months in the laps of black-hearted opossums. Honesty wears a plain dress, makes no unmeaning bows, while deception stalks with its vamped ruffles, ready at every corner to deceive and lead astray.

If a man would have a character, then, capable of standing the shocks of momentary passions and allurements, that character must be made up of realities. If he would acquire a stability, which would withstand the temptations of glittering wealth and outward appearance, every element of its structure should be freed from all alloy. If he would be a man worthy of the smile of his Maker, every principle which moves him to action must be simple in itself, but pure and genuine. If he would "love God with all his heart," every motive, every aspiration, must be a reality. The young man who starts out in life with this object in view, may not so readily obtain a reputation, but he will build a character that time cannot efface, and eternity will never cease to cherish. He who has no guile, no deception, will never accept it as a virtue from any of His creatures. All the evils of the human soul are exposed to the vision of Deity, and though they be coated over with the saliva of unadulterated stratagem, yet it will only add to their already vicious character treasonable elements, which will cause them to be buried still deeper in the contempt of Omnipotence. Wrong appears doubly wrong, if it seek to clothe itself in the garb of righteousness; so right seems doubly potent, when stripped of all but its simple wardrobe. A small cloud may obscure the face of the sun; so a deceitful tongue may stain the heart of a virtuous community.

Realities, then, are worthy of our attention; and when we see a man actuated by the pure and genuine principles of virtue; when we see him love right because it is *right;* love his fellow men because they are his *brothers;* assist the needy from an impulse of his own *soul*, which always admonishes him, and which he is always proud to obey; when, in a word, we see him loving God and all his creatures from a sense of duty and right, which rise up from the very depth of his nature, at every throbbing of his heart, we feel that he is worthy of our unbounded love and uncompromising reverence.

Such men, however, are comparatively few. Still, we may find them in all the great fields of action, whether it be in the social, political, or religious. They are the *salt* of the Christian world, without which civilization would cease to progress, and the sins of the human race would be multiplied until regeneration would become morally impossible. Selfishness, ambition, or any of the unbridled propensities of our nature, may go on and become powerful in their wild career; yet at the very moment when they suppose their strength to be most efficient, and their schemes triumphant, they have but to approach the face of honesty, and drink the pure breath of its unstained soul, and they sink in bitter remorse beneath the waves of their own loathsome corruption. They wither before the scourging lash of justice, and faint from pain as the arrow of truth enters the crusted festers of their own hearts. Yes, the man whose life is a reality, may stand up with his honest face, fearless of any assault from the selfish and ambitious, whose only notoriety has been gained by waddling in the muddy pool of self-glorification, and be confident of the smile of God, whose approval he feels flowing from the very fountain of his spiritual nature.

History teaches us that fancy, ornament, and all the ruffled decorations which have a tendency to screen the *real* character of things from the perception of men, are gradually receding from our view; and the substance and *its* qualities will, at no distant day, be considered the true field of philosophy. In other words, the index of the man will be the moral character of his soul, unaffected by ancient costumes or modern styles. The fairy notions, which once danced in the brain of those whose shouts have long since been borne away by the breezes which nestled along the banks of the Adriatic, are remembered only as the youthful dreams of a deluded people. The historical accounts of the ancient Sophists, who claimed such profound skill in philosophy and eloquence, are but so many scorpions, to sting the conscience of that would-be syllogistical reasoner, whose heart swells with pride, and whose soul is enchanted by the senseless harangue and brainless rhetoric which he conceives to fall from his own lips, as *Ego* stands up dressed in all the dignity of his own corrupt imagination. In a word, all the superstitious notions which have haunted truth and religion, during every age and every generation, are but the ornamented day-dreams of a fickle-minded fancy. Such evils do still exist; but their voices are hushed, to a great extent, by the triumphant shouts of an enlightened people. Warm-hearted Philanthropy has proclaimed its rights and administered its bounties, until the tortured soul of feigned Benevolence, which was once allowed to grow fat in wickedness, has been made to melt beneath the admonishing frown of its own indignation. Vice sinks back in remorse, whenever it finds itself in the presence of full grown Virtue; so cold-hearted formality, like the winter's drift, which melts away before the smile of the day-god, disappears in shame as it beholds the meek but honest look of true Religion.

Realities do exist. The different elements which go to make up the world's civilization, have jostled together, from the eve which preceded that long and gloomy night of paganism, all the way down through every succeeding age to the present moment. This warring of elements has thoroughly proved the character of each; and if we view the path in which they have all traveled, we shall discover thousands of varnished dogmas, which have fallen in the battle, simply because they had no *reality*. Nothing can stand through eternity, save the smile of God upon the conscience of man—*that* is a genuine reality.

I. B. C.

ALFRED CENTER.

"THE GEOLOGICAL THEORY."

To the Editors of the Sabbath Recorder:—

As it has been intimated in the columns of the *Recorder*, that the Mosaic record of creation may be so rendered as to harmonize with the "Geological Theory," and thinking that some of your readers might wish to see them harmonized, if done so as to do no violence to the record, I propose to give a geological version of one or two of those texts which seem too stubborn to yield to this "theory"—conceding, in the mean time, that those texts which do not conflict with it, *say* what they *mean*. If I fail to reconcile these texts to the theory, to the satisfaction of your readers, let me admonish them to look for the cause to some other source rather than to the theory. To doubt *that*, they must part company with those who stand high in the scientific world, and will give reason for others to suspect that they are unacquainted with the science. For the sake of convenience, I will state the theory, and then to my task:—

"1st. The first sentence of the Mosaic record is a simple, independent, all-comprehending axiom, to this effect, that matter has not existed from eternity, but had a beginning; that that beginning took place by the all-powerful will of one Being, the self-existent, independent, and infinite in perfection; *and that the date of that beginning is not made known.* 2d. That at a recent period our planet was brought into a state of disorganization, detritus, or ruin, from a former condition. 3d. That it pleased the Almighty, out of that ruin to adjust the surface of the earth to its now existing condition—the whole extending through the period of six natural days."

Now, to the record, Gen. 1: 1—"In the beginning God created the heaven and the earth." 2d, And the earth was slightly ruined. I say slightly; and let me here suggest to those who have this theory in their keeping, that they get its second leg mended, or qualified in like manner; for, as it now stands, it implies such an utter destruction of the earth, that the characters traced by the Mississippi, by which geologists determine so accurately that the river had been flowing about 124,000 years when "our planet was brought into a state of ruin," would have been entirely obliterated. Neither would the lines marked by the Niagara, from which they learn so easily that it did not break its barrier to seek the Ontario till after the Mississippi had flowed about 90,000 years, be now there. If any of your readers should be so infatuated as to take the position that those rivers which now pour their waters into Lake Erie, are coeval with the Mississippi, and argue that this vast volume of water must have had an outlet, when there is no trace of it, except where it is now, let me remind them, that the theory is their own, and geologists are not responsible for it, and are under no obligation to invent a theory to help *them* out of a difficulty. The other passage to be noticed now is at Exodus 20: 11—"In six days God adjusted the surface of the earth and the sea, and made heaven, and all that in them is." This, I admit, does not read quite as smooth as the old version, but I doubt not it will do very well when we get used to it. I will close by asking, Is there a plan upon which the Theory and the Record can be more consistently harmonized?

WHO KNOWS?

☞ Lest some should suppose that I only follow where other men lead, I propose, in another number, to show wherein I differ from them in relation to their theory of a former condition of the earth, and advance a new theory.

W. K.

"SOON BE WELL."

"Yes, "soon be well"—in a beautiful land
Of flowers and all things bright;
A song in thine heart, a harp in thine hand,
And garments purely white.

Yes, "soon be well"—for the pearly gates
Shut out the pestilent breath,
And haggard Disease no longer waits
The call of the Reaper—Death.

And when thou 'rt well, my longing eye,
Oft lifted to thy home,
Shall catch *thy* look, and, cheered anew,
I'll bide God's time to *come*.

E. M.

Dec. 25th, 1855.

LOSSES.

Upon the white sea-sand
There sat a pilgrim-band,
Telling the losses that their lives had known,
While evening waned away
From breezy cliff and bay,
And the strong tides went out with weary moan.

One spake, with quivering lip,
Of a fair freighted ship,
With all his household, to the deep gone down;
But one had wilder woe
For a fair face long ago
Lost in the darker depths of a great town.

There were who mourned their youth
With a most loving truth,
For its brave hopes and memories ever green;
And one upon the West
Turned an eye that would not rest
For far-off hills whereon its joy had been.

Some talked of varnished gold,
Some of proud honors told,
Some spake of friends that were their trust no more;
And one of a green grave
Beside a foreign wave
That made him sit so lonely on the shore.

But when their tales were done,
There spake among them one,
A stranger seeming from all sorrow free:
"Sad losses have ye met;
But mine is heavier yet,
For a believing heart hath gone from me."

"Alas!" these pilgrims said,
"For the living and the dead,
For fortune's cruelty, for love's sure cross,
For the wrecks of land and sea!
But, however it came to thee,
Thine, stranger, is life's last and heaviest loss."

[London Athenæum.

A PUNNING MINISTER.

The new Encyclopædia of American Literature, by the brothers Duyckink, contains many characteristic anecdotes of Rev. Matthew Byles, from which we extract the following:

There was a slough opposite his house, in which, on a certain wet day, a chaise containing two of the town council stuck fast. Dr. Byles came to his door and saluted the officials with the remark: "Gentlemen, I have often complained to you of this nuisance without any attention being paid to it, and I am very glad to see you stirring in this matter now."

In the year 1780, a very dark day occurred, which was long remembered as "the dark day." A lady neighbor sent her son to the doctor to know if he could tell her the cause of the obscurity. "My dear," was the answer to the messenger, "give my compliments to your mother, and tell her that I am as much in the dark as she is."

One day a ship arrived at Boston with three hundred street lamps. The same day the doctor happened to receive a call from a lady whose conversational powers were not of the kind to render a long interview desirable. He availed himself of the newly-arrived cargo to dispatch his visitor. "Have you heard the news?" said he, with emphasis. "O, no! what news?" "Why, three hundred new-lights have come over in the ship this morning from London, and the selectmen have wisely ordered them to be put in irons immediately." The visitor forthwith decamped in search of the particulars of this invasion of religious liberty.

When brought before his judges at the time of his trial, they requested him to sit down and warm himself. "Gentlemen," was the reply, "when I came among you, I expected persecution; but I could not think you would have offered me the fire so suddenly."

A pun of Byles is related by the hospitable wits of Boston, to the visitor, as he passes by King's Chapel, in Tremont street. There are two courses of windows by which that building is lighted on its sides; the lower ones are nearly square. In allusion to this architectural peculiarity of the square embrasures of its solid walls, Byles said that he had often heard of ecclesiastical canons, but he never saw the port holes before.

Another, a Revolutionary witticism, does justice to Byles' toryism. When the British troops, the lobsters, passed his door, after entering the town: "Ah," said he, "now our grievances will be red-dressed."

His system of practical joking is said to have been as felicitous as his verbal, though rather more expensive to the victims. The doctor, however, occasionally met his match. A lady whom he had long courted unsuccessfully, married a gentleman by the name of Quincy. "So, madam," said the unsuccessful suitor, on meeting her afterward, "it appears you prefer a Quincy to Byles." "Yes, for if there had been any thing worse than *biles*, God would have afflicted Job with them."

FRUITS OF BIBLE READING.

The late Rev. Mr. Innes, of Gifford, in Scotland, after a life prolonged beyond the days of most men, literally fell asleep. Through life a truly peaceful man, his latter end was peculiarly so; without the suffering of disease or any acute pain, the pins of his tabernacle seem to have been gently loosed. Some days before, one of his parishioners, a farmer, called, and seeing him cheerful, said he was glad to see him so well, and that as mild weather was at hand he would soon get better, and be visiting them again. He replied, "No; I wish no such flattery. You see here a poor old man on his death-bed; but without alarm; I tell you that. Hear, and tell all your neighbors, my parishioners, that my comfort now and hope for eternity is just the Gospel of Christ I have preached to them sixty years, and there is no other." He was wonderfully composed at all times; but a week before his death, one called, and seeing a book of small type before him, asked him if he saw to read without his glasses. He said, "Oh, no; I cannot see to read even my Bible without glasses; but," strengthening his voice, "I am thankful that I have a Bible that I have read; and I can mind some texts that I can see and feel now as I never did before. O, it is a precious book!"

A MINISTER'S POWER.

In a brief notice of the late Dr. Payson, of Portland, Maine, the *Bibliotheca Sacra* says:

"He was small, near-sighted, and dark; he was frank, almost blunt in speech; he was reserved and even shy in his manners, and much preferred burying himself in books to mingling in general society; and in his general intercourse with men, though always pleasant, he usually appeared nervous, abstracted, abrupt." And yet it is admitted that few men have exerted so powerful an influence as Dr. Payson. Whence, then, his power? It is answered thus:

"The causes of Dr. Payson's success were the unaffected benevolence of his heart, the sincerity of his faith, the brilliancy and exuberant richness of his imagination, the fluency of his speech, the extent and variety of his information on all topics of interest to his people, and, above all, the intense earnestness with which he concentrated all his energies in the simple work of the ministry."

Most ministers, truly called of God, would be men of power, if they, with intense earnestness, would concentrate all their energies upon the single work of the ministry. And without doubt, the gospel ministry is a work worthy of such a consecration.

GIVE WAY A LITTLE.

In the crowded streets of a great city, where multitudes are passing in opposite directions, while some are crossing obliquely, and others at right angles, it is necessary for every one to give way a little to those he meets; by which means they will have a free passage. Were the whole multitude to pass directly onward, without any one's yielding an inch of ground to anybody else, all would be obstructed more or less, and confusion must ensue. Or, if a churlish individual should take it into his head to march forward in a straight line, and, in no case, make way for man, woman, or child, nor even for a procession, he would be sure to jostle against some one or other, at almost every step, and would receive many an insult, and perhaps hard blows, for his obstinancy and impudence.

And very much so it is in our journey through life, and with respect to our general intercourse with mankind. In the march of life no one's path is so clear, as not in some degree to cross another's; and if each is determined, with unyielding sturdiness, to keep his own line, it is impossible but he must give and receive many a rude shock. In society, in neighborhoods, and even among close friends, there will spring up rivalries, and be sometimes a close line of opinion, and if all were mutually obstinate, there could be no bounds or end to contention; whereas, by the exercise of mutual condescension, social harmony is preserved, and the pleasures of society enjoyed.

Courtesy of manners is the congruous drapery of a benevolent mind, and is both seemly and pleasing, at all times and in every relation of life. Nor does it need any laborious study to attain it. A great part of the essence of courtesy, or of genuine politeness, is expressed in these three words, "Never prefer yourself."

RUM AND TOBACCO.

A man of fine natural talents, who prepared for the ministry, but who by drinking had fallen to be a companion of the vile, would occasionally burst into a strain of eloquence, lamenting his ruin. During one of these strains I chanced to be present. He was purchasing tobacco, and turning he addressed me thus: "I use tobacco. I know it is a filthy practice, but why stop it? I am bound by another band that follows in its train—listen, when I say all drunkards use tobacco. Tobacco deadens the taste; it creates another appetite more hideous than the first; it destroys the sensibilities; it kills both body and soul. Tell your friends, impress it on your children, and *name me as an example*."

Intoxication, to a lesser or greater extent, is a certain consequence of using tobacco in any of its forms; hence, *between the habitual smoker and the habitual dram-drinker there can scarcely be said to be a shade of difference.* It is only because tobacco does not ordinarily produce that excess of intoxication known as drunkenness, that it is viewed as a thing less pernicious. The young beginner in smoking usually experiences its poisonous effects; he is overcome by nausea and a peculiar giddiness, and not unfrequently vomits. Fortunately, he is unable to continue the dose, otherwise the consequence might be stupor, convulsions, and death. Practice in this, as in every other species of intemperance, leads to a violation of appetite, and a hardened state of feeling; but the intoxication, nevertheless, does its work on the constitution. The secretion and waste of saliva is considerable; thirst is produced; and thus the *pipe and pot* are generally associated.

Dr. Rush says, "One of the usual effects of smoking and chewing is thirst. This thirst cannot be allayed by water, for no sedative, or even insipid liquor, will be relished after the mouth and throat have been exposed to stimulus of the smoke or the use of tobacco."

Dr. Brown, of West Randolph, in Vermont, says, "The use of tobacco produces a dryness or huskiness of the mouth; thus creating a thirst for strong drink."

Dr. Woodward says, "I have supposed that tobacco was the most ready and common stepping-stone to that use of spirituous liquors which leads to intemperance. Those who chew or smoke tobacco, are rarely satisfied with water or other insipid or tasteless drinks; else, why should the bar-room and the grog-shop be the resort of the smoker?"

In point of affinity and close connection, Tobacco and Rum are Siamese twins. They live in endearing friendship—they nestle in each other's bosom.

I wish to put a few questions to the devourers of tobacco:

Do you know of one drunkard that does not use tobacco? Do you know of one reformed drunkard who has apostatized, whose apostacy may not, in part, be attributed to tobacco? Do you know of one drunkard who did not use tobacco previously to becoming an inebriate on alcohol?

The use of Tobacco is among the deadly foes of Temperance. It is the nature of this weed to goad the system onward, and urge it beyond its natural strength, so that prostration or debility is among the most natural results. When the victim is in this overdone state, and depression weighs down his soul, no hand will elevate him like that of strong drink. I might speak in stronger terms. The use of Tobacco itself, in multitudes of cases, produces intoxication. The Patagonians get drunk day by day on Tobacco. People in the Sandwich Islands have been excluded from the church for getting drunk on Tobacco. Tobacco users pretty generally use just enough to carry them to the point of intoxication. They dare not use more under given circumstances; if they did, they might be on the bed or in the ditch, unfit for business—"all seas over."

We have heard much of Delirium Tremens, and supposed that its horrors could only result from the use of alcohol. This is a mistake. Cases, I think, are rather clearly made out, both in books and in actual life, in which the disease, in its fiendish and fearful horrors, resulted from the use of Tobacco.

There are fathers, also, that abhor intemperance, but are notoriously intemperate on the Tobacco score. How they can expect to raise up sons who shall escape the toper's doom, I cannot divine; say or do what they may, their example is fatal, completely so; many of their sons are already sallow, stupid, and sickly, on cigars; and when the poison shall have shattered their nerves more and more, shall have created a craving, gnawing appetite, that shall clamor aloud for strong drink, stronger and stronger, then it will be seen, that the fair boy, now puffing his cheroot in the saloon, or in his father's face, has become a bloated drunkard, pouring blasphemy upon the Maine Law, and upon all law which crosses his burning desires, for the cup of death.

[Anti-Tobacco Documents.

WHAT A DYING MAN SAID TO A FRIEND.

Lavater mentions the last visit he paid to his most intimate friend. All present having left the room, the dying man said, "Let me tell you, in a few words, that I have not led the life of a Christian. I have been a hypocrite—not what the world calls a hypocrite; but I have not been a Christian. And I trust you will thank me in the next world for this wound I must inflict on your heart. We have not been Christian friends. The love of Jesus has not dwelt in us. Our friendship was not founded on him. How many hundred hours of our short life have we killed by useless conversation, with plans of ambition! What the world calls noble ambition is abominable in the sight of God, an ever-destroying poison to the soul; a bane to all virtue; a hell to the heart which perceives it, when, at the gates of death, it begins to be sensible of the eternity of God, of Christ's unspeakable majesty, and his imcomparable humility. O my friend! that passion has caused me a thousand tears of unutterable grief. Unspeakably have I been afflicted by every impulse of that monster, now I am on the brink of eternity! O how very true are those words of my Saviour, 'Whosoever shall exalt himself shall be abased.' Jesus Christ was humility itself. It is enough that the disciple be as his Lord. O friend! heaven and earth shall pass away, but not the words of Christ. How my best actions dwindle away on the brink of the grave! How horribly are my faults and foibles, which I formerly thought little, towering up! Alas! how little do we know ourselves, though the bustle of life be ever so gentle! O how dreadful is the stillness of death! How terrible the heavy load of our own heart! Creator! Father! What name shall I give to thy mercy which will forgive forever those enormous acts of thoughtlessness; and destroy, through Jesus Christ, all the bad consequences they produced to me and others? Thou art—yes, Thou art Love."

GOOD PREACHING.

Opinions about sermons and preachers vary as widely as the diversities of human temperament and human taste, but that preaching only can claim to be called *good*, which accomplishes its object, in impressing upon the hearer a sense of his sinfulness, and his need of Christ Jesus as a Saviour. Robert Morris once remarked to Charles West Thompson, that he liked that kind of preaching which made "the congregation cower in the corner of the pews, and feel as if the devil were after them." M. Bungener, the eloquent author of the "Preacher and the King," has expressed the same idea in more elegant language: "Earth offers no grander sight than that of the sacred orator chasing before him his fellow-men, narrowing at each step the space in which he permits them to move, till he has hemmed them, breathless, between the law that condemns and the cross that saves." Such scenes have been witnessed in congregations, when a Whitefield has swayed with resistless power a crowd of sooty colliers, or an Edwards, in the wicked town of Enfield, has made his hearers tremble, as if the trump of judgment were about to sound. We fear that such close and searching preaching, pungent without the odium of personality, is too rare in Christian pulpits. Warren Hastings said, when listening to Burke's speech in conducting the prosecution against him, that though he had before thought himself innocent of any grave charges, he then "felt himself to be the most guilty person in the world." Sacred eloquence, productive of similar effects, is greatly needed in our pulpits. The hearers often retire from the sanctuary, admiring the learning, or taste, or elocution of the preacher; too rarely beating on their breasts and saying, "God be merciful to me a sinner."

[Watchman and Reflector.

The Sabbath Recorder.

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OUR CONTROVERSY WITH S. S. GRISWOLD—NO. 5.

But we need not speculate upon the *mode* in which human life would, or might, have been eternally prolonged. It is sufficient that we are certified of the fact. The text quoted at the close of our last article, makes it clear that man, by transgression, forfeited his right to immortality. The term "live forever" does not denote what is commonly denoted by the term "eternal life;" for the latter signifies confirmation in holiness and happiness forever, whereas the former merely denotes continued existence; and the context shews that, under a certain supposed contingency, such a state of continued existence was attainable by man in all his sinfulness. God shut up the way to the tree of life, lest, by eating the fruit, man should live forever in the state of sin and misery to which he had brought himself.

In his article No. 4, (see *Recorder* of June 28th,) our correspondent makes himself quite merry in view of our position, that "according to the original constitution under which man was placed, natural death, or the separation of soul and body, was not threatened and could not have taken place. The punishment threatened was evil to the whole man, as made up of soul and body. The whole man was to be punished, and not one part only, while the other is taken down and annihilated." His conceptions on this topic are so gratifying to himself, apparently, that it seems a pity to disturb them. He detects men waging war without slaying their enemies; sailors overwhelmed in the sea, but not drowned; diseases preying upon its victims without killing them; men struck by lightning, but not scathed; Cain beating Abel without being able to deprive him of life; the martyrs living forever in burning fire; rivers of blood flowing, but no death in consequence; criminals swinging on the gallows year after year, but still alive; the bodies of some perforated with bullets, and others blown to atoms with bomb-shells, nevertheless their vitality preserved; and even John Rogers an eternally "living specimen of human asbestos!"

We hardly know whether Bro. G. is serious in propounding such objections, or not. It is a pity he had not made himself better acquainted with the doctrine which he oppugns. For it seems to be one of the most natural conclusions in the world, that if man had been punished according to the original threatening, he would have been punished *promptly, in the very day* of his transgression; consequently, would have had no posterity. For the first probation upon which he was put, naturally came to an end as soon as he had sinned. That the sentence against his evil work was not executed speedily, but respite granted, was owing altogether to a new probation granted to him under a new dispensation of grace. He lives and propagates his species, therefore, solely because of the grace of God through a Mediator, and that materials may be furnished for building and completing that CHURCH, which is now the medium of showing to the principalities and powers in heavenly places the mainfold wisdom of God. (Eph. 3: 10.)

But suppose even he had lived, and had posterity, without being indebted to the Gospel—does it follow that the world would have taken any such complexion as that contemplated in the argument, (if argument it may be called,) of our reviewer? Does it follow that there would have been thrones and dominions, governments and principalities, the same as now, to wage war with one another? Does it follow that the inventive faculties of man would have given birth to bomb-shells and cannon-balls, the sword and the guillotine? And if there were no Gospel, what would Cain and Abel have had to quarrel about? And what would the martyrs have had to suffer for? And for what faith would John Rogers have had to become "a living specimen of human asbestos?"

The truth is, Bro. G., neither you nor any one else can tell what would have been the complexion of society, had the mediation of a Redeemer never interposed. The present and past condition of the heathen gives but faint light on this point; for though governments exist among them, and their inventive faculties have not altogether slumbered, their movements have been developed under the fostering care of that providence of God, which has been dispensed, not as it would have been without the mediation of Christ, but in accordance with his mediation and for the sake of subserving its design. We are therefore in the dark, completely, as to what attitudes men would have assumed one towards another; only we know that they would have shown themselves corrupt, and done abominable works.

In regard to our reviewer's notion that the idea of natural death was familiar to Adam before he sinned—a notion based on the supposition that "death had existed in the animal world even prior to the birth of Adam"—we have to say, that we want something stronger than the uncertain speculations of geology to convince us of its soundness. We deny that death *in any form* had invaded the world prior to the apostasy; and even if it had, the inference that Adam was *familiar* with the fact, is unsupported. T. B. B.

NEW YORK LITERATURE FUND.

The Annual Report of the Regents of the University was presented to the Senate of New York on the 15th inst. At a meeting of the Regents on the 10th inst, forty thousand dollars of the income of the Literature Fund was distributed to the several Academies entitled to it. Alfred Academy received $443 19, Brookfield Academy $618 25, DeRuyter Institute $214 94, Friendship Academy $146 25, Richburg Academy $39 88. The largest sums appropriated were $1254 22 to the Washington County Seminary at Fort Edward, and $1389 39 to the Claverack Academy. The Regents also appropriated the moneys pledged to two Academies in each county for the support of departments to educate common school teachers. In Allegany County, the Rushford Academy received $250, and Richburg $140; in Madison County, DeRuyter Institute $250, and Hamilton Academy $170.

The report shows also that the annual number of students in general literature and science in the Colleges reporting for the collegiate year, (ending at different periods. from July to December, 1855,) was 1,111, being an increase over the number reported in 1854 of 137. The number of medical students in attendance has been 632, being a decrease of 267 since last year.

The whole number of academies at the date of this report, subject to the visitation of the Regents, is 212. The number reported by the Regents at the date of their last report was 210.

The number of teachers employed in the 165 academies which reported for the present year, is 856; number of students who intend to make teaching a profession, 637; number of students gratuitously instructed, 829.

From the reports made it appears that dividends have been declared in only three instances: Rutger's Female Institute, Poughkeepsie Female Academy, and Washington County Seminary at Fort Edward.

The total annual revenue of the academies for 1855 was $320,413; total annual expenditure, 351,853. Excess of expenditure over revenue, $31,440.

FREE DISCUSSION.

To the Editors of the Sabbath Recorder:—

I am not so happy in my remarks on "Free Discussion" as to meet the views of all your correspondents, although I am happy in the assurance that I am not alone on the main question.

The object of a family newspaper, published as the organ of a denomination, I understand, is to set forth and maintain the religious doctrines, sentiments, and views, of the people whose organ it is, and to publish such other matter as is in accordance and not in conflict therewith. The Seventh-day Baptists recognize the Bible, in its most obvious sense, to be the rule of faith and manners; and what conflicts with it, is at issue with the Christian religion, whether it be axioms in science, or metaphysical speculations; and whatever goes to obscure or evade its declarations, in a measure weakens confidence in its divine teachings. Such communications, published in a family religious paper, are capable of doing harm, and should be, in my opinion, received with caution. Not that I am disposed to discountenance discussions of Scripture questions in a religious family paper; these are very desirable, when the object and tendency is to illustrate Bible truths and declarations. This should be the first and great object of all religious discussion; and this is laudable and desirable. Doubts and difficulties should not be thrown into such a paper, when the doubts or difficulties involve vital questions. Such doubts and difficulties should be elsewhere examined and settled, and such as are persistent in wild speculations, which are chargeable with a tendency to the perversion of the faith, should, in my view, wait long for admission. For why should the young and inexperienced readers be endangered with such reading, and have their minds hampered with doubts and difficulties, and speculations to which they were strangers, and which trouble their possessors.

In morals and religion, as in nature, the tendencies are to deteriorate, and we need not to sow the tares. Noxious plants and weeds grow spontaneously and luxuriantly, requiring labor and care to clear the soil, so that valuable and needful vegetation be not obstructed. When we spread the table for our families, the food will be prepared carefully in reference to its palatableness and alimentive qualities. If new and unproved, we try with care its appropriateness before we give it to our children. Nor should we be less cautious with regard to their moral and intellectual food. If poison is once infused, it may be long before it is eradicated from their systems. Our youth will come in contact with error abroad, and often receive poison enough to paralyze the efforts of friends and teachers, without aid from their family papers.

From such considerations, I suggested the application of a discreet or judicious editorial censorship on correspondence which may be chargeable with dangerous or doubtful tendency. When scientific axioms are at issue with Bible statements, I would raise no obstacles to their investigation, nor doubt that the Bible will be vindicated. Still, I prefer that another medium than the family paper be the crucible in which it should be tried, lest the youthful aspirant to science, either in physics or metaphysics, be tempted to barter religious consistency for scientific axioms.

But I am charged with departing from the rule I recommend, by discussing the subject of "Free Discussion." To this charge I will answer, that when I advocate a position charged or chargeable with being in conflict with or calculated to mystify the Bible's declarations, or which shall not rather tend to illustrate and justify the Scriptures, and honor God as well as benefit man, then I will admit the justice of the charge. And when I am disposed to maintain scientific axioms, apparently at the expense of obvious Bible declarations, and the cost of paper on which doubtful and dangerous matter is discussed shall be considered equivalent to the consequences on the youthful mind, then I may concede to the terms of *compromise* which the article containing the charge against me proposes, and pocket the few surplus pennies, though they be the price of blood.

I am not, and do not wish to be considered, unfriendly to scientific discussion, if not involving vital issues, in a family paper. I confess to the belief that no truth in science is opposed to Divine Revelation, or Bible declarations, and that even Geology, which by the opponents of the Bible is relied on to disprove its truthfulness, I believe to be perfectly harmless in this respect, without denying any fact which is employed to settle an axiom for this science; from this simple conclusion, that whatever was necessary to fit the earth for the abode of man, and which from known laws may have taken *apparently* millions of years to produce, and the rise and ruin of innumerable races of animals, may as well have passed the same process in one week, as to have embraced a larger period, if God so ordained. ONE OF THE SUBSCRIBERS.

A NEW POINT FOR A SETTLEMENT.

The brethren of the Seventh day Baptist North-Western Association have witnessed with no little anxiety the movements of our brethren as they have made choice of their homes in the West. Having become acquainted with the high prices in the older settlements in this region, with their limited means, they have been left to choose between remaining at their then homes, or settling in some isolated home in the West. Accordingly, they have been locating in different parts of the new and inviting points at the West. The result is, that in Illinois, Iowa, Wisconsin, and Minnesota, there are families of Sabbath-keepers scattered in various parts, with not enough in a place for public worship. The consequences have been, that some, after living deprived of religious worship on the Sabbath for a while, have turned to so much of Popery as relates to the Sabbath question, and united with other churches, "that they might do more good," as they said. Others remained without the privileges of worship, until they lost their interest in the cause. Others have endured their deprivations as long as they could, and then have broken up and sought society under disadvantageous circumstances. Others have repeated their request for missionary labor. This state of things is increasing with the flight of time.

These facts came before the Missionary Board of the Association soon after their appointment last fall, and after prayerful and mature deliberation and counsel with their brethren, they concluded that duty required an effort on their part to remedy this state of things, and so cut off the increased demand for missionary labor, which already exceeded our ability. Accordingly, the Board requested me to engage in the enterprise, and at the same time to visit the scattered Sabbath-keeping families. It was quite late in the fall before I could reasonably leave home on my appointed duties. On the first Monday in December I left home, with Dr. E. R. Lewis from Rhode Island, and Bro. J. H. Titsworth from Plainfield, N. J., who were looking for a location in the West. After a trip of near four weeks, I reached home, and reported my observations to the Board, who requested me to communicate through the *Recorder* to all interested.

Leaving home, we passed into Iowa at Dubuque, intending to push north from that point, and perhaps into Minnesota, then west, then south, through the western part of Iowa, and then home. But we were told at the land office, first, that there was no office open in the State; second, there had been a large amount of lands bought on the plans that had been printed, we therefore could not tell what lands had and what had not been bought; third, if we could find a desirable location, we had not the money to buy with, and the country is flooded with land speculators, and there was little likelihood of its remaining unsold till spring—certainly not until a colony would go on and possess the land, and in that case all probabilities were against us. At one land office, for instance, they told us that board was $2 per day, and you must sleep out doors at that, the place being so thronged with land speculators and with those who wanted the land for farming purposes; that the ground was now frozen, the streams have deep banks, and are frequently unbridged, especially in those portions of the country where it had not been bought, and winter weather had come on. The howling of the wind and biting of the frost, did not make an out-door camp very inviting.

We went west from Dubuque into Jones County, some thirty miles, through a rough but somewhat fertile country. We reached the house of a Mr. Soper, a Sabbath-keeping family, on Sixth-day evening, and were made quite welcome, and we were glad to meet old acquaintances again. Sabbath and First-day were so stormy that we could hold no meeting. Second-day we went some five miles to a brother Fuller's, formerly from Petersburg, found them trying to live religion, but very lonely. Here is a large amount of land for sale at about $5 per acre, middling well watered, timber scarce. Concluded, under all circumstances, to turn our course south.

Leaving Mr. Soper's, we stopped at a village by the name of Canton, not so much renowned for its commercial interests as for its spirit manifestations, for not many nights previous to our tarry, as I was informed, they had a ball, as they called it, a *bawl* as I thought; for a leading spirit, in a lady's dress, "*a tipping* medium," with a "rolling-pin," made some rapping communication, producing a kind of *jarring* sensation in the upper extremities of some three or four of the company, leaving no doubt on their minds that it was best for them to leave for other quarters. From the remarks made about the "rolling-pin," I concluded that our home for the night was the place where this spirit scene was enacted.

We left in the morning for Maquocata, a point on our way to Clinton County. Hearing of a Sabbath-keeper some miles off from our route, we turned aside from our way to call on him, but after a few hours' drive over a very rough road we reached the place of his abode, and found him gone from home. We then turned our course for Maquocata; passed down one of the most beautiful vallies I ever saw, up which we were told a railroad is to go from Lyons, on the Mississippi, to some point on the Missouri river. Reached Maquocata after noon, found it a very pretty, growing, business place; what was still more to their credit, they had just finished a very nice academic building, with commodious places of worship. After feeding, we passed on through a good farming country for about seven miles, and stopped at a good-looking farm house, and inquired for quarters for the night. Obtaining an affirmative response, we felt ourselves to be favored After the usual inquiries about "land," we retired to bed. My companions in travel were shown to bed. I was then told that I could go to bed with "the old man," who was an indescribable old somebody, more like himself than anybody I ever saw before, who said that he had been "pulling corn through the day." I told my host, that with his leave I would sleep on the floor, with the buffalo skin. Our host, however, divided his bed with me, giving me the "*feathers*," as he called them. I think he had not enough to speak in the plural, and my relation to the floor was quite close.

We passed over some good farming lands the next morning, but the country was quite rough, and rather light soil, for some five or six miles—the road very rough. We inquired of a man if he knew any body that kept the seventh day for the Sabbath?—to which the stranger responded, "Yes, *plenty* of them;" and we found, to our surprise, that we were in the vicinity of our brethren in Clinton County. We were soon welcomed to the house Eld. L. A. Davis, where we were hospitably entertained. Here we had an opportunity to hear from all parts of the State. Our brethren took all pains to show us the lands in market here. All the land here is owned by actual settlers or speculators. After looking the matter over, from our little observation, and what we could learn from others, we should recommend this place to the favorable notice of the Board. The Board approved our opinion, and instructed me to state their reasons to the readers of the *Recorder*, which are the following:

First—If you will turn to your maps, you will see that Clinton County, in Iowa, lies directly west of Chicago, in the bend of the Mississippi river, about 75 miles west of Milton, Wis., and 150 west from Chicago. We prefer this climate to a colder one.

Second—The advantages of the market; a railroad is completed from Chicago to Fulton City, opposite to Lyons, on the Iowa side of the river, a young but very flourishing town. From this point a railroad is laid out to Dewitt, the county seat of Clinton County, within five miles of the center, perhaps, of the place where we should purchase, and so on to Iowa City, the capital of the State. The road is graded, and the track is to be laid next season. Dewitt is about 150 miles from Chicago, according to the scale on the map. It lies in a large bend of the river, giving to the settlers the benefit of several towns on the river, about equidistant from them all. These towns will soon be large business points, giving you a large market at home for much of your produce. The whole river trade will always increase Chicago is nearer than it is to one half of Illinois. The soil is good—comparing favorably with the country around Milton—produces all kinds of grain well. The land is generally prairie, sufficiently high to be healthy, and yet quite well watered, with some fine grass meadows, giving a good chance for stock and dairying. Cheese and butter are usually worth 18 pence on the river in the winter.

The land is all in the hands of speculators, and is held at from $3 to $5. I speak of the unoccupied lands. Improved farms are held at some $10 to $15. The land is as low here as it is one hundred miles back. The excitement seems to run by this point, and rages in the interior. But mark one thing—land *will* rise—it will double in one year, or I am no land prophet; and those who would benefit by the rise, should be there soon. The trouble with our eastern friends is, they do not realize how rapid changes are here. They stay to make a dollar on a sale, or earn a little more money, and land rises here five dollars while they make one.

Let all who think of coming here take their maps and look for themselves, noticing how it lies in the bend of the river. Dewitt is on your map. Five miles west of that is the point. Lyons is in the bend of the river, on the Iowa side; Fulton City on the other. An air line road runs to this place now from Chicago, and is to reach Dewitt next season, and you will see the location is a desirable one—perhaps not a better one that distance from the river in the State of Iowa, half surrounded by river markets, with a railroad running direct to Chicago, *the* great inland city of the West. There are some ten or twelve families of Sabbath-keepers there now. This land is cheaper, in my opinion, at $5, than land 100 miles back at any price. Say that it costs 12½ cents to transport one bushel of grain 100 miles, which is lower than it can be done, and that you will get 20 bushels of wheat per acre; the transportation of two years growth will amount to $5, just the cost of the land, and then you have it to pay ever afterwards, paying $2 50 every year, a very heavy tax indeed. Your pine lumber must all come from the Mississippi; you have to carry it the 100 miles back; and if you go west or north there is no certainty whether you will have a railroad within a desirable distance, unless you buy along the line of some road already secured, and then the cost of land will be as much as here.

Timber is scarce here. The farms in this neighborhood are generally fenced with posts and boards or wire. Hogs and sheep are not fenced against. The fence is generally temporary. Some farmers are fencing with hedge. This will take three years for its growth to be a good fence. Twenty dollars will buy one bushel of seed, which will make all the fence one would want on any ordinary farm, and make the best of fence. One can fence his farm cheaper with this than with rails, if he had timber plenty on the ground. Stone coal will be the fuel, and will be cheap. There is an abundance in the State, a little back, and on the other side in Illinois, and one's whole farm can be made to produce. The stone coal will be reached by railroad as soon as it will be needed. Lumber is high now, lumber dealers are making a heavy profit. This can be remedied by the farmers forming a company, and going up into the Pinery, and spending a winter there, and making their shingles, getting their lumber into the river, and in the spring getting on it and coming home. Taking this course, your lumber should not cost more than $8 or $10 per thousand.

Those wishing to secure a home in that part of the West, will come to Chicago; then take the railroad for Fulton City. Be careful and bring your goods along with you. It is quite common for people to put their goods on board public conveyance, and trust to the company and come on, and it is some times two, three, six, and nine months before their goods come along, and then if you do not have to pay for storage you will do well. If you complain of delay, two chances to one if you are not a used. Keep your goods with you, and an eye to them, and save trouble and expense. I would bring all of my household goods, rather than make much sacrifice in the sale of them The cost of bringing is comparatively small. Pack your crockery first, while you have plenty of clothing to mix in with it. Our brethren who are there, some twelve families in number, will aid you in getting houses. They live in the vicinity of Welton, on the road from Dewitt to Maquocata. V. HULL.

BIBLE BURNING.—A case of Bible burning is exciting considerable attention in England. It seems that a foreign priest by the name of Petcherine made a ceremonious and public bonfire in his chapel yard, in Dublin, of a quantity of books contributed by his penitents, and among these books were several copies of the English Bible, the burning of which having come to the notice of certain Protestants, caused a great tumult, and led to the prosecution of the priest as a violator of the laws of England. Judge Crampton, before whom the case was tried, held that the Bible was part of the laws of England, and that to treat it with contempt, by burning it, is an indictable offense. The New York *Chronicle*, in noticing the case, says:—

> "That all such acts on the part of Catholics deserve public reprobation, is most certain, and it is most certain, too, that it must operate to the injury of the Church and priesthood which practice them. But the wisdom of prosecuting at law such offenses is certainly to be doubted. The keeping of the first day of the week as a Christian Sabbath is equally a part of the law of England, and to us it seems a most important part, and essential to all the interests of morality; though prosecutions against a Jew, or a Seventh-day Baptist, for not observing it, would fail of any good effect, because he would deem it an infringement upon the rights of conscience, he esteeming another day the one which the Divine law requires him to observe. So the Catholics profess belief in the original Scriptures, or in their own versions of them, but not in the common version authorized by English law. And professing this, they will inevitably deem themselves persecuted for conscience's sake, in being made criminal and worthy of punishment for treating with contempt a version which they profess to regard as a corruption of the word of God. This view, and this treatment of our common version, we regard as no less injurious to public faith and morals than the desecration of the Lord's day by those who do not believe in that; though the pains and penalties of the law are no cure of the evil in the one case more than the other. It is one of those social evils that must be left to influence and moral suasion, and which are almost sure to be aggravated rather than redressed by civil prosecutions."

THE VIRGINIA ASSOCIATION.—In compliance with a resolution of the Virginia Association, Bro. Wm. F. Randolph forwards to us the following:—

> "On the 23d of September, 1855, the last day of the annual session of the late Seventh-day Baptist Virginia Association, held at Lost Creek, the representatives of the churches comprised in that body, 'after much deliberation upon the apparent deleterious effects of inharmonious views and movements, evinced at past meetings of this body; and seeing little or no prospect, under existing circumstances, of the cause being any better advanced in the future by continuing the present order of things; it was therefore *Resolved*, That we mutually dissolve the compact which the several churches of this body entered into when forming this Association.'"

THE CRAYON—a Magazine devoted to the advocacy of the interests of Art, the exposition of the principles of Taste, and the culture of the love of Nature—entered upon its second year with the issue for January, a capital number. It is edited by W. J. Stillman and J. Durand, and has a list of contributors and correspondents including the names of Bryant, Lowell, Mrs. L. H. Sigourney, Bayard Taylor, Alfred B. Street, Rembrandt Peale, A. B. Durand, J. G. Chapman, Daniel Huntington, Henry K. Brown, Rev. Sam'l Osgood, J. L. Tupper, Justin Winsor, James Henry, John Ruskin, R S Greenough, C. P. Cranch, W. M. Rossetti, and Wm. Page. The work will hereafter be published monthly, each number containing 32 three-column pages, with an illustrated cover. Terms, $3 per annum. Publication office, No. 763 Broadway, New York.

RELIGIOUS INTELLIGENCE.

Rev. Dr. Lansing, formerly pastor of the Clinton-avenue Society, Brooklyn, preached his semi-centennial sermon, on a recent Sunday. Dr. Lansing graduated at Yale in 1804, and commenced preaching in 1806. In 1807 he was placed over a church in Onondaga, and from that place he proceeded to Auburn, where he procured the erection of the Auburn Seminary, obtaining, by his own efforts, $100,000, lands, library, &c. He came to New York in 1832, and preached in Masonic Hall, and subsequently came to Brooklyn and was pastor of the Clinton-avenue Church until he saw a new church erected and the Society in a prosperous position, when, on account of ill health, he was compelled to resign.

A series of articles have recently appeared in the Examiner, attributed to Dr. Wayland, in which this distinguished scholar takes occasion to express, as his opinion, that the present method of educating young men for the ministry, in the Baptist Church, is a failure; that no copying of the plans of the Andover Theological Seminary will meet the wants of the Baptist Church, etc. Dr. W. deals very severely with those who preach by reading from a manuscript.

You will doubtless be pleased, says a correspondent of the Southern Baptist, to hear of the further progress of the precious work of grace in the church at Sumterville. Sunday night the ordinance of baptism was administered to twenty five converts, twenty-two whites and three colored; and a few Sabbaths previous, to seven, three whites and four colored—making thirty-two in all. New cases are occurring at every evening meeting, to encourage the hearts of God's people.

We learn from the Religious Herald, that an extensive work of grace is in progress with the Baptist church at Charlottesville, Va. One hundred and thirty persons are believed to have been converted, of whom seventy have lately been baptized by the pastor, and eighty-five white persons had thus far been received into the church. On a late occasion, eighteen females were baptized in the baptistry on one evening, and twenty-five males on the following evening.

In the formation of a State Government for California, Col. Fremont was among the most urgent to have a clause prohibiting slavery inserted in her constitution. He was opposed, he said, "to having domesticated on the new and fertile territory of the Pacific an institution which had proved such a burden and curse to many of the older States on the Atlantic." Col. Fremont's views on this subject are understood to be very nearly the same as those of Col. Benton.

By the catalogue of Andover Theological Seminary, just published, we learn that there are, in three classes, ninety-six students. Of these six are graduates of Harvard college, thirteen of Yale, twenty-four of Dartmouth, fourteen of Williams, eleven of Amherst, seven of Providence. The remainder are from various other institutions.

Shakespeare has no descendants now living. His only son died in his twelfth year; his eldest daughter, (Mrs. Hall,) left a daughter who was twice married, but died without issue. Mrs. Quincy, his other daughter, left three sons, all of whom died unmarried. With the death of these four grandchildren, the descendants of the great poet became extinct.

Some friends have presented to each student of the Union Theological Seminary and to each of its Alumni now on foreign missionary ground, a copy of Rev. Dr. Matthew's excellent book, the "Bible and Men of Learning"—a capital gift.

The British census of 1851 shows that the Unitarians have 50,061 attendants at their churches; the Swedenborgians, 10,352; the Quakers, 22,478. The whole number of persons attending Protestant churches of all sects in England is 10,462,278, or 60.7 of the population.

On Christmas day, the Sunday school connected with the Sands street M. E. Church, Brooklyn, gave as their united offering to the missionary cause, the handsome sum of one thousand dollars. The school numbers about six hundred scholars. It is a good example to follow.

One day last week, says the Puritan Recorder, a gentleman from a town a few miles from this city called at our office, and stated that he wished to send a copy of the Puritan Recorder to each of his tenants the current year. He gave us a list of thirteen names, and paid for thirteen copies.

Rev. George B. Whiting, missionary of the American Board, died of cholera at Beirut, on the 8th of November last. He entered upon the work about twenty-five years ago, and was greatly respected and beloved.

Madame Jenny Lind Goldschmidt appeared at Exeter Hall, London, recently, singing in Haydn's "Creation," after an absence from England of six years. One of the London journals says she looks thinner, but all seem to agree that her vocal powers are as superb as ever.

The office of the "Territorial Register," a free-soil paper in Kansas, was recently broken open, and the printing materials taken out and thrown into the Missouri River by a pro-slavery mob.

The Legislature of South Carolina has passed a bill requiring naturalized citizens to reside in the State two years after naturalization before being entitled to vote.

The report of the Treasurer General of Rhode Island, shows the State expenses for the last year to have been $104,246 89. The State debt amounts to $50,000.

Miss Bunkley, "the escaped nun," has been captured by Dr. Solomon Andrews, Jr., of Perth Amboy—and married.

Eld. Elon Galusha died at Lockport, N. Y., on Sunday morning, Jan. 6, 1856.

The last Census of the State of Illinois shows a total population of 1,300,551.

THE BAPTIST FREE MISSION IN HAYTI.—We referred, in a late issue, to the case of Rev. W. L Judd, of Hayti, or rather to the action of the church over which he presides, justifying him against his accusers. We see that the *American Baptist* has a statement of facts and confessions from Mr. Judd himself, which afford the most ample justification to the American Free Mission Society for its action in withdrawing their patronage from him. So says the *Watchman and Reflector*.

General Intelligence.

European News.

Four days later dates from Europe being to Jan. 5th, have been received.

There is nothing new of an official character in regard to the Peace negotiations, but there is said to be an evident growing impression that they will terminate unsatisfactorily.

From the Crimea, the only items of interest are the defeat of a strong squadron of the Anglo-Turkish cavalry near Kertsch, and the statement that large bodies of Russian troops were marching from the Crimea into Bessarabia—not, however, with the intention of evacuating the former.

There was an important rumor, which was not confirmed, that Pelissier had been appointed Commander of the Allied Armies, and Admiral Lyons Commander of the Allied Fleets in the East.

Contracts were being advertised for in Russia for immense quantities of artillery and stores. Emancipation was offered to the Serfs, and some of the restrictions imposed by the Czar Nicholas on the nobles had been removed.

From India and China we have some interesting items by this arrival:—

A battle had occurred, November 7th, in Oude, between the fanatic insurgents and the British troops under Capt. Barlow, the latter *assisting the* troops of the King of Oude. Five hundred dead were left on the field, and the insurgents dispersed, but the country is yet unsettled. Martial law has been declared in the Santal district. The Santal insurrection is not suppressed, but is no longer dangerous.

Manilla dates of the 9th of November report a dreadful occurrence. The American ship Waverly, with Chinese laborers on board, put into Manilla to bury her captain. Some trouble ensued on board, when the mate shot two or three of the Coolies and drove the rest below, then went on shore to attend the funeral of the captain. On his return the hatches were opened, when, out of 450 men, 251 were dead from suffocation. The mate and crew were imprisoned by the Spanish authorities. It is reported that the American Consul declined to take cognizance of the catastrophe.

A serious difficulty has arisen at Hong Kong between Mr. Keenan, the American Consul, and the local authorities. The trouble was caused by the arrest, by the British police, of E. W. Nichols, Master of the American ship Reindeer, on board his ship, for an assault on the carpenter, and for putting him in irons. The judgment against Nichols was a fine of $50, with $25 additional as compensation to the carpenter. Payment was refused. Consul Keenan was present during the examination, and protested against the jurisdiction of the court, as the affair took place on board an American ship. The police were then proceeding to place Capt. Nichols in prison, when Mr. Keenan took him by the arm and went quickly to the harbor, took a boat and went on board the United States steamer Powhattan. The Superintendent and police followed and demanded that the prisoner be given up. Capt. McCluney, of the Powhattan, replied that, without stating whether Capt. Nichols was on board the Powhattan or not, he considered the action of the court altogether illegal, and he would not hesitate to resist by force any attempts of British authorities to exercise jurisdiction over American citizens on board of American ships. Nichols afterward sent the amount of the fine to the Court. He was summoned by warrant to appear and answer, but did not attend, whereon he was apprehended and committed for trial before the Supreme Court, charged with the rescue of a prisoner.

Ship Foundered—35 Lives Lost.

The ship Naples, Capt. Lovell, from Leghorn, arrived at New York, Jan. 16th, having on board the first mate, Mr. Tufts, the third mate, Mr. Gardiner, and nine seamen, of the packet-ship St. Denis, from New York, bound to Havre, who were taken from a long-boat at sea on the 7th inst., in latitude 38° 30', longitude 72°, their vessel having foundered. Mr. Tufts, the chief mate, makes the following report:—

"The ship sailed from New York on the 1st inst., for Havre, and on the 5th took a gale from S. E, which hauled to N. W. and blew a perfect hurricane, during which the ship sprung a leak, and the decks were filled with water. We could not get to the pumps to work them. Cut away the main and mizzenmasts to ease the vessel, and then discovered her fast settling down forward, and at 12 m., 6th inst., left the ship, when she immediately foundered. The captain, second mate, three cabin passengers and the rest of the crew remained on board and went down with her. The lost numbered in all thirty-five souls. Mr. Tufts also reports that he was twenty-nine hours at sea in an open boat, with her starboard-side stove in, and it kept five of them continually bailing to keep her free. They had one barrel of bread (and no water) to subsist on during that time."

The following is the statement of Mr. Henry Gardiner, third mate of St. Denis:—

"At 6 p. m. of Friday, the 4th, wind blowing fresh from south-east, commenced shortening sail, and at 10 p. m. the vessel was under close-reefed fore and main topsails. At about 11 p. m. main topsail sheet was carried away, when the sail was taken in and furled; also handed down main top-mast studding sail and set main spencer. At 12 p. m., weather clear but wind blowing fresh and constantly increasing, took in and sent down all studding sails. Saturday, 5th, 1 a. m., wind chopped around to north-west and blew a hurricane; at which time the vessel began to leak very fast and the pumps would not work. At 4 a. m. the Captain told the mate that the cabin was filling with water and he would like to wear ship. Tried it but could not. Cut away main and mizzen masts, and then wore around on the starboard tack. She then, at about 5 a. m., began to settle forward, which she continued to do all day till 11 a. m., the wind blowing furiously, and the sea running wild and high. Resort was then had to the boats, when all except the long boat were found to be so badly stove as to be unfit for us. The long boat was also badly damaged, a portion of her side being stove in; but she was launched and four men sent into her to bail her and keep her alive. At this time the topgallant forecastle was under water. The mate then asked the captain if he would not get into the boat, and he shook his head in dissent, telling him at the same time it was no use. The mate then replied that it was the last shift for such as might confide in it, and accordingly entered, in company with the third mate and nine men. After this, and before letting go, the mate again asked the captain if he would not come with them, saying that he left the ship for the sake of his wife in New York. The captain answered that he had a wife and seven children in Brooklyn, but he thought they would not see him any sooner by his taking to that boat. They laid by about ten minutes, trying to get more, but none would come in. In about fifteen minutes afterward they saw the ship go down. This was at 12.30 p. m., of Sunday, the 6th; after which time till about 5 p. m. of Monday, the 7th, the wind continued to blow without abatement. In the hurry and excitement of the occasion the boat had been provided with but one barrel of bread and no water, which was all the food which they had to subsist on. They had also but three oars, which were lying in her at the time, together with some half-dozen brooms. Two of the oars were soon afterward lost, and the brooms were used as paddles. At 3 p. m. on Monday saw a schooner to leeward, but she was too far off to discern them. At 4 p. m. saw an empty water-cask also to leeward; made for it with the hope of obtaining something to drink, but were disappointed. They then descried the vessel two and a half miles to leeward, which subsequently took them on board and brought them into port."

One of the cabin passengers on the St. Denis was Frederick Weiss, a German, who has been in the employ of the Erie Railroad Company as their booking-agent in Havre. He had been here two months prior to the sailing of the vessel. He came here to marry an American lady, to whom he had been engaged previous to going to Havre as agent for the Erie Railroad Company. He was married to the lady on New Year's Day. He was about thirty-five years of age. His wife resided in Twenty-sixth street.

New York Legislature—Governor's Message.

The Legislature of New York is now in working order—Orville Robinson, of Oswego, having been chosen Speaker of the Assembly on the 16th inst.

The second Message of Governor Clarke is now before the public. Its leading statements are epitomized by the N. Y. *Tribune* as follows:—

The debt of the General Fund at the close of the fiscal year, Sept. 30, 1855, was $6,692,654 37; and the actual deficiency in the revenue of that fund was $537,863 89. The appropriation of Canal revenues to the amount of $200,000 did not help; for their continued deficiencies have prevented any aid from that quarter.

The capital of the School Fund was $2,457,520 86, being an increase of $32,308 89 during the year. Its revenue was $143,127 73. The capital of the United States Deposit Fund was $4,014,520; its revenue $245,119. Literature Fund, $268,620; revenue, $16,831. The Sinking Funds for the redemption of the debts created by the loan of the credit of the State to various Railroad Companies, were $146,077; contingent State debts on same account, $770,000. The State Canals produced $2,639,792; expenditures, $989,792; surplus, $1,650,000; enough for the Canal Debt Sinking Fund of $1,300,000, and the General Fund Debt of $350,000; but not enough to meet any part of the other requirements of the Constitution for interest on the late loans for the enlargement, and appropriations toward a Sinking Fund for the extinguishment of the principal of such loans. In anticipation of this deficiency, provision was made for such appropriations, or at least a portion of them, out of the tax to be collected during the current fiscal year.

The Constitution limits loans to eighteen years. This limitation the Governor considers too small, and creates an annual charge upon the revenues beyond the ability of the canals to meet; and accordingly he recommends a constitutional amendment. He praises the contract system for canal repairs. The work of enlarging and completing the canals happily progresses. The six per cent. loan of $2,250,000 was taken at a premium of $365,880. In June a loan of $1,500,000 was issued for the redemption of the Canal Revenue certificates, and taken at a premium of $204,511. A loan of $4,500,000 issued upon the credit of the Sinking Fund, to pay $4,000,000 of State stock falling due on January 1, 1856, and to meet deficiencies in the sinking Fund, has been made at only 5 per cent. interest, and a considerable premium realized thereon. The credit of the State is unimpaired.

The Syracuse Salt-works are prosperous; inspected bushels, 6,000,000; increase, 250,000. New salt-works are in progress. The revenue of one per cent. is sufficient.

Sixteen banking associations and six individuals have commenced during the last fiscal year under the General Banking Law; eight of these came of expiring Safety-Fund banks. Four banking Associations and five bankers give notice of stopping business. Amount of circulating notes by banks and bankers, $24,438,001; securities therefor, $25,590,848, held by the Superintendent. Unredeemed circulating notes issued by banks incorporated by special acts, and whose charters have not expired, $11,290,235. Outstanding circulation of specially incorporated banks, whose charters expired previously to the 30th September, $5,431,386. The Safety-Fund bank matters promise fairly, and the Governor praises the banks as meriting confidence. They are local institutions with hardly an exception, confining their business to their neighborhoods. The Governor deprecates any change in the basis of currency securities, by affording a more available class of securities. He suggests a law restraining banks from making loans on the hypothecation of stocks beyond a reasonable per centage on their capital—thus compelling them to resume their legitimate functions, now departed from in the city, and affording facilities to the producing classes, now driven into "the street."

The amount of school moneys apportioned is $1,110,000, $800,000 of which are taxes; $165,000, United States Deposit Fund; $145,000, Common School Fund; Expended for Teachers, $2,301,411; Libraries, $55,216; School-houses, &c., $863 990. School Districts, 11,748; Children of proper age, 1,233,987; at District Schools, 900 523; Academies, 38,734; Colored, 5,243; Unincorporated, 53,764—leaving 225,854 not in attendance at any place of instruction, not counting Colleges. If the age of six were substituted for four, the minimum period, he thinks this proportion would be greatly reduced. The number of volumes in District Libraries is 1,105,370; School-houses, 11,028, of which 9,356 are framed buildings. He calls attention to the defects of Public School policy; desires that every child should be educated, and recommends an Education Board for every town. The Annual Reports he pronounces inaccurate; and yet on these appropriations are made. He recommends the institution of School Fund Commissioners; that the State Schools be entirely free; and makes various suggestions of School reform.

Of the improvements in the militia system he speaks favorably, and recommends the sale of the City Arsenal. He favors the plan of an Agricultural College. He thinks that the Emigration Commissioners will probably require legislative relief, immigration and the Castle-Garden depot. The Harbor Commissioners are duly praised; so too the Railroad Commissioners. Various criminal reforms are justly set forth; and an important change regarding the challenging of jurors recommended.

The population of the State is set down at 3,470,063—an increase since 1850 of 372,024; no great increase, we think, for the greatest of all the States. Native voters, 516,745; Naturalized, 135,076; Aliens, 632,746; Colored persons not taxed, 35,956; Indians, 3,945.

An additional judicial district of the Supreme Court is recommended, as well as two additional Justices, to which New York city is entitled. The management of the State Prisons is commended. Number of prisoners 1,905—decrease 89; expenditures $233,343; earnings $198,230. The Governor recommends that a portion of the earnings of the prisoners be set aside for their benefit when at liberty. He offers some points for reform. He is conscious of the necessity of relieving the Executive of a portion of the burden of examining appeals for pardon and commutation of punishment; and thinks that greater discretionary power should be given to Judges. He praises the House of Refuge. He suggests an increase of Insane Asylums, and applauds the Blind and Deaf and Dumb and Idiot Asylums. The claim of the Stockbridge Indians he admits. The immunity of New York from yellow fever is mentioned, and the granting of any increased powers necessary to preserve it recommended. The Temperance law is upheld by the Governor, morally and constitutionally. An appropriation for the State expenses in the Lemmon Slave case is asked.

Burned Alive.—A letter in the New Orleans *Picayune*, dated Dec. 25, written from Lexington, Miss., says:

A daughter of a very worthy gentleman, while riding on horseback to visit a neighbor, was assaulted by a negro man, who made the most hellish attempt to violate her person. When a gentleman came in sight, the negro fled, and the gentleman carried the almost inanimate girl to her father's house. After depositing her there, he raised the alarm, and the people hurried out to hunt the negro. They were not long in finding him. He belonged to the Wade estate. They brought him into the town of Lexington, and then, in the most public street, chained him to a stake, and burned him alive!

Penalty for Cruel Treatment of a Slave.—We learn from the Concordia (La.) *Intelligencer*, of the 28th ult., that Wm. Bell, a planter of Tensas Parish, was tried at the late term of the District Court of that Parish, for cruel treatment of one of his slaves, and convicted. The *Intelligencer* says: "The prosecution was predicated on the description he gave of the slave when advertising him as a runaway. The authorities of the parish did not recognize the branding of a slave as the proper mode of identifying him as the property of the owner. After a fair and impartial trial, Mr. Bell was found guilty, and the extreme penalty of the law was inflicted on him. He was fined $200, and the Jury decreed that the slave should be sold away from him."

SUMMARY.

A dispatch dated Utica, Monday, Jan. 14, says: At 7 o'clock this evening, a fire broke out in the store No. 56 Genesee-street, which, with its contents, was wholly consumed. The flames communicated to Thurber & Seward's book-store; C. A. Yates, wholesale clothing-store; Wescott & Hammond, hat and fur store, and an adjoining building, known as the New York Store. A large amount of goods was saved, but the aggregate loss cannot be less than $75 000. The store where the fire broke out was filled with the stock of P. V. Kellogg & Co., wholesale clothing dealers, and goods of W. C. Wilcox, dry goods merchant, which firms had just taken possession of the building only a few hours before the fire broke out.

We have before us, says the Springfield, (Mass.) *Republic*, a huge loaf of bread baked by steam at the State Farm School in Monson. Messrs. Blanchard & Kimball of this city have, after a course of experiments, made an oven which is successfully heated by steam, and which now does all the baking for the Monson Institution. It is said to bake meats very finely, and the bread is certainly baked excellently well. The steam surrounds the oven, and can be maintained at a given temperature with great evenness. The success of this experiment would seem to show that large hotels and all public institutions can do nearly every variety of cooking by steam.

The residence of James C. Deyo, in Penn Yan, was entered on Monday night and money to the amount of $2,800 taken. The money was in a tin box, which Mr. D. seized as soon as he was awakened. The burglar endeavored to wrest it from him, and in this attempt fired a pistol at Mr. D. The ball passed so near him as to tear his clothing, and he relinquished his hold of the box and the robbers made off. Mr. D. offers a reward of $500 for the recovery of the money and the arrest of the burglar.

A Pittsburg firm having purchased a lot of flour at Cincinnati, found on its arrival at Pittsburg, that each barrel was "light" from three to ten pounds. On complaining to the Cincinnati firm, they referred the matter to the Chamber of Commerce, who decided that the sellers were not responsible for the light weight. The Pittsburg firm then appealed to the Pittsburg Board of Trade, who have declared that the Cincinnati firm are responsible, and pronounce the transaction a fraud.

It is not often that one State is blessed with two Governors, acting at the same time. Wisconsin is favored above its neighbors. Gov. Barstow's seat is contested by Mr. Bashford, and both parties have been sworn in—the former in the regular way, and the latter by a Supreme Court Judge. Mr. Barstow received the certificate of the Board of Canvassers. Mr. Bashford, however, proceeds at once to file charges of fraud and corruption against his opponent, and an "astounding series" of developments is promised by those who are in the secret. It is a curious condition of things.

The extent of the damage resulting from the late severe storms on our coast will hardly be known for a long time to come. Five or six vessels are known to have been wrecked on the shores of New Jersey and Long Island. Of the loss of others the only record will probably be that they were never heard of after these January storms. Impelled by a furious north-easter upon a dangerous coast, in a blinding whirl of snow, and in weather intensely cold, they have gone to pieces, and their living freight has perished in sight of land—almost within sight of their destined port.

The editors of the New York Shipping List have published their annual statement of the Sugar trade of the United States, from which we learn that the receipts into the country of Foreign unrefined Sugar, for the year ending Dec. 31, 1855, were 205,064 tons, and the consumption was 191,052 tons, against the receipts of 1854 of 165,925 tons, and consumption 150,845 tons. The total consumption of Foreign and Domestic Cane Sugar in 1855 was 379,197 tons, against a total consumption in 1854 of 385,268 tons—being a decrease of nearly 1 5–8 per cent.

The Hartford Times says the thick coating of ice upon the cherry, pear and peach trees has served to protect them from the frost, and at the same time has acted in the capacity of a burning glass by concentrating and intensifying the rays from the sun until the unseasonable warmth thus imparted has had the effect of starting the flow of sap, and developing the buds. It is feared the damage is very serious.

The great Reaper case has been decided in favor of Many's machine. Justice McLean delivered the opinion of the United States Circuit Court in this important case, which was argued last Summer at Cincinnati by the Hon. Reverdy Johnson and E. N. Dickerson for Mr. McCormick, and E. M. Stanton and George Harding for defendants. The decision on all of the points is in favor of the defendants.

Mr. John Lawrence Bagler, in the Louisville Times, offers to bet from $5,000 to $3,000, that he can do as follows: Jump five feet further on a dead level than any man in Kentucky—three feet further than any man in the United States—one foot further than any man in the world—or that he can stand flat-footed upon the earth and leap a brick wall fifteen feet high and four thick.

The Grand Jury at New Haven, Thursday, Jan. 17, indicted Samuel Sly as principal, and Rhoda Wakeman (the prophetess) and Thankful S. Hersey, as accessories to the murder of Justus Matthews. Their trial will soon take place. Abigail Sables and Josiah Jackson were discharged from prison. The prophetess wept like an infant on being told that she must remain.

The Charleston Courier of the 7th says:—"The steamer Thomas Swan, which arrived yesterday from Philadelphia, had, as a portion of her live cargo, four elephants, destined for a Southern managerie. During the severe weather of Saturday one of the elephants was lost overboard in the rolling of the vessel; the others are doing as well as could be expected, and will, perhaps, bring their trunks on shore this day."

In the preceding week, says the Council Bluffs Bugle, 500 land warrants have been located at the office in this city and 200 cash entries have been made in the same time. These entries have been made, in most cases, by and for actual settlers. In 8 hours and 15 minutes of one day the same week, 280 land warrants were located, and 95 cash entries were made.

The Springfield Republican says whooping cough has prevailed in that city this season to a considerable extent. A very great relief, we are assured upon practical knowledge, is, by wearing about the neck a fresh tarred rope, of the size of a bed-cord, covered with a thin ribbon. The aroma of the tar has a wonderful effect in quieting the cough, and preventing the spasms.

Documents in possession of the State Railway Commissioners show that the earnings of the New York railroads during the year ending Sept. 30th, amount to $20,843,000, and their expenses during the same period to $11,310,000. Total length of roads, 3,216 miles; cost of construction, $125,252,669; number of passengers carried, 33,839,164; tons of freight, 3,417,207.

According to Dinsmore's Railway Guide for January, the number of miles of railway now in operation in the United States is 23,242 which is an increase of 3,408 since January of last year. Valuing the completed railroads at $30,000 per mile, the capital now invested in this interest amounts to $697,260,000.

The Toronto papers come to us filled with glowing accounts of the great Railway Festival, on the occasion of the opening of the Hamilton and Toronto Railway. Five thousand persons are estimated to have been present, and the proceedings terminated with a déjourner and ball, at the former of which, Mayor Allan, of Toronto, presided.

The New York Central Railroad Company has put on the road two magnificent and powerful engines, one of which carries a train of 45 heavily laden cars with the greatest ease.

At Chicago, the merchants receive money inclosed in mourning letters, so as to cheat the Post Office clerks. In sixty days, remittances to the value of $20,000 were returned to that city from the Dead-letter office.

The Patent Office has been very active during the last year. One thousand nine hundred and forty-six patents were issued, the largest number any one year has ever yet shown.

Two young women were killed in Jersey City on the 15th inst, from the explosion of fire works which they were engaged in manufacturing.

According to the late census, the population of Kings County, N. Y., is 216,355—an increase of 137,664 since 1845. Of this number 32,627 are voters. Of the voters 14,350 are naturalized citizens—3,927 less than there are of native voters. Aliens 65,536. Colored persons not taxed 3,526 The total population of Brooklyn City is 205,250—an increase since 1845 of 132,481, viz: By annexing Williamsburg and Bushwick, 56,476, and the remainder by immigration.

The total receipts last year of the Reading Railroad, as per the annual report of the Treasurer of the Company, have been $4,321,793, which, after deductions of interest, expenses, &c., leaves a dividend fund of $1 940,405.

Four Portuguese sailors lost their lives last week from burning charcoal in a close room. Their vessel was lying at a Brooklyn Dock, and as it was very cold, they made a charcoal fire in the close forecastle, and went asleep, never to awake.

The Hudson River Railroad Company have dismissed the Conductor Camp, by whose carelessness the accident occurred at Poughkeepsie, and have suspended Engineers Dawson and Earl.

The Pennsylvania Legislature elected Ex-Governor Bigler United States Senator—he receiving 82 votes, the balance scattering.

The earnings of the Rome and Watertown Railroad in December, were $50,874, against $40,514 in December, 1854.

The loss of property by 603 disasters on the Western Lakes in 1855 was $2,821,529, and the loss of human lives 119.

It is said that a family of eleven persons were frozen to death near Baltimore on that dreadful cold night of Wednesday, Jan. 9th.

Counterfeit $5 bills on the Ocean Bank, New York, are in circulation in Brooklyn.

New York Markets—Jan. 21, 1856.

Ashes—Pots $7 00, Pearls 8 00 per 100 lbs.

Flour and Meal—Flour 7 87 a 8 00 for common to good State and Western mixed, 9 50 a 11 50 for common to choice extra Genesee. Rye Flour 5 50 a 7 12. Corn Meal 4 00 for Jersey.

Grain—Wheat 1 90 a 1 93 for Southern red, 2 00 a 2 12 for white. Rye 1 28 a 1 31. Barley 1 16 a 1 24. Oats 41 a 43c. for Jersey, 44 a 47c. for State, 48 a 50c. for Western. Corn 91 a 93c. for Western mixed. White Beans 2 75 per bushel. Peas 1 35 for Canadian, 2 50 for black-eyed.

Provisions—Pork 14 50 for prime, 17 00 for mess. Beef 9 00 a 10 00 for country prime, 10 62 a 12 00 for country mess. Lard 11½c. Dressed Hogs 7½c. Butter 17 a 22c. for Ohio, 23 a 25c. for State dairies, 26 a 28c. for fresh made. Cheese 9 a 10½c. Eggs 20 a 22c per dozen.

Potatoes and Turnips—Common Potatoes 1 50 a 1 75, Mercers and Carters 1 75 a 2 00. Turnips 56 a 87c. per bbl.

Seeds—Clover 12¾ a 13½c. Timothy 3 00 a 3 25 per bushel.

Tallow—12¾ a 13c.

MARRIED,

In Brookfield, Madison Co., N. Y., Jan. 15, 1856, by Eld. L. M. Cottrell, Mr. E. S. B. Maxson to Miss Mary A. Brand, both of Brookfield.

DIED,

In Milton, Rock Co., Wis., Nov. 30th, in the 19th year of her age, Marietta, daughter of Abel and Lucy Ann Babcock, much beloved and mourned by all who knew her. V. H.

In Independence, Allegany Co., N. Y., on the 9th of December, Elijah Lewis, aged sixty-three years and three months.

In Westerly, R. I., Oct. 14, 1855, at the residence of Capt. Joshua Thompson Jr., Miss Abby Stillman, aged 65 years, in the full hope of a glorious immortality. She professed religion in early life, and became a member of the Seventh-day Baptist Church in Hopkinton, where she remained an honor to the Christian name until removed to join the church triumphant. The memory of the just is blessed. D. C.

A young man, by the name of Johnson Davis, while sporting on the ice near Lost Creek, Va., New Years day, had his feet knocked from under him by accident, and fell backwards, fracturing the head in such a manner as to cause his death in a few hours. W. F. R.

☞ We learn that Deacon Martin Wilcox, of Verona, N. Y., died on Sabbath morning, Jan. 19th, in the 64th year of his age. He was a man much beloved. An obituary notice will no doubt soon appear.

LETTERS.

L R Babcock, Edwin Daniels, Wm F Randolph, D C Burdick, N V Hull, Noyes Spicer, L M Cottrell, T F West, E R Clarke, W B Maxson, P L Berry, C L Hall, E C Hydorn, J C Green, A Lanphear, E R Crandall, E P Osgood, R W Crandall, E Konigmacher, J Whitford.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

B F Clarke, New London, Ct	$2 00	to vol. 12	No. 52
Samuel Dunham, Metuchen, N J	2 00	12	52
C H Breece "	2 00	12	52
A F Randolph, Plainfield, N J	1 00	12	26
Miss H Konigmacher, Ephrata, Pa	2 00	13	26
S A Taft, Mt Vernon, Mich	1 00	12	52
Wm A Whitford, Albion, Wis	2 00	13	32
Noyes Spicer, Indianapolis, Ind	2 00	13	13
Mrs I Clarke, Leonardsville	2 00	13	32
Lucinda Rogers "	2 00	12	52
Lodowick Saunders, Berlin	2 50	12	52
C L Hall, Alfred	4 00	12	52
B Champlin "	2 00	12	39
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Mrs P C Coon "	3 00	11	52
Noah K Brown "	4 00	12	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Maxson Stillman Jr, Alfred Center	$1 00
Miss E C Hydorn, Smethport, Pa	1 00

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Coat Measure—1st. Placing the measure at socket bone of neck, down to center of arm or shoulder; then to waist above the hip, and length of coat. 2d. From seam of back, giving width of back; then to elbow and length of sleeve, bending the arm in right angle. 3d. Breast and waist, noting the position, whether stooping forward or extra straight.

Vest—1st. From socket bone down front, giving length of vest. 2d. Breast and waist measures.

Pants—1st. From hip bone to thigh joint and knee, and length. 2d. Waist, hip, thigh, and knee measures.

Also, any persons wishing to avail themselves of my assistance in selecting a stock of clothing or other merchandise, will find me at my office every day, except Sabbath day. All orders thankfully received and attended to with dispatch.

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Miscellaneous.

Agricultural.

Winter is a time of comparative leisure for farmers—a time when they have nothing on hand to prevent their studying thoroughly the books and newspaper articles which relate to their business. For this reason we have of late given considerable space to agricultural articles, and shall continue to do so in time to come. Many of the articles copied from our exchanges will perhaps not bear criticism in all points. But if they serve to awaken interest, and lead to discussion among those who read them, our object will be attained.

Something about Plowing.

The New York Daily *Times* lately published an article designed to show that one of the most important things connected with the successful cultivation of various crops, is to secure a full and constant supply of sap, which can only be obtained through a large number of fibrous roots. Of the requisites to develop such roots, the writer speaks as follows :—

The *first* requisite in a soil, for a full development of roots, is a sufficient mass of exceedingly fine or impalpable earth, to form a matrix or bed for them.

The fibrous rootlets of a single stalk of corn or other grain in vigorous growth, number many millions. These are broken off when a plant is pulled from the earth, and were they not they could not be seen by the unaided eye on account of their exceeding smallness. A thousand of these essential, moisture-gathering fibres if twisted together would not form a cord as large as the finest hair. Now such delicate fibres can no more grow in a bed of coarse sand than a root the size of a knitting-needle could grow among pebbles as large as chesnuts.

It may be set down as a rule, that no plant can flourish in a soil which does not contain five to ten per cent. of material so fine that it can be washed out by water, and which, when separated, has no grittiness if rubbed between the fingers. It is to the absence of such fine materials that we are mainly to attribute the infertility of washed or sandy soils, and we may remark, in passing, that the best of all fertilizers for such soils is an admixture of clay or other impalpable earth. The "resolves" of all the committees in the world, and the application, in limited quantities, of the best artificial fertilizers yet discovered, cannot make permanently fertile soils of much of the sandy plains of central Long Island, until they are supplied with a considerable per centage of this requisite fine earthy material.

One object of frequent plowing, and exposure to the air of coarse soils is, to pulverize them by mechanical means, and to subject them to the combined action of frost and air, that a sufficient portion may be comminuted to such a degree that it will furnish a bed for the infinitessimal roots of the plants. When this is the main object sought after, *frequent* plowing is desirable. Autumn plowing and Winter exposure are also especially useful.

The *second* requisite of a fertile soil, or one which will produce a large growth of sap-absorbing roots is, that it should be free from substances noxious or poisonous to the growing roots.

The coloring matter of soils is chiefly derived from the iron compounds entering into their composition. The dark color of the surface soil is partially due to the vegetable matter intermingled, and occasionally a compound of manganese assists in giving color, but this latter compound is not abundant, nor widely distributed. We may say in general terms, that were the iron removed, the soil would be colorless. Now iron exists in two states—the protoxide or sub-oxide, and the sesqui-oxide or per-oxide. The sub-oxide of iron is soluble in water, and is readily absorbed into plants along with the sap. When this is done, the plant becomes poisoned, and it will either die or drag out a sickly existence. The per-oxide of iron, on the contrary, is insoluble in water, and its existence in the soil, in any quantity, is not deleterious only so far as it acts as a cement to compact the earthy particles, and as it has a tendency when mingled with decaying vegetables, to yield up a part of its oxygen and change to the sub-oxide. But the sub-oxide of iron cannot long exist in a *moist* state when in contact with air. It will withdraw oxygen from the atmosphere and be changed to the innocuous per-oxide. It is on this account that thorough and frequent stirring of the ground, by plowing or other means, is desirable. The free admission of air destroys the poisonous sub-oxide, and prepares the soil for the free and healthy development of the roots. We may here remark, that the constant saturation of a soil with water, shuts out the air, and retains the poisonous compound of iron.

The phenomena attending the growth of clover may be adduced in proof of the necessity of a free circulation of air in the soil. The great majority of farmers seldom plow deeper than four to six inches. Clover upon such a soil will grow for a year or two and then die out. So long as its roots remain in the surface, air exposed soil, it grows vigorously, but being a deep-rooted plant, the roots after the first or second year extend down below the reach of the air, where they absorb the poisonous sub-oxide of iron, and the crop necessarily is poisoned. That this is the case has been abundantly proved by numerous examples, where a clover crop has lived and flourished for a long series of years upon a naturally or artificially dry soil, deeply stirred. Other grasses send out a greater number of side roots, and on this account are more durable upon a shallow worked soil.

The same reasoning applies to other crops. A soil deeply stirred, and thus rendered free from poison, allows a deeper growth of roots and, as a matter of course, a heavier surface yield. The roots of corn and the cereals generally will, during a single season, send down roots two or three feet into a well prepared soil.

The *third* requisite for a full supply of sap to a plant is, that the sap-absorbing roots extend below the temporary effects of drouth.

Upon most soils the drying effects of the severest drouth seldom extend more than six inches below the surface. If the roots supplying the sap are chiefly in the surface soil, the water is here evaporated by the sun as fast as it is drawn up from below by capillary attraction; and if the plant is not killed outright by want of moisture, there is not enough fluid supplied to carry down the food collected by the leaves, and a feeble growth is the consequence.

Another fact worthy of notice is this, that the water arising from an unprepared subsoil to supply rapid evaporation, is charged with poisons, and these conspire with drouth to injure or kill the plant.

A soil deeply stirred with the common or sub-soil plow, and thus exposed to the action of the air, is pulverized and freed from poisons; and the roots of plants, instead of being confined to a few inches of surface, run down deeply where they are entirely beyond the reach of drouth. They receive a more full and constant supply of sap, and are ready at all times to appropriate the food gathered from the air. The water rising to the surface soil is already freed from poisons by the access of air to the lower strata. The above considerations, and others that might be adduced, show the great importance of a *deep* pulverization of every soil, the necessity of freeing it from standing water, (which is in part effected by deep plowing, though more perfectly by draining,) and the necessity of admitting air as far below the surface as possible.

We have three kinds of plowing, styled respectively, *surface plowing*, *trenching*, and *sub-soiling*. Surface plowing applies to the ordinary method of stirring or inverting a few inches of the surface, say three to six inches in depth. Trenching differs from surface plowing only in the greater depth of soil operated upon. Sub-soil plowing implies a stirring of the under or sub-soil, without bringing it to the surface. A sub-soil plow is destitute of the turning mould-board. It is drawn by a separate team, and follows in the bottom of the furrow made by a common surface plow. The object of using this implement is simply to stir and pulverize the lower stratum of soil as much as possible without bringing it to the surface, and thus admit air to it, as well as to allow superabundant water to flow away more readily.

The best sub-soil plow is one which will the most thoroughly pulverize the ground with the least expenditure of force. The implement in common use is, we think, preferable for general purposes to the one recently introduced, and somewhat extensively commended in a few agricultural papers, as the "lifting plow." This is easily drawn through the ground, but though that is an advantage, it has the disadvantage of not breaking and pulverizing the soil sufficiently. Its shape is that of a double pointed wedge, which elevates the soil in a mass, letting it fall back again into nearly the same position, while its tendency is to pack the particles more closely together, above as well as below its path. The sub-soil plow in most general use is more in the form of the common plow with a narrow, flat mould-board, the rear part being elevated so that the soil falls over it in a loose, broken, and pulverized condition. We have alluded to this, not for the purpose of finding fault with any one's favorite implement, but to explain what we consider most essential in all sub-soil plowing, viz.: that the soil be not only lifted or moved, but that it be thoroughly broken up and pulverized, and to this end we should choose, not the implement which could be worked most easily and smoothly, but the most jagged or rough one that could be got through the sub-soil with the team force at our command, as such an instrument would best accomplish the main object of all sub soil plowing.

Economic Cultivation.

We have repeatedly seated ourselves with the intent of writing upon the best mode of cultivating the various crops, and almost as often have we actually had our attention turned to and written upon some other topic. The reason is this: No one, except the favored few who have all the means at command needful in carrying out their plans of farm operations, can do half as well as they know how to do. Their land is poor, and they have not the means of enriching it. Tell a man that a purse full of gold is only an inch beyond his utmost reach, and you do him no good but to excite feelings of discontent and envy, and even lead him to forego certain improvements which are within his reach, because they pay so little compared with what he is really anxious but unable to do. Poverty is a terrible burden, and no where is it felt more than among intelligent farmers.

Notwithstanding these difficulties, we would now urge this class of farmers, first to expend their labor and their fertilizers upon a much smaller quantity of land than is usually done. Instead of planting five acres of corn, plant two, or even one; and plow and cultivate this small field to the entire neglect, if need be, of other acres. If those lie fallow, it will be useful to the soil, and at least no money will be wasted upon them.

We say to such farmers, in the second place, you can do more than you have done in the preparation of various composts. There are very few farmers who cannot double and treble the quantity and value of these necessary means of restoring vigor to worn-out and barren soils. By diminishing the extent of surface under cultivation, and by proper industry in preparing composts, there is scarcely a farm in the country that cannot be made to produce its sixty, and seventy, and eighty bushels of corn to the acre. And even though one acre only is brought up to this desirable condition, a series of years will suffice to bring the whole farm to a high state of cultivation. If only small fields are made thus productive, the hopes and courage of the farmer will be thereby excited, and he will stand up manfully among men, and tell of his success as well as they.

We would not advise farmers of limited means to buy guano or phosphates at any thing like their present prices. Pay your poorer neighbor his six or eight shillings a day (if you cannot exchange work with him) to help you collect leaves from the forest, mud from the meadow, carting the latter only after it is tolerably dry, peat or marl from the bog; and if you can buy barn-yard manures, mix them with turf, sods, roots, and weeds, dirty straw, spoilt hay, chips that are unfit to burn; and if you are conveniently situated for it, get sea-weeds from the sea-shore, oyster shells, old bones, horns, &c. Dead animals are of great value. The offal from a slaughter-house, worthless scraps of hides, bones, &c., should be used only with large quantities of common soil, or of some other solvent. Not one in a hundred turns to the best account the contents of privies, hog-pens, soap-suds, and other kinds of waste.

Pardon us for asking, why will you tax yourselves so severely by neglecting any of these modes of improving your lands? It may be only such neglect that keeps you in poverty; and though you enter upon the work with many painful doubts in relation to the results, we will assure you against loss from any such operations, if conducted with tolerable discretion.

Now is the time to commence this system of operation for the next year. On every leisure day, let the time be occupied in these preparatory labors. Every hour thus spent is worth something, and will tend to fill your purse at the time of harvest.

Almost all farmers sadly neglect their barnyard manures. Were these properly cared for, their value, as a whole, would be more than double. [Plough, Loom, and Anvil.

Garden Soils.

A good garden may be made by skillful management, upon almost any soil. But the results will differ somewhat according to the nature of the soil; where the soil is a moist, heavy loam, resting upon a clayey sub-soil, crops cannot be obtained as early as upon a different soil. But by tillage adapted to the nature of the soil, large heavy crops may be obtained for fall and winter use. Upon such soils only one crop can generally be obtained, in a season. Such soils should be well drained, and cultivated in beds or ridges, so that the surface water may be conducted off, and not be permitted to injure land already sufficiently moist. Horse manure is the best dressing for such soils, when cultivated as a garden, and should be liberally supplied, and well plowed in. Such land is apt to bake and become hard; consequently it requires to be frequently stirred during the growth of the plants. Such a soil is well adapted to the growth of pears and quinces.

When it is an object to obtain early crops, as in the cultivation of market gardens, a light, sandy loam is preferable. When such a soil is made rich by high cultivation, the crops are earlier, more sure, and the soil is more easily worked. Many of the most productive gardens in the neighborhood of Boston are made upon light sandy plains that were previously exhausted by cultivation without manure, and that have been redeemed by judicious management. The plow is put in as deep as it can be made to run, and the whole of this depth is made fat by liberal supplies of warm, stimulating manures. It is an important object with market gardeners to get early crops, and they are able to get them in such a soil, two, three and four weeks earlier than in a heavy loam. This gives them a longer season, and by a skillful management of successive crops, they get two or three crops in one season. Apple trees succeed well on such soils. When the ground is enriched by high manuring and the cultivation of hoed crops, the trees grow rapidly, and come into bearing some years sooner than in a colder and heavier soil. They start earlier in the spring, and, of course, have a longer season to grow, and the wood which they make becomes better matured and prepared to endure the cold of the ensuing winter.

In such soils, fall sowing is often practised to advantage. Onions, beets and lettuce are sowed in September and covered with salt hay, rock weed or meadow hay; the mulching is removed early in March, and the ground between the rows stirred, and onions and beets are thus obtained for the market in June or early in July. Vegetables at this season command nearly double the price that they do later in the season. Three crops are often obtained from the same ground. A portion of ground is plowed as soon as the frost is out, and a heavy dressing of horse manure is plowed in. Early peas are planted in rows perhaps five feet apart; then radishes are sowed broadcast, and raked in. The radishes are pulled before the peas are all picked. Between the rows of peas are planted at proper times, squashes, melons or cucumbers; by the time the vines begin to run, the radishes and peas are removed from the ground, and the whole surface is left in possession of the vines. Early potatoes are taken off in July and the early part of August, and a full crop of turnips is made to follow. Or after peas and potatoes, onions and beets are sowed for the spring market. After lettuce and radishes, cabbages are set for fall use. Many such gardeners start vegetables in hot-beds under glass; thus they obtain potatoes, tomatoes, cabbages and cucumbers some two or three weeks earlier than by open culture, and the increased price amply repays them for the outlay of capital and labor.

Strawberries succeed admirably on such soils, especially if, in addition to high culture, irrigation is employed. Some of the strawberry gardens in the vicinity of Baltimore, consisting of from ten to one hundred acres, are made of worn-out sandy land, which has been redeemed by cultivation. One gardener in the neighborhood of Boston, receives more than three thousand dollars annually for the vegetables and fruit grown upon twenty-six acres of such land. His proximity to a ready market, and to an abundant supply of manure, are circumstances which contribute greatly to his success. But high culture, and a skillful arrangement of successive crops are the essential conditions of his prosperity. I do not believe he would make as much money in proportion to his outlay, in the cultivation of a heavy loam, although the soil is in itself much more fertile. Early crops could not be obtained on such a soil, and these are a chief source of profit. Apples would not succeed as well as on a lighter and more sandy soil. From four Porter apple trees on such a soil, apples have been sold to the amount of more than a hundred dollars in a year. This to be sure is an extraordinary product, and was owing to the superior quality of the fruit; but under such culture on a sandy soil, Baldwins, Greenings and Russets will yield from four to five barrels to a tree, worth from two to four dollars a barrel. On such a soil peaches and plums thrive better than on any other, and bear full crops in four or five years from the stone.

Let no man say he cannot have a good garden, because he has only a piece of poor sandy land. On such land, he can have earlier crops than his neighbor who has a deep, rich, moist loam; and if he does not have so heavy a crop, he can have two to his neighbor's one. Plow early and deep, and put on manure with a liberal hand, and you shall have a luxuriant garden, where you have now an unproductive and barren patch. [New England Farmer.

Singular Apple.

An apple was brought into Boston market for the present season, from New Hampshire, where it has received the name of "No-Blow." It is a most remarkable apple, in its appearance as well as in its character. It is about as near square as round, for it is neither. Its shape is oblong, and it looks like a club foot. The tree on which it grows stands in a pasture, where it is said to have come up from the dropped seed, and never blossoms—the fruit rarely having any seed! Some of the specimens have little green-coated protuberances around the calyx, but they contain no seed. The apple is not entirely coreless, having the usual appearances of an apple core in the flesh, but wholly without seeds. The following is a description of the fruit as accurately as we can give it:

Size above medium, but not large, measuring ten and a half inches in circumference over the stem and calyx ends, and eight and a half around the middle of the apple; color greenish, speckled with a large deep red blush, spotted like a Baldwin on one side. Stem an inch long, serrated, and set in a deep cavity. One side resembles a Baldwin, and most of the other side a greenish russet. The flesh is yellowish, and flavored like the Rhode Island greening, becoming tender and pleasant to the taste. The calyx is almost without a basin, being the mere gathering in of the skin, having little green protuberances around it, looking like seed vessels. The shape of the fruit is very irregular, though constantly adhering to its form. It bulges out around the top, and is smaller below the middle.

[Bunker Hill Aurora.

Cabbages.

There are more ways to cook a fine cabbage than to boil it with a bacon side, and yet few seem to comprehend that there can be any loss in cooking it, even in this simple way. Two-thirds of the cooks place cabbage in cold water and start it to boiling; this extracts all the best juices, and makes the pot-liquor a soup. The cabbage-head, after having been washed and quartered, should be dropped into boiling water, with no more meat than just to season it. Cabbage may be cooked to equal broccoli or cauliflower. Take a firm, sweet head, cut it into shreds; lay it in salt and water for six hours. Now place it in boiling water until it becomes tender—turn the water off, and add sweet milk; when thoroughly done, take it up in a cullender and drain. Now season with a little nutmeg grated over, and you will have a dish little resembling what are generally called greens.

Bold and Successful Robbery.

The following curious case of robbery is detailed by the St. Louis *Democrat*, and displays a coolness and original sagacity on the part of the rogue which has seldom been paralleled anywhere :—

Monsieur Maurice Dejamee, lately arrived in our city, on New Year's Day was passing along Fourth street, when he met a friend and invited him to come to his hotel, and take dinner at his room. During the conversation, the house and number of the room were all given, and all heard by a third party, who happened to be standing by. This third party, on the look-out for a chance, caught an idea at once, and hastening to the hotel in advance of the Frenchman and his guest, represented to the landlord that he was the newly-employed servant of Monsieur, and that his governor would soon be along to order dinner in his room.

The Frenchman and friend came and ordered dinner. The servant that waited on them was the same individual that heard their conversation on the pavement. The landlord thought of course Monsieur would prefer his own domestic; and the Monsieur was highly pleased indeed, that the landlord should provide him with such an attentive servant. The dinner was eaten with relish and the wine and jovial conversation flowed freely between host and guest. Suddenly, as the servant was removing the dishes he "accidentally" stumbled and the contents of one of the half consumed dishes was spilled upon Monsieur's coat. The confusion was great, as may be supposed, and the owner of the coat let off a volley of mingled French and English execrations at the stupidity and awkwardness of the servant, who was very humble in his apologies, and assured Monsieur that if he would just take off the coat and let him take it down stairs, he would bring it back presently as good as before without stain or blemish. The owner parted with his coat and at the same time (which he did not find out until afterwards) parted forever with a roll of money in one of the coat pockets and one or two other articles of value. The servant had decamped. The Frenchman had been robbed. The landlord was dismayed. Everybody swore sacré.

Loss of Life by Wars.

We have seen it sometimes remarked, in reference to the loss of life in the Crimea, that certain battles were among the bloodiest every fought, the sacrifice of life the greatest, &c. But such writers either forget, or certainly know very little about the terrible battles fought in former times, and even of a comparatively recent date, and within the memory of persons living. Let us notice some of these.

At the battle of Arcola the Austrians lost, in killed and wounded, 18,000 men; the French, 15,000.

At Hohenlinden the Austrian loss was 14,000; the French, 9,000.

At Austerlitz, the Allies, out of 80,000 men, lost 30,000 in killed and wounded or prisoners; the French loss only (!) 12,000.

At Jena and Austerstadt the Prussians lost 30,000 men, killed and wounded, and nearly as many prisoners, making nearly 60,000 in all; and the French 14,000 in killed and wounded.

At the terrific battle of Eylau, the Russians lost 25,000 in killed and wounded; and the French, 30,000.

At Friedland the Russian loss was 17,000, in killed and wounded—the French loss 8,000.

At Wagram the Austrians and French lost each 25,000 men, or 50,000 in all, in killed and wounded.

At Smolenski the French loss was 17,000 men—that of the Russians, 10,000.

At Borodino, which is said to have been "the most murderous and obstinately fought battle on record," the French lost in killed, wounded and prisoners, 50,000 men—the Russians about the same number, making in all 100,000 men in one battle!

At Lutzen the French loss was 18,000 men—the Allies, 15,000.

At Bautzen the French lost 25,000 men—the Allies, 15,000.

At Dresden, where the battle lasted two days, the Allies lost in killed, wounded and prisoners, 25,000 men; and the French between 10,000 and 12,000.

At Leipsic, which lasted three days, Napoleon lost two Marshals, twenty Generals and about 60,000 men, in killed, wounded and prisoners—the Allies, 1,790 officers, and about 40,000 men—upwards of 100,000 men in all!

At Ligny, the Prussians lost 15,000 men, in killed, wounded and prisoners; the French 6,800.

The battle of Trebbia lasted three days; and the French and Allies lost each about 12,000 men, or 24,000 in all.

Debt and Interest.

Henry Ward Beecher gives some very pertinent advice to young men just commencing life, which is quite as valuable to their elders in all classes of society :—

"I forgot to ask, in the earnestness of my congratulations, whether the farm is yours? Whether it is paid for? I hope the deeds are recorded, without mortgage or lien of any kind. I hope no notes are drawing interest. No blister draws sharper than interest. Of all industrious workers none is comparable to that of interest. It works day and night, in fair and foul weather. It has no sound in its foot-steps, but travels fast. It gnaws at a man's substance with invisible teeth. It binds industry with its firm grasp, as a fly is bound upon a spider's web. Debt rolls a man over and over, binding a man hand and foot, and letting him hang upon the fatal mesh until the long-legged interest devours him. There is but one thing raised on a farm like it, and that it is the Canada thistle, which swarms new plants every time you break its root, whose blossoms are prolific, and every flower father of a million seeds. Every leaf is an awl, every branch a spear, and every single plant is like a platoon of bayonets, and a field full of them is like an armed host. The whole plant is a torment and a vegetable curse. And yet a farmer had better make his bed of Canada thistles than attempt to lie at ease upon interest."

Runaway Locomotive.

The Lancaster Island Daily, Jan. 9, says that about 12 o'clock, the day previous, the crowd of persons at the Railroad station in that city, awaiting the arrival of the train from Philadelphia, were not a little surprised to see a locomotive and tank coming up the road at high speed, which shot through the station like a meteor in chase of a rainbow, and hummed its course west, with unchecked speed, without engineer or attendant. The inference was that some accident had happened, and the excitement was great, but information was received in a short time, that a short distance below the Locomotive Works the morning train from Philadelphia had run into a train of empty trucks that was running on the track before it, demolishing a number of the trucks, and disengaging the locomotive and tank from them. The engineer and fireman on the truck train being frightened at the collision, jumped off, thus leaving the locomotive free to run down what it pleased. It was this that came careering through the city "at the top of its speed," without deigning to stop and take a drink as usual, and which seemed bound on a Western expedition of such great moment, that it required all to "stand from under," without even given warning of its approach. We did not hear that it caused any serious accident on the road, nor where it finally "brought up."

Going to Law.

Upwards of eighty years ago there was in the town of Hatherleight, in the county of Devon, an inn, known by the name of Client's Arms. There was a swinging signboard, on one side of which was painted a man stripped of his coat and waistcoat, exclaiming, "I've been to law and have won." And on the other side of the signboard was painted a man stark-naked, crying out, "Oh, what shall I do? I have been to law and have lost."

The origin was this. Two men had a dispute about a little spot of land, respecting which they could not agree; recourse was had to legal proceedings, which ended in the verdict of a jury. The man against whom the verdict was given could not pay the costs, and the winner had to pay all his own. In fact, the loser was stripped of all his property; the victor was obliged to sell his little estate; then took an inn and set up the above mentioned sign as a warning to others. Some of the descendants are now living.

Curiosities of Water.—Nor is the hailstone less soluble in earth than in air. Placed under a bell glass with twice its weight of lime, it gradually melts and disappears; and there remain four parts, instead of three, of perfectly dry earth under the glass. Of a plaster of Paris statue, weighing five pounds, more than one good pound is solidified water. Even the precious opal is but a mass of flint and water, combined in the proportion of nine grains of the earthy ingredient to one of the fluid. Of an acre of clay land a foot deep, weighing about one thousand two hundred tons, at least four hundred tons are water; and, even of the great mountain chains with which the globe is ribbed, many millions of tons are water solidified into earth.

Water, indeed, exists around us to an extent and under conditions which escape the notice of cursory observers. When the dyer buys of the dry salter one hundred pounds each of alum, carbonate of soda, and soap, he obtains in exchange for his money, no less than forty-five pounds of water in the first lot, sixty-four pounds in the second, and a variable quantity, sometimes amounting to seventy-three and a half pounds, in the third. Even the transparent air we breathe contains, in ordinary weather, about five grains of water diffused through each cubic foot of its bulk, and thus rarified water no more wets the air, than the solidified water wets the lime or opal in which it is absorbed.

The Works of Noah Webster.—It is supposed that with the exception of the Bible, the lexicographic works of Noah Webster, have the largest circulation of any books in the English language. Nearly twelve hundred thousand copies of Webster's Spelling Book were sold by one firm in this city last year, and it is estimated that more than ten times as many are sold of Webster's Dictionaries as of any other series in this country. Four-fifths of all the school books published in the United States are said to own Webster as their standard. The State of New York has placed 10,000 copies of Webster's Unabridged in as many of her public schools. Massachusetts has, in like manner, supplied 3,248 of her schools; nearly all. Wisconsin and New Jersey have provided for all their schools.

An award of $6,500, for personal injuries on the New Haven Railroad in 1854, was rendered in the Supreme Court New York the other day against the Company.

New York and Erie Railroad.

ON and after Wednesday, Oct. 31, and until further notice, Passenger Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo direct, without change of baggage or cars. At Hornellsville this Train connects with a Way Train for Dunkirk and all stations on the Western Division.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Newburg Express, at 4 P. M., for Newburg direct, without change of cars.

Rockland Passenger at 4 P. M. via Sufferns for Piermont and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffal .

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c. D. C. McCALLUM, General Sup't.

Ayer's Pills.

FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

Price 25 Cents per Box. Five Boxes for $1 00.

Ayer's Cherry Pectoral,

FOR the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy has won for itself such notoriety for its cures of every variety of Pulmonary diseases, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of *Colds, Coughs, Hoarseness, &c.* and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been and that the genuine article is—

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Mrs. F. W. Potter

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The Sabbath Recorder.

THE NEW THEORY ESTABLISHED.

To the Editors of the Sabbath Recorder:—

From certain conceded facts, upon which some geologists have built a theory that the earth was at some remote period in a fluid condition, and which they advance in support of their other theory—the great age of earth —I am led to adopt a theory entirely different. One of these facts, and the one upon which I base my theory, is this: In descending into the earth, the temperature increases as you descend; and assuming that it continues to increase onward in the same ratio, they draw the conclusion, that the earth, with the exception of a comparatively thin crust, is in a melted state. To this I assent; but here we part. Their theory is, that the earth is cooling down from a melted state; while mine is, that it is heating up to a melted state. In support of my theory, I adduce the fact that from the lowest point in the crust of the earth where an observation has been taken, the temperature decreases towards the surface, until you emerge from the highest mountain peaks into everlasting snows. And this alone may be deemed sufficient to destroy their theory; for, from the amount of heat the earth must have given off in cooling to its present condition, and the laws of heat, the upper regions of the atmosphere should be the warmest.

Another fact which I bring to sustain the view that the inner crust of the earth is gradually melting away, is the constantly-recurring eruptions of lava from volcanoes, forced out by the expansive force of the solid substances of the earth in heating to a melting state. Close those safety-valves of the earth, and how soon would it be rent asunder.

I also have some authors, from whose writings I wish to quote in support of my theory. I will quote from but two; and though they may not stand very high in the estimation of the scientific, I think their writings will have some weight with the general reader. The first is one Malachi, who wrote a few years prior to the Christian era; and he speaks by authority. He says, "For behold the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up." The other is Simon Peter, who wrote a few years later. He says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." The fact that these writings were penned before the modern theories of the earth were introduced, and therefore written without any direct view of destroying or supporting any of them; and the remarkable coincidence of a future condition of the earth, as described by them, and that which it will eventually reach according to my theory, gives to the evidence already offered such weight that I think it cannot be successfully controverted.

I will dispose of one or two facts, to which the advocates of the other refer as sustaining their views, and submit the question. And, first, the equatorial diameter of the earth being greater than the polar. This they assume was caused by the rotation of the earth while in a fluid state. But the assumption that the earth was ever in a fluid state is the very thing to be first proved. I account for this difference of diameter upon well-known philosophical laws—the expanding force of heat at the equator, and the contracting power of intense cold at the poles; and if any doubt the correctness of my estimate of the power of cold at the poles, let them go and measure it. The second is the fact that remains of plants and animals, now found only in tropical regions, have been found in high northern latitudes. From this they argue that this region, in consequence of the internal heat of the earth, at some former period possessed the temperature and characteristics of the torrid zone. But I take the position, that the poles of the earth have been changed from the equator to where they now are; consequently, what was the torrid zone before that change, now belts the earth from pole to pole. These remains, with the bones of the Mammoth and Mastodon found in the temperate regions on the other side of the globe, where this belt would come, may be deemed conclusive on this point. But let me ask: Is it not much more probable that the elephant found at the mouth of the Lena would be overtaken and encased in ice, by the sudden change of temperature, caused by such a change of the poles, than it would by the slow and gradual change consequent upon their theory of the cooling of the earth? And here, in the sudden change of the rotary motion of the earth, consequent upon the changing of its poles, I have, probably, by chance, stumbled upon the proximate cause that "brought our planet into a state of" slight "ruin." If so, it must settle the important question how long the elephant found at the mouth of the Lena had remained imbedded in ice. And now I submit, whether their theory or mine has the better claim to be regarded as the true one? WHO KNOWS?

For the Sabbath Recorder.

KNOWLEDGE OF THE SCRIPTURES.

The Bible is the most wonderful book in the world. The first step to a proper appreciation of it is a conviction of its authenticity and divine inspiration. This has been tested and proved by men of learning and piety in past ages, and evidences are yet adduced which all the scepticism of the world cannot overthrow. Besides, it holds its credentials in the peculiarity and purity of its doctrines, and in its singular phraseology. Nor is there any lack in the internal evidence, as every person knows who has carefully read it; for it gives such a vivid and faithful view of the internal and secret exercises of the mind as no other book does or ever did. The fact of its giving a faithful and true picture of man's inmost soul, as well as his outward life, is demonstrative of its divinity. But it is to be lamented how much it is neglected, even by professors of religion. It is one of the crying sins of the present day, that the Bible is but little read and studied and prayed over by persons who profess godliness. Works of fiction and romance are eagerly read, and periodicals of the present day pander to the corrupt taste of society, and become popular principally for the novels they contain. Many persons who hold their membership in Christian churches, if they are guilty of reading at all, will apply themselves diligently to the perusal of novel tales in newspapers and magazines, and let their Bibles get dusty on their tables or shelves. It is very clear that the Bible is but little read, from the ignorance manifested by professors. Are there not many who are not able to tell you what the leading doctrines of the Bible are? Multitudes are ignorant of God's plan of saving sinners, and the doctrine of justification by faith is nearly unintelligible. Ask many, who have joined our churches under excitement and a manufactured revival, what they understand by reconciliation through the blood of the cross, and they cannot tell—in fact, they scarcely know what you mean. As to the ordinances and institutions of the church, they know no more than what others have told them, and they become Baptists, or Presbyterians, or Methodists, just as circumstances happen to lead. Such individuals lie open to all the sophisms and rotten theology of the times, and are likely to wander about, as they often do, as if guided by an ignis fatuus.

Study the Bible; it is full of God—full of divine light—full of salvation in Christ Jesus —full of consolation for the lost, the weary, and the heavy laden. Study it prayerfully; it will be a light in a dark place—the beacon light on a rock, to direct the way while sailing over the troubled and dangerous ocean of life—the day-star breaking in upon the darkness, and giving hope and encouragement, when the spirit is troubled by the strange vicissitudes of time. Study the Bible; it will present you with examples of piety and devotion—of self-denial and zeal in the cause of Christ. It will give you enlarged ideas of divine mercy—it will inspire your compassion for a perishing world—it will elevate your thoughts and purify your affections—it will fit you for life and death and eternity.

We should study the Bible in order to know what God's will is, and to acquire that knowledge which will lead us back to God, and final happiness and perfection. The Scriptures are perverted by some, who wrest their meaning to their own selfish ends, and to support fabrications of their own. Some unite with the devil in forming a creed or a sect, and then go to the Bible to endorse it, and thus error becomes rampant, and its believers fanatics. In this way past errors originated and have been propagated, and in the same way more modern and recent errors have arisen and are defended. Mormonism, that grand piece of devilishness, sensuality, infidelity, and misery, is supposed to be an additional revelation to the Bible, and would have been frowned out of existence long ago, had the Bible been known and believed. Materialism, and the doctrine of annihilation, had never been entertained, had men gone to the Bible with a prayerful mind, in order to know the truth and the will of God. But creeds and dogmas were formed in the corrupt heart, and the Bible was twisted and distorted to support them. When men are disposed to error and the corruption of the truth, it is not very difficult to find some abstract passage or passages of Scripture for defense. But let a person go to the word of God as such, and study it to know what he says to us, and there will be no danger of mistake, at least fatal mistake.

When we urge the importance of studying the Bible, we would not wish to be understood that all other reading is to be neglected; for we consider it to be wise, and, in fact, the duty of every one to obtain as much useful knowledge as he can, and to study all useful and improving subjects. Yet we would insist, that the lack of scriptural knowledge is the bane of our churches, and the greatest impediment to usefulness in the Christian world. We do hope that the blessed day will dawn upon the world when the church of Christ, in all its membership, will be so completely furnished with Bible truth that it will go forth, "fair as the moon, clear as the sun, and terrible as an army with banners."

GEO. R. WHEELER.

SALEM, N. J.

DEATH OF AN INFANT.

BY JOHN Q. ADAMS.

Sure, to the mansions of the blest,
 When infant innocence ascends,
Some angel brighter than the rest
 The spotless spirit's flight attends.

On wings of ecstacy they rise,
 Beyond where worlds material roll,
Till some fair sister of the skies
 Receives the unpolluted soul.

There at the Almighty Father's hand,
 Nearest the throne of living light,
The choirs of infant seraphs stand,
 And dazzling shine, where all are bright.

That inextinguishable beam,
 With dust united at our birth,
Sheds a more dim, discolored gleam,
 The more it lingers upon earth.

Closed in this dark abode of clay,
 The stream of glory faintly burns,
Nor unobscured the lucid ray
 To its own native fount returns.

But when the Lord of mortal breath
 Decrees his bounty to resume,
And points the silent shaft of death
 Which speeds an infant to the tomb,

No passion fierce, no low desire,
 Has quenched the radiance of the flame;
Back to its God the living fire
 Returns, unsullied as it came.

For the Sabbath Recorder.

PRAYER AND CONFERENCE MEETINGS.

No occasion, perhaps, is better fitted to warm the heart of the Christian, and to render his soul alive to the duties God has assigned him, than the Prayer and Conference Meeting. It is here that the earnest seeker after Christ will come to find refreshment for the thirsting soul, and here that he delights to meet with those who have met to worship our Heavenly Father. The poor and despised, the weary and heavy laden, and the soul sick of sin, here may find abundant supplies of grace, that shall be of great worth and comfort to them while traveling up and down the earth, and that will afford greater joy when the cold hand of death is laid upon them. And yet very many of Christ's professed followers are apt to forget the benefits here received, and pay little or no regard to the hallowed influences surrounding God's children at such meetings.

When first we put on the armor of Christ, and begin to battle for the triumph of his glorious cause, then it is our chief delight to meet in the house of prayer, and to converse with our fellows upon the great principles of religion. But, alas, how very soon many begin to feel and to exhibit that coldness so natural to man! It is then we begin to let our duties pass undone; we neither pray nor speak in the prayer circle; and finally, we neglect to meet at all with our brethren on these social occasions. We are not now as we once were; our hearts have become colder, our consciences are getting seared, and our love for godliness and the society of religious men is growing less. Our position now is a critical one, for we are trifling with the Holy Spirit—a sin against God, and attended with great danger; while the narrow way in which we once loved to walk, has become a broad road, leading us on with the vast multitude of Satan's followers towards that awful abyss where the helpless victims of misery are weeping and gnashing their teeth with pain. Surely, the way to ruin is broad, and the danger of losing the soul is great, for the road to heaven is a narrow way, and is attended with great effort, while our natures are telling us to go on in the broader way. How fearful the danger that we shall continue our steps in that way till it terminate in our final ruin!

Whenever his circumstances will allow it, the true Christian will not only be found in the Prayer and Conference Meeting, but his voice will there be heard in praising God and speaking words of encouragement to his brethren to cheer them on in their noble warfare, and warning sinners to flee from the wrath to come, and find refuge in God, whose mercies are everlasting.

As Christians, how closely are we watched by the world, and how often the anxious sinner becomes discouraged in his seekings for the "waters of life," by the coldness and backwardness of those who profess to love the cause of Christ. O that men were wise, to know, and to *feel* as they should, the greatness of their responsibilities, and the real character of the influences they are continually exerting upon those around them, whether for good or evil, that their light might be made to shine with more glorious beams, alike on the path of the righteous and the ungodly.

As professed lovers of the Redeemer, we need to watch closely our steps, and be fervent in prayer, that we may not create for ourselves false excuses, that shall keep us from the house of God, or from doing at any time any duty that our Father may impose on us. How many parents will form such excuses, and by their example cast such influences upon their children as shall tell a sad tale upon their characters during the whole of their lives. Reader, are you a parent? Then may I ask you to think of these things, earnestly and prayerfully, and strive to let your light so shine before those committed to your care, that they may find blessed enjoyment in following your holy example. Teach them to reverence God, and to love the assemblage of His people, and thus you may save the precious souls of those children from eternal ruin. Jesus Christ demands the services of all, and to labor in his vineyard is a heavenly work. To be thus engaged is not only a privilege, but the duty of the true Christian. That we may all be faithful workers in this vineyard, is the earnest prayer of

A YOUNG BROTHER.

WESTERLY, Jan. 16, 1856

JAPAN AND THE JAPANESE.

A lecture on this subject was recently delivered at Clinton Hall, New York, by William Heine, the artist of the late Japan Expedition. From a report in one of the daily papers, we condense the substance of the lecture:—

The number of the inhabitants of Japan, which consists of three large islands and several groups of smaller ones, was estimated at from fifty to two hundred millions, but the lecturer was inclined to accept the former number.

The country was mountainous, containing many volcanoes, which could be seen far out at sea. Earthquakes were frequent; one of which has recently, as was well known, destroyed Simoda, one of the three harbors opened by the late treaty to the Americans. Mineral springs abounded, and the rivers, though not large, were swift and rapid. The climate was mostly severe, except on the southeast coast of Nipon; there the climate was mild and pleasant, the crops were abundant, and there were hosts of hale and hearty old people. Cultivation was carried to a high point, the steepest hills being tilled to their topmost pinnacle. The Japanese, however, were not particular about food, but ate almost anything, even poisonous fishes and reptiles, while the greatest delicacy known to them was a certain kind of snakes. Plants and flowers were developed to their highest degree, and in the cities, every house, however small, had its garden. Domestic animals abounded, and dogs and cats (and those of the ugliest kinds) were met with in large quantities. Various wild beasts roamed the woods, and foxes were especially abundant. The reason of this was, that the Japanese think the fox the favorite son of the devil, and therefore are very careful not to offend his Satanic Majesty by hurting his favorite.

The personal appearance of the middle and upper classes of the Japanese was pleasant and agreeable. The laborers, however, and the common classes generally, were rather ill-favored.

Mr. Heine also gave a sketch of Japanese history up to the Sixteenth Centery, when the Portuguese first made their appearance. A ship with two hundred of them arrived, according to Japanese accounts, in 1543, and being well received, they were soon followed by the Dutch, and even by an English ship. The Jesuits also arrived not long after, and made converts in an astounding degree. At this time, however, civil war broke out, which lasted many years. In 1614, the side which the Christians espoused being defeated, persecution commenced, and it did not last many years before they were all destroyed. In 1638, 6,400 Christians were slaughtered, after being besieged for three months, the Dutch gaining an unenviable notoriety by lending the assistance of their artillery, &c., to the Pagans. Since 1640 no strangers were allowed in Japan, the laws dooming all such to death. Sixty persons, constituting a Portuguese embassy from Macao, were all beheaded.

After alluding to the manner of government and the extent to which the system of espionage was carried, Mr. Heine spoke of the different classes of Japanese society. The highest comprised the princes, the next the nobles, the third the priests, and the fourth the military profession, the members of which, on account of the long duration of peace, were chiefly occupied as guards. These four classes enjoyed certain privileges, among which was that of wearing two swords, a long and a short one. On gala days also, and on festive occasions, they were allowed to wear wide pantaloons, of which they often possessed large numbers. When they were too poor to own a pair, they hired one from a tailor for a day. The next class comprised the merchants, the next the mechanics and *artists*, and the lowest the agricultural laborers, who were little better than slaves.

The Japanese women occupied a higher position than those of any other Oriental nation. They were permitted great freedom, which they seldom abused. The men of the higher classes could each have one "chief wife," and as many others as they wished When they were divorced for infidelity, they need not support them—otherwise they must. At the birth and naming of children, many ceremonies were observed. In the schools the children were taught reading and writing, and the outlines of Japanese history. Among the upper classes education was carried to a high point.

THE BRIGHT SIDE.

I have always admired that sect of old Greeks called the Laughing Philosophers Perhaps my opinion would be modified, if I knew what kind of laughter it was in which they indulged. But I take it for granted that it was a good-humored cachinnation—a real hearty side shake, with nothing satirical or malicious in it. Whether the genial beams of prosperity, or the pelting hail of adversity, fell on their heads, their countenances were radiant with mirth, and their spirits as elastic as the air they breathed. Would it not be better for us all if we could look upon life with the same philosophical serenity? Perhaps we cannot avoid occasional depression; but we might cultivate, much more than we do, that moral optimism that sees good in everything. How many spend their lives in making themselves miserable? By some obliquity in their nature, they are ever scanning the faults around them. The weather, the scenery, the society, are all subjects for grumbling and dissatisfaction. They look on the dark side of human nature, and are jealous and suspicious.

Now it has been said that there is no one so depraved and vicious, but has in him some germ of a noble nature. Dickens, in describing one of his inimitable characters, says: "Away up many a dark and winding pair of stairs was a door known to but few, but it opened into the heart." To find these secret doors, through which the souls of our fellow men admit their visitors, should ever be our aim. Fewer then would, Timon-like, turn their back upon a hated humanity.

I have now in my mind's eye one who has spent his life in cultivating this kindly spirit. Owing to a very happy mental constitution, his equanimity is seldom disturbed by the annoyances that so frequently embitter the lives of other men. Some excellencies he always sifts even from the refuse of society. As long as he can find any good, he refuses to speak ill of any man. Though his intellect is of a high order, and his walks are amid the abstruse fields of science and literature, yet his tastes are simple as those of a child; and he can enter with children into their sports, with all the apparent zest of his boyhood's days.

Nor does his invincible good nature impair his efficiency in battling for the cause of truth. When he is called to oppose error, or redress wrong, his stern logic is like the battle-axe of Richard, and his ridicule like the sword of Saladin. Frosts have already stolen over his brow, but the tracery of time has been light on his countenance. Wrinkles hardly know where to take up their abode on those placid features, that never yet writhed in anger or scorn. When care and sorrow begin to draw deep lines on that noble countenance, up rushes from a fountain in the breast, a generous current, that bears away in one sweep every trace of time,

"Though life's old age,
 Hath every nerve unstrung,
The heart, the heart is a heritage,
 That keeps the old man young."

Such a character is delightful to contemplate. Like some tall mountain peak in a sunny clime, its summit towering far above the region of storms and vapors, but its sides burdened with verdure, and with fruits for the use of men—the storms that beat upon its breast, send gushing forth from those rugged steeps a thousand joyous rills to make glad the face of nature and of man. But they can never stain that snow-capped brow.

RELIGIOUS AWAKENING IN SWEDEN.

A revival of peculiar interest has been progressing for months in different parts of Sweden. It has excited bitter opposition from the hierarchy of the Established Church, but "the Word of God is not bound." Recent accounts indicate that the good work is going forward more rapidly than ever, and that vital piety is being infused into cold and formal churches. The *British Messenger* gives the following account of it:—

"The present revivals cannot be traced to a common source. They occurred simultaneously and independently in various parts of the country, under the quickening grace of the Holy Spirit.

The awakening in Delecarlia occurred through the instrumentality of the press. A publisher, who had a large supply of Luther's sermons, suggested to some ministers to purchase the books and sell them to their parishioners. They readily made the purchase—pushed the sale in their respective parishes, and urged their people to read the work. The people bought it—read, thought, felt—became awakened, and soon the ministers found themselves surrounded by a people earnestly desirous to obtain more spiritual food A blessed time of refreshing was enjoyed; but they have had to endure much persecution for the trial of their faith.

Nor has the reviving influence been experienced by the 'common people' only. It has entered the universities and schools, the army, the legal profession, and the clergy Young ministers have been instrumental in the conversion of clergymen they were assisting. Young ladies not a few, of good birth and accomplishments, have fled to Jesus, and renounced the world, in consequence of coming into contact with the gospel in a truly Christian school, or hearing it from the lips of a poor peasant in a prayer-meeting.

The revival still goes on, and scarce a week passes without bringing spiritual additions to the true church of Christ. And the Lord appears to be making bare his holy arm to achieve salvation in every district of the land.

In some places whole congregations appear to be pervaded by the Spirit of awakening, and to be in an inquiring condition.

A student writing from Upsala, says: 'It is remarkable how Christianity has advanced among the students within a few years. Not long ago there were scarcely two or three students to be found, for a series of years, who discovered any evidence of Chsistian life; now there are between twenty and thirty. And in the same way has it been in these last years, throughout our whole land. Awakenings occur even in districts where formerly there was not the smallest spark of spiritual life. Even from Lapland we hear of lively awakenings—how whole villages have split up their brandy vats, which formerly were greatly valued by them—how the judges in some districts have nothing to do, because the people are reconciled in love and peace with one another. It is gladdening that so many awakenings have commenced in almost all directions. Some years since our fatherland was a desert, in whose sandy waste only a few green oases were found here and there; now new oases shoot up, like the stars of a winter evening; and if we contemplate these oases with spiritual eyes, how lovely is not the life there, where the soul, fainting with heat in the desert, is refreshed with the crystal clear fountains, where living waters allay became anxious about their salvation,' and that the children awakened by him 'are accustomed to meet for reading God's word, prayer, and praise;' that 'the colporteurs work most blessedly,' and that, through one of them, as many as 'twelve students have been recently awakened.'

the thirst eternally—where tears flow in streams, but they are heavenly tears—where songs of praise are raised, more beautiful than those which at any time have been heard from the lips of the world's children—and where all the inhabitants are clothed in snow-white garments—the 'fine linen' of the righteousness of Christ—where love beams in every glance, and peace is enthroned on every forehead, and all are illumined by heavenly light from above.'

From a recent letter of a lady in the center of the country, we learn that, through the preaching and frequent household visitations of one pastor, 'almost a whole congregation

A minister in the south of the country, also thus writes: 'What now more than all things else occupy my time, are the great awakenings in Scania, which increase both in depth and extent. We already reckon more than twenty congregations around this, where a greater or less number of men have been either awakened to understand their ruin, condemnation, and danger, or have been brought, through the gospel, to new and right peace in Christ. Whole congregations, for instance Fjelkestad, where formerly no token of spiritual life had been discerned within the memory of man, and where ministers, equally with hearers, were asleep, have been awakened to the intensest anxiety, so that a hundred, yea, even a thousand, are at one and the same time inquiring, 'What shall we do to be saved?'"

THERE IS A TIME TO DIE.

BY REV. DR. HUMPHREY.

Death is the most certain of all events that can happen to us in this world. It is the only future event which we can speak of with absolute confidence. What changes, what sicknesses, what trials, may await us; where we may be a year hence; where we shall die and be buried—who can tell? Not so with death. It is as certain to every one of us, old and young, rich and poor, as that the sun will rise and set to-morrow. So, also, the time of every person's death is fixed and certain. It must be so, if God has unchangeable purposes, embracing all beings and all events. "Is there not an appointed time to man upon earth? Are not his days like the days of an hireling?" Again, it is said still more explicitly, "His days are *determined*; the number of his months are with thee; thou hast appointed his bounds that he *cannot pass.*" Here is an absolute certainty as to the time, the day, and the hour of every one's death. It is as fixed as the throne of God itself. Men have died, and will continue to die, some older and some younger, but none will pass his bounds—no one will live an hour, or a moment, after reaching it. "He cannot pass."

But to us the time of our death is entirely *uncertain*. No event is more so. The passing moment of life is all that we are sure of. We know no more what shall happen to us on the morrow than at any future period. Everything touching the time and manner of our death is kept from our knowledge. "Times and seasons are the secret things which belong to the Lord our God." What manner of death will it be? By what disease, or by what accident? Where? At home or abroad? At what time? At what period of life? Nothing to us is or can be more uncertain.

"And why—if there is no discharge, no escape from the stroke, and if the time is fixed—why is it withheld from us? Why are we not told just how long we have to live, that we may keep the day of our departure continually in view, and prepare for it?"

O, man, "thou dost not inquire wisely concerning this." It is in great mercy that God has concealed the time from us. The knowledge of it would embitter every day of our lives. We should be looking forward to the last day, as a criminal under the sentence of death does to the day of his execution, with this difference in his favor, that he may possibly be reprieved and live longer, while we could indulge no such hope. And we should be less likely to prepare for death than we now are. So prone are we in our fallen state to postpone, that if one who is unprepared to die were to be assured of living ten, twenty, or forty years, apprehending no danger within that time, he would be certain to put off repentance to very near the fixed limit—so near, that he would be too much agitated to make the great and essential preparation. It is the uncertainty as to the time of our death, which constitutes the strongest motive to prepare for it without any delay. It may come at any hour, by night or by day. To great multitudes it does come "as a thief in the night." The highest health is no protection. The most blooming youth is no defense. The only safety for a day is to have made "our calling and election sure." Where one is suddenly cut off before our eyes, let that warning, by Him who hath the keys of death and hell, sink down in our hearts. "Be ye also ready, for ye know not the day nor the hour wherein the Son of Man cometh."

I only add, that the certainty, as to the time of any one's death, does not militate at all against the use of means for lengthening out life. It is a fixed limit, of which we have and can have no certain knowledge. We know that there are remedies for the most threatening diseases, and that God often blesses the use of them to the recovery of the sick. This is our warrant—this is our encouragement, and we are to use the means of preserving our own lives, and the lives of others, just as if no bounds were set. We see them not, we cannot prove how near or how far off they are. Our times are in God's hands, not in our own. It is enough for us to know that we must die, and that death may overtake us anywhere and at any moment. All the days of our appointed time, let us wait in full preparation till our change come.

Man ought always to have something which he prefers to life; otherwise life itself will appear to him tiresome and void.

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THE SCHOLAR AND SOCIETY.

"Who would be *free* must first be *wise* and *good*."

Knowledge, *Liberty*, and *Religion*, are the triple foundation on which society can rest with safety. They are the triple shield for the preservation of the *State* and the *Individual*. They are the triple power for the promotion of Civilization. No State is secure without knowledge and religion to uphold and preserve its liberties. The Church is not safe without the largest liberty of conscience, and the clear light of knowledge to guide its activities. All that is of moral and of spiritual worth in civilization, has grown out of the free and harmonious blending of these three prime elements. The proper and industrious blending of these elements has produced the pure white light of progress. No individual ignoring either of these great principles, will fulfill his entire mission of life. No nation that ignores them can ever develop a full and glorious civilization.

The *Scholar's* relations to these great powers are most intimate and important. To the ignorant the treasures of knowledge are closed. He has not the high vantage ground of the scholar from which to labor. He may be inspired by high and holy motives—he may be desirous of doing good; but he has not the ample field of the scholar for labor. He cannot give a definite mold and lasting power to thought.

To the scholar the prospect is far different. The fields of knowledge are his. The hopes and inspirations of religion are as freely offered to him as to the rest of humanity. Liberty invitingly waves her banners for him. All of the great avocations and duties and influences extend to him special invitations.

Let us look more minutely at some of his relations, powers, and duties.

That the relation between the scholar and knowledge is most intimate and important, is a proposition so obvious as to need no demonstration. It is, indeed, a truism. Scholars are the body-guards to learning. Education depends upon them for life and growth. Thinking, manufacturing thought, is the leading, the more definite business of a scholar's life. There is but little thought—deep, comprehensive, enduring thought—in the world, save what is wrought out in the student's laboratory. The whole world brings material to him to be wrought into thought. He takes this and applies the tests for truth, and if it stands the trial, then the evolved thought is again passed over to the world, to be inwrought into all of the relations of society. This, at least, is the natural unperverted order.

The books of the past are the important implements, the essential materials, out of which he manufactures books for the present and future. No man ever wrote an entirely original book, but rather a revised edition of the past—revised, and maybe improved, and maybe not improved. There are but few books that will answer for all time. It is the duty of the scholar to revise the thoughts of the past, adapting them to the present, and adding such new ones as Providence and man have evolved. The true scholar makes all past knowledge the basis, and not the limit, of research and progress. No individual is fully prepared to give definite mold and shape to thought for the future, save, perhaps, in the regions of fancy and fiction, until he has faithfully studied the greatest, the leading thoughts of the past on the same subject. This is one of the great missions of the student—that of preparing thought for the present and future.

Again, other things being equal, the more a man knows of every thing, the better he can teach any thing. The more thorough and complete the discipline of his own mind, the better he can impart even a little discipline to the mind of another. A well educated man or woman will give the best education to a child. A person can teach in any one department better for being a scholar in other departments of learning. A genuine scholar, philosopher, and sage, who has not lost his common sense and his sympathies with the young—a man old in wisdom and in years, but young in feeling and affection, would be the best teacher even of the simplest and humblest branch of learning.

In the language of Prof. Tyler: "So far-reaching and universal are the relations of things, that no one thing can be fully known without a knowledge of a multitude of other things. Hence, in order to teach any thing to the best advantage, the teacher needs to know not merely that particular thing, but every thing else to which it stands related. The best method of teaching a child his alphabet is a question involving profound principles of philology, as well as mental philosophy. None but a profound scholar and philosopher is qualified to make a spelling book. Webster studied and improved his spelling book after he had finished the best dictionary of the English language, and had placed himself in the very foremost ranks of English philologists. A good reading book can be prepared only by a man of correct taste, wide acquaintance with literature, and finished classical education. No man can make a good English grammar, who knows only the English language. The best English grammars, not to say all the improvements in the methods of teaching grammar, have been made by profound classical scholars, availing themselves, too, of still more learned men, still more profoundly versed in comparative philology. The best text-books in the natural sciences, for the use of schools and academies, have been prepared by the professors and teachers of natural science in college; and well they may have been, for they require an extensive acquaintance with natural and mental philosophy."

The same may be said of the scholar and the writer. "The question," says the same author, "who shall furnish the country with reading, with books and pamphlets and magazines, with quarterlies and monthlies and weeklies and dailies, is a question of incalculable moment. It is almost equivalent to the question, What shall be the prevailing thoughts and sentiments, character and spirit, of the people? In an age and country like ours, where everybody reads, able and eloquent writers form almost the atmosphere in which the whole community live and move and have their being. The orator was once the oracle and prophet and director of the people. The writer now divides the sovereignty with the orator."

Hoe's Rotary Press will now throw off as many words in an hour as can be written by fifty men in a year. This modern scribe is a young giant, not exactly a hundred-handed Briarius, but doubtless will be when a few years older. Even now the one stationed in the office of the N. Y. *Tribune* writes off, at each beat of your pulse, nearly one hundred and fifty-six thousand words, sufficient to make five hundred and fifty pages of a duodecimo book.

"While the mechanical efficiency of the press has thus been magnified a hundred-fold, its moral power has been increasing in the same astonishing ratio. Now the question who shall wield this mighty moral engine—a question which is to decide in a great measure the character and destiny of the present and coming generations, for time and eternity—is itself to be decided, to a great extent, by the scholar. Admit all that can be said of the increasing influence of a new and growing class of writers, who have never seen the inside of a college, and who have got their education in the streets and market places—concede all on this point that the truth will justify—still the educated men of the country, if sufficiently numerous, and able, and well educated, can and will control the literature of the country. At all events, if they cannot control it and give it a right direction, no human power can control it. This is the only resource—this is the only hope." *

LETTER FROM BRO. N. WARDNER.

SHANGHAE, China, Aug. 29, 1855.

Bro. Carpenter informed you in his last, that two persons have recently been added to our number by baptism—one of his servants and our cook. The scene was solemn, and drew tears from the eyes of some of the native spectators, chiefly the older members of Mrs. W.'s school. We have since been under the painful necessity of excluding Tong Uén-Châ. In the early part of last spring Bro. C., for non-compliance, ceased to employ him as teacher; since which he has absented himself from all of our religious meetings, except one communion season; and after being faithfully admonished and labored with, showed no disposition to reform. There are also strong evidences that he has become a confirmed opium smoker. Is it not a fortunate circumstance, that this man was not sent as a missionary to the Honan Jews? Bro. C. will probably give you more particulars. Opium smoking is becoming alarmingly prevalent, and is rapidly increasing. Last year 75,000 chests were introduced from India, which cost China the snug little sum of $25,945,000, and will probably slay many thousands of her sons and daughters. There are estimated to be about 10,000,000 of opium sots in China, involving about 8,000,000 families. Nine hundred and ninety-nine thousandths of this number may safely be reckoned as hopelessly ruined, as but *very few* who taste the opium pipe ever reform.

Our cook, "Vóng Nyih," gives us much comfort, and manifests a tenderness of conscience that is not often met with in a Chinaman. The next day after he was baptized he came and told me that the pail he had been in the habit of buying oil in only held nine pounds, instead of ten as it had always been reckoned—that he had always justified himself in keeping the price of the other pound, because I told him, when he first came to work for us, that it held ten pounds, and would be so reckoned, and therefore he considered it as his acknowledged right. But hearing the baptismal vow explained the day before, as a solemn pledge, to God and man, that he would henceforth renounce all dishonesty, covetousness, and love of the world, it set him to thinking; and having occasion to buy oil again that day, this thing was brought up to his mind in a light which he could not reconcile with that strict honesty which the religion of Jesus requires, he supposing I had been deceived in regard to the size of the pail; and he could not feel at ease till he had confessed the truth. Having got thus far, he looked up into my face, with his large honest eyes swimming in tears, and so full that he could hardly speak, and said, "Now will you forgive me?" and on receiving an affirmative answer, he fell upon his knees, confessed the deed as a breach of his Heavenly Father's law, and begged for Jesus' sake that it might be forgiven him. He can now read the Scriptures with considerable facility.

A tailor who has been in our employ considerable since we moved into the city, professes also to love Jesus, and attends our evening devotions regularly, when he is in the city and the weather will permit. He refuses to work on the Sabbath for other people, and attends our prayer and preaching meetings. Two or three times he has ventured to pray with me in private, and once with Vóng-Nyih. He has expressed a wish to become one with us, notwithstanding he expects strong opposition from his family and relatives. If he continues to give as good evidence as he has thus far, his request will probably be granted before many weeks.

Chung-Kwé, the faithful old man who has been with us so long, has given us considerable reason to hope for him of late.

There are two others who profess to be interested, and attend evening devotions with us, and occasionally bring their friends, so that, with our household, I have a company of from four to eight attentive listeners nearly every evening.

Since my last I have preached from three to five times a week, till the past three weeks, my building operations have consumed all my time on week days.

Our two schools are prospering, and the scholars make good proficiency in Scripture knowledge.

MRS. MINOR'S DEATH.

The Philadelphia *Presbyterian* of January 12th has the following notice of the death of Mrs. Minor of the Agricultural Mission in Palestine:—

It is with deep regret that we have heard of the decease of Mrs. Minor of the Palestine Agricultural Mission. This lady, formerly of Philadelphia, first visited Palestine under an enthusiastic impression that the time had arrived for the fulfillment of the prophecies in reference to Israel's restoration, and that she might be instrumental in furthering the work. Prudence might have dictated a different course, and certainly a more calculating policy would have prevented her from encountering the hardships of such an enterprise. Once there, and the field before her, her views were materially corrected, and her devotion, although not diminished, became more chastened and practical. She labored assiduously for the benefit of the suffering and degraded Jews, and we have the best reason for knowing that, through her agency, much good was accomplished. When the agricultural scheme was projected she entered into in heartily, and as we have before stated, not only did she remove the prejudice of Jewish Rabbis against their people entering upon the cultivation of the soil, but her example was influential in calling forth similar enterprises. While we were fully aware that Mrs. Minor and her assistants held views, particularly in observing the seventh instead of the first day of the week as the Christian Sabbath, which we did not entertain, yet we could not, in the absence of all other efforts in behalf of the Jews of Palestine, but feel a deep interest in her efforts, especially as the project was rather a preliminary and agricultural one for the temporal benefit of the Jews, than a strictly religious mission. We have, in despite of much prejudice against Mrs. Minor and her plans, adhered to our first convictions, and have seen no sufficient reason for repenting of our course. From a long correspondence with Mrs. Minor, we have been led to form a high estimate of her piety; and in the course of her work we have had abundant evidence of her courage, practical determination, and executive talent. Her labors have, humanly speaking, hastened her departure from life, and what may be the effect of such a loss to the scheme itself we cannot foresee. We must await the indications of Providence.

A SECOND NERO.

A persecuting edict against Christians was promulgated at the end of 1854, by Tu-Duc, the king of Cochin-China. This edict is very long, contains horrible blasphemies, and breathes a furious hatred to the Christian name. Not only does Tu-Duc aspire to walk in the steps of predecessors Ming-Mang and Thien-Tri, of detestable memory—he aims even to surpass them. The following are the principal provisions of the edict in question:

"The Christian mandarins of both the capital and provinces are required to recant, the former within a month, the latter within three months; in default of their compliance, they will be deprived of their rank; and if still obstinate, will be punished like the common people. The soldiers and the people must apostatize, and trample the cross under their feet within six months, on pain of severe punishment. The European missionaries will be beheaded, and their heads exposed for three days; their bodies will then be thrown into the sea. Any person betraying them will receive three hundred taels. The native clergy and the pupils of the Europeans will also be beheaded, and one hundred taels reward is offered for their apprehension. The pupils of the native preachers will be banished to the distant islands. The churches and places of meeting will be burnt, and the rice belonging to the Christian communities distributed to the people. All the Mandarins of the provinces, from the least to the greatest, will be severely punished if they fail to execute these decrees. The chief of the canton, and the mayor of any village in which any European or his pupils may be apprehended, will be punished with death."

DENOMINATIONAL LITERATURE.

To the Editors of the Sabbath Recorder:—

In the report of Bro. Hull's Lecture on Education, delivered in Plainfield, N. J., as published in the *Recorder* of Jan. 17th, reference is made to the importance of each religious denomination, and of the Seventh-day Baptist denomination in particular, having a literature of its own. I think it is not fully understood what is meant by these suggestions. Will Bro. Hull, or some one else, just inform us what kind of literature Seventh-day Baptist literature is, or would be, and in what respects a Sabbatarian literature would differ from a literature demanded by mankind in general, or of the present age in particular.

Having no sympathy with any thing like Know Nothingism, either in church or state, I am, fraternally, S. S. G.

SABBATH EVENING LECTURES IN LONDON.—We have received from Bro. William Henry Black, elder of the Sabbath-keeping Congregation in Mill Yard, London, a programme of his Sabbath Evening Lectures for the present Winter, as follows:—

Jan. 4. Introductory Lecture, on the nature and proper uses of the Holy Scriptures.

Jan. 11. Their supreme authority in all matters of faith, worship, and practice.

Jan. 18. The public and private reading of the Scriptures.

Jan. 25. The original languages of the Scriptures.

Feb. 1. The errors and defects of the Authorized Version of the Bible. (With special reference to Mr. Heywood's intended motion in Parliament.)

Feb. 8. The just interpretation of the Scriptures.

Feb. 15. The figurative language of the Scriptures.

Feb. 22. The poetry contained in the Bible.

Feb. 29. The nature, intent, and use, of Prophecy.

March 7. The actual fulfillment of Prophecy.

March 14. The Prophecies not yet fulfilled.

March 21. The general agreement and consistency of the Scriptures, considered as an evidence of their divine origin.

March 28. Recapitulation, or Repetition Lecture.

March 29. The 163d Anniversary.

LARGE PAPERS.—The enlargement of the New York *Observer* causes the *Independent* to haul down the announcement which has so long headed its columns, "The largest religious newspaper in the world." The *Evangelist*, in noticing this matter of enlargement, says:—

"The true criterion of a paper is not quantity, but quality—not the space it covers, but the amount of talent, and time, and hard work, expended upon it. The *Courier and Enquirer* is the largest political paper in this country, but nobody suspects it of concentrating upon its columns the greatest amount of ability. The *Observer* is larger than the London *Times*, but is it, therefore, a greater power in the world?

"We do not underrate the value of ample space; for we often feel the want of room to meet the demands upon our columns. We are very certain, that with a larger sheet we could save ourselves from much labor and perplexity in condensing and improving our materials. But our conviction has ever been, that the *first* want was a higher literary standard—a vastly increased strength, variety, and power in our articles. The money which we expended for literary aid during the last year, in addition to the personal labors of the editors, would easily have enabled us to publish a paper as large as the *Observer*. But we do not think we were mistaken in believing that we consulted the tastes of our readers, and infinitely better served the purposes of a religious paper, by reserving our resources to improve the quality of this journal, rather than to enlarge its dimensions."

MINISTER OF THE OLD SCHOOL.—A correspondent of the *Puritan Recorder* gives an interesting sketch of his old pastor, Dr. Perkins, from which we make the following extract:—

"When I lived in Dr. Perkins' parish, he was about 80 years old, and had been pastor there about 55 years, yet he preached twice on the Sabbath, performed pastoral duties without aid, and held evening meetings in the school-houses in remote parts of his parish, in which he delivered extempore discourses, that were as logical, concise, finished, and accurate, and as readily and fluently delivered, as were his written discourses on the Sabbath. So, too, in guiding and instructing inquirers and young converts in a revival, he had all the thoroughness and system of his best days. The same was true of his examination of candidates for the ministry, and for ordination, years after this, as I know from having repeatedly heard him on such occasions, and from having been examined by him, as Moderator of the Council, when I was ordained, at which time he was 86 years old, and had been 62 years the pastor of the same people. Thus did he indeed bring forth fruit in old age, and when he died, a great and good man fell in Israel. When he left us, a truly refined and polished gentleman; a ripe student; a thorough scholar; a chaste and classical writer; an earnest, instructive, and faithful preacher; a wise, active, kind, prudent, and sagacious pastor; and a humble and devout Christian, passed from earth to heaven."

COLORED PEOPLE.—A petition is now in extensive circulation in Virginia, praying the legislature of that State to so modify the laws concerning slaves and free persons of color, as—

1. To protect the parental relation, forbidding the separation of parents and young children, at the will of any man or set of men, under criminal penalties.
2. To recognize and secure the marital relation to colored persons; forbidding the disregard of the sacred relation of husband and wife by any man amongst his own slaves, and protecting the same between slaves of different families.
3. To allow persons so disposed to teach persons of color to read, so as better to assist their moral and mental elevation

The memorial instances (says the *Colonization Herald*) as indications of the great responsibility which the South feels for the temporal and spiritual well being of the colored people in their midst, that in Louisiana the laws prohibit the separation of parents and young children, and the same policy has been engaging legislative attention in Georgia and Alabama. In South Carolina, important ameliorating modifications of the code on Slavery have been advocated by many able writers and jurists—among whom may be mentioned Dr. Fuller and Judge O'Neil. In Maryland, free colored persons are permitted to have their own schools, and with the most encouraging results. In Louisiana, their schools are not only permitted, but assisted by money from public funds.

REVIVAL AT SALEM, N. J.—Eld. W. B. Gillette informs us that for some two weeks past he has been engaged in a series of meetings at Salem, N. J., assisting Rev. Dr. Perkins. About twenty persons profess to have been converted, and the work is still progressing.

DAKOTA, WIS.—At the meeting of the North-Western Association, last Fall, much interest was expressed in the young Sabbath-keeping Church and Society at Dakota, Wisconsin—Geo. C. Babcock was ordained as preacher of the church, and a sum of money was raised to purchase a library for the church, (which library, we may as well say here, was purchased in New York and forwarded by express to Milton some time ago.) We have now before us a letter from Dea. Rowland I. Crandall, our agent at Dakota, giving the names of nine new subscribers for the *Recorder*, and saying that a "goodly number" have been added to the Society since the meeting of the Association. We have also a letter from Eld. Geo. C. Babcock, in which he says that "though the state of religion among us is not what we could desire, yet the faithful attendance on the worship of God encourages us to labor with our might." There are many who feel a deep interest in the Society at Dakota, and will pray earnestly for its prosperity.

NEW YORK STATE NORMAL SCHOOL.—The next term of the New York State Normal School at Albany, commences Feb. 25th, 1856. The vacancies are to be filled by appointment by the Board of Town Superintendents in the several counties on the 4th of February, 1856. Each county is entitled to send to the School a number of pupils (either male or female) equal to twice the number of members of Assembly in such county. Each student receives a small amount of money per term as mileage. For Allegany County there are four vacancies, and the mileage is $7 68. Chenango, 4 vacancies, $3 30 mileage; Cortland, 2 vacancies, $4 20 mileage; Erie, 1 vacancy, $9 75 mileage; Genesee, 3 vacancies, $6 49 mileage; Jefferson, 5 vacancies, $4 80 mileage; Lewis, 2 vacancies, $4 26 mileage; Madison, 1 vacancy, $3 03 mileage; Rensselaer, 5 vacancies, 18 cents mileage; Steuben, 5 vacancies, $6 48 mileage.

FOREIGN MISSIONS IN GERMANY.—In several States of Germany the highest ecclesiastical councils have decreed that yearly on the Sunday after Epiphany a sermon shall be preached in all Protestant churches on Foreign Missions, and a collection be taken up, the proceeds of which will be sent to the Missionary Society of Basel. It may be taken for certain that this will be, in short, introduced into all Protestant State churches of Germany. How fast the interest in the missionary cause has grown within the last year, and how universally it is now shown throughout Germany, is also proved from the circumstance that from twenty to thirty periodicals are exclusively devoted to this cause.

RELIGION IN TURKEY.—Letters from Dr. Anderson, at Aintab, Syria, speak of the flourishing condition of Protestantism in that place, and of the great multiplication of Sabbath-schools and Bible-classes. These letters also mention the death of Mr. Whiting, of Beirut, on the 8th November. A letter from Mr. Ball, who has recently visited Pergamos and Thyatira, states that there is a favorable opening for missionaries in each of those places. Persecutions are disappearing and churches increasing. The tidings from Thessalonica are of an encouraging nature.

ENGLISH JEWS.—An important movement, according to the *Morning Herald*, is in progress among the most influential of the English Jews, for the establishment of a college for the education of members of the ancient faith in London. With a view of obtaining degrees in the London University, attendance on the classical classes of University College is to be part of the scheme. Hebrew and Theology are to be placed under the direction of the Chief Rabbi. A school is to be established in connection with the College. Premises have been taken in Finsbury square.

CHURCHES IN PARIS.—According to official reports, published in the beginning of 1855, the capital of France, with a population of 1,000,000 souls, has only 46 churches, or one church to 23,900 inhabitants; besides, they are most unequally divided. The tenth district has ten houses of worship for 114,000 inhabitants, or one to 14,250; while the fourth district has only one to 45,900 souls. The city of Brooklyn, N. Y., has nearly one church to every thousand or two thousand inhabitants, and that, too, without any aid from Government. Nevertheless, the attendance upon public worship in Paris is said to be very great compared with what it was fifty or even twenty years ago.

JEWS IN THE GREAT CITIES.—The number of Jews in the great cities is thus stated: New York, 12,000; Philadelphia, 2,500; Baltimore, 1,800; Charleston, 1,500; London, 20,000; Amsterdam, 25,000; Hamburg, 9,000; Berlin, 5,000; Cracow, 20,000; Warsaw, 30,000; Rome, 6,000; Leghorn, 10,000; Constantinople, 80,000; Jerusalem, 6,000; Smyrna, 9,000; Hebron, 8,000. In Berlin, there are 2,000 Christian Jews, also some thousands in England; 59 clergymen of the Church of England are converted Jews.

DANIEL WEBSTER'S BOOKS.—A recent visitor to the library of Daniel Webster, which remains at his old home in Marshfield just as he left it, after giving a full description of it, says:—

"Not an infidel work could be found among all his books. He never read such books. To the very close of his life he retained that reverence for the Bible and the religion it inculcates, which his excellent parents taught him in infancy. The mute counsellors with whom he communed in retirement, still show how he thought, how he studied, and what opinions he cherished. A better selection of books to make one wise and good could scarcely be made."

RELIGIOUS INTELLIGENCE.

The Board of Directors of the Auburn Theological Seminary, N. S., have passed a resolution instructing their Professor of Homiletics to give special attention to training the students in *off-hand* preaching. The method adopted by the Professor is to give out in advance a text on which all are expected to prepare themselves to speak. The Professor calls on such as he pleases, and those called up proceed to discourse on the text at various lengths, from two to twenty minutes. The exercise, it is said, is found highly interesting, and affords evidence how much latent capacity there is for this kind of preaching, only needing to be properly encouraged and called out.

Rev. Mr. Arthu, was to sail for England the 19th inst., in the steamer Atlantic. As the fruit of his appeal in behalf of the missions in Ireland, about $6,000 was raised in Boston and vicinity. In Philadelphia, after hearing his lecture on "Christian Benevolence," a committee of ten was named, and a pledge given that $10,000 should be raised in addition to about $2 000 already subscribed. In Baltimore, about $4,000 have been raised, and $10,000 are confidently expected. In addition to the sums above named, about $17,000 have been raised in New York, and the total thus far will be about $45,000.

Rev. Thomas Hill, of Waltham, writing on Church Music in the Christian Examiner, says: "Sometimes an attempt is made to alter a secular air, by changing the cadence to a religious form. We have *recently* heard tunes of this character, from some new collection of sacred music, popular Irish and negro melodies being cut off in the last measure, and a chord of the sub-dominant introduced, as if it were to sanctify them. The result is, that the tunes are spoiled for whistling on a week day, without being rendered fit to sing on Sunday."

The American Colonization Society has finally cleared itself of debt. It began the last year with an incubus of $32,000, but has shaken it off. The rigid economy, however, which was necessary in order to effect this result, has curtailed operations in Liberia, and only three expeditions were sent out during the year. The last one, sent under the auspices of the New York State Society, sailed from New York in December, taking fifty-eight emigrants.

The *Macedonian*, the Missionary paper of the Baptist Union, acknowledges the receipt of $100 from a Congregationalist, as a contribution to their noble effort to remove the debt resting on them. It should not be forgotten that one of the earliest friends of the American Board, and one of its most liberal benefactors, considering his means, was Solomon Goodel, a Baptist. Besides donations to its funds of nearly $4,000, he gave a legacy of $1,400.

Missionary advices state that the fall of Sebastopol has quieted the adherents of the old Armenian Church, who before had hoped that the triumph of Russia would annihilate Protestantism in Turkey. Another most extraordinary sign of the times, which is referred to in every recent letter, is the readiness of Mohammedans to read the Bible. It is impossible to tell whereunto this may grow.

The *Episcopal Recorder* earnestly recommends the institution of class or band meetings, which, under the direction of judicious teachers, to be appointed by the minister, to meet at specific periods for conference and prayer; and urges the plan by the fact, that such meetings have been greatly blessed in times past, not only among the Methodists, but Episcopalians.

Mrs. Wright, the widow of the Rev. Mr. Wright, so long known as one of the ablest and best of the Missionaries of the American Board among the Choctaw Indians, has resigned and retired from the Mission. In common with others, she has been sorely tried and grieved with the course of things taken towards that Mission, and in her delicate state of health she deemed it her duty to leave the field.

Rev. Asa Cummings, D. D., for nearly thirty years the able and judicious editor of the *Christian Mirror*, of Portland, Maine, retired from that labor at the close of last year. He has earned an enviable reputation as a faithful, vigilant and most useful conductor of one of the best religious newspapers in this country.

Dr. Cornwell, lately of Greene County, Ill., recently died and left a will devising some $10,000 worth of real estate, so that the income of it shall purchase books on Physiology, particularly Graham's and Dr. Alcott's works, for distribution in the common schools in Green County, Ill. He also willed smaller sums to medical colleges at the West.

Besides the College in Liberia, efforts are making for the endowment of two Colleges for colored men in this country. The first of these will be under the superintendence of the Presbyterian Church, and will be located in Pennsylvania, the second under the patronage of the Methodist Episcopal Church, and will be in Ohio.

The Vienna correspondent of the *Times* states that in Bohemia and Hungary there will, in future, be no high Protestant schools, so that the children of Protestants who wish to complete their studies and serve the State will be necessitated to attend the Catholic "gymnasia."

Rev. Dr. Stiles, General Agent of the Southern Aid Society, who has just returned from a visit to Detroit and Chicago, received in those cities donations and subscriptions to the amount of $1,500 or $1,600—with the prospect of a further increase.

The N. Y. *Observer* says that a single congregation in the city of New York provides for the religious teaching of a thousand poor children. Nor is this a solitary instance. Many churches of various denominations are doing the same.

Mr. Kincaid, Baptist missionary in Burmah, visited the capitol a few months ago, was sent for by the king, who offered to help with money in the removal of his family to that city.

There has been a falling off of more than $31,000 in the receipts of the Methodist Episcopal Church Missionary Society in 1855, as compared with 1854; a mournful fact.

The *Watchman and Reflector* states that the Baptists have increased in Rhode Island in forty-two years seventy per cent., and in Massachusetts about eighty per cent.

Isaac S. Tuttle, a prominent citizen of Augusta, Ga., who died there recently, left the sum of $50,000 to be used for the benefit of the Augusta Orphan Asylum.

General Intelligence.

European News.

European dates to Jan. 12th have been received.

The intelligence consists merely of an extension of the previously prevailing peace rumors. Nothing definite is yet known from St. Petersburg. Speculations continue to be contradictory. Interviews had taken place between Counts Nesselrode and Esterhazy, but the main questions at issue had not been discussed. The expectation from Russia is neither a refusal nor acceptance, but such a modified counter-proposition as may give rise to negotiation and delay. On the other hand, the Palmerston Cabinet must meet Parliament, early in next month, with a decided announcement either of peace or war. As regards France, rumor reports the tone of the French Government as again more warlike. Russian preparations to continue the conflict are on a larger scale than ever. Briefly, the hopes of peace have received little or no confirmation.

From the Crimea, there is nothing of importance. On Dec. 22, the French blew up one of the five docks of Sevastopol, and reduced that fine work to a heap of ruins.

The railway from Moscow to Petersburg is to be protected by redoubts placed at intervals along the line. Each redoubt is to be occupied by a battalion of militia, who are responsible for the line within the limits, to *the* extent of guarding it against any surprise by the enemy.

The price of saltpetre has risen exceedingly in Russia. All restriction has been removed from its production, and although the import duties are not formally repealed, it is tacitly understood that it will be allowed to be imported free of all charges.

There is no news of political interest from from England. The freedom of the City of Glasgow has been presented to the Earl of Elgin, in testimony of his merits as Governor-General of Canada.

Madame Goldschmidt-Lind appeared at Liverpool in the "Messiah," and had a crowded audience at tickets from 10s. 6d. to 21s.

Fourteen steam gun-boats, of wood, are at present being built on the Mersey at Birkenhead, and large Government orders for cannon and projectiles keep the foundries in and around Liverpool in full activity. Thirty-five gunboats are in process of construction at Woolwich, besides numerous others at other ports.

A most extraordinary case of poisoning occupies considerable space in public attention in England. The circumstances are briefly these. Dr. William Palmer, a surgeon, but who made betting his profession, in other words, "a sporting man," was in company with a gentleman named Cooke, at Bugeley, Staffordshire, settling up some gambling accounts, when Cooke, who had just drank a glass of liquor, suddenly became sick, and exclaimed that Palmer had poisoned him. Cooke died next day, and Palmer was arrested. A discovery that Palmer was indebted a large sum to Cooke, confirmed the suspicion against him, and it was then remembered that his (Palmer's) wife had died suddenly of symptoms similar to those that had carried off Cooke. This led to further inquiry, when the astounding fact came gradually out, that sixteen persons, all immediately connected with Palmer, had died suddenly, within a short time, and that on the lives of some of these persons he had effected insurance, while with others he had had betting transactions. The most astounding incident of these developments is, that Lord George Bentinck (who, it will be remembered, died suddenly) had transactions with Palmer, and it is now believed that he was poisoned. The corpses of some of the supposed victims have been exhumed, and submitted to chemical research for traces of poison. Strychnine, or some other vegetable preparation, is supposed to have been the means employed. It is somewhat curious that the accused had a fast horse that figured conspicuously in his turf speculations and bore the name of Strychnine.

The War in Hayti.

Letters from Port-au-Prince, Hayti, of Dec. 30th, give full particulars of the defeat and flight of Faustin I., Emperor of Hayti. It seems that the army with which he proposed to chastise the Dominicans consisted of about 30,000 men, which divided into three detachments—the army from the North under the command of Paul Decayette, of 7,000 men—another of 4,000 men, who took a southern route, and the main body of the army under the Emperor. Of the company which took the southern route nothing is known, except that after crossing the line they were met by a body of Dominicans, and the Jacmel regiment, which was in advance, broke their lines at the first fire, precipitated themselves upon the rear, and produced a general route of the whole regiment.

The force under the immediate command of the Emperor amounted to about eighteen thousand men. When near Las Cahobas, in an open plain, bordered by a piece of woods, they came upon a body of Dominicans, about four hundred in number, with a cannon. The advance guard continued to move forward until within gunshot of the Dominicans. The leader of the Dominicans then advanced in front of his troops, and Valentine, who leads the Haytian advance guard, advanced to meet him. After a brief parley they separated; each returning to his own troops; but on his way, the Dominican discharged a pistol, whereupon one of the regiments from the South of Hayti, without orders, opened a fire upon the Dominicans which they promptly returned. An officer of this southern regiment then mounted his horse, called upon his troops to follow him, and throw themselves back upon the main body of the Haytian Army, which was simultaneously charged by the Dominicans. The example of the Southern troops proved contagious, and very soon the greater part of the army had deserted, leaving the Emperor and his Staff almost alone. They took to a by-path through the woods and escaped, but by the narrowest chance. The enemy were at one time within a few feet of him, and he was only saved by the loyal exertions of his staff officers, several of whom lost their lives in defending his.

The Emperor is said to have reached a place about sixty miles from Cape Haytien, with only a thousand men. The Southern troops who deserted him so faithlessly, to the number of one thousand five hundred, succeeded in reaching Las Cahobas. The Emperor sent orders for them to join him, but they refused to do so.

Where the rest of the grand army had gone was not known at Port-au-Prince; it will probably get home, however, sooner than its leader.

The Emperor's pecuniary loss must have been very great. He had with him over $200,000 in money, which was taken, and with it most of the arms, ammunitions, and provisions of his troops; for most of them threw away their arms when they took to their heels. [N. Y. Times.

Swindling in New York.

One of the most successful and adroit "confidence" men that has ever practiced upon the credulity of the citizens of New York was arrested the other day in Broadway, after having successfully carried on his operations for nearly four months, in spite of the efforts of the Police to capture him. He first made his appearance in the city early in last October, he having previously operated in Southern and Western cities. On the 15th of the month last named he called at the store of Tiffany & Co., and purchased a bill of jewelry to the value of $76, representing at the time that he was one of the firm of Peterson & Humphrey, carpet-dealers at the corner of Broadway and White-street, where he requested that the jewelry should be sent at a certain hour. At the appointed time the "confidence" man saw the messenger approach the store, and immediately entered it himself with as much confidence as though he owned the whole establishment, walked behind the desk, and receiving the goods made out a check on the Broadway Bank for the amount, and signed it "Thos. Brancroft." This was handed to the messenger, who left with it; but when it was presented on the following day to the bank it did not bring the dollars. About ten days previous to this transaction, the confidence man entered the jewelry store of Robert Rait, Broadway, corner of Warren-street, and bought watches and jewelry to the value of $370, and ordered the package sent to No. 6 Barclay-street, at a late hour of the day. When the time arrived, he was at the store in question, making himself very officious about the desk, he having previously represented to Mr. Rait that he was connected with the house; and on the package being delivered to him, he drew up a check for the amount of the bill on the Broadway Bank, and signed it Benj. Greer. This he handed to the messenger, and it proved to be worthless. Complaints now began to pour in upon the Chief of Police, and officer Keefe was set to work to search for and arrest the swindler; but while he was being looked after, and on the 13th of October, word came that Greer had obtained $400 worth of watches and jewelry from Messrs. Jackson & Many, on the corner of Bowery and Broome-street, on a worthless check on the Broadway Bank, signed "Thos. Bancroft." He was next heard of on 22d of December, when he obtained $200 worth of jewelry from Sam'l. Baldwin, Esq., Importer of Jewelry, at No. 170 Bowery. He received these goods at No. 12 Dey-street, and there gave in payment a worthless check on the Broadway Bank, signed "Thos. K. Wilson." On the 31st ult., he came the confidence game over Mr. F. W. Leak, from whom he obtained in a similar manner a set of furs valued at $65. To the check which he gave for this bill he signed the name of "James R. Treadwell." The 7th of January he was again heard of, having on that day swindled Mr. A. Morel, of Nassau-street, out of $400 worth of watches, who received as pay a worthless check on the Mercantile Bank, signed "James R. Treadwell." A day or two since he purchased goods to the amount of $1,030 from Mr. Fry, jeweler in the Bowery, and ordered them sent to No. 10 Park Place. He was on hand when the goods arrived, but for some reason became frightened and ran out of the store—a fortunate circumstance for Mr. Fry. Mr. Keefe, the officer, had all this time been on the lookout for the swindler, but not being successful, he resolved to try another plan to catch him. He accordingly visited several loan offices and other places where he supposed the offender would be likely to call for the purpose of getting cash advances. On his own responsibility he offered a reward for the arrest of the man. Fortunately, a Mr. Carroll, doing business at No. 346 Broadway, was one whom the officer called upon, and he knowing the operator, volunteered to assist in finding him. Finally, Mr. C. espied him at the corner of Broadway and Broome-street, and handed him to the custody of an officer. He was then taken to the office of the Chief of Police, where, after having had time for reflection, he made a full confession to Officer Keefe and Sergeant Bowyer, telling them to whom he had disposed of the goods, &c. It is presumed, therefore, that most of the property will be recovered.

SUMMARY.

There are at present, within a short distance of Cincinnati, 1,200 acres of grapes under cultivation, and of them, about 800 to 1,000 acres are in a bearing condition. The average yield per acre is variously estimated. Particular spots, under favorable circumstances, have produced as high as 1,000 to 1,200 gallons of wine to the acre. A fair average will be about 400 gallons, which, allowing there to be 1,000 acres in bearing, will produce 400,000 gallons of wine. This, at an average price of $1 25 per gallon, amounts to half a million of dollars in value.

Mr. Cutler exhibited the other day, at the Novelty Iron Works, an engine, carrying out a novel invention of Mr. Phineas Bennett, the motive power of which is gas generated from coal or wood, and for which he claims great superiority of strength and speed, and much benefit to be derived from the use of a small proportion of fuel. The gas is generated in tubes, and passes directly into the cylinder. The principle of the machine is nearly that of the caloric engine of Ericsson.

Port-au-Prince dates to Jan. 1, have been received. The reported defeat of the Haytiens by the Dominicans is confirmed. The Emperor Faustin had escaped from the field, and a reward of ten thousand doubloons was offered for his head. An intense feeling prevailed against him, and if caught the probability was that he would be shot by his own people.

We learn from the Alton (Ill.) Courier, that at a meeting of the Alton Horticultural Society, it was stated by Dr. Hall, others confirming the statement, that on examination of the fruit buds of peach trees, in that vicinity, it had been found that the recent severe cold weather has destroyed the promise of a yield of luscious fruit the coming season.

On Wednesday afternoon, Jan. 23d, a fatal accident occurred on the Central Railroad near Bloomsbury, Hunterdon County, N. J., about sixty miles from New York. It appears that Thomas Kitchen, his granddaughter Eliza Alpaugh, and her child, were crossing the track in a sleigh as the freight train was approaching at the rate of thirty miles an hour. The train passed on, running over the sleigh, instantly killing Mr. Kitchen, (who is an old man about seventy years old,) breaking his back, and nearly severing his head from his body. Mrs. Alpaugh was also seriously injured, though it is hoped not fatally. Her child also received some injuries. On the evidence of the Jury it was proved by a man named Williamson, who was cutting wood within a short distance of the accident, that the signal was given above a mile before the crossing was reached. The verdict of the Jury was, that Mr. Kitchen met his death whilst driving carelessly over the track as the cars were approaching.

A bill is pending before the Legislature of New York, which provides that any married woman whose husband, from drunkenness or profligacy, or other cause, shall neglect or refuse to provide for her support or the support of her children, or any married woman who may be deserted by her husband without fault on her part, shall have the right to transact business in her own name, collect her own earnings and those of her minor children, and educate her children, free from the interference of her husband, or any other person. She may also bind out or hire out her minor children. Also, hereafter it shall be necessary to the validity of every indenture of apprenticeship, that the mother, if living with her husband, sign the same.

Missourians, with a taste different, but not creditably different, from that of New Yorkers, celebrate New Year by selling men and women upon the block. At Boonville, Cooper Co., the "trustees of the Jenning's Estate" received on that holiday for Jimpse, aged about 22, $1,495; for Jake, 27, $1,500; Lee, 37, $1,300; Daniel, 26, "afflicted," $800; Mary Jane, 20, $1,120; Isaac, 50, $1,000; Bet, under 13, $920; Jim, 11, "rheumatic," $700; Lucy, 9, $720; Dan, 7, $630; George, 5, $495; Charlotte and child, $900; Phebe, "diseased," and child, $600. Total, $12,180. Average price, $812.

A party of twenty-two ladies and gentlemen, from Rockville, Conn., visited this city on Friday, (says the Springfield Republican of the 5th inst.,) in the capacity of a sleighing party, dining and taking supper at the Massasoit House, and visiting the Armory and other of the prominent features of Springfield. The ladies acted as escorts for the gentlemen, ordering the meals, paying the bills, and furnishing the comforts of the trip generally. We shall hope to record many fruits of this leap-year gallantry among our matrimonial announcements before the year is over.

An interesting forgery case, that had occupied the Court for eleven days, was decided at Pittsburg on Tuesday. The name of the accused is Leverton Thomas. He is seventy-five years of age, is wealthy, and possessed much influence in Washington County, where he resided. His avaricious propensities led him to misrepresent, and forge, and he swept away the property of one McCorkle, through misrepresentations and forgery. The latter was one of the principal witnesses in the case. The Jury, after an absence of two hours, returned a verdict of guilty.

The Detroit Free Press says that a man, woman and child were recently drowned while attempting to cross the river from that city to Canada. They were in a sleigh drawn by a single horse, and had nearly reached the Canadian shore, when the horse broke through the ice, or, as is supposed by some, fell through an air-hole, drawing the sleigh and its unfortunate occupants after him. The horse rose to the surface for a moment and then all were swept away by the swift current beneath the ice.

While Prof. Hale was engaged in showing a gentleman and two young ladies the process of making hydrogen, at the Irving House in Cambridge, Mass., on Monday evening, the generator exploded, carrying the bell through the ceiling above and scattering fragments. The whole party were drenched in a solution of sulphuric acid, damaging their clothes to the extent of $150, and the whole loss is $300.

A lady named Miller, upwards of 70 years of age, residing in Robinson Township, about eight miles from Pittsburg, Pa., has been lying seriously ill for some time. During the past forty days she has not eaten a morsel of food of any kind, and her only drink is water. She is a widow, and the mother of a family. Her physicians have not given the disease any definite name. She was still alive, though very weak.

In the Pennsylvania Legislature, on the 24th inst., a resolution was offered, directing the Judiciary Committee to inquire if further legislation was not necessary to protect the personal liberties of citizens from the arbitrary proceedings of Judges of the United States exercising jurisdiction in the State. Rejected by 64 to 31. A bill was then introduced to change the venue in the Kane and Williamson case from Delaware County to Philadelphia.

The Lowell News says that the Leap-Year Ball of the carpet factory girls came off according to announcement, on Thursday evening, and was a very pleasant affair. "The ladies," it says, "to the number of about seventy-five, healthy, robust, cheery and lovely, took their carriages, called for their beaux, were driven to the hall, where ladies managed, selected their own partners, ordered the supper, and gloriously paid all the bills!"

In the Senate of the United States, on the 24th inst., a message was received from the President stating that circumstances have occurred to disturb the course of Government in Kansas, producing a condition of things which renders it incumbent on him to call the attention of Congress to it, and he urgently recommends the adoption of such measures as the exigency seems to require.

The tobacco crop of Connecticut has become so important that the tobacco-growers lately held a convention at Hartford to promote its interests. A tobacco warehouse has been established in that city, where the crops of all the principal growers are sent for sale.

An original portrait of Ridley, the Martyr, was lately cut up and destroyed by two of his descendants, very old ladies, because they thought it might come to shame by falling into the hands of a pawnbroker.

Some twenty ladies of West Stockbridge, (says the Springfield Republican of the 9th inst.,) inspired by the existence of good sleighing and leap year, got up an excursion to Great Barrington on Saturday, and took their husbands thither, providing them with one of the best dinners the Berkshire House could afford.

A letter from Altona, a small town in Illinois, dated the 18th instant, states that the inhabitants are suffering terribly under the ravages of the small-pox. At the writing of the letter, thirty cases were reported. The usual business of the place was entirely suspended, as farmers did not dare to come into it.

Dr. Rebman, a missionary in Africa, has, it is said, proven the existence in that country of an immense sea, twice as large as the Black Sea, which has no discoverable outlet. It lies between the equator and ten degrees south latitude, and between the 23d and 30th Meridian. He calls it Ukerewe or Inner Sea.

The largest reading room in the world is now nearly completed in the British Museum, London. It is circular, 140 feet in diameter, and 140 feet in height. The tables will accommodate nearly 400 readers. The wrought iron bookcases will contain 102,000 volumes. The cost of the room will be about $300,000.

The Massachusetts School for Idiots has fifty-four children, of whom thirty-four are placed there by the State. The Boston Post says "the success which has attended the institution has been very great, and the inmates, from being disgusting creatures, have become comparatively bright children."

A late number of the Collegiate Mirror, published at Holly Springs, Miss., announces that the honorable degree of "Mistress of Arts" has been conferred upon Mrs. Hale and Mrs. Sigourney, and publishes the letters of acknowledgment written by those ladies.

The Boone County (Ind.) Ledger states that three interesting young ladies, on going to bed at a Mr. Hunt's, near North Salem, Hendricks County, a few evenings since, took a vessel of live charcoal into their bedroom, and on the next morning were all found dead.

It is stated that the Emperor of the French intends to offer a prize of 20,000 francs (800*l*) for the best poem on the taking of Sebastopol; also three or four other prizes of equal amount on different subjects connected with the Universal Exhibition.

California News to Jan. 5th has been received. A severe shock of earthquake was experienced at San Francisco on the 2d of January. The mining news is rather favorable, new diggings having been discovered on the American River.

A charter has been obtained by O. S. Presbyterians for a University in St. Louis, and it is expected that it will be erected during the coming summer. Between $60,000 and $70,000 have been subscribed toward the enterprise.

The council of the Cherokee Nation, at its late meeting, passed a bill authorizing their principal chief to open correspondence with several of the Missionary Boards having missions among them, complaining of the inculcation of anti-slavery doctrines.

A correspondent of the Lutheran *Observer* states that there are but nine students at the present time in the Theological Seminary at Gettysburg, Pa., and one more is expected. Last winter there were 25.

There is being formed at Paris a society of economists, naturalists, and hardy gourmands, having for aim the introduction of horse flesh into the category of butchers' meat.

On Thursday, Jan. 24, the 4 o'clock train from New York encountered, near Metuchin, N. J., a vehicle crossing the track. Both of the horses attached to the vehicle were killed, and the driver was slightly injured.

Mr. Samuel W. Lowe, of Philadelphia, has discovered a method of preparing tin, by which engravings can be obtained, from a direct pressure press, equal to copper engravings.

Six fugitive slaves from Virginia were arrested at the Maryland line, near Hood's Mills, on Christmas day, but after a severe fight four of them escaped and have not since been heard of.

The French Government has sent to the Sultan the grand cross of the legion of honor in diamonds. This is the first time that his highness has received a decoration from a Christian power.

Nicholas Longworth, a resident of Cincinnati, has lately paid twenty-six thousand dollars into the treasury of Hamilton County, that being the amount of his taxes for the present year.

A venerable and worthy Roman Catholic priest of Dublin, Very Rev. Dr. Yore, has given his theological library of over two thousand volumes, to be raffled for the support of a charitable institution for the deaf and dumb.

The steamer Isaac Newton has gone upon the dry dock, to be lengthened five feet longer than the New World, and is to be completed on the most magnificent scale by the opening of navigation in the Spring.

George M. Townsend has been convicted in the District Court at Newcastle, Del., of robbing the Wilmington Post Office. His sentence has been deferred till the 1st of February.

The Cleveland Plaindealer mentions the sudden death of Wm. Blake, from injuries received while experimenting with his newly invented fire-proof paint.

The Pennsylvania House of Representatives, by a vote of 70 to 32, ordered to a second reading a bill repealing the Liquor Law of that State.

The Madison Argus states that $3,000,000 worth of lumber, it is estimated, will be got out of the St. Croix and other branches of the Mississippi the coming season.

A San Francisco paper states that in California within the last nine months, 489 persons have been murdered, 6 hung by the Sheriff, and 45 by the mob.

It is said that all classes at Jerusalem are suffering from scarcity of food. Some of the Jews are in danger of perishing from sheer starvation.

The average salaries of New England Methodist preachers are found, on calculation, to be about $600 a year.

A comparison of the performances of the Collins and Cunard lines of European steamers for the past year, shows that the former have beaten the latter on the Eastern passages one day and four hours, and on the Western passages one day and seven hours and twenty minutes. This is better sailing, on the part of the Cunard steamers, than was shown in the previous year.

In the French army the soldiers, during the winter, wear wooden-bottom shoes. The result is, that the French army is less afflicted with toothache and rheumatism than any army in the world. A wooden-bottom shoe is always dry—a fact which should always give them the preference.

The Lyons (France) journals speak of a spectacle at once touching and singular. Eight one-handed Zouaves from the Crimea have been seen walking in the streets by twos, keeping together by the only arm which is left them.

There is a project on foot to construct a railroad from Vera Cruz to the city of Mexico, a distance of some 300 miles. British and French capitalists are said to be interested in the enterprise. Its estimated cost is $12,000,000.

The Detroit Advertiser mentions the sale of 12,000 acres of pine lands, in Lapeer Co., to Wm. S. Driggs, for $150,000. The purchaser intends to enter at once into the lumbering business.

The Traveler states that, contrary to the usual experience of large cities, in Boston last year the number of births was in excess of the deaths to the extent of about one thousand.

Upwards of five thousand dollars was collected in the various Methodist Episcopal Churches in Boston and vicinity, on a recent Sunday, for the cause of Protestanism in Ireland.

Bayard Taylor will make, it is said, $5000 this season by lecturing. John G. Saxe will net $4000, if sickness does not break up too many of his engagements.

The number of Revolutionary Pensioners grows less and less. It is now reduced to 726. The number of revolutionary widows receiving pensions is 5552.

The Cincinnati Sun says that such is the stagnation of business in that city, that there are over ten thousand applications for relief from the public charities.

Boston has six thousand more females than males, while Chicago has about fifteen thousand more males than females.

The Dutch Government have decreed the total abolition of Slavery, in Netherlands, India.

CONGRESS is not yet organized. The House of Representatives continue to vote on the old candidates for Speaker, and the final vote last week gave Banks the election less four ballots. It is expected that a Speaker will be elected in the course of the present week.

New York Markets—Jan. 28, 1856.

Ashes—Pots $6 75 a 7 00; Pearls 7 75 a 8 00.

Flour and Meal—Flour 8 00 a 8 31 for State, 8 12 a 8 25 for mixed Western, 8 25 a 8 50 for common to good Ohio, 9 00 a 11 25 for extra Genesee. Rye Flour 5 50 a 7 00. Corn Meal 4 00 for Jersey. Buckwheat Flour 2 50 a 2 75 per 100 lbs.

Grain—Wheat 1 75 a 1 80 for Western red, 2 10 for Southern white, 2 12 a 2 15 for Western white. Rye 1 29 a 1 31. Barley 1 16 a 1 23. Barley Malt 1 40 a 1 45. Oats 43 a 45c. for Jersey, 49 a 51c. for Western. White Beans 2 00 a 2 50 per bushel.

Provisions—Pork 14 25 for prime, 16 50 for mess. Beef 9 00 a 10 00 for country prime, 10 50 a 12 00 for country mess. Dressed Hogs 7½ a 8c. Lard 11c. Butter 18 a 23c. for Ohio, 23 a 27c for common to good State, 28 a 30c. for prime. Cheese 9 a 10½c.

Seeds—Clover 12½c. Timothy 2 25 a 2 37 per bushel. Rough Flaxseed 2 15 a 2 25.

Tallow—13c. for Butchers' Association.

Wool—Fleece 33 a 46c. for common to fine. Pulled 34 a 35c. for super.

MARRIED,

In Alfred, N. Y., Jan. 21, 1856, by Eld. Jared Kenyon, Mr. CHARLES W. LANGWORTHY to Miss LYDIA M. SHAW, both of Alfred.

On the 18th inst., by Rev. I. Moore, Mr. JOHN J. LAWS, of Accomack, Va., to Miss MARY S. MOORE, of Plainfield, N. J., daughter of the officiating clergyman.

DIED,

In DeRuyter, N. Y., at the residence of her son-in-law, Dr. Ira Spencer, Mrs. HANNAH WALKER, aged 69 years. A. R. C.

At Dakota, Wis., Dec. 29, 1855, of dropsy, Mrs. SUSAN CRANDALL, wife of Dea. Rowland I. Crandall, in the 49th year of her age. She was a member of the Seventh-day Baptist Church at Dakota, where she had resided about two years. Though from the state of her health she was not permitted often to meet with the church for worship, yet in her patient and uncomplaining resignation to her state, and her expressed willingness to go or remain according to the will of God, she left a most salutary example. In her death she left to her friends the most consoling assurance of her happy exit to that state where disease and pain come not, and the weary are at rest. G. C. B.

In Brookfield, Madison Co., N. Y., on the 18th inst., Mr. JOSHUA RANDALL, aged 24 years.

LETTERS.

W B Gillett, L A Davis, John Babcock, Geo C Babcock, Rowland I Crandall, A R Cornwall, M H Gavitt, H P Burdick, G T Spicer, A W Coon, S S Griswold, S Olin (p'd to vol. 12, No. 29,) Abel Stillman, Eli Forsythe, H W Coon, T F West, J C West, N L Brooks, D E Lewis, W B Maxson, Chas Potter.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

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Miscellaneous.

From "The Crayon."

Wanderings in the Southwest—No. 8.

An easterly wind in Western Texas portends rain, and such a wind was bearing along watery masses of cumuli in the direction which my road lay far beyond the limits of the last herdsman's cottage. At the inn kept by M. Tardé, at Castroville, I could look with resignation upon the storm that overtook me at that place. Here one sees for the last time the comforts of a home; he bids adieu to comfortable beds and the luxuries of the table until he finds himself, after many weary weeks, among the old settlements of New Mexico. A night of thunder and lightning and rain, was succeeded by a day of dull grey clouds, distilling a fine mist upon the ground already saturated. When I visited Castroville, four months before, the district court was in session, and the *attachés* gave it a busy air; now the population were as quiet as a village in their native France. The martins, which had possession of the piazza, where they had reared their young and kept up an incessant chattering all day, had gone too, but the drouth that prevailed then had been succeeded by copious rains. Bean vines, under the training of the accomplished madam, had twined with extraordinary grace up the strings that covered the gable end and loaded down the barrel-stave white-washed fence,

——"and the sweet tuberose,
The sweetest flower for scent that blows,"

hung in heavy masses around the ruined nests of the martins. Walks could be extended only into the garden, where a double row of the multicaulis mulberry made a very pretty avenue, which our enthusiastic host had already appropriated to a future banquet hall. We had another rainy night, and another grey morning gave us no hope of a speedy improvement in the weather, and it was deemed advisable to proceed. Fortunately for me, I met here Capt. Ricketts, of the 1st Artillery, on his way to Fort Duncan. As our road was the same for ninety miles, I accepted a seat in his ambulance, and surrendered my horse to a dragoon of his escort. We found our trains ready to start, and standing in the mud, while the teamsters, with their military great-coats dripping with water, appeared reluctant to start. The rains had been so violent that the contents of the wagons were all wet, the covers having proved insufficient to protect them, and the men, who for two nights had slept in or under the wagons, seemed thoroughly water-soaked, and the wagon-master of my train was so completely soaked with something stronger, that he was lying on the ground in a state of insensibility. The captain ordered him to be taken out of the mud and placed on one of his wagons.

Rainy days are rarely enjoyed by any travelers, but least of all by those who are journeying over an unimproved country, where the obstacles which nature every where opposes have never been overcome by art; where it is impossible to stop, and to proceed is but little less difficult. Our ambulance proceeded very well for a few miles over the hilly post-oak country, but when it reached the rich flats on the Hondo, the black loam and tangled grass loaded down the wheels, and a distance of eight miles required as many hours to traverse it. The heavier teams were left behind altogether. On the Hondo, a man named Franks has settled with a large number of negroes, and he had just opened, at his own expense, the road over which we traveled, connecting his crossing with Castroville. Mrs. F. was suffering intensely from a felon, and making use of a lancet which she furnished, I had the satisfaction of affording her relief. The place, a low, thatched cottage, with a stone house in process of building, was infested with dogs and negroes, and it was difficult to imagine where they all slept. A half dozen of the latter stood around while the captain and myself made the supplies of corn cakes and venison to disappear in such quick succession as to compel them to display their ivory. The cakes were made from corn just ripened, and grated on the cob, and I remember the relish with which I ate them, now that I have been for two months in the wilderness, with heartfelt emotion. Milk and butter, too—alas! We succeeded in reaching the Seco about eleven o'clock at night. The train was all left behind and fast in the mud, and we were without our camp equipage, but we found a lodgment in the house of a German named Rider. The rain had ceased, and the following day we made a short journey to the Sabinal, in order to give time for the train to overtake us. It was a picturesque spot which was selected, and the wagons as they came up formed in a semicircle around the brow of a smooth hill, at the foot of which was the rocky bed of the stream, enlarged here into a deep and wide pond, where two or three large cypresses stood with their feet in the water, the last that we see going west; to the right of us was a grove of oaks, where the tents of some settlers were pitched. My train had not arrived, and I was dependent upon the hospitality of my generous friend. The country, as far as Fort Inge, presents but little of special interest; sometimes post-oak and at others mesquet trees predominated, but every where rich grass. The rivers are all mere brooks, without auxiliaries, making a deal of noise over the stones in channels much too large for them, or only furnishing water holes. The higher lands intervening begin to show chapparel and gravel, and the trees gradually appear smaller. The whirr of the quail is frequent, but the grouse is not seen west of San Antonio.

At the head of the Leona Captain Ricketts left me, as from this point our routes diverge. Here I waited two days for my train. The head of the Leona, at the distance of thirty miles below which I had met with so disastrous a deluge, is in a wide flat of rich land, overgrown with thickets of small live oak, hackberry, and pecan trees. There can be no doubt that it will prove sickly when it becomes settled. I am much induced to believe the tradition that it is a new river. Its jungles are the haunts of innumerable deer and wild turkeys, and the puma, jaguar, and tiger cat roam unmolested. Mr. Black has built a substantial stone building at the head of the river, and has laid out a town, which he calls Encina. A forest of small elms (Ulmus alata) and live oaks throws a shadow over the site of the town, grateful in a country where, except on the rivers, one will hardly find trees with foliage heavy enough to afford a shade. Situated as it is on the great thoroughfare to Mexico, and the last suitable situation on good water, it will become an important place. I was agreeably surprised to see Capt. Walker and his Lieut., Devant, of the Mounted Rifles, ride up the same afternoon that my train arrived. They were returning to Fort Duncan, after a scout with twenty men, and their command was encamped at the deserted Fort two miles below. We made them a visit at their camp. Close to the Fort is a remarkable hill of volcanic rock, rising from the plain to the height of two hundred feet, in a conical form, and broken into irregular masses of rock. From the summit, several other similar hills are visible. These are the more remarkable because they are the only traces of irregular volcanic action that I have seen in Texas. The hospitality of a soldier's board is always free, and now, when I remember the right good will with which the table was loaded down, my gratitude is mingled with a deeper and sadder emotion in knowing that that accomplished gentleman and officer, Devant, found soon after a watery grave while crossing the Rio Grande.

I returned to Black's about ten o'clock at night, and found my wagon master lying in the road drunk, and covered with blood, from the effects of a fight in which he had indulged with one of his men, and as on the following morning he was unable to proceed, I left him. Just before starting, a party of fillibusters came in from Eagle Pass with a negro that they had captured in Mexico. This man was a fine-looking mulatto, who had been twice captured before; on one occasion, his captor arrested him on the Texas side, while the negro was waiting for the means to cross the river, and on his way to San Antonio he sold his claim on him for $50, but the negro, watching his opportunity, escaped with his captor's horse and six-shooter. He was followed across the Rio Grande and again seized, and badly burned in the struggle that ensued, but his cries called in the natives, and his persecutor was compelled to effect his own escape. Once afterward he was captured, and his captor had him at work at Encina, waiting an opportunity to send him to his master, when he escaped, and a suit was then pending, his master vs. his captor, for his services, as a punishment for permitting him to escape, when his third capture by the fillibusters put an end to it. He was safe now, with a pistol always ready to shoot him down at the slightest pretext. Poor fellow; he deserved a better fate. These fillibusters, in their efforts to extend the area of freedom, were refused admission by the insurgent Mexicans, who declared them a nuisance, but they succeeded so far as to re-capture this heroic slave.

(To be continued.)

Agricultural.

Fixed Facts in Agriculture.

Somebody (says the *Prairie Farmer*) has got up the following list of "fixed facts" in agriculture, and for once, in condensation of the sort, has hit the right nail on the head, in most of them. They are for an eastern latitude, and no western farmer need trouble himself about what is said of manufactured manure, at least till he has learned to use his stock furnished from the barnyard.

1. All lands on which clover or the grasses are grown, must either have lime in them naturally, or that mineral must be artificially supplied. It matters but little whether it be supplied in the form of stone-lime, oyster-lime, or marl.

2. All permanent improvement of lands must look to lime as its basis.

3. Lands which have been long in culture, will be benefited by the application of phosphate of lime, and it is unimportant whether the deficiency be supplied in the form of bone-dust, guano, native phosphate of lime, composts of flesh, ashes, or that of oyster-shell lime—or marl—if the land needs, lime also.

4. No lands can be preserved in a high state of fertility, unless clover and the grasses are cultivated in the course of rotation.

5. Mould is indispensable in every soil, and a healthy supply can alone be preserved through the cultivation of clover, and the grasses, the turning in of green crops, or by the application of composts rich in the elements of mould.

6. All highly concentrated animal manures are increased in value, and their benefits prolonged, by admixture with plaster, salt, or with pulverized charcoal.

7. Deep plowing greatly improves the productive powers of every variety of soil that is not wet.

8. Sub-soiling sound land, that is, land that is not wet, is also eminently conducive to increased production.

9. All wet land should be drained.

10. All grain crops should be harvested before the grain is thoroughly ripe.

11. Clover, as well as the grasses, intended for hay, should be mowed when in bloom.

12. Sandy lands can be most effectually improved by clay. When such lands require liming or marling, the lime or marl is most beneficially applied when made into compost with clay. In slacking lime, salt brine is better than water.

13. The chopping or grinding of grain to be fed to stock, operates as a saving of at least twenty-five per cent.

14. Draining of wet lands and marshes, adds to their value, by making them to produce more, and by improving the health of neighborhoods.

15. To manure or lime wet lands, is to throw manure, lime, and labor away.

16. Shallow plowing operates to impoverish the soil, while it decreases production.

17. By stabling and shedding stock through the winter, a saving of one-forth the food may be effected; that is, one-fourth less food will answer, than when the stock may be exposed to the inclemencies of the weather.

18. A bushel of plaster per acre, sown broadcast, over clover, will add one hundred per cent. to its product.

19. Periodical applications of ashes tend to keep up the integrity of soils, by supplying most, if not all, of the organic substances.

20. Thorough preparation of land is absolutely necessary to the successful and luxuriant growth of crops.

21. Abundant crops cannot be grown for a succession of years, unless care be taken to provide an equivalent for the substances carried off the land in the products grown thereon.

22. To preserve meadows in their productiveness, it is necessary to harrow them every second autumn, apply top-dressing, and roll them up.

23. All stiff clays are benefited by fall and winter plowings; but should never be plowed when wet. If at such plowings the furrow be materially deepened, lime, marl, or ashes, should be supplied.

24. Young stock should be moderately fed with grain in winter, and receive generous supplies of long provenders, it being essential to keep them in a fair condition, in order that the formation of muscle, bones, &c., may be encouraged and continuously carried on.

Variety of Food Necessary.

It is in vegetable as in animal life; a mother crams her child exclusively with arrow-root—it becomes fat, it is true; but alas! it is rickety, and gets its teeth very slowly, and with difficulty. Mamma is ignorant, or never thinks, that her offspring cannot make bone—or what is the same thing, phosphate of lime, the principal bulk of bone—out of starch. It does its best, and were it not for a little milk and bread, perhaps now and then a little meal and soup, it would have no bones and teeth at all.

Farmers keep poultry; and what is true of fowls, is true of cabbage, a turnip, or an ear of wheat. If we mix with the food of fowls a sufficient quantity of egg shells or chalk, which they eat greedily, they will lay many more eggs than before. A well bred fowl is disposed to lay a vast number of eggs, but cannot do without the materials for the shells, however nourishing in other respects her food may be. A fowl, with the best will in the world, not finding any lime in the soil, nor mortar from the walls, nor calcarious matter in her food, is incapacitated from laying any eggs at all. Let farmers lay such facts as these—which are matters of common observation—to heart, and transfer the analogy, as they may do, to the habits of plants, which are as truly alive, and answer as closely to every injudicious treatment, as their own horse.

Migration of Plants.

Botanists have long been convinced that the facts connected with the diffusion of plants may often be explained by an inquiry into the structure of their seeds, the lightness of these, and their capability of transportation by winds; by their texture preserving them from destruction in the waters of the ocean; by the prevalence of particular currents in the air or sea; or by the presence or absence of mountainous barriers, or other obstacles to their dispersion. It has been observed that (the God of) nature has provided a variety of methods for the diffusion of seeds. Many such have been noticed by naturalists, and their operations have been illustrated by facts well ascertained. The most important are doubtless winds, or rivers, or marine currents. The former convey the lighter kinds of seeds to an incalculable distance, and the latter are well known to transport others occasionally from the most remote countries. Besides these more general causes, it is well known that seeds are often conveyed from foreign countries, which were transported in commerce. Various plants are well known to have been introduced into Europe by the accidental mixture of their seeds with rice brought from the East or West Indies, and those tropical countries have interchanged some of their productions in a similar way. Some seeds are capable of preserving their vitality in the stomachs of birds, and are thus propagated. Such are the mistletoe and juniper. A number of facts are upon record, which prove that the migration of plants by means of currents in the ocean to distant shores, where, if the climate is congenial to them, they form new colonies, is not a matter of conjecture, but a thing which actually takes place. Several remarkable instances of this description are recorded in the *Amanœitates Academicae.* It is stated that the seeds of several plants of equinoctial countries are occasionally collected in the Hebrides.

[Pritchard's Physical History of Mankind.

Price of Flour.

The Secretary of the Treasury has appended to his late Report a table of the annual average export price of Flour, from the port of New York, for the last fifty-six years, and also the selling prices, average for each year, at the principal shipping ports. We have arranged from the official returns the following figures of the export value:

EXPORT PRICE OF FLOUR AT NEW YORK.

1800	$10 00	1819	$8 00	1838	$9 50
1801	12 00	1820	5 37	1839	6 75
1802	9 00	1821	4 25	1840	5 37
1803	7 00	1822	7 00	1841	5 20
1804	7 75	1823	7 75	1842	6 00
1805	13 00	1824	6 62	1843	4 59
1806	7 50	1825	5 37	1844	4 75
1807	8 25	1826	5 25	1845	4 51
1808	6 00	1827	8 00	1846	5 18
1809	7 50	1828	5 50	1847	5 95
1810	8 25	1829	5 00	1848	6 22
1811	10 50	1830	7 25	1849	5 35
1812	10 75	1831	5 62	1850	5 00
1813	13 00	1832	5 87	1851	4 77
1814	14 50	1833	5 50	1852	4 22
1815	9 25	1834	5 50	1853	5 60
1816	7 37	1835	6 00	1854	7 88
1817	14 75	1836	7 50	1855	10 10
1818	10 25	1837	10 25		

Gov. Clarke on Prohibition.

In his Message to the Legislature of New York, Gov. Clarke has the following sensible suggestions in relation to the Prohibitory Liquor Law:—

The Act for the Suppression of Intemperance, Pauperism, and Crime, passed by the last Legislature, in accordance with the clearly expressed demand of the people, went into operation on the 4th of July last. Notwithstanding it has been subjected to an opposition more persistent, unscrupulous, and defiant, than is often incurred by an act of legislation; and though legal and magisterial influence, often acting unofficially and extra-judicially, have combined to render it inoperative, to forestall the decision of the Courts, wrest the statute from its obvious meaning, and create a general distrust in, if not a hostility to, all legislative restrictions of the traffic in intoxicating liquors—it has still, outside of our large cities, been generally obeyed. The influence is visible in a marked diminution of the evils which it sought to remedy. In the City of New York, and others of our large towns, it has, through the connivance of magistrates, and executive officers, sworn to sustain the laws, been flagrantly disregarded, on the pretence principally of its unconstitutionality. The course pursued has indicated but little confidence on the part of those opposed to the law in the ultimate decision of the Court; and still less, of a willingness to let the statute be tested by actual experiment. That some of the details of the Prohibitory Act are imperfect, and that some of its provisions are susceptible of a lax interpretation, is not to be denied. These defects do not, however, vitiate the main principle of the law, which seems to me to be entirely accordant with our Constitution, and in harmony with the obligation which Government owes to the people. My confidence in the power and duty of the Legislature to prohibit the traffic in intoxicating liquors, and in the good results which may be anticipated from such prohibition, is in no degree shaken.

But no further action on the subject is recommended, until the constitutional questions involved in the existing law shall have been adjudicated by the Court of Appeals.

What amendments, if any, may be needed to render the statute more effective for the suppression of "Intemperance, Pauperism, and Crime," and to guard against the neglect or malfeasance of those to whom its execution is entrusted, may be matters for your subsequent consideration.

Crystal Palaces.

A fatality seems to attend Crystal Palaces. No matter how much they may flourish at first, they are sure to meet with some reverse before their career is run. Nothing could have been more prosperous than the affairs of the London Crystal Palace up to the time when a speculative stock company purchased it, removed it to Sydenham, and surrounded it with decorations that almost brought it to the level of some of the enchanted Palaces described by Madame D'Aulnoy in her Fairy Tales. It lies amid exquisite lawns of every variety of surface. A silver embroidery of numberless fountains spangles the sward. Huge forest trees have been dug up, with such masses of earth attached that their most delicate roots are uninjured, and transported to adorn this wonderful garden. There are lakes, and rivers, and cascades, and grottoes. One island, in the center of one of the lakes, is filled with perfectly correct models of the extinct races of animals, of the natural size—each, in its action, illustrating its habit of life. The building itself is a marvel of beauty and instruction. In its courts, illustrative of Architecture, Natural History, Botany, Geology, the Fine Arts, a man may, by observation alone, instruct himself to a very considerable extent. He may, in fact, "look through" the vast Books of Nature and Art in the course of a day. And he must be stupid, indeed, if he does not learn something.

One would naturally imagine that so attractive a place as the Sydenham Palace would prove an immense success in a pecuniary point of view. On the contrary, it seems that the Company is in considerable difficulty. The report of the Company has just been issued. Up to the 30th of June last, the expenditure had amounted to the enormous sum of $6,135,000; while there was still $350,000 wanting to complete the building and improvements. The Company owes for land a balance of $280,000, besides a sum which was appropriated from the revenue amounting to nearly $320,000. They cannot, by the terms of their charter, borrow more than half of the amount of their capital, which amount they have already nearly eaten up. The moneys appropriated, therefore, out of the revenue have to be looked on as money sunk; and in spite of the attractions of the Palace, we suspect that it will be a long time before it pays a dividend.

After all, it is not surprising that this scheme should not have turned a profitable one. Its success depended entirely on the patronage of the masses, as the successes of all monster undertakings do. Now, the masses in England have only one day in the week on which they can amuse themselves—Sunday. On Sunday the Palace at Sydenham is shut, in deference to the religious opinions of several pious Members of Parliament, who would not hear of Sunday admissions in the Company's charter. The poor London mechanic, therefore, for whose use this great building was originally undertaken, is entire-debarred from enjoying it. He may read about it in the papers, and see pictures of it in the Illustrated London News, but the law takes care that he commits no such awful crime as wandering through its avenues of wonders on Sunday. [N. Y. Times.

A Sad Scene.

Portions of the French troops which took part in the siege of Sevastopol have been welcomed back to Paris with great pomp and ceremony. The letters from that city, published in the daily papers, are filled with the details. We copy a few paragraphs, relating to the grand procession, from a letter to the N. Y. *Daily Times*:—

Each regiment was preceded by its music, its flag and its wounded. The excitement commenced with the appearance of Gen. Canrobert, and the bronzed, warlike-looking fellows of the 20th Regiment of the Line. The regiment, which went from Africa to the Danube, served in the Dubroudscha and at the Alma, at Inkermann and the Malakoff, aroused a perfect storm of enthusiasm in the spectators. Their platoons were left, just as death had thinned them out, and presented but a meagre representation of a complete regiment. Its wounded were numerous, and the decorations were liberally distributed throughout the remains of this gallant band. Many of them were wanting in arms and legs; and I saw one poor fellow whose face was horribly mutilated by sabre cuts. With their brown visages, long beards and much-worn clothes, they seemed to have just come from the battle field. They all carried wreaths of laurel, thrown them by women in the crowd. Some had placed them on their bayonets, some on their sword-hilts, while some carried them in their hands. The flag of this regiment, which was well riddled with balls, was dressed in mourning for its ancient bearer, who was killed with it in his hands at the Malakoff. Over the crape hung a wreath of laurel.

Next came the 50th of the Line, preceded by Gen. Blanchard, who carried his arm in a sling and looked pale and emaciated from long confinement with his wound. He excited the liveliest interest in the crowd, one-half of whom were in tears at the touching spectacle which was passing before them. This was the regiment so fearfully decimated at the final attack on the Malakoff, and like the 20th, which preceded it, its platoons were much thinned out. In front marched perhaps a hundred wounded men, who presented as great a variety of horrid mutilations as a surgeon could wish to see. These brave fellows, although they had the same bronzed, unshaved and dirty look of the men of the 20th, were more warlike and less fatigued. They marched with a firm, bold step, and looked ready for another last charge. Their flag was faded and almost in shreds. In their rear marched three men, who attracted much attention. One of these was a thin, frail man, beardless and of light complexion, who carried on his breast five decorations, and who had to be supported by two of the hospital attendants. This is the man whose exploits have so frequently found their way into the journals, and whose last was to kill two Russians, take another prisoner, and put two others to flight—the five Russians having fallen upon him in an unguarded moment. He was loudly cheered. The other two were an officer and man, the last remains of a company of forty, whose history is sad enough. The company, which was originally composed of eighty men, had gone through the entire war, and been reduced to forty. This forty had, after the fall of Sevastopol, got their discharge, to take effect in a short time, but, during this short time, the Colonel of their regiment found it necessary to detail them upon an enterprise where they fell into an ambush and were all killed but the two whom we saw marching through the streets to-day; and these two only extricated themselves by superhuman efforts, after having killed several of the enemy. These men were loudly cheered by such as knew their history, but it was enough to see them placed in an isolated position, and decorated. The crowd understood that they were brave men who had especially distinguished themselves. The officer, who was lame, rode, while the man walked at his side, and the tableaux told its own tale.

A Picture of War.

The Russians are greatly rejoiced at the capitulation of Kars, after it had endured a long siege. The following extract from the correspondence of the London *Times* will give some idea of the condition of things which led to the surrender of the place:—

"Numbers have been frozen to death, and the villages along the road from Kars are filled with their miserable comrades, who have sunk exhausted upon the way. We see them staggering in all day along the principal thoroughfare into the city, haggard and footsore, their countenances half idiotic from cold, hunger and fatigue.

Their condition, even before leaving Kars, was as wretched as could be; so much so (I quote word for word from an eyewitness) that it was positively painful to stir out of doors. They were lying about in all directions, groaning piteously—watching the Russian provision-wagons, which, as if to add to their misery, passed almost all day within their ken. Townspeople and soldiers alike suffered all the horrors of famine. The former crowded round the General as he rode out of his quarters, and prayed him, with all the eloquence of despair, to seek some means of putting an end to their misery. Women forced their way into his very rooms, and, throwing their starving children at his feet, implored him rather to kill them at once than let them perish thus piecemeal for want of sustenance.

The hospitals were crowded with sick; on the Thursday before the surrender 80 men died in one day. Many went mad or became idiots from sheer hunger and hard work. Those who preserved a remnant of health, half-starved as they were, and scarcely clothed, were obliged to mount sentry almost every night up to the ancles in snow. Since the battle of the 29th there had been no animal food to issue to the troops. Horses had indeed been killed in the General's stables secretly by night, but the meat was sent to the hospitals for the sick. A pittance of bread or flour made into weak broth, was all that the working soldiers had to subsist upon. Discipline was almost at an end."

Casualties for a Year.

From the New York Observer, Jan. 17.

It is not surprising that in these days of travel, and of peril by land and by sea, the chapter of accidents and casualties for the past year should be long and sad. We have gathered from reliable sources the facts and figures which are appended, although it is highly probable that the number of deaths by fatality of travel is somewhat greater than is here represented.

During the year 1855, the number of railroad accidents in various parts of the country, resulting in losses of life or of limb, was 142, by which 116 persons were killed, and 539 badly wounded. More than 60 employees of the railroad companies are included in this number of the killed, of which 20 were engineers, and 6 conductors.

The steamboat accidents have not been so numerous, amounting to 27, but resulting in 176 deaths, an increase of 60 over those caused by rail.

The loss of property occasioned by destructive fires has been enormous, amounting to more than $13,000,000. This is the estimated loss of about 200 extensive conflagrations; the figures do not embrace the vast amount of property destroyed by almost innumerable smaller fires.

Disastrous as these results seem to be, they are happily far less in magnitude than those of the former year, 1854. During that year the railroad accidents numbered 51 more, while the number of the killed was 70, and of the wounded 50, greater than in the last year.

The steamboat accidents of 1854 were 48, diminished in 1855 to 27; the killed were 587, diminished to 176; the wounded 225, diminished to 107.

The number of fires in 1854 was 223, which decreased by 30 in 1855; and the loss of property amounted to $20,000,000, which was reduced to $13,000,000 during the last year.

The New Chaplain.—Rev. Henry Clay Dean, the present Chaplain to the United States Senate, was some years ago a resident of North-western Virginia. While preaching one day at a church situated a few miles from Fairmount, he was annoyed by the inattention of his congregation, as manifested in turning their heads to see every body who came in. "Brethren," said he, "it is very difficult to preach when thus interrupted. Now do you listen to me, and I will tell you the name of every man as he enters the church." Of course, this remark attracted universal attention. Presently some one entered: "Brother Scatterfield," called out the preacher, while the "brother" was astonished beyond measure, and endeavored in vain to guess what was the matter. Another came in—"Brother Joseph Miller," bawled the preacher, with a like result; and so perhaps in other cases. After a while the congregation were amazed at hearing their preacher call out in a loud voice—"A little old man, with a blue coat and a white hat on! Don't know who he is! You may look for yourselves."

New York and Erie Railroad.

On and after Wednesday, Oct. 31, and until further notice, Passenger Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo direct, without change of baggage or cars. At Hornellsville this Train connects with a Way Train for Dunkirk and all stations on the Western Division.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Newburg Express, at 4 P. M., for Newburg direct, without change of cars.

Rockland Passenger at 4 P. M. via Sufferns for Piermont and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Ayer's Pills.

For all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is *acrimonious and irritating* to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

Price 25 Cents per Box. Five Boxes for $1.00.

Ayer's Cherry Pectoral,

For the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy has won for itself such notoriety for its cures of every variety of Pulmonary diseases, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of *Colds, Coughs, Hoarseness, &c.* and for Children it is the pleasantest and safest medicine that can be obtained.

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The Sabbath Recorder.

GEOLOGY AND THE BIBLE.

To the Editors of the Sabbath Recorder:—

I have been much gratified with the perusal of several communications which have appeared in your paper of late on the subject of "Geology and the Bible." Although very interesting to me, I find that they are not so to every one, as I perceive that Eli S. Bailey, and "A Subscriber in Rhode Island," have entered their objections to a further continuance of the controversy in the *Recorder*, and have proposed to start "a *literary* omnibus," which should be open to all the *ologies* and *isms* of the day. Now I have no objection to those brethren (and all who may agree with them) riding in such a conveyance, if they can establish one to suit them, to their hearts' content; but as it is very doubtful whether such an establishment will ever be brought into operation, and as I do not exactly agree with any of the writers, I have thought best to offer you one more communication on that subject, with full liberty, if you think it opposed to the cause for which the *Recorder* was established, to throw it under the table, or into the fire, as you may think best.

I do not propose to attempt a regular review or criticism of their productions, but only to give a few of the reasons, in as brief and comprehensive a manner as possible, why I cannot agree with them in their views of the work of creation.

It is now more than half a century since I first heard disputation about the creation of the world, whether it was all accomplished in six days. I was too young to say much, but thought the more; but as far as my thoughts would go, they were in favor of the negative of the question, though I felt but little interest in the matter at that time, nor until I arrived at the age of maturity, when I became more inquisitive, and was often quizzing my friends, especially those I thought knew the most. At length I applied to a clerical friend, in whom I had unlimited confidence, for his opinion. He admitted that the time seemed short for such a vast work, but that we ought not to doubt the power of Almighty God to accomplish it in that time, if he saw fit, or thought it best. I replied, "That is not the object of my inquiry. I do not claim or desire to know any thing of the extent of his power, any more than I do of the material of which the sun is composed, which unconsumed forever burns. I know not but he has power to speak a horse into existence, with saddle and bridle in order, and a rider in his seat, ready for a race, as soon as I could go to my barn and harness my horse and be ready for the start. The question is not whether he has the power to perform such an operation, but whether *he has done it*, and whether it is consistent with his plan of operations, and the laws which he has established at the beginning for the good order and well-being of creation." He finally concluded the question was beyond his reach or comprehension, and said no more; and I remained in darkness or ignorance another term of years.

At length the controversy was revived with the Geologists, and feeling myself identified with them, I again entered the field of inquiry, and was soon led to make a closer examination of the Mosaic record than I had heretofore done, and discovered a distinction there is made between the animal and vegetable departments, which had hitherto escaped my notice. It appears that on the second day, or as soon as the earth and the waters were separated, and the earth was in a condition for vegetation to commence, God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, *whose seed is in itself upon the earth;* and it was so." Gen. 1: 11. Now nothing is said in this decree of any thing but grass and fruit; but in verse 20th it is further said, "Let the water bring forth abundantly the moving creature that hath life, * * and God created the great whales, and every thing that hath life," &c. Again, verse 24th, "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing; and God made the beasts of the earth, and the cattle after their kind, and every thing that creepeth upon the earth; and God saw that it was good." Here, then, we have three distinct and separate requirements of the earth and water *to bring forth;* two for living animals, and one for vegetables; yet of living animals, fowls, and creeping things, it is said, God made them; and as he endowed them with life and volition, it may with propriety be said that he made them, in contradistinction from the vegetables, which he did not make; he only made the seeds, and committed them to the earth, or qualified the earth to bring them forth without seed, a kind of spontaneous production, which I have no doubt has been continued to the present day; for whenever the earth is laid bare, or exposed to the direct rays of the sun, grass and a certain kind of herbs will appear, while the fruit tree, *whose seed is in itself,* can only be obtained from the seed. I have seen grass growing, sufficient for the subsistence of cattle, so far north that the season was not long enough for the seed to ripen. Whence, then, came the grass? I am aware that I may be told that it was carried by the birds; but birds who live on vegetable seeds do not frequent that country, and if they did, I should not suppose that seed dropped by birds would vegetate any sooner than it would after passing through a flouring mill.

I admit, that the first chapter of Genesis, and the three first verses of the second, is a reasonable and consistent account of creation, except so far as concerns the length of the day, which, for the sake of making consistency in the operation of God's laws, I must consider a period much longer than twenty-four hours. I think it is well known to every person at all conversant with Scripture, that the term *day* is often used to represent periods of very different length of time, as "the day of the Lord," which is repeated more than a dozen times; "the day of Jesus Christ," "the day of judgment," "the day of vengeance," "the day of grace," &c. Webster defines a day to be "any period of time distinguished from other time." There is no number of days, months, or years, given in these periods, but no doubt some of them are periods of great length. Some hold to the period of twenty-four hours, because it has the evening and morning attached to it; but every period of time has its beginning and end, consequently its evening and morning, as well as the day of twenty-four hours, although they have no bearing on the question concerning the length of the *day* of creation, and no heavenly orb to mark their beginning or end.

I will now introduce some testimony from Holy Writ, to prove that a *day* of creation embraces a period of time vastly longer than twenty-four hours, namely, King David and the Apostle Peter, two as good witnesses, I think, as can be produced from the whole catalogue of those who have testified to the truth of Christianity, and who would be as likely to speak by inspiration as the scribe who penned the Mosaic record.

Peter says, "Beloved, be not ignorant of this one thing, that *one day with the Lord is as a thousand years, and a thousand years as one day.*" 2 Peter 3: 8. This, with the context, (the three preceding verses,) proves conclusively, to my mind, that Peter, in this remarkable exhortation, referred exclusively to the creation of the world; else, why, and for what purpose, could it have been given, being entirely disconnected with any other subject. Had it not been something of some importance, I think the "beloved" would not have been charged *to keep it in memory and not be ignorant.* Peter's counsels or exhortations have always been for peace among brethren, and I know not why they should not have had contentions among them about the creation, the same as we have now, as I suppose they had the same documents. There has been nothing lost or added, I believe, since that time, and I have no doubt they differed—perhaps quarreled a little—as we do at the present day, and called each other hard names, and charged them with infidelity, as Dr. Lord has done, or blasphemy, as S. Davison does those who oppose his views of creation. Hence Peter's counsel for peace.

David says, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction, and sayest, Return ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." David's object is not altogether as visible as Peter's, yet I consider the testimony equally as strong, that at the creation a thousand years were considered a day, or a day a thousand years. Admitting this to be a truth, of which I have no doubt, the idea of an instaneous creation, by speaking things into existence, which some have so strongly urged to support their theory, will vanish, as I have ever considered it very weak testimony, and not applicable to the case at all. I suppose it must have had its origin in David's words in the thirty-third psalm, "For he spake and it was done; he commanded and it stood fast." This I have ever considered as relating to nothing more than the perfection of his system of operation, the same as I have heard said of some naval commanders; their system of discipline was a word and a blow, and the blow always came first; but yet I have never understood the operation of speaking into existence, though Dr. Fahnestock says, in one of his communications, that it was just as easy for the Almighty to speak every thing into existence in the twinkling of an eye, as any other way; to which I reply, if that be the case, I can see no reason why six days should have been occupied for that purpose, if nothing was to be gained by it. I think that course would have been carrying the matter to one extreme, as far as a thousand years to a day would carry it to the other, and with far less reason. It is certain that the earth was qualified to bring forth grass for cattle, and fruit for man, and that out of the ground the Lord God made every tree to grow, and that when he gave the dominion to Adam, he said unto him, "Behold, I have given you every herb bearing seed, and to every beast of the earth, and every fowl of the air, and every creeping thing, wherein there is life, *I have given* [illegible] *green herb for meat;* and God saw that it was good." Now I think it equally certain, that if those vegetables grew out of the earth from seed committed to it by the Creator, (and we hear of no other method of production,) it must require more than two or three days of twenty-four hours to accomplish it; and I think I should not be doing my friend or brother justice to call him an infidel or blasphemer for disbelieving it. I think it would be far more consistent to admit that a day consisted of a longer period, even to a thousand years.

To me it is very evident, that Adam and Eve were brought into existence by a different process from any thing that had preceded them, as neither the earth nor sea were required to bring them forth; all we know is this: "And God said, Let us make man in our image, after our likeness. So God created man in his own image, male and female created he them;" but by what process different from that of the animals that preceded them, we are left entirely in the dark, and I do not recollect that I have ever seen but one opinion offered by any writer who has given his views to the public, and he did not think that man was a new or original creation, but only an improvement of the monkey by several generations—the first from the common monkey to the ape—the second from the ape to the baboon—and thence to the ourang-outang, and thence to the black man, and from the black man to the white man or Adam; and he then gave his opinion that the ourang-outang does not differ as much from the black man as the black man does from the white man. I do not propose to endorse this opinion, but think it vastly more plausible than the idea of instantaneous production, or speaking things into existence contrary to the natural course and order of creation. The idea that but one day of twenty-four hours transpired from the time that God said, "Let us make man," to the time he was charged with the dominion of all things, on the earth and in the sea, and then remained in a state of total inactivity, for all we know, eight hundred years, or to the time he begat sons and daughters, is a tax on my credulity a little beyond my ability to bear, and so must remain, till some one appears for my relief more given to solving mysteries than myself.

In vindication of what I have said of the regularity of God's laws and works, I offer a few extracts from writers who have preceded me, whose views, I think, are entitled to a brief consideration.

John Ray, who wrote nearly a hundred years ago, before geologists had fairly commenced their researches in the bowels of the earth for testimony in favor of the great age of the earth, says: "Man is always mending and altering his works; but nature observes the even tenor of her ways, because her works are so perfect that there is no place for amendment—nothing that can be reprehended—no blot or error in this great volume of the world, as if any thing had been an imperfect essay at first—nothing that can be altered for the better. This proves it not to have been the work of chance, but of counsel and providence."

The other extracts are from the New York Quarterly for October, 1834: "Our advancement in knowledge is nothing but the continued discovery of the general laws under which effects are produced, through natural causes, which the more ignorant ascribe to the simple creative energy of God. We are astonished to find so many things traceable to natural causes, and to see that they are produced under general laws. Nor can we set any bounds to future progress of discovery in this direction. Animals neither reason nor learn, but are guided and governed by an instinct whose laws are as inevitable as those of inert matter itself. The stone does not fall more naturally than the young duckling swims." "It is for man that the world is constituted under fixed laws, which he alone is able to learn and take advantage of, and thus bring all things under his feet. Our knowledge is of these general laws. We call them laws of nature, as if nature itself was a force, while in fact the only real force is the real power of the Creator, and these laws are but the rule of action which he prescribes to himself in order that man may be able to acquire useful knowledge. Were there no fixed laws of cause and effect, we could know nothing of nature, and could have no exercise of reason in guiding our conduct. The conviction we have of the absolute certainty and immutability of those laws, is God's revelation to man of his determination to work all changes according to those rules, and is God's pledge that he never will, in any case, depart from those rules, or reverse those laws of nature, only for a palpably wise and sufficient reason, connected with the highest good of man. God has made the world such that the intellect may study its laws with the innate conviction that they are laws, and not accidents, while the heart may seek and acknowledge the favor of Heaven, as though there were no laws of divine administration, but that of direct interposition at the promptings of personal love. The agonizing entreaties of parental love in behalf of a sick child, the spontaneous cry of the shipwrecked mariner, the prayer of pious souls for deliverence from public calamities, can reach the ear of the Almighty, and receive their appropriate return, without a suspension of the laws of nature, just as the influence of divine grace can transform the soul, and fill it with pure thoughts and heavenly joys and right purposes, without violating the laws of mind. There is nothing in the works of God which may not be studied philosophically as a product of divine wisdom—nothing in the events of life which may not be acknowledged devoutly as a proof of divine love. The world is for man as to his whole being, and most of all for him as to his highest nature as an accountable subject under training for the kingdom of heaven and eternal happiness.

J. S.

CLING TO THE MIGHTY ONE.

Cling to the Mighty One, Ps. lxxxix. 19.
  Cling in thy grief, Heb. xii. 11.
Cling to the Holy One, Heb. i. 12.
  He gives relief: Ps. cxivi. 9.
Cling to the Gracious One, Ps. cxvi. 5.
  Cling in thy pain; Ps. lv. 4.
Cling to the Faithful One, 1 Thess. v. 24.
  He will sustain Ps xxviii. 3.
Cling to the Living One, Heb. vii. 25.
  Cling in thy wo; Ps. lxxxvi. 7.
Cling to the Loving One, 1 John iv. 16.
  Through all below; Rom. viii. 33, 39.
Cling to the Pardoning One, Is. iv. 7.
  He speaketh peace: John xiv. 27.
Cling to the Healing One, Exod. xv. 36.
  Anguish shall cease. Ps. cxlvii. 3.
Cling to the Bleeding One, 1 John i. 7.
  Cling to his side; John xx. 27.
Cling to the Risen One, Rom. vi. 9.
  In him abide; John xv. 4.
Cling to the Coming One, Rev. xxii. 20.
  Hope shall arise; Titus ii. 13.
Cling to the Reigning One, Ps. xxvii. 1.
  Joy lights thine eyes. Ps. xxi. 11.

ANECDOTES OF THE PULPIT.

Dr. Sprague, in his work, "European Celebrities," tells an anecdote related to the author by Rev. George Burder, which belongs to that dark period in the history of the Established Church, when few evangelical sermons were heard from its pulpit:—

Mr. Jones had a college classmate, who entered the ministry at the same time with himself, but was a mere man of the world, and knew little, and cared nothing, about the true Gospel." This man, conversing one day with Mr. Jones, said to him, half jocosely, half-seriously, "Why is it that you are so popular as a preacher, and so few come to hear me, when everybody knows that at the University I was considered greatly your superior?" "Why," said Mr. Jones, "the reason is that I preach the Gospel." "The Gospel," said the other, "so do I; almost every text I preach upon is from Matthew, Mark, Luke, or John." Said Mr. Jones, "You may do that, and yet never preach Jesus Christ." "Well," said the other, "lend me one of your sermons, and see what effect it will have." He actually did lend him one, and he preached it as he had engaged to do; and as he was coming out of the church at the close of the service, he was accosted by a man who, in listening to the borrowed discourse, had been thrown into a state of deep anxiety in respect to his salvation. Says the minister, somewhat confused by the strange result of his preaching, "Wait, wait; say nothing about it till the people have all gone out." After the congregation had retired, the anxious inquirer began further to explain himself, when the clergyman interrupted him by saying—"But what is the matter with you? I see no occasion for your making yourself unhappy." "Matter," replied he; "why your preaching has made me feel like a condemned criminal, and I fear there is no mercy for me." "Well, really," said the minister, "I am very sorry that I have wounded your feelings—I had no intention of doing it; but since you have got into this uncomfortable state, I advise you to go and see Mr. Jones."

Rev. Charles Simeon indulged in both sharp and complimentary criticisms on American preachers, as may be inferred from the following specimens:—

I had sent him, not long before, several of our American books, in most of which he professed to be deeply interested; but there was one (the Murray-Street Lectures) which he did not like, and he wished to tell me honestly the reason. Said he, "A number of your ministers have undertaken in that work to show what they can do; and, though they have certainly displayed ability, I do not think that such preaching, continued through four thousand years, would ever convert a soul." I remarked to him, that I supposed each individual felt himself called upon to make a great effort. "Yes," said he, very pleasantly, "it would seem to me like a great effort to keep out the Gospel." He spoke with much enthusiasm of Jonathan Edwards; but he seemed to admire him rather for the pungency of his preaching than the depth of his metaphysics. Said he, "His preaching reminds me of a man's holding another's nose to the grindstone, and turning with all his might, in spite of all objections and expostulations."

Dr. Sprague had the good fortune to listen to Robert Hall in one of his wonderful flights of eloquence, and records his impressions in a genial manner:—

I went the next morning to Broadmead Chapel, to hear him preach. It was, by no means, a large building; nor was the congregation, in point of numbers, anything like what I had expected; though I understood it was select, and had in it an unusual proportion of intelligent men. One of the tutors in the Baptist Theological Academy at Bristol performed the introductory services, and it was not till they were singing the second time, that Mr. Hall walked into the pulpit. His gait was slow and majestic; and if I had known nothing of him before, I should have needed nobody to assure me that he was some extraordinary personage. He rose and announced his text in the most unpretending manner that can be imagined, and in so low a tone that I found it difficult to understand him. For several minutes there was no material improvement in his style of elocution—he kept pulling the leaves of his Bible, as if he were a book-binder, engaged in taking a book to pieces; and his eyes were steadfastly fixed in one direction, as if his whole audience were gathered into one corner of the room. I said to myself—"If this is Robert Hall in England, I greatly prefer to meet him as I can in America; for I had rather read his writings, than merely hear his unintelligible whispers." Presently, however, the scene began to change, and his voice, though still low, became distinctly audible. For the first fifteen or twenty minutes he said nothing which would have led me to inquire who he was, if I had not known; for the last twenty-five or thirty, it seemed to me that he said scarcely anything that could have been said by another man. It was like an impetuous mountain torrent in a still night. There was not the semblance of parade—nothing that betrayed the least thought of being eloquent, but there was a power of thought, a grace and beauty, and yet force of expression, a facility of commanding the best language, without apparently thinking of the language at all, combined with a countenance all glowing from the fire within, which constituted a fascination that was to me perfectly irresistible. As he advanced to the close of his discourse, the effect upon my nervous system was like the discharge of artillery; and though I was completely rapt with wonder and admiration, I was not sorry when he said—"Let us pray." I shall, perhaps, be less suspected of extravagance in this statement, when I say that Robert Hall's own people regarded this as an extraordinary performance; and one of his intelligent hearers told me that I might have heard him for years, and not have chanced to hear so fine a sermon.

[Watchman and Reflector.

THE TOMB OF THOMAS PAINE.

A correspondent of the *Journal of Commerce* gives a description of Thomas Paine's tomb and its surroundings:

Some years since, I collected from a correct source a few scraps of information respecting the latter scenes of Paine's life. About two miles north of New Rochelle, is situated the "Paine Farm," an elevated tract of land, containing, at the time of his death, several hundred acres of genuine Westchester county fertility. Opposite, and across the street from the entrance to his farm, stands an ancient and somewhat dilapidated house, in which Tom Paine passed the last period of his life, and in the large eastern room of which he breathed his last. This house is now nearly or quite two hundred years old, and at the time of Paine's death was a country tavern; and the ancient sign, "Entertainment for Man and Beast," can, I think, be found in its garret. The landlady was Mrs. Badeau, a descendant of the first French settlers of New Rochelle. Her daughter, Mrs. Badeau, still lives on the place, and was, at the time referred to, twelve or thirteen years of age. His remains were interred on his own farm, directly opposite the house in which he died; and the spot was enclosed by a rough stone wall, traces of which still remain. The ground for some distance around his rude tomb, has remained uncultivated since his death, while brambles have occupied the spot which, had he died twenty years before, would have given place to the evergreen and rose, planted by the hand of friendship. About two rods from his grave stands the monument erected to his memory by the admirers of his talent and principles. It is of marble, in the Grecian style, about nine feet high, encircled with a wreath of oak leaves and acorns. On its front is displayed a profile in bas-relief, said to be a perfect likeness of the man. Below this is the simple inscription—"Thomas Paine, author of Common Sense." The profile bears a striking resemblance to the medallion of John Hancock.

Many years ago, when a small timid boy, I passed a night in the old house, and in the "Paine Room." It was a dark and stormy night in mid-winter; the fierce wind swept past the corner of the room, and dashing the rain in torrents against the unprotected window at my head, died sighing away amid the branches of the old pear-tree, which, swayed by the blast, creaked against the house with an unearthly sound Paine's grave was but a few yards from me—and my fancy pictured him with a legion of demons awaiting his command to bear me away and wreak vengeance on me for occupying the place to which he had laid claim. To add to my fears, huge rats ran about the room, squeaking, fighting, and jumping upon the bed occasionally. I covered my head, and lay in fear and trembling till daylight. The effect upon my timid mind remained for years; and even now, on a stormy night, I think of Tom Paine, and the room in which he closed his miserable career.

MEANS OF SECURING A BLESSING.

Dr. Chickering, in his recent volume, furnishes the following illustration of the effect of prayer in a protracted meeting:—

Two days of the meeting had passed away. Though the attendance was good, there was little apparent feeling, yet some hearts were agonizing in prayer; and others were beginning to tremble with conviction. The evening services at the distant neighborhoods were unusually solemn. A new spirit of grace and supplication was poured out upon God's people.

One brother in the church, unable to sleep, arose and went to the houses of two others, called them up, and spent with them the remainder of the night in fervent prayer. In the morning they called upon the pastor, that they might still further relieve their burdened hearts, and learn new tidings of the grace of God; tidings which soon poured in, both upon him and them, perhaps beyond their faith, certainly beyond his.

The godly mother of some awakened persons, an aged Baptist professor, arose in the night, and made her way to the dwelling of a near neighbor, an intimate friend and sister in Christ, to engage her supplications for those much-loved souls. They soon rejoiced in gracious answers to those prayers.

When the ministers came together the next morning, the fruits of all those prayers were manifest. Not only had they received a new baptism of the Holy Ghost, a new unction from on high, greatly adding to their fervency and effectiveness in the labors of the day, but many of them had some new thing to tell, of the grace of God, in the families where they had been entertained, or in the respective neighborhoods.

From that memorable night, which might be called emphatically the night of prayer, was dated a new era in the progress of the work.

O! that there were more such nights! nights when Christians cannot sleep; not only during protracted meetings, but at other times. Such feelings on the part of the people, would be both a result and the procuring cause of larger measures of the Spirit. Such morning visits from sleepless brethren would cheer the hearts of the weary watchmen upon Zion's walls. The church would be seen giving heed to the inspired exhortation—"Keep not silence, and give no rest, till he establish, and till he make Jerusalem a praise in the earth." When such nights come, the morning of Zion's joy and prosperity will not be long delayed.

AN AFFECTING INCIDENT.

An affecting occurrence took place some time ago in a seaboard town in England. Six little children got into a boat on the beach, and a mischievous boy shoved it off. The boat drifted away to sea before the children were missed. Terrible was the agony of the mothers when they knew it. A number of men went off in all directions; every boat was on the lookout till far in the night. Daylight returned, and still there were no tidings from the helpless children; the day wore away, and still nothing was heard from them—they were either lost in the wide expanse of the whole ocean, or hurled within its unfathomable depths. A Plymouth fisherman, fishing early next morning, discovered something floating in the distance; he bore down to it, and discovered it to be a boat, and in the bottom six children, all huddled together like a nest of birds, fast asleep—God having mercifully given them that blessed solace after a day of terror and despair. He took them aboard, and feasted them with bread and cheese, and gladdened their despairing little hearts with the promise of taking them home. Between three and four in the afternoon, the fisherman was seen in the offing, the boat astern. All eyes were turned towards him; the best spy glass in town was rubbed again and again, and at last they fairly could see that it was the identical boat. The news flew through the town—the mothers came frantic to the beach, for there were no children discerned in the boat; none to be seen in the sloop. Intense was the agony of suspense, and all alike shared it with the parents. At last the boat came in, and the word went round, "They are all safe;" and many stout-hearted men burst into tears, women shrieked with joy, and became almost frantic with their insupportable happiness. It was, indeed, a memorable day; and a prayer, eloquent for its rough sincerity, was offered up to Almighty God, who, in his infinite mercy, had spared these innocent children from the perils and terrors of the sea during that fearful night. Five of these children were under five years of age, and the sixth was but nine years old.

I AM NOT ALONE.

An aged chief of Rarotonga was visited by Mr. Buzacott, of the London Missionary Society, who had noticed his absence from the Lord's Supper, and knew that there must be a good reason for it. The old man was reclining on his couch. "What!" said the missionary; "all alone!" "No," was the answer, "I am not alone; God is here with me." Where is the man, however wise, however great, who could have said more?

But this island chief has an open Bible before him. He lives far away from the centers of Christian benevolence; but that best of books has found him out. "What have you been reading?" asked the missionary. Having adjusted his spectacles, he turned to those words of Paul, so appropriate to his case: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And does he, in very deed, enter into the meaning of this scripture? Yes; for he adds immediately, "That is what I am expecting." It will not be long before this earthly house will tumble down; then I shall have the house not made with hands, eternal in the heavens."

He has since slept in Jesus. His body rests on a hillock, which he himself had chosen. His people have placed a monument over his grave; and a coral slab stands against the wall of the chapel, in which he once delighted to worship, bearing the words, "Blessed are the dead which die in the Lord!"

[Journal of Missions.

DIP, POUR, SPRINKLE, AND WASH.

While I filled the Professorship of Ancient Languages in the University of Georgia, I had occasion to compile a table of passages where the words dip, pour, sprinkle, and wash, in their various modifications, occur in the English Bible, with the corresponding term used in the Greek of the New Testament and the Septuagint.

Dip I found in twenty-one passages. In all of these except one, bapto or baptizo is found in the Greek. The one exception is in Gen. 37: 31, where Joseph's brethren took his coat and dipped (*emolunan*, smeared or daubed) it in the blood of a kid. Mark the great accuracy of the Greek here—the idea is that of smearing or of daubing, and the Septuagint so expressed it.

Sprinkle, in some of the forms, I found in twenty-seven passages. In not a single instance is bapto or baptizo used in the Greek.

Pour, I found in no less than one hundred and nineteen instances, but in not even one of them did I meet with bapto or baptizo used in the Greek.

I found Wash in thirty-two cases, where reference was made, not to the whole person, but to a part, as the eyes, the face, the hands, the feet. In none of these was bapto or baptizo found, but nipto invariably.

[President Shannon, of the College of Louisiana.

The Gospel.—It is the design of the Gospel to take man wholly off himself, and cast him wholly upon God and Christ. All idols must be cast down, God alone must be exalted. Self-emptiness and God's fullness, self-insufficiency and Christ's sufficiency, self-righteousness and Christ's righteousness, are the great convictions of the Gospel; and to make self nothing, and God all in point of wisdom, strength, righteousness, and glory, is the great command and duty of it.

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OUR CONTROVERSY WITH S. S. GRISWOLD—NO. 6.

The Resurrection.

Bro. G. has delivered himself quite fully upon the doctrine of the Resurrection. With all frankness, he discloses his adoption of the Swedenborg theory, that "the resurrected body is not the old body revivified and reconstructed, but it is one evolved out of it." He is "of opinion that the Bible does not teach the *resurrection of the body;* yet as firmly as any other man does he believe it teaches the *resurrection of the dead.*" And fancying that he has emerged into the light of a doctrine which makes all his former notions on this point, together with those of his brethren, look ridiculous, he asks whether we "believe in the resurrection of the identical material body which was buried at natural death, or some one of the many different atomic bodies which the soul inherits during its natural life?"—a question which he evidently supposes to be unanswerable upon our theory.

Now, Bro. G., our belief is distinctly this:—that man goes to the grave *in the body,* and rises from it *in the body.* Your question, embarrassing as you suppose it to be, is founded upon the established philosophical fact, that the component atoms of the human body are in a state of ceaseless fluctuation; therefore the body cannot, in strictness of speech, be said to be the same in any two successive moments of its duration. In the course of seven years—we think that is the period—all the particles of which the human body is composed have passed away, and their places supplied with new ones, so that none of us have identically the same body now that we had seven years ago.

Well, we do not know that we have said any thing to countenance the idea that there is a strict philosophical identity between the body that is laid to sleep in the grave and that which awakes in the morning of the resurrection. We do not know, either, that we have attempted to fix an identity between the resurrection body and that which a man has at any particular period of his earthly existence, whether at youth, manhood, or any other period. We have simply said, in substance, that man dies in the body, and rises in the body.

Now we presume that Bro. G. would have no hesitation in admitting that he went to bed, last night, *in the body,* and got up, this morning, *in the body.* Nor would he suppose that, in making this admission, he was misleading any one, or saying what was not true. Or, to present a case still more striking; our missionaries in China went out to that country some nine years ago. They went out *in the body;* and they are still (as we suppose) *in the body;* and should they come back again, they would come *in the body.* Is not this so, Bro. G.? Yet not one particle of their former bodies is now inherited by them. So a Nantucket whaler starts on a voyage to the Pacific, and is gone seven years. Not a particle of his body remains the same as it was when he started. Yet he goes out *in the body,* and comes home *in the body.* Again, the first time we ever saw Bro. G. was in the summer of 1840. The last time we saw him was in the fall of 1854—fourteen years afterward. We could not detect much difference in his appearance, but on consulting our philosophy, we find that he had not only lost all the particles of the body in which we first saw him, but of another one beside. Yet we thought he was in the body still; and when we now say, that our first interview with him was *in the body,* and that we saw him again, *in the body,* a year ago last fall, we presume that neither he, nor any one else, will dispute it.

Now, what is the meaning of such expressions? We are almost inclined to let Bro. G. answer this question himself; for we feel confident that he cannot give any answer, which will not furnish a key to the solution of the question he has proposed to us. The meaning is, that the soul, which is the real *man,* in each and all of these successive periods, sustains the same relation to that corporeal structure usually designated as the body. Not the same relation to its particles, numerically considered, but the same sort of relation to it, considered as the appointed tabernacle for his abode through all these successive periods.

We think we know enough of philosophy, as well as of Scripture, to understand that the body which is laid in the grave, is not, in strictnesss of speech, "that body which shall be" in the resurrection. We know that the existence of the body which we now inhabit, ceases at death; and we know that the same thing cannot have two absolutely different and distinct existences, notwithstanding it may have two different *modes* of existence. We do not say that the particles, or atoms, of which the natural body is composed, go into annihilation at death; they merely enter into new combinations. Whether there is any chymical process which, under the direction of Infinite Power, collects and gathers them again, in order to that which the Apostle calls "a spiritual body," is a question which we are not concerned to settle. It is clear that the material organization which we call the body, ceases to exist *as such,* at death. And we will admit, for the argument's sake, that the decomposed bodies which were buried years ago, have appeared above ground again, in the form of rank, luxurious vegetation; that cattle have fed upon the grass thus grown, and that Bro. G. and ourselves have, finally, eaten of the beef, and found it good and wholesome.

But what is there in all this, that furnishes a reason for denying the resurrection of *the body?* What to constitute any reasonable objection to saying, that man goes to the grave *in the body,* and rises from it *in the body?* Putting on your philosophical cloak, you ask *what* body? *Which* "of the many different atomic bodies that the soul inherits during its natural life," comes up in the resurrection? We do not feel bound to answer such questions. If you should say of the Nantucket whaler, who was gone seven years, that he went away *in the body,* and came back *in the body;* and we, in turn, should ask *what* body; you might think us hyper-critical. We suppose that between the body which is laid in the grave, and the body of the resurrection, there is some sort of relation, though we do not pretend to define what the relation is. It is intimate enough, however, to justify the declaration that the body is raised again. Strict, philosophical identity, is not pretended; at least, it is not our view, whatever others may alledge. There is a relation between the grain sown and that which is produced. You suppose that the relation between the natural and spiritual bodies is the same. We understand the Apostle to teach (1 Cor. 15: 36–38,) that there is an *analogy* in the cases, but we are not clear that he intends to teach that they are *exactly alike.* All that can be *certainly* established by what he says, is that, as it is within the power of God to effect the reproduction of grain from seed sown, giving it such "a body as it hath pleased him," so it is equally within his power to effect the resurrection of the body, and to furnish such a body as it may please him. As to the notion that "there is within the material body of all intelligent beings a spiritual germ, from which arises (at least) the basis of the resurrection body," as the kernel of corn contains an embryotic germ from which arises the future stock; it is unsupported by the Apostle's teachings. For as there is no inextinguishable principle in plants, the analogy does not hold. Besides, is the embryotic germ, or seminal principle, any thing different from the power of God? What occasion then have we to carry our thoughts in this matter beyond God's power? It may be inferred, therefore, that this wonderful, though common instance, is mentioned to show that the resurrection of the body is not beyond the power of God to accomplish; and that it may certainly be expected, according to Christ's promise.

But Bro. G. pushes the analogy to an extreme, and so obtains support for the Swedenborgian theory that the embryo of the spiritual, or resurrection body, is conceived and concealed within its proper receptacle, the natural body, and only awaits the return of the natural body to the dust in order to be fully developed. This is the theory which Professor Bush elaborated with so much ingenuity, in whose book (no doubt) the whole strength of the argument appears. But beautiful and plausible as the theory seems, it rests upon mere assumption. There is no direct statement of such an idea any where in Scripture, nor is it contained in any passage by necessary implication; while there is one very important objection to it, namely, that it is antagonistic to the Bible doctrine of a general and simultaneous resurrection of the saints. The next step to which it leads, is the doing away of a general Judgment Day. We presume Bro. G. shoulders these consequences.

T. B. B.

TO PROMOTE REVIVALS.

In this day of religious declension, the inquiry is often made, "What can be done to bring about a better state of things?" The present state of things is often charged to the want of discipline in the church. That there has been a great remissness in this, is evident. No doubt there are too many baptized infidels in the church. But we are not of the opinion that the church is prepared to administer discipline properly. We are not spiritually minded. "Ye that are spiritual, restore such an one, in the spirit of meekness, considering thyself, lest thou also be tempted." Discipline cannot be properly administered by those who are not spiritually minded. The work of discipline should be begun and carried forward perseveringly; but it should be the work of self-discipline. Let each correct his own faults, lest we hear the taunting reply, "Physician, heal thyself." This may be done by self-examination and prayer. Let every Christian get himself in a spiritual state, and be careful to possess daily a spiritual state of mind, and then his actions will show forth the praises of God, and his conversation be of, or about, heaven or heavenly things, for "out of the abundance of the heart the mouth speaketh." "Where our treasure is, there will our heart be also." If Christians would live as they ought, make the church of God their home, and let their interest and happiness be identified with its prosperity, be punctual to all the needful meetings, especially those for prayer and praise, there would be but little difficulty in this work. Nominal professors would find no home there; they would leave the church just as naturally as oil separates from water. But as long as Christians are agreeable company for hypocrites and unbelievers, and can engage heart and soul in all their plans, just so long there will be an affinity between the church and the world that ought not to exist, and one that will have a tendency to ruin souls. Revivals of religion are to be, and must be, promoted not by declamatory noise, nor by human machinery, but simply by God's people becoming spiritually minded; and this is a work they ought to attend to immediately; the church suffers for the want of it; pastors become discouraged, and say, "Who is sufficient for these things?" the wicked are growing bold in sin, and the Gospel of Christ is thereby hindered. To promote revivals and a better state of things in the churches, let neighbors get together in neighborhoods; let that good Deacon go to his neighbors, and invite them to his house or elsewhere, and there let them talk and pray, until they realize the benefit of asking for the Holy Spirit, being assured, "that it will be given to them in abundance." Such movements will result in revivals of religion. A CHURCH MEMBER.

Green Cottage, N. J., Jan. 24, 1856.

DEATH OF MARTIN WILCOX.

I see in the *Sabbath Recorder* of Jan. 24th, a simple notice of the death of Deacon MARTIN WILCOX, of Verona, Oneida Co., N. Y. This announcement has filled with sadness the hearts of many of the friends of our beloved Zion, who, in submission to the bereaving dispensation of the all-wise providence of God, exclaim, in the language of inspiration, "How are the mighty fallen, and the weapons of war perished!" They recognized in our deceased brother the genuine Soldier of the Cross, who was more potent in his meek and Christ-like deportment, his solemn and fervent supplications, his affectionate exhortations to his brethren, and his tears in behalf of those who had no hope and were without God in the world, than they have ever seen in the characters of Saul and Jonathan, on account of whose fall, the pious David wrote that beautiful elegy, 2 Samuel 1: 19—27.

Brother Wilcox was a native of Connecticut; and when a child, he set his affections on things above, and gave his heart to God. He became a member of the Seventh-day Baptist Church in Burlington, in that State, (now extinct, principally by removals to the State of New York.) When a young man, he removed into the society of the first church of Brookfield. Here he buried his wife and infant son. From this society he removed, in 1819, to the city of Schenectady, and was one of the small number who commenced Sabbath worship in that city. After remaining there about two years, he removed to the town of Homer, in Cortland County, N. Y., adjoining the town of Scott, where his pious zeal was exerted in encouraging the few Sabbath-keeping Christians who held their Sabbath worship in that town. When the Seventh day Baptist Church of Scott was organized, he was one of the little band composing it. He resided in the bounds of this church a number of years, and here he was united in marriage to the amiable lady who was his subsequent companion while he lived, and is now widowed by his death. Where, and at what time, he received the call and ordination of Deacon, the writer is not positively advised, but thinks it was in the Church of Scott, during his residence in Homer. After residing here a number of years, he removed again to the village of Unadilla Forks, within the limits of the First Church of Brookfield. He resided here a number of years, when his business led him to settle in the limits of the First Church in Verona, Oneida Co., where he closed his useful life.

To whatever church Bro. Wilcox removed, he carried his church membership with him, and that of his family, being persuaded that his usefulness as a Christian, and the confidence of his brethren, would be thereby increased. He of course became a member of the several churches within whose pales he resided. In all of these churches he was the same devoted Christian, which rendered him a valuable acquisition in every department of piety. His religious sentiments, in which he was remarkably stable, were what are considered by evangelical Christians orthodox. He was too well versed in the Sacred Scriptures to be easily affected with the religious novelties which at times agitated the various communities in which he lived. To the church he was a rich treasure—constant in his attendance upon public worship, though at times with no small difficulty—always ready to engage in any religious duty or devotional exercise. His prayers and exhortations were always seasoned with grace, and appeared to have the effect of increasing the spirituality of his brethren. As a counselor in the church, he was wise and prudent; and he gave his advice with such an earnest desire to promote the best interests of the church, that it was not easy for a real Christian to reject it.

To all of the reformatory measures of the age, Bro. Wilcox was a prominent and substantial friend. In the cause of temperance and human freedom, he waited not to see the results of the efforts of others in these important reforms, but being convinced of their propriety, he unhesitatingly became their patron, without regard to their popularity, or the reproaches cast upon them. In every department of benevolence, his example is worthy of imitation by every Christian in the land. He was ever ready and prompt in contributing to the expenses of the church in which he lived, and has acted a praiseworthy part in the support of our Domestic and Foreign Missions. In his contributions in these various departments, he always appeared to contribute to the extent of, and even beyond, his means. And it is not known that an appeal was ever made to him by the indigent in vain. Such a man is a treasure to the church, and his death is a public calamity. He has left a widow and a number of children, who are bereaved of an affectionate husband and kind parent. But, thanks be to God, they were all prepared by divine grace to bow with pious submission to this painful dispensation of Providence.

Brother Wilcox had for some time been attended with some of the prominent symptoms of diabetes, which, however, had not prostrated him to such an extent as to disable him from attending to his business abroad, While absent from home, he was severely attacked with an acute result of his chronic disease; and being blockaded with snow, he was unable to return for several days. He however succeeded, with great difficulty, in returning to his home, much exhausted by exposure, disease, and excessive exertion, three or four days previous to his death. His extreme illness was very brief, and during much of this short period his mind was wandering. It is probable that he was not conscious of his being so near his end. But his uniform piety is the best evidence of his preparedness for his change.

Brother Wilcox died Sabbath morning, January 19th, in the 64th year of his age. His funeral services were attended at the Seventh-day Baptist Church in Verona on the 23d. The sermon was preached by Eld. W. B. Maxson, from Rev. 14: 13; after which his remains were conveyed to Unadilla Forks, and on the following day, the 24th, laid in his final resting-place in the cemetery in that village, in the place selected by his surviving family.

"*The memory of the just is blessed.*"

W. B. M.

GERMANS IN THE UNITED STATES.

The influence of American institutions and habits on the piety of German emigrants (says the *Watchman and Reflector*) is most hopeful, and when truly converted they become oftentimes the most stable and devoted members of evangelical churches. A colporteur of the American Tract Society speaks in the following terms of a German community with which he had become intimately acquainted at the West:—

"I know of no Christians who are more correct, none more consistent, or who exhibit so much devotion to the cause of Christ. The sincerity and genuineness of their piety is seen in their families. Family religion is with them more than mere form—it is a living reality. They read the Word of God, sing and pray, as if they meant something, and are never prevented from attending to their family devotions by the fear of man. A German Christian would attend to his family worship if the President of the United States were present. If the husband is away, the wife will attend to it; and if both are gone, and there is only a girl fourteen years old professing religion, she will attend to it. I have seen these things, and know what I say. I believe this is the result, to a great extent, under God, of the Tract Society's work. Their religious reading aside from the Bible is made up of the Society's publications, its periodicals and books. The influence of soul-saving truth upon the heart is thus seen."

THE AMERICAN TRACT SOCIETY AND THE INDEPENDENT.

To the Editors of the Sabbath Recorder:—

For a long time there has been going on, through the columns of the *Independent,* an elaborate discussion concerning the attitude of the American Tract Society towards American Slavery; in which the Tract Society has received some pretty severe castigations for refusing to utter a manly protest against a crime having no parallel in Christendom, (always excepting Sebastopol.) The position of that Society toward this inhuman crime, seems monstrous; for it is little else than an attempt to cover the "sum of all villanies" with the shield and approbation of Jehovah. The Society has pursued a system of most deliberate Jesuitry, in thus attempting to palliate a crime that embodies robbery, concubinage, and murder; for while it has published tracts against novel reading, dancing, and tobacco chewing, it has utterly refused to speak out against buying and selling God's image, the traffic in the bodies and souls of men, the sale of young women for prostitution, and the deliberate annulling of the holy relation of marriage. But farther, the Society has mutilated the faithful records of works they have republished, such as "Mary Lundie Duncan," Gurney's "Love to God," and Mather on the "Usage of Slaves"—works in which their authors bear a solemn protest against slavery. Thus the Tract Society has proved itself recreant to history, and false to humanity and God. Such is the position of the American Tract Society, one of the great benevolent monopolies of the day.

Now, although against this truckling to the crime of slavery, the *Independent* has entered its protest, yet it seems to me it has so blunted the edge of its own sword as to effectually prevent its doing much good; for, while it assumes slavery to be a crime against God and man, the sin of sins, yet it expressly does not wish the Tract Society to publish a work favoring the immediate abolition of slavery, nor that slaveholding is a sin *per se.* See *Independent* of January 11, 1855. How the *Independent* can reconcile its own position with its assumed sinfulness of slavery, is more than I can tell; for, to admit that a course of conduct as the "sum of all villanies," and yet not wish such an institution as the American Tract Society even to publish a tract declaring such conduct a sin *per se,* or one in favor of immediate abolition, is double Jesuitry. Would the *Independent* "roar as gentle as a sucking dove," if its daughters and wives were exposed to the bidding of some southern libertine? Would it then deem slavery as hardly equal in enormity to dancing, novel reading, tobacco-chewing, or snuff-taking? While the *Independent* demands the immediate abolition of these, it complacently grants indulgence to a sin that never had its parallel among civilized nations. Even the Dey of Algiers, and the Sultan of Egypt, Mohammedan though they be, dare not longer continue this crime of all crimes, the most inhuman and unchristian. Let the *Independent* but put forth as manly a protest against American Slavery as some whom it calls "infidels of the most degraded class," and then it can hold up the Tract Society to a just rebuke, and not cause its own face to blush with inconsistency. It is painful to notice such gnat straining and camel swallowing. Yet justice demands that not only the Tract Society, but even the *Independent,* should be seen each in their true position. Being a reader of the *Independent,* I am happy to bear testimony to its high character as a religious journal in the general, standing up like a beacon in the midst of servile and cringing popularity. Still, in the matter above, I cannot approve.

S. S. G.

THE PUBLISHING BUSINESS.—The following extract from an exchange has in it much truth as well as some exaggeration:—

"The result of my observation enables me to state as a fact, that publishers of newspapers are more poorly rewarded than any class of men in the United States, who invest an equal amount of labor, capital, and thought. They are expected to do more service for less pay, to stand more sponging and 'dead heading,' to puff and defend more people without fee or hope of reward, than any other class. They credit wider and longer; get oftener cheated; suffer more pecuniary loss; and are oftener the victims of misplaced confidence, than any other calling in the community. People pay a printer's bill more reluctantly than any other. It goes harder with them to expend a dollar on a valuable newspaper, than ten on a needless gewgaw; yet everybody avails himself of the use of the editor's pen, and the printer's ink. How many professional and political reputations and fortunes have been made and sustained by the friendly though unrequited pen of the editor? How many embryo towns and cities have been brought into notice, and puffed into prosperity, by the press? How many railroads, now in successful operation, would have foundered but for the assistance of the 'lever that moves the world?' In short, what branch of American industry or activity, has not been promoted, stimulated, and defended, by the press? And who has tendered it more than a miserable pittance for its mighty services? The bazaars of fashion, and the haunts of appetite and dissipation, are thronged with an eager crowd, bearing gold in their palms, and the commodities there vended are sold at enormous profits, though intrinsically worthless, and paid for with scrupulous punctuality; while the counting-room of the newspaper is the seat of Jewing, cheapening, trade orders, and pennies. It is made a point of honor to liquidate a grog bill, but not of dishonor to repudiate a printer's bill."

PRINCETON THEOLOGICAL SEMINARY.—The report of the Trustees of the Theological Seminary of the Presbyterian Church, at Princeton, was presented to the New Jersey Legislature on the 22d ult. The Trustees are required by statute to exhibit to the Legislature every five years an exact state of the accounts and funds of the corporation. Their last report was made in February, 1851. They now report that the real estate belonging to the corporation consists of about twelve acres of land; value of real estate $85,000. The Permanent Fund, under the care of the Board, amounts to $96,879. The interest of this fund is applied to the payment of professors' salaries, to the assistance of needy students in the prosecution of their studies, &c. The largest part of it is vested in New York. In addition, there is a Permanent Fund for the support of the Seminary, held by the Trustees of the General Assembly of the Presbyterian Church in the United States. The expenditures of the Board for the payment of professors' salaries and for incidental expenses of every kind, have been as follows: In the year ending May, 1851, $14,826; do. 1852, $16,013; do. 1853, $13,907; do. 1854, $12,613; do. 1855, $16,352. The whole number of volumes of books now in the library is 13,680.

THE ENGLISH CHURCH.—The following modest advertisement recently appeared in a public newspaper in England:—

"Wanted, a curate, immediately, for two years certain, for a sole charge in the north of England. Population, 400. Excellent furnished house, with extensive gardens and pleasure-grounds. The head gardener is paid by the rector, the under gardener by his *locum tenens.* Stipend, £50 a year. Surplice fees, about £10, and all the rates and taxes paid. A large family would be an objection, as the house and furniture are in excellent order."

"A Poor Priest and an English Gentleman," in replying to the advertisement, asks if the Rev. J. A. R. would have an insuperable objection to his (the applicant's) combining the labors of "head gardener" to the care and culture of the 400 thinking vegetables whom he proposes to consign to the charge of the "*locum tenens?*" Could this arrangement be effected, he would be exonerated from the heavy burden of paying the "under gardener."

STATE UNIVERSITY OF WISCONSIN.—Professors E. S. Carr and Daniel Read, of the State University of Wisconsin, have been duly inaugurated. From the report of the Board of Regents, read on the occasion, we learn that the number of students during the past year is ninety-three. Of these, forty-three reside in Madison, and fifty in other parts of the State, or in other States. Many of those from Madison belong to families who have been attracted thither by the educational facilities afforded by the University. The report recommends a separate Preparatory Department, and the establishment of Medical and Law Departments. The whole value of the property and lands belonging to the institution, six years ago, was $130,000. This has increased, under the judicious management of the fund, until, in addition to the University buildings and grounds, valued at $250,000, it is now estimated at $300,000.

A NOVEL PLAN OF MISSIONS.—Messrs. Rayland, Fenn, and Meadows, three laborers of the Church Missionary Society, in Southern India, have adopted the plan of having no abiding place, but dwelling in tents, and going from village to village, to preach the unsearchable riches of Christ to as many heathen as will hear them; they seldom remain longer than a week in one place, and aim to pervade every part of it with the truth of God; they have visited hundreds of villages, and left behind them evangelical tracts and books, to remind the people of the truths they have heard. Always, and everywhere, they set forth the guilt and vileness of sin, the death of the Lord Jesus Christ, and the sanctifying work of the Holy Spirit, as the only hope of the sinner.

THE LATE ANSELM ROTHSCHILD.—The Swabian *Mercury* contains the following from Frankfort:—

"The fortune of Baron de Rothschild, who recently died, has been valued at from 40,000,000 to 50,000,000 florins. A sum of 1,200,000 florins is destined to continue the alms which the deceased was in the habit of distributing every week, as well as for the distribution of wood to the poor in winter. The fund for giving a dower to Jewish maidens receives 50,000 florins; the fund for the sick as well as the Jewish hospital, 10,000 florins each. The Jewish school, 50,000 florins. Sums of 3000 florins are bestowed on several Christian establishments. The clerks who have been more than twenty years in the firm receive 2000 florins, the others 1000; the juniors from 300 to 500 florins. Many legacies are left to servants."

THE WILL OF AN OLD BACHELOR.—The New Orleans *Delta,* announcing the death of Mr. John D. Fink, a wealthy old bachelor of that city, says:—

"The value of his succession, we are informed, may be safely estimated at $500,000; of this immense amount he has left about $60,000 to his friends and relatives. He concludes by devoting the remainder of his large fortune to the purpose of erecting an asylum for destitute Protestant widows, to be called the 'Fink Asylum,' and authorizes Mr. Buellerdeick to appoint three trustees to carry the latter portion of the will into effect. Finally, he wills that his body shall be interred in the Protestant Cemetery on Girod-street, and a marble monument erected over it, fenced in with an iron railing—the whole cost of which is not to exceed $2,000."

MISSIONARY LABORS IN THE PACIFIC.—On the islands of the Pacific, comprising the Sandwich, the Feejee, and Friendly Islands, New Zealand, and the various groups occupied by the London Missionary Society, there are connected with the London, the Church, the Wesleyan, and the American Missionary Societies, 119 missionaries, 45,929 communicants, 239,900 professed Protestants, and 54,708 scholars. Connected with the Protestant missions in India there are 443 missionaries, 18,410 communicants, and 112,191 professed Protestants; showing that to each missionary in India there is an average of 253 professed Protestants and 41 communicants, while in the Pacific each missionary has an average of more than 2,000 professed Protestants and 385 communicants.

ANTI-ABOLITIONISM IN THE INDIAN TERRITORY.—The Cherokee Nation are large slaveholders. In order to protect themselves against the Abolitionists, their Legislative Council, by a large majority of both branches, passed a law last year enacting that it should be unlawful for any missionary to counsel or advise any slave to the detriment of his master, and that the penalty for so doing should be removal from the territory of the Nation. A fine of not less than $25 nor more than $100 was at the same time imposed upon any citizen who should be guilty of the like offense, and the Superintendent of the Public Schools was forbidden to employ any Abolitionist as a teacher. This law, it appears that John Ross, who is Chief, and by virtue of his office sole executive of the Nation, thought proper to *veto;* and it having failed to command the required majority of two-thirds in the upper branch, although it received a larger vote than two-thirds in the lower, it of course fell through.

SLAVERY IN THE LEGISLATURE OF PENNSYLVANIA.—The transit of Slave property through the Commonwealth of Pennsylvania, has been made the subject of majority and minority reports in the Legislature. The majority of the Judiciary Committee held to the view that the right of transit is secured to the Slaveholder, by the Law of Nations and the Federal Constitution. The minority, consisting of three members, among whom is Hon. E. Joy Morris, do not yield assent to this reasoning of the majority, but *hold* that Slavery is exclusively a local institution, not recognized by the law of nature, the common law, or the civil law. They cite abundant authorities, to show that Slavery is not only against the law of Nations, but also against the laws of Pennsylvania. The minority report is strong and able. The Legislature has as yet taken no action in the matter.

FATE OF COMMUNISTS.—A Pittsburg correspondent of the Cincinnati *Gazette* writes: "The association of Germans, founded at Economy by George Rait, twenty miles below us, on the Ohio River, had a semi-centennial celebration a few days since, in commemoration of the fiftieth anniversary of their settlement. The association is much weaker in numbers now than it was at its establishment, as the members have never married, except a few of the leaders, and they are steadily dwindling to a handful; but those who remained enjoy remarkable vigor in their advanced age. They retain the whole of the extensive and now rich domain of the original foundation, and have accumulated a large amount of ready money, upon which they live costly, without the necessity of that labor and industry which once characterized them."

"THE BIBLE AND GEOLOGY" have another hearing in our columns to day. Two or three *short* articles on the subject are waiting their turn, after which we presume the discussion will rest for a while.

CONGRESS.—The struggle in the House of Representatives is ended, and Nathaniel P. Banks, Jr., of Massachusetts, the Republican candidate, is chosen Speaker. This result was reached last Sabbath, on the one hundred and thirty-third ballot, and at the close of the ninth week of the Session, by a plurality vote of 103, being five votes short of a majority, and three over the next highest candidate, Mr. Aiken, of South Carolina. The contest was strictly between the North and the South, and for once the North has triumphed. Mr. Banks did not receive a single vote from a slaveholding State. Throughout the country, the Republicans are in high glee. It is reasonable to expect that Congress will now go to work with a will, and that hereafter we may have something from that quarter worth reporting.

MR. SEWARD ON THE CENTRAL AMERICAN QUESTION.—Hon. Wm. H. Seward recently delivered an address in the Senate of the United States on the present position of affairs between the United States and Great Britain, growing out of the Central American question. The following paragraph contains the conclusion to which the whole speech of Mr. S. tended :—

"*I do* not think that Great Britian will choose a resort to war. Her Government, hardly less than our own, is a popular one. This controversy grows out of a caprice of her own Administration. A war would embarrass her prosperous industrial system, and could bring to her in return no adequate advantage, even if she were successful. My counsel, therefore, is a notice to Great Britain, that we shall interfere to prevent her exercise of dominion in South America, if it shall not be discontinued within one year, and also that authority be now given to the President to execute that delayed purpose."

POSTAL REFORM.—In New York, one day last week, a meeting was held preliminary to extensive agitation for a postage reform. The following resolutions, adopted by the meeting, indicate the principal points of reform proposed :—

Resolved, That the condition of our Post-Office system is entirely inadequate to meet the wants of the country, and is discreditable to the intelligence and energy of our people.

Resolved, That in order to make the system what it ought to be, it is necessary, in the opinion of this meeting, substantially to introduce the following reforms :

1. Uniform postage of two cents on letters, and a cheap uniform rate for printed matter.
2. Receiving-houses and letter carriers for the collection and delivery of letters in cities and principal towns without extra charge.
3. Money orders, for sums not exceeding $25, to be drawn by the principal Post Offices on each other.
4. Compulsory pre-payment to be abolished, and double postage to be charged on all mail matter not pre paid.
5. All dead letters to be returned to the writers—and whenever possible without opening.
6. The postage on all franked matter to be paid by the Government.

REFUSING AID TO THE TRACT SOCIETY.—The Church of the Pilgrims, in Brooklyn, over which Rev. Dr. Storrs is the settled pastor, is one of the oldest, largest, and most influential churches of the Congregational denomination in this vicinity. It has also, as a whole, hitherto been considered as occupying middle ground on the subject of Slavery. On a recent evening, at the annual meeting for the election of officers, and other business, the question came up of arranging for the monthly collections of the Church for various benevolent objects, among which was the American Tract Society. After a somewhat protracted discussion, in which the pastor and some of the principal laymen of the Church participated, it was decided by vote to take up no collection for the American Tract Society the present year. Dr. Storrs embraced the opportunity to say that he would not by word or deed indorse the management of that Institution until it changed its policy on the Slavery question. He showed its inconsistency in publishing tracts on dancing, horse-racing, gambling, drinking, tobacco chewing, and smoking, while it not only refused to speak out plainly on the subject of the great sin of Slavery, but actually mutilated some of the best publications in the English language in order to please the South. The discussion was interesting and instructive, and the result of the vote gave satisfaction to a majority of the members present. [Tribune.

KIDNAPPING AND MURDER.—In our intelligence columns will be found an account of a horrible transaction in Ohio—a mother escaping from slavery with her three children, and being overtaken by the base hirelings of federal usurpation, acting under the Fugitive Slave Act of 1850, she frantically cut their throats rather than have them carried back to slavery. We agree with the Tribune in saying :—

"When the slave mothers of the South begin to be affected with this fanaticism for freedom, it is not to be believed that either they or their children can long be retained in bondage. Still less is it to be believed, that the humane and Christian people of the North will tolerate the execution among them of a kidnapping statute by which mothers are driven to such extremities."

SUGAR-MAKING MACHINERY.—Mr. T. B. Stillman, the senior partner of the firm of Stillman, Allen & Co., of the Novelty Iron Works, New York, is, we understand, on a visit to this State, (says the New Orleans *Picayune*) for the purpose of witnessing the operation of the various improvements in sugar making machinery, introduced by that distinguised establishment; and has authorized the proprietors of two well-known establishments of our city to construct and furnish planters with the celebrated Begass Furnace, invented by his late brother, Mr. Alfred Stillman, who was so long and favorably known to this community, and who lost his life by the explosion of the Anglo-Norman. His widow and children will doubtless receive the benefit secured to them by the Patent-Office at Washington.

European News.

We have one week later news from Europe.

The grand news of the week is that Russia agrees to negotiate on the terms proposed by the Allies. The first announcement was made from Vienna by telegraph to the London *Times*, in the following words: "Russia accepts the Allied propositions unconditionally; this is authentic." This dispatch caused an immense sensation. The funds rose three per cent. and Cotton one farthing. In the other markets a panic reigned. Next day the Government published a dispatch from Minister Seymour at Vienna as follows: "Russia agrees to accept the allied proposals as the basis of negotiations." This qualified announcement curbed the excitement, and alarmists begin to fear that Russia merely seeks to gain time by deceptive negotiations.

From the Crimea there is nothing important. Numerous ambuscades of Cossacks were distributed around the Allied Camp, but vigilance prevented many stragglers being captured. Several additional explosions had been made in the Sebastopol Docks, and they were nearly destroyed. France and England each reserve a gate by which they were inclosed, as a trophy.

The *Invalide Russe* publishes a dispatch from Prince Gortschakoff, saying that a party of French, wearing white cloaks to prevent their being seen in the snow, advanced by night and surprised Baidar, bayoneted the outposts, and retreated when the Russian reserves came up.

There was a grand review at Paris, on the 15th, of the troops from the Crimea, when the Duke of Cambridge, in the name of Queen Victoria, presented the British Crimean Medal to 14,000 French troops.

A treaty has been made with Japan, opening to British commerce the ports of Nagasaki and Kakokaki, the same as to the Americans.

The fourth consignment of machinery for the Government small-arm factory, was landed at Woolwich on the 15th Jan., from Robbins, Lawrence, & Co., of Windsor, Vt.

The Emperor of Austria has signed a decree relating to Protestants. It is liberal except so far as it prohibits the marriage of Catholic priests converted to Protestantism.

MUTUAL DEPENDENCE.—Henry Ward Beecher utters true and valuable thoughts in the following paragraph :—

"We often see an old weather-beaten man, who never had a success in his life, who always knew more and accomplished less than his associates, who took the quartz and dirt of enterprise, while they took the gold; and yet, in old age, he is the happier man, and all his life long he was the happier man. He had a sum of hope and they of desire and greed—and amid all his misfortune and his mysterious providences, he had that within him which rose up and carried his heart above all troubles, and upon their world-wide waters bore him up like the old Ark upon the deluge. It was the deluge that gave out—not the ark. God has distributed his gifts. It takes a score of them to make one man. One supplies the swift sagacity; another the cautious logic; another the impelling force; another the hope; another the practical tact—one supplies general principles, another the working plans. Men seldom unite by the strong points. It is men's weaknesses that bind them together. By distributing gifts, God makes one man dependent upon another, and welds society together by making every man necessitous, in some place, as regards other men."

RUFFIANISM IN WASHINGTON.—Horace Greeley, of the N. Y. *Tribune*, who is spending the winter in Washington, was the victim of a brutal assault on Third-day, Jan. 29th. It seems that on the previous Fifth-day, Mr Rust, of Arkansas, moved a resolution in the House of Representatives, proposing to rule off the course all the candidates for Speaker who had been run previous to that time. In his letter of that day to the Tribune, Mr. Greeley commented upon the resolution as the meanest proposition yet presented to Congress. This is supposed to be the provocation for the assault. On the afternoon of Third-day, after the House adjourned, Mr. Greeley started for his hotel, in company with Mr. Purviance, of Pennsylvania. While passing through the Capitol grounds, Mr. Rust addressed him, and the parties halted, while Mr. Purviance passed on, not suspecting any difficulty. Mr. Greeley was thus left entirely alone, without a friend anywhere near him. Rust asked him if his name was Greeley. Receiving an answer in the affirmative, he inquired whether he was a non-combatant? Greeley's answer was, "That depends upon circumstances;" upon which Rust said, "Take that, then!"—striking him a severe blow on the head with his clenched fist, which he repeated frequently. During all this time Mr. Greeley had not the remotest idea who his assailant was. He defended himself as well as he could, until the parties were separated—and then asked of the bystanders, "Who is this man?" Rust started up the avenue, and Mr. Greeley also pursued his way in the same direction, some little distance behind his assailant, and still unaccompanied by any friends. When near the National Hotel, Rust left the half dozen friends with whom he had been walking, turned back upon Greeley, and asked, "Do you know now who I am?" The answer was, "Yes, you are Mr. Rust of Arkansas," and then the latter began to beat him furiously over the head with a metal top of a heavy cane, nobody interfering until his brutal vengeance seemed to be sated. Rust is physically a very powerful man, while Mr. Greeley is of quite another make. The assault is generally regarded as a very cowardly affair. It is said that Mr. Greeley does not propose to prosecute.

A Missionary of the American Sunday School Union in Iowa writes that during the recent intensely cold season many persons have lost their lives in attempts to cross the prairies. The drifting snow obscures the road, and the adventurous traveler becomes bewildered; and sinks down benumbed and stupefied. Recently a family in Mitchell County, consisting of father, mother, four sons and a daughter, met this tragic fate. They lost their way; the cold was extreme, and, after wandering about awhile, they sank down in the sleep of death. Even one of the oxen was frozen. Their bodies were discovered by following the back track of the surviving ox.

RELIGIOUS INTELLIGENCE.

Attention has been called to the case of Edward Williams and his family, now at Malta. They are, in some sense, a first fruit of missionary labor among the Turks. He has been compelled to leave his native country from a well-grounded fear of capital punishment for apostacy from Islamism. He is a man of tried piety, and should the way be opened for his return home, his knowledge of Turkish and Armenian, would make him, and probably his sons, most useful in spreading the Gospel. Two of the last named are in the Malta Protestant College. Williams' only means of support is £1 a month as door-keeper of the Presbyterian Church.

Archbishop Hughes, in his recent lecture in Baltimore, expressed the opinion that the Roman Catholic Church in this country can anticipate little increase to its numbers or strength from immigration, and that the future hopes of the Church must be based upon its retaining its present numbers, and the increase from conversions. He thinks the present condition of the Church and the enormous accessions which he says have been made to it from converts of American birth, justify the most sanguine expectation in this regard.

Rev. Antoinette L. Brown was married to Samuel C. Blackwell, of Cincinnati, on the 24th ult. The marriage took place at Henrietta, N. Y., and was celebrated by the father of the bride, who is not a minister, nor, we believe, a magistrate. Mr. Blackwell is probably a brother of Lucy Stone's husband, as the name is the same.

The Rev. Dr. Hannah, with the Rev. F. Jobson for a companion, was appointed by the last General Conference of the Wesleyan Church in England, a deputation to the General Conference of the Methodist Episcopal Church in the United States, to be held at Indianapolis on the 1st of May next.

The Catalogue of the Union Theological Seminary, in the city of New York, shows the number of students in attendance to be 96; of whom the Senior Class has 19; the Middle Class, 31; the Junior Class, 40; and 6 are Resident Licentiates.

The Rev. Dr. Cumming, of London, has heralded the end of the world in 1865; yet his publisher's arrangements for the copyright of his books extend far beyond that period, and he has just entered upon a nineteen years' lease of his summer house!

Rev. M. Colbertson, Missionary of the Presbyterian Board, Shanghae, China, has arrived in this country. He returns on account of the failure of his health, and is accompanied by his wife and three children.

The Church Journal, in speaking of "St. Luke's Home" in New York, says:—"A thousand dollar bill has already been sent in for St. Luke's Home for Aged and Indigent Christian Females—donor unknown."

Punch says the reason why editors are so apt to have their manners spoiled is, because they receive such vast numbers of evil communications.

Within the last two months, about eighty conversions have occurred in the Baptist congregation at Bordentown, N. J.

The Baptist College at Georgetown, Ky., though it has lived twenty years, is almost entirely without endowment.

SUMMARY.

A young man, named Harry Grey, who is now engaged as watchman at the Kentucky Locomotive Works, has recently had left him, conditionally, by a deceased uncle in England, $200,000. Mr. Grey is only 25 years of age—already having inherited $45,000 from his father, which he spent for the benefit of himself and "mankind in general" His prudent old uncle, knowing his financial habits, has inserted as a condition of the inheritance, that if the said Harry was in debt at the age of 30, five hundred dollars, he should forfeit the inheritance.

Gov. Gormon, in his late message to the Minnesota Legislature, estimates the population of the Territory at 75,000. He announces that the President has given him notice that the three tribes of Indians now residing in the Territory cannot be disturbed and sent further West. All the tribes are peaceable and friendly. Nearly every village in the Territory has a school for the education of small children, and the colleges and seminaries of learning in St. Paul are in a flourishing condition.

It may surprise persons to be told, what is the undoubted fact, that there are now in the Crimea 50,000 British fighting men; that there are at home or in the depot in Malta recruits enough to raise that force to 70,000—an army of British-born subjects larger than the Duke of Wellington ever had under his command. Besides these, there is the Turkish Contingent of 20,000, the Foreign Legion quite as strong, and the Sardinian troops of 15,000, making a total of at least 125,000 men, marching under the British flag.

Gen. Davis, who presides over the War Department at Washington, has sent instructions to Col. Monroe to adopt coercive measures for the removal of the remnant of savages occupying the extreme southern portion of Florida. Removal is now the declared purpose, and to accomplish it, the Executive of Florida has been authorized by the War Department to receive and tender to Col. Monroe for immediate service five companies of volunteers; and, should the five be insufficient, as many more as Col. Monroe may desire.

A stampede of slaves from the border counties of Kentucky took place Sunday night, Jan. 27th. The whereabouts of several of the fugitives having been discovered in Cincinnati, officers proceeded to make arrests. Upon approaching the house where the slaves were secreted, the latter fired, wounding two or three spectators, but not seriously. One slave woman, finding escape impossible, cut the throats of her children, killing one instantly, and severely wounding two others. Six of the fugitives were apprehended, but eight are said to have escaped.

Six slaves belonging to Mr. Levi Dougherty, who lives on Fourth-street, between Madison and Russell, Covington, Ky., together with two belonging to Mr. Gage, residing in the same neighborhood, made their escape from bondage on Sunday night. They crossed the river about 11 o'clock, and ere this are far on their way towards Canada. Their aggregate value to their owners was about $8,000.

A woman with a child about one year old was found in a starving condition in a house on Hudson near DeKalb-avenue, Brooklyn, Jan. 29th, by Officer Waddy, of the Fourth District Police. The husband of this woman was serving out a sentence on Blackwell's Island, and she, it seems, was unable to procure provisions, and in a state bordering upon insanity locked herself in a room, where she with the child had been two days when found, without food. They were taken in charge by the Superintendents of the Poor and sent to the Alms House.

In the Supreme Court, Philadelphia, Monday, Jan. 28, Judge Black delivered the unanimous opinion of the Court in the matter of the Cleveland, Painesville and Ashtabula Railroad vs. The City of Erie, to the effect that the Railroad Company have the right to extend their road through Erie to the eastern boundary, to connect with the Northeast Road, and that resistance and destruction of property by the Mayor and Councils of Erie is unlawful, and must be restrained. The injunction sought for was granted.

The San Antonio *Zeitung*, of Jan. 12th, contains lengthy details of a movement already on foot amongst the German settlers in Texas, which has for its object an emigration *en masse* across the Rio Grande, and the foundation of a German settlement in Mexico, where the greatest advantages are offered them by the Mexican authorities. Mr. Riotte, an eminent German Jurist, who quitted his native land in consequence of the Revolution of 1848, and has since resided in Texas, is at the head of this movement.

A dispatch dated Boston, Monday, Jan. 28, says: The case of Wm. B. Ela, who claims of Mayor Smith, Gen. Edwards and U. S. Marshall Freeman, $20,000 damages for injuries received at the hands of the military on the day of the rendition of Burns to slavery, (which was taken from a Jury last year on the law question as to whether the circumstances existing justified the assault complained of,) came before the full bench of the Supreme Court this forenoon for argument.

In the Upper House of the Ohio Legislature, Jan. 30th, Mr. Brown introduced a preamble and resolution reciting the circumstances of the recent slave case in Cincinnati, denouncing the participators in the arrest, and requesting the Judiciary Committee to inquire into it, and report a law to prevent the recurrence of such scenes in Ohio. After debate, the resolution was adopted, but afterwards reconsidered and referred to a committee.

The Register of the Land Office in Minnesota reports that the whole number of pre-emptions allowed at that office from the date of its establishment, commencing Oct. 9, 1854, to the present time, is 1,066, and all but four of these on twelve fractional townships, containing in round numbers 160,000 acres—that being all the land of which plats had been returned to the office previous to the last month.

There are indications on all sides that the civil contest in Kansas is about to be reöpened. Local correspondence sets forth the preliminary skirmishes; while every Southern journal abounds with exhortations to arms, and intimations that the Spring campaign is to open with a vast invasion of the fated territory, and close with the expulsion of all the Free-State men.

The Albany *Atlas* says that Mr. John Upton, Express Messenger, who was severely injured at the late accident on the Hudson River Railroad, has been presented with nearly $1,000 by the banks of that city, for his fidelity to their interests, in watching their treasure during that fearful time, while he himself was badly hurt.

The Sussex (Eng.) Express states that Mr. Mitchell has engaged Madame Goldschmidt and her husband for twenty weeks, and for that period they are to receive £20,000, on the condition that they perform at three concerts in each week. An eminent musical firm offered to give Mr. Mitchell £5,000 for his engagement.

The officers of the New York State Poultry Society, are making somewhat extensive preparations for the Annual Poultry Show, which is to open at Van Vechten Hall, Albany, on the 12th of February, and continue through the following two days. Several prominent gentlemen are to serve as Judges in the different classes of fowls, &c.

Advices from Mexico state that a conspiracy to overthrow the Government and establish an Empire, at the head of which was Haro y Talirez, had been discovered. The projector had been arrested, but subsequently escaped, and was joined by a powerful army, with which he was besieging Puebla, with good prospect of success.

The Cleveland Common Council has passed a resolution raising the license on the Cleveland Theatre to ten dollars a night. The object of the resolution is to tax it out of existence. The resolution met with a sharp resistance, and passed by a small majority, in the midst of great excitement.

In the Assembly of New York, Jan. 29th, the Speaker announced the Committee of five on Mr. Glover's bill for the repeal of the Prohibitory Liquor Law, and from the complexion of the Committee a report favorable to the bill is anticipated—three being in favor of the repeal and two opposed.

The number of vessels wrecked on the Florida Reef last year was eighty, valued at $1,123,500; with cargoes worth $1,720,577. The salvage at Key West and on the coast, amounted to $100,495.

In the New York State Senate, the other day, twenty-nine petitions for a bridge over the Hudson River at Albany were presented. People there are evidently getting tired of the uncertainties of ferry transportation.

Captain Matthews, of the schooner Maria L. Davis, from Cape Haytien 10th ult., reports that the Emperor Faustin the First has turned up, and was busy recruiting an army for another attack on the Dominicans.

The Plymouth Rock, ashore at Hart Island, is all ready to be set afloat again, but owing to the accumulation of ice around her, she cannot at present be got off.

Hon. Geo. M. Dallas has accepted the mission to England, tendered him by the President, *vice* Mr. Buchanan.

More than fifty children from the Home for the Friendless left New York Jan. 29th for new homes in Illinois.

During the present session of the Alabama Legislature, there have been about one hundred cases of divorce granted.

The schooner T. W. Levering was capsized a few days since off Watt's Island, in Chesapeake Bay, and the crew, consisting of two white and two black men, with the passengers, a Mr. Owens, his wife and eight children, all perished. The vessel belonged to Byrd & Matthews, and was engaged to remove Mr. Owens and family from York River to Newtown, Maryland.

A few days ago an old man was robbed on the steamer Empress, plying on the Mississippi River. The guilty parties were soon after arrested, and tried under the Judge Lynch code, with a display of much forensic eloquence, and the sentence of the jury was faithfully executed—one person receiving 150 lashes, another 50. They were then set ashore.

The congregation of the Roman Catholic Church in Sixteenth street, between Sixth and Seventh avenues, New York, have been for some time much annoyed by the depredations of a gang of pickpockets, who congregate there on Sundays, in pursuit of their professional calling and the worshipers' pocket-books.

We have received advices from Ontonagon, Northern Michigan, to the 29th of December. The weather was intensely cold in that region, the thermometer ranging from 19° to 28° below zero most of the time, and at 12° below at mid-day in the sunshine. There was a great scarcity of provisions at Ashland, La Pointe, Wis., and Superior—beef selling at $50 per barrel, and other supplies in proportion.

It is again proposed to extend the city limits of Albany, by taking in about one mile of the territory north of Watervliet, so as to embrace the Lumber District, Patroon's Mansion, the factories at Tivoli Hollow, and the numerous dwellings, slaughter-houses and farms, now a part of the suburbs of the city, but belonging to the township of Watervliet.

There are in the Wisconsin Asylum for the Blind, 14 pupils—which number is all that the buildings will accommodate. According to the recent census, the number of blind persons in the State is 186; in 1850 it was 50 The Institution has been indebted to the Legislature alone for its support—nothing having been contributed by parents or friends of inmates.

The Temperance men of Indiana have called a Convention at Indianapolis, to meet on Washington's Birth-day. The recent decisions of the Supreme Court of that State have virtually annulled the Prohibitory Law. The prohibitionists mean to push the question to a final issue.

The Wool Growers' Association of Western New York are to hold its second annual exhibition at Penn-Yan, commencing on the 27th of May next. A premium list of $1,000 has been made up, which will be increased if a State appropriation is obtained.

New York Markets—Feb. 4, 1856.

Ashes—Pots $6 75: Pearls 7 75 per 100 lbs.

Flour and Meal—Flour 8 02 a 8 31 for State; 8 00 a 8 12 for Western mixed, 8 12 a 8 37 for common to good Ohio, 9 00 a 11 25 for extra Genesee. Rye Flour 5 00 a 7 12. Corn Meal 3 87 a 3 94 for Jersey Buckwheat Flour 2 50 a 2 75 per 100 lbs.

Grain—Wheat 1 85 a 2 00 for Southern red and mixed, 2 15 for Canadian white. Rye 1 29 a 1 31. Barley 1 17 a 1 25. Oats 43 a 46c for State, 47 a 50c for Western. Corn 89 a 93c for Western mixed. White Beans 2 00 a 2 50 per bushel.

Provisions—Pork 14 25 for prime 16 25 for mess. Beef 9 00 a 9 75 for country prime, 10 37 a 11 50 for country mess. Dressed Hogs 7½ a 8c Lard 10¾ a 11½c. Butter 18 a 23c. for Ohio, 23 a 27c. for common to very good State, 28 a 30c. for choice. Cheese 9 a 10½c.

Seeds—Clover 12½c. Timothy 3 25 a 3 37. Rough Flaxseed 2 10 a 2 20.

Tallow—12½c.

Wool—39 a 46c. for Fleece, 34½ a 40c. for various grades of Pulled.

MARRIED,

In Philadelphia, on the evening of the 23d Jan, by Rev. Dr. Belcher, WALTER B. DAVIS, of Shiloh, N. J., to HARRIET N. ELWELL, of Upper Pittsgrove, N. J.

At Marlboro, N. J., on the 3d ult., by Eld. D. Clawson, Mr. CHARLES B. ROORK to Miss MARGARET B. DILKES.

Also, on the 30th, by the same, at Stoe Creek, Cumberland Co., N. J., Mr. DAVID ELWELL to Miss CHARLOTTE AYARS.

DIED,

In Angelica, Allegany Co., N. Y., Aug. 27th, 1855, HELLEN DUNCAN, aged 25 years; also at the same place, Jan. 7th, 1856, HENRY DUNCAN, aged 21 years; both of consumption. A. B. C.

In Walworth, Wis, Oct. 29, 1855, of consumption, terminating in dropsy, JULIA ANN RANDOLPH, wife of H. W. Randolph, in the 35th year of her age. Sister Randolph experienced religion in early life, and united with the Seventh-day Baptist Church in Shiloh, N. J. On removing to Wisconsin, she attached herself to the body of Christ at Walworth, where she remained one of its brightest ornaments until, after a distressing illness, she fell asleep in Jesus. As the day of her dissolution drew near, she seemed to enjoy enlarged views of the goodness, greatness, and power of God, in the atonement through a mediator, and her peace was that which passeth understanding. O. P. H.

At Dorrville, R. I, on the 3d of January, 1856, of consumption, Mrs. ABBY A. ARNOLD, wife of William Arnold, aged 23 years.

LETTERS.

Ira Stillman, Abram Burger, Elias Frink, S W Green, W B Maxson, David Clawson, Geo. S Crandall, W A Langworthy, Nathan Spencer, H Cummings, Asa Barrett (our loss.) F W Hamilton, Francis Greenman John Whitford, P B Maxson, Samuel R Wheeler, Luke Sherman C M Lewis, D P Curtis, A B Crandall, N V Hull, Mrs A L Saunders.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

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JOHN O. STERNS, Superintendent.

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TRAINS leave Chambers street daily, for Albany and Troy. On and after MONDAY, Nov. 19, 1855, the trains will run as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Mail Train 8 30 A. M. Through Way Train, 12 M. Express Train 5 P. M. For Hudson 3 30 P. M. For Poughkeepsie—Way Freight and Passenger Train, 12 30 P. M. For Peekskill, 5 30 P. M. For Sing Sing, at 4 20 and 9 P. M. For Dobbs' Ferry, 7 15 and 11 A. M. The Dobbs' Ferry, Sing Sing, Peekskill, and Hudson Trains stop at all the Way Stations. Passengers taken at Chambers Canal, Christopher, and 31st streets. SUNDAY MAIL TRAIN at 4 P. M, from Canal street, for Albany, stopping at all the Mail Stations. M. L. SYKES, Jr., Superintendent.

Merchant Tailoring Establishment.
THE subscriber, having sold his interest in the firm of A. D Titsworth & Co. of Plainfield, and located himself at the corner of Fulton and Pearl streets, New York, as Merchant Tailor and Manufacturer of all kinds of Clothing, would respectfully invite his friends, and as many others as feel disposed to study economy, to give him a call, feeling assured that his experience in the business will enable him to do better for his customers than they can do for themselves. He will employ the best of workmen, and give to the business his whole attention.
Cloths, Cassimers, and Vestings, of the latest patterns, constantly on hand, and made to order in the most approved manner, at short notice.
Also, any persons wishing cutting done for their friends at home, by observing the following directions, can be accommodated with any style they wish:—
Coat Measure—1st. Placing the measure at socket bone of neck, down to center of arm or shoulder; then to waist above the hip, and length of coat. 2d. From seam of back, giving width of back; then to elbow and length of sleeve, bending the arm in right angle. 3d. Breast and waist, noting the position, whether stooping forward or extra straight.
Vest—1st. From socket bone down front, giving length of vest. 2d. Breast and waist measures.
Pants—1st. From hip bone to thigh joint and knee, and length. 2d Waist, hip, thigh, and knee measures.
Also, any persons wishing to avail themselves of my assistance in selecting a stock of clothing or other merchandise, will find me at my office every day, except Sabbath day. All orders thankfully received and attended to with dispatch.
Terms, cash on delivery.
E. B. TITSWORTH, Merchant Tailor.
☞ I can accommodate a Sabbatarian with an office in my room.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,
Published Weekly.
Terms—$2 00 *per Annum, in Advance.*
The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,
Published Monthly.
Terms per annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,
Published Quarterly.
Terms—$1 00 *a Year*, 25 *Cents a Number.*
Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.
[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

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The *Carol* is designed principally for Sabbath-Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few Temperance Songs, are included in the book. It contains 93 tunes, and 156 hymns.
☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

Postage.
The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.
The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.
The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Miscellaneous.

From "The Crayon."

Wanderings in the Southwest.

NO. 8—Continued.

Nine miles brought us to the Nueces, at that time a clear, rapid stream, and difficult to ford. Here was encamped the advance party of Major Emory's boundary commission, camped at the head springs of Turkey Creek. There is good land and picturesque scenery along this creek, but away from it the land is rolling, stony, and covered with shrubs. Another day's ride over a country sterile and every hour more desolate, brought me to Fort Clark, at the head of a beautiful stream called Las Morus. The river rises a few rods above the Fort, and bursts out, Minerva-like, at once in its full proportions, and is overshadowed by very large pecans and oaks, which define the outline of its course through a region which is elsewhere almost destitute of trees. Dr. Norris, the accomplished surgeon at this post, told me that he had known the stream to rise a foot in a single day, with no apparent cause; a proof of the great distance at which it has its subterranean source. It affords another example of this interesting feature of many of the streams of Western Texas. From this point of the road one bids a long adieu to forest shades and quiet waters. We leave the beautiful behind us. On my arrival an express was sent to a detachment of dragoons, which came down as an escort to Major Emory's party, on their return to El Paso, to wait for further orders. I made my adieus to the officers over a watermelon, and in an ambulance, with four grey mules, provided by the efficient quartermaster, I drove out to the Pedras Pintos, a small brook eight miles distant, where the escort were camped.

Ten dragoons, armed with rifles, and variously dressed, with red shirts and blue; one wears a black wool hat without a crown, another a light one with half a rim, a third with a hat entire, tied with a deer skin band, turned up before and behind, and drawn over the ears. The sergeant has a straw hat, with a band of broadcloth fancifully cut full of holes, and notched on the margins. He wears fustian breeches, and has killed a deer and sat in the blood. They all have good horses, and the brass mountings of their saddles, the glitter of their rifles, carried uniformly, no less than their orderly march, betray the disciplined soldier, despite their ununiform dress. They are followed by two wagons, carrying their forage, each drawn by six mules. A third wagon, like the two preceding, is loaded with forage for my mules and its own. It rumbles along just in front of me, with a long, narrow bucket swinging to the hind axle; a chain to lock the wheels in steep descents, dangles along the road; then the ambulance, with a driver with long hair, broad-brimmed hat, and broader shoulders, and a detachment of one man of the 1st Infantry, as my body guard, sits with him. Two more dragoons, as rear-guard, complete the train. It was the last day of summer that we set out. The cool nights had deposited myriads of crystal globules on the points of the long, coarse grass that covered the low ground where the creek found its course, now overgrown by it, and now widening into a little pond, where a few cat-tail flags outranked the grass on its margin. Blackbirds chattered among them, red-winged and yellow-headed—this last variety are very common in Texas. Slowly we wend our way over smooth rocky roads, the mules wag their long ears as they walk, the tar-bucket swings, and the chain dangles on over the weary road. Though the ascent has been gradual, the elevation must be considerable, judging from the aspect of the country. The rolling surface is scantily covered with soil, hardly sufficient to cover the solid limestone below it, but isolated bushes are spread over it, some in lively green, others with whitish foliage, and crowded with tubular flowers of a bright rose color. The yucca grows small, but is too characteristic a plant to escape notice, interspersed as it is everywhere among the mottled shrubbery. In the lower country, it has a trunk resembling the palm tree, but wherever found on the table lands, its leaves start from the root, are from a yard to a yard and a half long, concave above, convex below, with sharp, smooth edges, terminating in a hardened point; they are so rigid as to resist a blow from a club, and standing out in every direction, like radii from a centre, they would form a *cheveaux de-frise* so complete as to impale any animal that would attempt to force it. As a fence, they would be impassable; and so formidable do they look, that two of them planted at a gate would be equivalent, in my estimation, to a watch-dog. We camped the second night on the San Filippe, a clear but cheerless stream. My tent is pitched facing the fire, by a detachment of the dragoons assisted by the infantry. A cot, a trunk, and a camp table, are placed in it. I had obtained from the commissary such stores as were necessary for the road, coffee, sugar, bacon, and hard bread, which last furnished me an excellent field for entomological researches. If I have any thing better I must depend upon somebody's gun. There are Texan quail (*Ortyx texana*) in plenty, and fish seemed to be abundant in a deep place in the creek, where it expanded into a pond, at the base of a limestone cliff. A musket served me for a shot gun, and I had hooks and lines. I baited the hook with a small mullet, and left it for the larger ones to take at their leisure, to try the more exciting sport of the field. The sudden flush of a flock of quails startles me, and before I can recover my presence of mind they are beyond range, but I see where they settle, and creep carefully up to the spot; they are crowding to the border of a pile of prickly pears, and ready to fly. The trigger yielded to the pressure of the finger, and I thought the gun would refuse to perform its office, but at length it did "go," and so did an indefinite number of the birds. I ran to the spot, expecting to find half their number dead upon the field; the cactus was bleeding at every pore, but my hopes of a dinner had flown, leaving me no feather as a souvenir. I found them again, but the cap would not explode, and as night came on I returned to the stream where I had left my line, but the bait was gone and left nothing better in its place. Returned to camp and dined on bacon and pilot bread, as usual.

The next morning I returned to the attack on the quails, and succeeded in wounding one, but when I went to pick it up, it rose and flew so high that it seemed as though it was resolved never to have any more to do with this treacherous world. Returned to camp and breakfasted on biscuit and bacon.

This day unfolded still more clearly the interesting geological features of the country. The undulations of the surface deepened into ravines, showing the stratifications of limestone; the hills are almost denuded of soil, the bushes still more stunted. Away to the left is the fantastic outline of mountains in Mexico, rising in acute angles and perpendicular walls to the clouds, but all distant and dimly blue.

Suddenly a cañon yawns below us, and the train with locked wheels descends between two walls of rock, some of the strata of which are of great thickness, and undermined by the disintegration of the softer strata, and often worn by water from above into buttresses, and resembling some grim fortress towering hundreds of feet high. No trees, and only here and there a shrub in the lowest parts of the ravines, but everywhere bare blue rocks vast, dreary, and desolate. Our wagons pitched and bounded over the loose rocks in the bottom of the cañon, until it spread into a larger one with a smooth stone floor, over which flowed, in a thin, broad sheet, the waters of "Devil's river." I had approached a stream with such an ominous name with feelings of curiosity, but now I felt more of awe. Whether that name had been given it from the character of the savages who found in its inaccessible cliffs and caves a safe refuge from pursuit, and safe positions from which to shoot their feathered, noiseless messengers of death upon a weaker party, or whether it was really a damned river, and consigned to the Prince of darkness, I had formed no opinion. But I kept a sharp look-out for all sorts of evil ones. The rock over which the water flowed was white with sulphur, apparently, and once my heart came into my throat at the sight of a hideous spotted saurian, with horns over its eyes, and a sharp tail, but it proved to be only the horned frog, and the normal condition of things was resumed under my jacket, without serious consequences. Leaving the bed of the river, we crossed a ridge of hills to the ravine of another stream emptying into Devil's river, and camped on the open ground beyond. This camp ground is well known as that of the "Painted Caves." Caves are everywhere common in the limestone cliffs, and most common in the highest and most inaccessible places. The mode of their formation appears to me very easy of solution. They occur in that quality of limestone which I have compared before to the Caen stone. The effect of rain upon it is to harden it, but where it is exposed to the action of the atmosphere, and guarded from rain, it suffers disintegration. When a rock becomes detached and rolls down from its place, it may happen that a portion of the surface exposed is protected from the rain, and in process of time an excavation of considerable extent is found. There are great numbers of these caves in the cliffs, near where I am now writing, (on the Pecos,) of all sizes, from that of a baker's oven to that of a chamber where a hundred persons could find shelter. A shell of rock hangs down in front of them like a curtain, and the floor, which is always ascending, is covered with the debris as it falls in laminæ and dust. Outside the rock is blue, from exposure to weather, but within it is a delicate yellow tint, the natural color of the stone. The painted caves are of this nature, but being easy of access and near an important crossing, they had evidently been, from remote times, a resort of the savages who still hold dominion in these regions. My driver said "that when he first visited the place, five years since, the walls were covered with drawings in red and black, of men and animals," but every person visiting the spot seems to have conceived it his duty to leave some testimonial of his taste and intelligence in charcoal on the walls, until there are none of the natives' symbolical records remaining, except one or two too low to be conveniently reached. These caves were a mile from our camp, and not desiring to go further alone, I returned for a companion, and took a young Irishman, named Andy, a driver, to accompany me further down the river, where the scenery seemed still more sublimely desolate. There was no running water, but it stood in holes in the bed of the stream. We had gone about half a mile below the caves when I discovered recent signs of Indians, perhaps two or three days old, which I mentioned to Andy. I proposed to him that if he should see a large mass of coarse black hair anywhere behind the rocks, he should fire upon it with his rifle, and I would reserve my buck-shot to repulse a charge until he could re-load, but Andy remembered that his mules required his attention, and wished to leave me with both guns! But I insisted upon seeing him safely back to camp. Andy, however, thought he saw his animals straying, I fancy, and I soon lost sight of him behind a point of rocks. Desolate as this region is, it is not wanting in the picturesque. To an artist it could furnish studies of rock that it would be difficult to excel. Andy left me just at a very interesting spot—a pond of deep, limpid water, into which projects a cliff of solid stone, forty feet high, flat on the top, and undermined by the force of the current when the water was high, in finely curved lines, from top to bottom. Its connection with the precipices behind it was concealed by a few persimmon trees—the only trees in sight. It seemed that I could catch some fish from the top of this rock, but in the effort to gain it, I missed my footing, and fell into a prickly pear, which gave me useful employment till dark, in clearing my skin from the prickles. Dined again on hard bread and bacon. Near the camp, at the edge of the water, was a shrub common in all the streams of this region, which resembles willow, and is generally called such, but it has composite flowers in a panicle. Upon one of them a very large *Cicada* was making more noise than seemed necessary, and I captured him. There is a smaller species of it common in the North, and is often improperly called a locust, by those who confound the true locust with a grasshopper. I found, also, a fine specimen of the green Mantis, a very interesting insect, with a body about three inches long. Shot a pigeon for my breakfast. In the effort to shoot a long-eared rabbit, I was wounded by the point of the Yucca, and crippled for two days. On the road the sergeant killed a fine buck.

Remainder of No. 8 next week.

REASONS FOR WEARING A MOUSTACHE.—Punch has questioned one thousand persons, with the following result: To avoid shaving, 69; to avoid catching cold, 32; to hide their teeth, 5; to take away from a prominent nose, 3; to avoid being taken as Englishmen abroad, 7; because they are in the army, 6; because they have been in the army, 221; because Prince Albert does it, 2; because it is artistic, 29; because you are a singer, 3; because you travel a good deal, 17; because you have lived long on the Continent, 3; because the wife likes it, 8; because you have weak lungs, 5; because it acts as a respirator, 29; because it is healthy, 77; because the young ladies admire it, 471; because it is considered "the thing," 10; because he chooses, 1. The last is the best reason of all.

Personal Description of Faustin the First.

An American clergyman, who spent a winter in Hayti in the year 1853, gives the following description of the black Emperor, Faustin the First:—

"The present Emperor of Hayti, Faustin Soulouque, or, as he is officially known, 'His Majesty, Faustin the First,' had, previously to his election as President, been unknown to fame save as a military chieftain. His first connection with the army was in the capacity of a servant to a distinguished General. He has ever been regarded, by those who have known him, as a man of moderate abilities and acquirements, but of undoubted bravery. My first view of him was as he was riding through the city of Port-au-Prince, as his custom is on every Sunday morning. His color is the dingiest coal black; he has not the thick lips and other characteristic features that usually accompany this color. He rode a fine grey horse, imported from the United States, and was accompanied by a hundred or more of his lifeguards, on horseback, preceded by cavalry music, and passed through the principal streets of the city, uncovering his head and dispensing his bows and his smiles to the crowds as he rode rapidly past them. He was dressed, as he has always been when I have seen him, far more richly than I have ever seen any of our military officers dressed. He wore the common crescent-shaped military cap, with rich plumes and heavy golden trimmings. His coat was blue broadcloth, with standing collar; and the entire front, the collar, the seams of the sleeves and the back, the edges of the skirt, &c., were overlaid with heavy golden trimmings. Besides this, various figures were wrought in gold upon the back and other parts of the coat, so that a large part of the cloth was covered. But a part of his vest could be seen, as his coat was buttoned with one button near his neck; but all that did appear showed nothing but gold. His trowsers were white, trimmed on each side of the seams with gold lace. He was not, however, in full dress, as he had on common boots, instead of a pair most richly trimmed with velvet and gold that he sometimes wears. His age is little above fifty, his form erect, near six feet in height, and well proportioned. His horsemanship is of the most accomplished character. This attracts the attention of all foreigners, and their universal remark is, that in this respect he is rarely equaled. He usually rides to the Bureau of the Port, the Custom-house, and through several of the principal streets of the city, attended by a few of his guards, twice during the week. As I had seen him thus riding rapidly through the city, I was perplexed to reconcile his face, which seemed amiable and benignant, with what I knew of his character; but subsequently, as I stood near him when he dismounted at church, and then sat within a few feet of him during a long service, I have been relieved of this difficulty, for I could see in his face when in repose an index of his stern and merciless heart. Those familiar with the circumstances of his election as President of the Republic (the present Emperor of France, be it remembered, has most closely followed the black Emperor in the method he has taken to reach his present position) will remember that the honor came upon him most unexpectedly. Parties were so nearly balanced that neither of them was able to succeed, and after several unavailing ballots he was taken up as an available military candidate, and moreover as one that the leaders thought could easily be managed. But they soon found out their mistake. The very men who had procured his election were the first to suffer. In a very short time he dismissed them from the ministry and chose a cabinet to his own liking, and from that day onward he has sacrificed whoever has dared to oppose him, or been suspected of plotting his overthrow, with apparently as little feeling as he would have taken the life of a centipede. It is a very difficult matter to judge of the future in regard to the Haytian Government and people, but to all appearances he bids fair to be their ruler for many years to come. At least, if he be not, it will not be because he would hesitate to sacrifice hetacombs of opposing subjects to secure this end."

The Underground Railroad.

We take the following extract of a letter, written by William Still, and dated Philadelphia, Jan. 4, 1856, from the *Provincial Freeman*—a Canada West paper. Speaking of the fugitive slaves, the writer says:—

Dozens have passed on the Underground Road during the brief interval since your exit; and, with but rare exceptions, they have been of the most valuable, able-bodied, intelligent and brave of their class. Indeed, if the narrative of some two or three, to whom I allude, could be made public, I am persuaded that their adventures would appear far more extraordinary and thrilling than any which have ever come under my notice, not excepting the noted Henry Box Brown, or the celebrated William and Ellen Crafft and others.

One poor man, who left yesterday morning, in company with three others, and will barely reach Canada ere this reach you, in order to effect his escape, was obliged to swim the Potomac River on horseback on Christmas night, while the cold wind, storm and darkness were indescribably dismal. This daring bondman, rather than submit to his oppressor any longer, periled his life as above stated. Where he crossed, the river was about half a mile wide! Where could be found in history a more noble and daring struggle for freedom than is here evinced?

The wife of his bosom, and his four children, only five days before he fled, had been sold to a trader in Richmond, Va., for no other offence than simply because she had resisted the lustful designs of her master, being true to her own companion. After this poor slave-mother and her children were cast into prison for sale, the husband and some of his friends tried hard to find a purchaser in the neighborhood; but the malicious and brutal master refused to sell her—wishing to gratify his malice to the utmost of his power, he sent them to the place above named.

In this trying hour the severed and bleeding heart of the husband resolved to escape at all hazards, taking with him a daguerreotype likeness of his wife, which he happened to have on hand, and a lock of hair from her head, and from each of the children's, as mementoes of his unbounded (though sundered) affection for them.

After crossing the river, his wet clothing freezing to him, he rode all night a distance of about forty miles, in the morning leaving his faithful horse tied to a fence, quite broken down. Now he commences his dreary journey on foot—cold and hungry—in a strange place, where it is quite unsafe to make known his condition and wants. Thus for a day or two, without food or shelter, he traveled, until his feet were literally worn out.

Passing many interesting incidents on the road, I will say he arrived safely in this city on New Year's night, about two hours before day-break, having been a week on the way. The night he arrived was very cold; besides, the Underground train, that morning, was about three hours behind time, which, in waiting for it, entirely out in the cold, a member of the Vigilance Committee thought he had well nigh got frosted. But when he came to listen to the story of the fugitive's sufferings, his mind changed.

Scarcely had he entered the house (you can guess) where he was kindly received, before he took from his pocket his wife's likeness, and while gazing upon it made touching remarks, and showed it, &c. Subsequently, in speaking of his family, he showed the locks of hair referred to, which he had carefully rolled up in paper, separately. Unrolling them, he said: "This is my wife's;" "this is from my oldest daughter, eleven years old;" "and this is from my next oldest;" "and this from the next," "and this from my infant, only eight weeks old." These emblems he proposed to preserve with the utmost care, as the last remains of his affectionate family. When he exhibited the locks of hair, I could then fully appreciate his heroism in plunging into the Potomac, on the back of a dumb beast, in order to flee from a place and people who had made such barbarous havoc in his household.

His wife, as represented by the likeness, was of fair complexion, prepossessing and good-looking—perhaps not over 33 years of age. The husband is a dark mulatto, about 38 years of age, in stature well made, genteel, reads well, and is quite intelligent.

The Grape.

No fruit in the world is at once so delicious and so health-giving as the grape. The New England *Farmer* thus discourseth:—

The grape is a fruit held in high estimation by those who have been once accustomed to use it freely. It is not, however, generally known, perhaps, that in addition to its other excellent qualities, it possesses medicinal virtues which, of themselves alone, would seem to present a sufficient inducement for its cultivation.

In France and Spain, and other vine-growing countries, these medicinal properties of the fruit are well understood and appreciated, experience having demonstrated that a free use of the grape has a most salutary and invigorating effect upon the animal system; that it dilutes the blood, removes obstructions, particularly from the kidneys, liver, spleen, and other important organs, imparting a healthy tone and a vigorous circulation, and increasing the entire physical economy.

In cases of dyspepsia—a disease which is the foundation of many others—and all diseases of the liver, by which health is not only destroyed, but the mental powers sadly affected, a "grape diet" is almost the only remedy resorted to, and generally with success. It is asserted, on reliable authority, that those who labor in the vineyards, and are accustomed to partake constantly and liberally of the fruit, are never troubled with that disease. Those who are subject to it in cities, and other places where the grape is not cultivated, on the development of the symptoms of the complaint, resort to the "grape diet," or "grape cure," and where the disease has not become confirmed, and the system reduced beyond the power of remedies, a radical cure is often the result.

The nutrimental properties of the ripe grape are considerable, and it is said men may live and labor on it as an exclusive article of food, and without becoming exhausted, for a much longer period than upon any other species of fruit. It is both stimulating and invigorating, and by retaining the stomach in a healthy tone, promotes the general health and energy of all the parts.

The culture of this truly valuable fruit should be encouraged. Every man who has a house—even if he has no garden—should have a vine. It can take up no room—the air of heaven only—if he has no breadth of ground to spare for it, as it may be planted by the underpinning of his dwelling and be made to climb the house to the roof.

[Rural Intelligencer.

A Meeting which was not a Meeting.

The storm of week before last, by interrupting travel, caused a very singular meeting of Telegraph Directors. Thursday was the day of quarterly meeting of the directors of the Magnetic Telegraph from New York to Washington city. Several attempts were made by the Philadelphia and New York directors, and the officers of the Company, to get to the place of meeting, Baltimore, but they were frozen up on the road and had to return. The Baltimore *Sun* gives the sequel:

"But the fast men of the telegraph were not to be thus thwarted by those lesser agents, the railroads; those, indeed, who had subdued one great elemental principle to their purposes, were not to have its power and influence wrested away on that occasion at least by another; so the President of the Company made a telegraphic call for a meeting at twelve o'clock noon, on the next Saturday, the directors to be at their respective offices in the different cities to transact the business by the same lightning agency. At the appointed hour, the President took the chair in Philadelphia, and the directors in Washington, Baltimore, Wilmington, and New York, promptly answered to the call of the roll, when the business commenced. Resolutions were proposed and motions made in one city, and seconded and debated in the others, with as much promptness as though all had been present in one room. In the course of about two hours, the business was all transacted, a dividend declared, and the meeting adjourned. The old proverb, "business before pleasure," having been complied with, one of the Baltimore directors, under the enthusiasm of feeling excited by the novel feat he had just assisted in performing, and apparently wholly oblivious in consequence of the severe snow storm then raging, conceived the hospitable idea of inviting his fellow directors to dine with him on that day. This was a poser, for while they could converse one and two hundred miles apart as well as though they were in the same room, there was *some* perplexity as to the manner of getting at that dinner. One gentleman, however, accepted the invitation, and requested the party who proposed the dinner not to dine until he should arrive."

Regularity of Feeding Cattle.

Stephens, in his 'Book of the Farm,' gives the following illustration of the necessity of regularity and method in agricultural duties:

'In thus minutely detailing the duties of the cattle man, my object has been to show you rather how the turnips and fodder should be distributed relatively than absolutely; but whatever hour and minute the cattle-man finds, from experience, he can devote to each portion of his work, you should see that he performs *the same operation at the same time every day*. By paying strict attention to time, the cattle will be ready for and expect their wonted meals at the appointed times, and will not complain until they arrive. Complaints from his stock should be distressing to every farmer's ears, for he may be assured they will not complain until they feel hunger, and if allowed to hunger, they will not only lose condition, but render themselves, by discontent, less capable of acquiring it when the food happens to be fully given. Wherever you hear lowings from cattle, you may safely conclude that matters are conducted there in an irregular manner. The cattle-man's rule is a simple one, and easily remembered—*Give food and fodder to cattle at fixed times, and dispense them in a fixed routine.* I had a striking instance of the bad effects of irregular attention to cattle. An old staid laborer was appointed to take charge of cattle, and was quite able and willing to undertake the task. He got his own way at first, as I had observed many laboring men display great ingenuity in arranging their work. Lowings were soon heard from the stock in all quarters, both in and out of doors, which intimated the want of regularity in the cattle-man; whilst the poor creature himself was constantly in a state of bustle and uneasiness. To put an end to this disorderly state of things, I apportioned his entire day's work by his own watch; and on implicity following the plan he not only soon satisfied the wants of every animal committed to his charge, but had abundant leisure to lend a hand to anything that required his temporary assistance. His old heart overflowed with gratitude when he found the way of making all his creatures happy, and his kindness to them was so undeviating, they would have done whatever he liked.

A GREAT STEAMSHIP.—The new iron steamship Persia, of the Cunard line, has arrived at Liverpool from the Clyde, under the command of Capt. Judkins, of the Arabia. The Persia's speed from Greenock to Liverpool averaged sixteen knots an hour. The Persia exceeds by 1,200 tons the internal capacity of the largest of the present Cunarders. Her chief proportions are:—Length from figurehead to taffrail, 390 feet; Length in the water, 360 feet; Breadth of hull, 45 feet; Breath over all, 71 feet; Depth, 32 feet; Burden, 3,600 tons.

According to the Government rule of admeasurement, her power is equal to that of 900 horses; according to the plan laid down in Earl Hardwicke's bill, 1,200 horses; and according to James Watt's old established rule, of 3,300 lbs. per horse, she would work up to 4,000 or 5,000 horses. She has seven water-tight compartments, separate sleeping accommodation for 300 passengers, and a clear promenade from stem to stern, along the roof of the deckhouse. The weight of iron in the Persia when launched was 2,200 tons, and, with the engines, 1,400 tons of coal and full cargo, will be 5,400 tons, with which she will draw 23 feet of water. Her accommodation is for 1,200 tons measurement of goods. Steam being the sole motive agent she is but lightly rigged, with three masts. Bets are offered that she will accomplish the trip between Europe and America in seven days. She will sail from Liverpool about a month hence.

TONGUE FROZEN FAST.—In Cincinnati, on the 10th January, one boy induced another to put his tongue against a fluted iron lamp post—the thermometer at the time indicating a temperature far below zero. The tongue stuck fast, of course, and the poor boy suffered great agony. Several passers endeavored to release him, but in vain. Matters were in this situation for over five minutes, when a gentleman named Taylor went into the Telegraph House and brought some hot water and whiskey, with which he bathed the tongue of the suffering boy, and finally liberated about one-half, leaving the other sticking to the post where it remained for the balance of the day, a warning to youngsters how they recklessly lick cold iron in freezing weather. The luckless boy was taken to his home in extreme agony.

IMPROVEMENT IN THE MELODEON.—As commonly constructed, the melodeon has two sets of reeds, the one tuned either a second above or in unison with the other, and both sounded by the opening of the valve. To this a Waterville mechanic has now added two other sets, by introducing another reed-board of precisely similar construction, having its rank of keys situated above and in the rear of the first sets. These are tuned to some other interval, or in unison, as desired, and all may be sounded by the lower key-board by merely attaching the upper one to it. This is one of the most useful and valuable improvements that could be made on this popular instrument.

ALLOYS OF METALS.—Prof. Calvert, of England, has succeeded in producing two new alloys, composed of iron combined with that valuable metal lately obtained by M Deville—aluminum. These two alloys are composed as follows: First, 1 equivalent of aluminum, 5 equivalents of iron; second, 2 equivalents of aluminum, 3 equivalents of iron; and the last alloy possesses the useful property of not oxidizing when exposed to a damp atmosphere, although it contains 75 per cent. of iron. Thus is solved one of the great chemical and commercial questions of the day, namely, that of rendering iron less oxid zable when exposed to damp atmosphere.

Capt. F. H. Hibbard, who recently died, and was buried in Greenwood Cemetery, left $20,000 for the Brooklyn City Hospital.

New York and Erie Railroad.

ON and after Wednesday, Oct. 31, and until further notice, Passenger Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo direct, without change of baggage or cars. At Hornellsville this Train connects with a Way Train for Dunkirk and all stations on the Western Division.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Newburg Express, at 4 P. M, for Newburg direct, without change of cars.

Rockland Passenger at 4 P. M. via Sufferns for Piermont and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c. D. C. McCALLUM, General Sup't.

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FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public *decision. It has been* unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

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Price 25 Cents per Box. Five Boxes for $1 00.

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The Sabbath Recorder.

THE BIBLE AND GEOLOGY.

BROTHER D. E. M.:—

Having seen the discussion between yourself and others on Geology and the Bible, I wish to make a few inquiries, and state some difficulties that are in my way, and forbid my adoption of the geological theory. Will you stoop and patiently hear the thoughts of an obscure and unpretending brother, and pardon the awkward manner in which these thoughts are presented?

In your reply to Doctor Bailey, No. 3, you have given us the geological theory in the language of Dr. John Pye Smith, and which *you say* "*is adopted* by all of the most eminent geologists of the age:"—

"1st. The first sentence of the Mosaic record is a simple, independent, all-comprehending axiom, to this effect, that matter has not existed from eternity, but had a beginning; that that beginning took place by the all-powerful will of one Being, the self-existent, independent, and infinite in all perfection; and that the date of that beginning is not made known. 2d. That at a recent period our planet was brought into a state of disorganization, detritus, or ruin, from a former condition. 3d. That it pleased the Almighty out of that ruin to adapt the surface of the earth to its now existing condition—the whole extending through the period of six natural days."

I inquire, first, are we to believe that all the material composing the universe came into being at the going forth of the creative fiat?—and did those laws which control and modify matter, in all its varied conditions, exist coeval with matter? Having taken the liberty to inquire into matters so long anterior to Adam's race, I pause, and in my thoughts find myself expatiating on a pre-Adamite earth. But what can I learn? I turn to the blessed Book of God, but it fails me now. Overwhelmed with anxiety, I turn from the Bible to the schoolmen of the present day, namely, John Pye Smith, Hugh Miller, Sumners, Chalmers, Duncan, Flemings, and D. E. Maxson, &c. These all feign to speak encouragingly; they say, in effect, Lo, we have a record in relation to these matters; go thou and rest therein, and be wise. It is called the science of Geology, a record "no longer to be regarded as the dreams of fancy, but the legitimate deductions from long and careful observation of facts." Then, in the light of this truth-telling record, I ask, did the pre-Adamite earth enjoy the blessings of solar light and heat? And did it have an atmosphere, with all its phenomena of clouds, rains, dews, &c., and all the conditions necessary to the existence and full development of animal and vegetable life? Did the inhabitants of that world look out upon a green earth, and behold Flora in all her smiles, and see the ripening fruits clustering in the vales and on the mountain sides? Did the earth, the air, and seas, teem with animal life? And did the laws of motion—of gravity and chemical affinities, &c.—exist then as now? *Answer*—Go to the stratified crust of the earth, and learn in those deposits that such things did exist. Again, was the geographical situation of the earth then as it is now? Yes, in many respects the very same. There was the great Mississippi Valley, extending from the Alleghany to the Rocky Mountains, with all its diversity of inclined plains; and there was the Mississippi River, with its numerous tributaries, rolling its immense waters into the Gulf of Mexico for a period of at least 24,000 years; and there too was the great chain of northern lakes, and Niagara also, with her voice of thunder, leaping the rock and tumbling down the abyss at Queenstown nearly 36,000 years in the history of the pre-Adamite earth. While I contemplate this bright picture, I fancy this country of ours in a far better condition than now, both in science and morals; certainly, the inhabitants of that world were not affected with Adam's transgression. But does any one say, that this fancy is foolish and wild, and geology teaches the sober truth that there were no human beings in that period, as proved from the fact that no fossil remains of such beings are found in all the stratified crust? Be patient a little longer, while I make a suggestion. Perhaps those beings were not sinners, and never died, and at the time of the great ruin their Father in Heaven took them all, body and soul, to glory, as he will his saints at the great and last day, and this accounts for the absence of such remains. *Query*—After the resurrection, will there be the least fossil remain of Adam's race to be found on earth?

But the revery is suddenly broken off by the second proposition in the geological theory, "that at a recent period our planet was brought into a state of disorganization, detritus, or ruin, from a former condition." Here I am brought to a perfect stand-still, and in amazement I ask, What am I to understand this condition to consist in? When philosophers, chemists, or statesmen, speak of disorganization of animal, vegetable, chemical, or political bodies, I know what they mean—an abrogation or suspension of the laws of their organization or combination; consequently they fall back to their native elements. But when applied to our planet, are we to understand the same thing? If so, then the Almighty abrogated or suspended all those great laws that controlled the motions and conditions of our earth, and she fell into chaos. What is the matter with Niagara, that she has ceased to sing? And what is the matter with the Father of Rivers, that he has ceased to flow? Oh! the law of gravity is no more. And where are the coral reefs, and the ten miles of stratified crust? Gone—all gone to atoms—because the laws of attraction or cohesion are suspended or abrogated. But do any of the schoolmen say those laws were not abrogated, and that this state of things did not occur as you have supposed? But, kind instructor, there is another word in your published theory—*detritus*—and from its connection, I would read; our planet was brought into a state of detritus. I suppose geologists understand their own nomenclature. Mr. Webster tells me that in geology it means a mass of substance worn off or detached from solid bodies by attrition. Then I conclude, by your own theory, that by some mysterious rubbing process the solid material composing the crust of the earth was, to use your own language, "brought into a state of ruin." And now I ask, in all candor, where are those marks of the earth's extreme old age? All lost in this disorganized and ruined state of our planet. And now, as I in my fancy stand gazing upon and contemplating this confused mass of material, this conglomerated ruin, I fall into a sad difficulty; for while the Spirit of God is brooding over this great deep, I see that he must by a miracle reproduce all that ten miles of stratified crust, all those coral reefs, all that gorge of Niagara, and all the delta at the mouth of the Mississippi.

We notice the last proposition in the theory: "3d. That it pleased the Almighty out of that ruin to adjust the surface of the earth to its now existing condition, the whole extending through a period of six natural days." What am I to understand this adjustment of the earth's surface to be, but its arrangement into sea and land, rivers and lakes, hills and valleys, woodlands and plains. It was then the Almighty who gave to the great oceans their bounds, "and brake up for them his decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed." It was He then who arranged the Mediterranean and opened the straits at Gibraltar, and brought into being all the natural fixtures of the eastern continents. It was He then who called forth the western hemisphere, erected her tall mountains, set into motion her Mississippi, Niagara, and other rivers, and spread out all her forests and prairies, &c. And "all this," as the theory says, "in six natural days." Was it then that the morning stars sang together, and all the sons of God shouted for joy? This to me appears beautiful and true, but conflicts with the notion of looking to deltas, gorges, and stratification, for the hoary age of our earth. To avoid this, or like difficulties, the infidel has rejected the Bible. But I prefer to reject, not the facts of geology, but the theory and deductions of some geologists.

L. A. DAVIS.

WELTON, Iowa, Jan. 21, 1856.

To the Editors of the Sabbath Recorder:—

The discussion of scientific subjects belongs to men of science; but may not one of the uninitiated, for the benefit of whom such subjects are professedly discussed, venture to ask an explanation of some things which to him appear dark, not to say contradictory? And, lest my intention should be misapprehended, allow me here to say, that my object is *light*, not criticism. I have been much interested in the geological question that has been discussed through your columns by brethren Maxson, Bailey, and others, and would gladly attain to the truth in the matter; but before I can adopt the "geological theory," or "fact," as Bro. M. claims it to be, of the world's age, as advocated by him, I wish him to remove one objection which arises in my mind to some of his strong arguments, or evidences in its favor. This theory, he states "in the concise language of Dr. John Pye Smith," as follows: "1st. The first sentence of the Mosaic record is a simple, independent, all-comprehending axiom to this effect, that matter has not existed from eternity, but had a beginning; that that beginning took place by the all-powerful will of one Being, the self-existent, independent, and infinite in all perfection; *and that the date of that beginning is not made known.* 2d. That at a recent period our planet was brought into a state of disorganization, detritus, or ruin, from a former condition. 3d. That it pleased the Almighty, out of that ruin, *to adjust the surface of the earth to its now existing condition*—the whole extending through a period of six natural days." This theory claims "*that the date of that beginning* (Gen. 1: 1) *is not made known*," and Bro. M. offers in proof of this, the Niagara Falls, which he claims, according to Lyell, has been receding 35,000 years, at the rate of one foot per year, by the action of the water upon the rock, &c. As another evidence of this "fact," he tells us that "the alluvial deposit near the mouth of the Mississippi river, according to Lyell, must have been about 130,000 years in the course of formation at the present rate of deposit." Now, if these are "facts to be believed," they not only establish the point "that the date of that beginning is not made known," but, to my mind, they establish another point equally clear, and that is, *that the surface of the earth was adjusted to its present existing condition*, not merely 6,000 years ago, but at least 130,000 years ago; for I cannot conceive that either the Niagara or the Mississippi rivers *could flow* as they *now flow*, (and they must have flowed during all that time *as now*, to have accomplished the work attributed to them,) until the earth assumed its present form, or while it "was without form, and void, and darkness was on the face of the deep." To my mind, then, these evidences prove too much; and I cannot reconcile them with the declaration of Bro. M, that the six days work of Gen. 1st and Ex. 20th, "consisted of *fitting* up or *remodeling* the earth from the material which had existed since the creating fiat, in the first verse, (of Genesis,) called them into existence," or of Dr. Smith, "that out of that ruin it pleased the Almighty to adjust the surface of the earth to its *now existing condition—the whole extending through a period of six natural days*." And this, with me, amounts to an objection to the Geological Theory of the world's age, and this is the objection which I would be happy to have Bro. M. remove, that I may believe the doctrine, if it is true.

A TRUTH SEEKER.

For the Sabbath Recorder.

MINISTERIAL RESPONSIBILITY.

In view of the greatness of the work of the ministry, the Apostle Paul says, "Who is sufficient for these things?" This man was possessed of great intellectual powers, of extensive learning, of deep piety and warm devotion, and moreover had a most especial call to the work, and yet he trembled when he weighed the solemn responsibility resting upon him. He faltered not at the toils and sacrifices and sufferings which he had to endure in this vast enterprise, nor was he ever unfaithful to the trust committed to him; but the thought of having souls to instruct and train for eternity, and to whom he would be the savor of life unto life or of death unto death, weighed heavily on his soul. The work of the ministry is the same now in importance, and connected with as much responsibility as ever, and as much grace is needful to perform it.

What is the work the minister has to perform? Let the sacred oracles direct us in giving a reply. "Go into all the world, and preach the gospel to every creature," is the commission of our risen Lord. Paul, who, we believe, knew his business well, says, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." This was the exclusive work in which the ministers of Christ were engaged in primitive times. They meddled not with tyranny and oppression They had nothing to do with politics or government measures. They did not harangue their audiences on civil rights. Nor did they study to please man with fine and eloquent orations, or well-arranged and flowery essays. There was nothing metaphysical or speculative advanced on the great topics of revelation. They never attempted to reduce the unfathomable doctrines of the resurrection of the dead, the future state, and the future judgment, to human comprehension, and thus strip them of their glory; but presented them as subjects of faith, and urged them on the consciences of men. The theological discussions and disputes, and hair-breadth distinctions on doctrinal points, which have disturbed the churches, racked many a weak and trembling saint with anguish, and thrown up stumbling-blocks in the way of sinners, and perhaps paved the way to hell, were not thought of in the first ages of the church, or at least were never entertained by the ministers of Christ. The way the apostles understood their Lord and their commission may be easily gathered from the history of their labors, as contained in the Acts of the Apostles; and we think if the style and manner and doctrine of their preaching were studied, the present ministry in large numbers would be ashamed of themselves. Ministers, we apprehend, are responsible, to a great extent, for the views men who hear them entertain of God's word and its divine doctrines—probably for the trains of thought and tendency of their lives. Our great adversary, the devil, wants no better and more efficient agencies to ruin men's souls, and build up his own kingdom, than ministers false to their trust. Men who fill the sacred desk every Sabbath, and who are charging the minds of their hearers with wild and extravagant and anti evangelical notions, are driving them into the snare of the devil, and their blood will God require of them another day. It is true, every person ought to test the truth of what is presented, either from the pulpit or any where else, by the Bible itself, and cannot be justified by man, and will not be by God, for embracing error, as all are responsible for what they believe. At the same time, the teacher of religion must be awfully responsible for leading others astray from the truth. The professed minister of the gospel must preach what God's word tells him, and not venture on the dangerous ground of speculation. God tells him to preach his gospel to a guilty and perishing world, and woe to the man who does not do it. The Apostle Paul passes the most awful denunciation upon the man or angel who dares to venture on any other ground. Ministers are responsible for the doctrines they preach and the topics they bring before their congregations, and it is to be feared that many who have been engaged in that solemn calling would be glad at the great day to have all their sermons consumed in the conflagration. But no, it cannot be—they will stare them in the face forever, and be a source of the greatest anguish.

Nor is the minister's responsibility confined to his public ministry; it extends to his example. Oh, it is not enough to preach the truth, but the truth must be lived; the truth must shine out in the spirit and actions of the man; and demonstrate the excellence and power of his faith in the doctrine preached. Let but the life correspond with the doctrines taught, and then we may expect great things. Some one has said, that in order to make a good orator there must be a good man. In the ministry it is emphatically true, as every one knows and feels, and of which the minister himself must be verily conscious. Much self-examination and self-denial, and watchfulness, and prayer for divine help, are felt to be very essential by the true and faithful and compassionate minister of Christ, lest he betray his trust, and throw a stumbling block in the way of the sinner, and discourage those who fear and love the Lord.

The minister of the gospel is greatly responsible for the condition of the church where he is pastor. By preaching false doctrine, or by preaching up the various isms afloat in the religious world, or by discussing the politics of the day—in fact, by any course of preaching which is not authorized by the Master whom he professes to serve—the church may be disturbed by conflicting opinions, and thrown into faction and strife. If the pastor of a church becomes indolent, and does not feed the flock with wholesome, instructing, and stimulating truths, in all their variety, the membership will be discouraged and disaffected, and the cause retarded. And what an important bearing on the welfare of the church has a minister's life! He cannot disgrace himself by unholy living, without leaving a stain on the church itself, and a stain not so soon wiped away. In some cases, a long time has elapsed before the church recovered herself, and a succeeding minister has had much to do before he could obtain the confidence of the people, either in the church or in himself. Some churches have been corrupted, divided, and broken up, through inconsistent and erroneous ministers.

Upon the whole, the ministry is a great work to be engaged in—a work requiring much piety and the spirit of Christ—a work taxing all the energies, time and talents of the man—a work the results of which will be good or immensely evil, both on the church and the world, and awfully solemn or inexpressibly delightful, at the great day—a work upon which no one ought to enter, and which never can be properly performed, only as we have the instruction and calling of Heaven.

GEORGE R. WHEELER.

SALEM, N. J.

CRITICISING SERMONS.

A fact is stated in the life of the Rev. Dr. Alexander, which shows the ill effects of injudicious criticism upon the services of the sanctuary. He says, that when a boy, living in a retired portion of the country, and without the stated means of grace, on one occasion a traveling clergyman delivered a sermon which left a deep impression on his mind. This, he tells us, however, was entirely obliterated when he reached home, by the disparaging remarks of his parents on the performance. And this, we fear, is frequently the result of similar incautious conduct. Too many look upon the sermon as a mere exhibition of elegant composition and rhetorical effort. They fail to recognize in it the preached word, or to remember that the minister is not using his own weapons, but the sword of the Spirit. Christians too frequently evince the same disposition, and are dissatisfied unless the sermon comes fully up to their own expectations, or is adapted to the peculiar frame of mind in which they may be indulging. No one can tell the effect produced upon others by a message, which, indeed, may not have suited our own case, but have fully met the wants of others equally needy. Satan is always busy at work to destroy the seed sown, and if the unconverted find that those who profess themselves to be Christians are dissatisfied with the manner or matter of the preacher, it will take but little to obliterate any good impressions made. Every gospel sermon, however poor the language, or unfortunate the diction, may be blessed by the Spirit of God—and we should take heed lest, without being aware of it, we are assisting in quenching his blessed influence. "The Lord is in his holy temple, let all the earth keep silence before him." [Episcop. Recorder.

A man must possess fire in himself before he can kindle up the electricity that thrills the great popular heart.

MARY MAGDALENE.

BY THE LATE FRANCIS S. KEY.

I.

To the hall of the feast came the sinful and fair,
She heard in the city that Jesus was there:
Unheeding the splendor that blazed on the board,
She silently knelt at the feet of the Lord.

II.

The hair on her forehead so sad and so meek,
Hung dark on the blushes that burned in her cheek;
And so sad and so lowly she knelt in her shame,
It seemed that her spirit had fled from her frame.

III.

The frown and the murmur went round thro' them all,
That one so unhallowed should tread in that hall;
And some said the *Poor* would be objects more meet
For the wealth of the perfume she poured on his feet.

IV.

She heard but her *Saviour*, she spoke but in sighs,
And she dared not look up to the heaven of his eyes;
And the hot tears gushed forth with each heave of her breast,
While her lips to his sandals were throbbingly pressed.

V.

In the sky, after tempest, as shineth the bow—
In the glance of the sunbeam as melteth the snow,
He looked on the lost one, her sins are forgiven—
And Mary went forth in the beauty of Heaven.

LAST DAYS OF JUDGE JEFFRIES.

Those who have read the acts of Lord Jeffries, the inhuman Judge who displayed his savage atrocity when Baxter and Bunyan were brought before him for trial, will recognize the hand of a righteous yet terrible Providence, in the wretchedness he must have endured in his last days on earth. We copy from the third volume of Macaulay's History of England the following extract:—

As soon as William became King, many of the Whigs began to demand vengeance for all that they had suffered from the Tories. The king recommended to Parliament an act of general amnesty to guard the public mind. Inquiries were at length instituted. Among the many culprits brought before the House, there was one who stood alone and unapproached in guilt and infamy, and whom Whigs and Tories were equally willing to leave to the extreme rigor of the law. On that terrible day which was succeeded by the Irish Night, the roar of a great city, disappointed of its revenge, had followed Jeffries to the draw-bridge of the Tower. His imprisonment was not strictly legal; but he at first accepted with thanks and blessings the protection which those dark walls, made famous by so many crimes and sorrows, afforded him against the fury of the multitude. Soon, however, he became sensible that his life was still in imminent danger. For a time he flattered himself with a hope that a writ of Habeas Corpus would liberate him from his confinement, and that he should be able to steal away to some foreign country, and to hide himself with a part of his ill gotten wealth from the detestation of mankind; but, till the government was settled, there was no Court competent to grant a writ of Habeas Corpus; and, as soon as the government had been settled, the Habeas Corpus act was suspended.

Whether the legal guilt of murder could be brought home to Jeffries may be doubted. But he was morally guilty of so many murders, that, if there had been no other way of reaching his life, a retrospective Act of Attainder would have been clamorously demanded by the whole nation. A disposition to triumph over the fallen, has never been one of the besetting sins of Englishmen; but the hatred of which Jeffries was the object, was without a parallel in our history, and partook but too largely of the savageness of his own nature. The people, where he was concerned, were as cruel as himself, and exulted in his misery, as he had been accustomed to exult in the misery of convicts listening to the sentence of death, and of families clad in mourning. The rabble congregated before his deserted mansion in Duke street, and read on the door, with shouts of laughter, the bill which announced the sale of his property. Even delicate women, who had tears for highwaymen and housebreakers, breathed nothing but vengeance against him. The lampoons on him which were hawked about the town, were distinguished by an atrocity rare even in those days. Hanging would be too mild a death even for him; a grave under the gibbet too respectable a resting-place; he ought to be whipped to death at the cart's tail; he ought to be tortured like an Indian; he ought to be devoured alive. The street poets portioned out all his joints with cannibal ferocity, and computed how many pounds of steaks might be cut from his well-fattened carcass. Nay, the rage of his enemies was such, that, in language seldom heard in England, they proclaimed their wish that he might go to the place of wailing and gnashing of teeth, to the worm that never dies, to the fire that is never quenched. They exhorted him to hang himself in his garters, and to cut his throat with his razor. They put up horrible prayers that he might not be able to repent, that he might die the same hard-hearted, wicked Jeffries that he had lived. His spirit, as mean in adversity as insolent and inhuman in prosperity, sank down under the load of public abhorrence. His constitution, originally bad, and much impaired by intemperance, was completely broken up by distress and anxiety. He was tormented by a cruel internal disease, which the most skillful surgeons of that age were seldom able to relieve. One solace was left him—brandy. Even when he had causes to try and councils to attend, he had seldom gone to bed sober. Now, when he had nothing to occupy his mind save terrible recollections, and terrible forebodings, he abandoned himself without reserve to his favorite vice. Many believed him to be bent on shortening his life by excess. He thought it better, they said, to go off in a drunken fit than to be hacked by Ketch, or torn limb from limb by the populace.

Once he was roused from a state of abject despondency by an agreeable sensation, speedily followed by a mortifying disappointment. A parcel had been left for him at the Tower. It appeared to be a barrel of Colchester oysters, his favorite dainties. He was greatly moved; for there are moments when those who least deserve affection are pleased to think that they inspire it. "Thank God," he exclaimed, "I have still some friends left." He opened the barrel; and from among a heap of shells out tumbled a stout halter.

It does not appear that one of the flatterers or buffoons, whom he had enriched out of the plunder of his victims, came to comfort him in the day of trouble. But he was not left in utter solitude. John Tutchin, whom he had sentenced to be flogged every fortnight for seven years, made his way into the Tower, and presented himself before the fallen oppressor. Poor Jeffries, humbled to the dust, behaved with abject civility, and called for wine. "I am glad sir," he said, "to see you." "And I am glad," answered the resenting Whig, "to see your Lordship in this place." "I served my master," said Jeffries; "I was bound in conscience to do so." "Where was your conscience?" said Tutchin, "when you passed that sentence on me at Dorchester?" "It was set down in my instructions," answered Jeffries, fawningly, that I was to show no mercy to men like you, men of parts and courage. When I went back to Court I was reprimanded for my lenity." Even Tutchin, acrimonious as was his nature, and great as were his wrongs, seems to have been a little mollified by the pitiable spectacle which he had at first contemplated with vindictive pleasure. He always denied the truth of the report that he was the person who sent the Colchester barrel to the Tower

A more benevolent man, John Sharp, the excellent Dean of Norwich, forced himself to visit the prisoner. It was a painful task, but Sharp had been treated by Jeffries, in old times, as kindly as it was in the nature of Jeffries to treat any body, and had once or twice been able, by waiting till the storm of curses and invectives had spent itself, and by dexterously seizing the moment of good humor, to obtain for unhappy families some mitigation of their sufferings. The prisoner was surprised and pleased. "What," he said, "dare you own me now?" It was in vain, however, that the amiable divine tried to give salutary pain to that seared conscience. Jeffries, instead of acknowledging his guilt, exclaimed vehemently against the injustice of mankind. "People call me a murderer for doing what at the time was applauded by some who are now high in public favor. They call me a drunkard because I take punch to relieve me in my agony." He would not admit that, as President of the High Commission, he had done any thing that deserved reproach. His colleagues, he said, were the real criminals; and now they threw all the blame on him. He spoke with peculiar asperity of Sprat, who had undoubtedly been the most humane and moderate member of the board.

It soon became clear that the wicked judge was fast sinking under the weight of bodily and mental suffering. Dr. John Scott, prebendary of St. Paul's, a clergyman of great sanctity, and author of the Christian Life, a treatise once widely renowned, was summoned, probably on the recommendation of his intimate friend Sharp, to the bedside of the dying man. It was in vain, however, that Scott spoke, as Sharp had already spoken, of the hideous butcheries of Dorchester and Taunton. To the last, Jeffries continued to repeat that those who thought him cruel did not know what his orders were, that he deserved praise instead of blame, and that his clemency had drawn on him the extreme displeasure of his master.

Disease, assisted by strong drink and misery, did its work fast. The patient's stomach rejected all nourishment. He dwindled in a few weeks from a portly and even corpulent man, to a mere skeleton. On the 18th of April he died, in the forty-first year of his age. He had been Chief Justice of the King's Bench at thirty-five, and Lord Chancellor at thirty seven. In the whole history of the English bar, there is no other instance of so rapid an elevation, or of so terrible a fall. The emaciated corpse was laid, with all privacy, next to the corpse of Monmouth, in the Chapel of the Tower.

PRACTICAL PRAYER.

In the vicinity of B——, lived a poor but industrious man, depending for support upon his daily labor. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick bed and family. His means of support being cut off, he soon found himself in need. Having a wealthy neighbor near, he determined to go and ask for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly, he took his bag, went to the neighbor's, and arrived while the family was at morning prayers.

As he sat on the door stone he heard the man pray very earnestly that God would clothe the naked, feed the hungry, relieve the needy, and comfort all that mourn. The prayer concluded, he stepped in and made known his business, promising to pay from the avails of his first labors. The farmer was so sorry that he could not accommodate him, but he had promised to lend a large sum of money, and he presumed neighbor A—— would let him have it.

With a tearful eye and a sad heart, the poor man turned away. As soon as he left the house, the farmer's little son stepped up and said—

"Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort mourners?"

"Yes; why?"

"Because, father, if I had your wheat, I would answer that prayer."

It is needless to add that the christian father called back his suffering neighbor, and gave him as much as he needed.

Now, Christian readers, do you answer your own prayers? [New York Evangelist.

Neither men nor women become what they were intended to be by carpeting their progress with velvet; real strength is tested by difficulties.

The Sabbath Recorder.

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OUR CONTROVERSY WITH S. S. GRISWOLD—NO. 7.

If Bro. G.'s newly imbibed doctrine were merely a denial of strict philosophical identity between the natural and spiritual bodies, reason would that we should bear with him. But this is not the whole of it. It ignores any relation whatever between what is laid in the grave and what comes to view in the resurrection. The spiritual body is received at the moment of death—at the very instant of sloughing off the material organization. It comes *not* from the grave, therefore, and the last triumphant shout of the ransomed, "O grave, where is thy victory?" has no pertinence. The grave actually *has* triumphed over all that was put into it. Death and hell do *not* deliver up the dead which are in them, for, according to Bro. G.'s theory, they hold nothing that Christ wants. (Rev. 20: 13.) The shout of the descending Lord will *not* awaken those that are in their graves, for there are none there to come forth. (John 5: 28.) What does our reviewer's theory do with such texts as these?

We make no attempt at explaining what the exact relation between the buried and raised bodies is; philosophy furnishes no help here. But that there is a relation much more intimate than Bro. G.'s theory acknowledges, we are satisfied. The mediatorial work of Christ is too intimately concerned with the *grave* to consist with the Swedenborgian fancy. Jesus Christ gathers *something* from the GRAVE, and his mediatorial work is represented as being directed towards the accomplishment of this result.

The *simultaneous* resurrection of the saints is completely set aside by this visionary system. The resurrection is a process that is going on all the time. Is this in accordance with what Paul taught the Thessalonians and Corinthians? Does it answer to the typical instruction of the Old Testament? Were not the Israelites introduced into Canaan in a body, at one and the same time? And shall not the true Israel, the circumcised in heart, be introduced into the heavenly Canaan in a body? Did the saints of the Old Dispensation rise from the dead as soon as they gave up the ghost? Were they made perfect at once? Or did God provide that they without us should not be made perfect? (Heb. 11: 40.)

The Judgment of the Last Day falls by the same stroke. "It is appointed unto men once to die, and after this the judgment." (Heb. 9: 29.) But this, according to the system under consideration, means—not that judgment will begin after death shall have finished its work upon the whole race of mankind, but—that each individual passes to judgment the moment he dies. God hath appointed no particular day, in which He will judge the world in righteousness, (Acts 17: 31,) but is carrying on the inquest continually. The "coming" of Jesus Christ, to pronounce his people just, and to punish the wicked with everlasting destruction from his presence, (2 Thess. 1: 7, &c.,) is an every day affair. His "so coming IN LIKE MANNER as the disciples saw him go into heaven," (Acts 1: 11,) is not to be looked for. "The end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put all enemies under his feet," cometh—when?

Referring to our article of April 5th, Bro. G. makes a "note" in brackets to this effect: "Bro. B. says the body of itself neither *transgresses* a law nor obeys it, and yet he now asks how the body can be punished for its *transgressions*. Does that display 'good tact'?" Why, no, it does not display "good tact," and we rather wonder that you yourself originated such a blunder. But "Jove sometimes nods." If the reader will refer to Bro. G.'s article of the 22d of March, he will find that the query was submitted whether, "if the course of nature is fully adequate to reward and punish the soul for its transgressions, it does not follow, that the same course of nature is equally fully adequate to reward or punish the body for its transgressions?" So then the expression "the body punished for its *transgressions*" originated with Bro. G. himself. We quoted the above language, and immediately added, "And how, Bro. G., could the body be punished for its transgressions, in the future world, *if it should never reach that world?*" We simply used his own language, though we omitted the usual quotation marks; yet our reviewer, in his simplicity, never seems to have discovered it. We used his own language, accepted what appeared to be his own idea, and argued the point accordingly; but we were careful to tell him, in the very next paragraph, that "we never said any thing about the body being punished for *its* transgressions."

Our reviewer evades the force of Job 19: 26, 27, by taking shelter under Dr. Barnes, who says, "I confess that this passage has no reference to the Messiah and the doctrine of the resurrection." We have before us a new translation of the Book of Job, by Samuel Lee, D. D., Regius Professor of Hebrew in the University of Cambridge, Eng., &c.; a work of great learning and research, and quite as much entitled to confidence as that of Dr. Barnes. After a thorough investigation of the passage in question, he adds, "All of which contains, as far as I can see, a most decided declaration on the part of the patriarch, of his belief in the resurrection of the dead." And he further adds, "It is true, a sense very different from that now offered has often been deduced from this remarkable passage. Many learned men have seen any thing here but declarations respecting the Saviour and the resurrection of the dead; and, I will allow, had I been willing to persuade myself of the soundness of such interpretations, I could have easily acquiesced in their views. I feel bound, however, *to follow* the text, not to wrest and force it to follow me. I cannot for a moment suppose, as some have done, that it is the business of an interpreter first to determine, either that the ancients could or could not be informed, at this period, of doctrines such as these; or, that it is his duty to take *any* sense which may possibly be made out, but which shall in no respect savor of mystery." Sheltered by such authority, we still cling to the patriarchal declaration as sustaining our conclusions with regard to the resurrection of the body. T. B. B.

LATE AT MEETING.

Of the many causes which operate to mar the services of the sanctuary, and the order of the house of God, on the Sabbath, there is none more common, or practiced with so little seeming consciousness of wrong, as going late to meeting. Who that has been in the habit of attending church, whether in city, village, or country, has not been annoyed by the opening and shutting of the door, the tramp of heavy boots, or the light step and rustling silk, as he bows his head and tries to raise his thoughts to God in unison with his pastor's prayers, which, in the noise and confusion, he is endeavoring to hear? What minister is proof against such jarring sounds as are inflicted upon him every returning Sabbath? If there was any necessity for this evil, he might overlook it, and suffer in silence. But he knows there is not; for those persons who are habitually late at meeting are often those who live nearest; and, what is still worse, let the bell be rung half an hour later than usual, and they will be just about as much too late as before; showing conclusively, that it is not a want of time, but merely the force of habit. This fault is so wide-spread in all of our churches, that it really seems to me to demand attention, and a strong effort should be made to eradicate the evil. I do not know as there is one class affected with the fault more than another; in fact, it seems to prevail more or less in all. Sometimes the deacons are subject to it; and I have even known the pastor of a church subject to it occasionally; and frequently it prevails among our most thorough business men—men who never fail in punctuality when they have a business engagement, can always be in time to take the cars or steamboat, even if it starts at the first ring of the bell, and seem to think it decidedly out of character not to be in time. I do not know how it may appear to others, but it does seem to me that a proper respect for our pastor, for our brethren, for the ordinances of the church, should be sufficient to prompt us to make an earnest effort to overcome this evil habit; and if this motive is not sufficient to arouse us, let us reflect, that on that day we profess to worship God, and that at the appointed time we hope the Spirit of God will meet with us to bless and sanctify the Sabbath exercises to our good and God's glory; and can we reasonably hope, when we manifest so little anxiety on the subject as to be half an hour too late, that the Spirit will wait to meet us, or that God will be pleased with us when we treat our appointments to meet in his service with so much less respect than we do mere worldly engagements? LAY BROTHER.

THE WANT OF MINISTERS.

The inadequacy of the supply of gospel ministers, is felt among all denominations. In an article on the subject, one of the editors of the *Independent*, a Congregationalist pastor, says that "it is hard to find a competent minister for an important and responsible post, without detaching some one from a position almost equally important." One of the causes of this deficiency, especially at the West, is supposed to be the multiplication of sects, which contracts the field a minister can occupy, and discourages many who would otherwise be inclined to engage in the work. Of other causes, the writer enumerates several:

"Shady-side literature has doubtless had its effect in deterring young men from a work which seems to involve a life-long struggle with penury. There has doubtless been much exaggeration of the physical wants and trials of the ministry. Yet many are the parishes in which, while farmers are growing rich upon famine prices, the minister still has doled out to him in uncertain installments the meager salary fixed in cheaper times. It is easy for committee-men and deacons to shake their heads while clutching their purse strings, and devoutly say that ministers should not be worldly-minded or preach for filthy lucre. But what shall the end be of those professors, who, through worldliness and covetousness, deprive a church of the services of a competent pastor?

"While this state of things exists in many churches, other fields of honorable and useful labor have multiplied their attractions for young men during the past ten years. Formerly it was almost a matter of course, that every young man who had obtained a liberal education should enter one of the three standard professions, law, medicine, divinity. Now, however, editing, teaching, engineering, architecture, scientific agriculture, and divers other spheres of intellectual activity, present to educated and enterprising young men powerful attractions. The range in the choice of professions is greatly extended, and the pious youth in college no longer looks to the ministry as a matter of course. Most heartily do we rejoice in the increased facilities thus given for the employment of talents and education in the service of society; but we deprecate the influence of such avocations in turning aside young men from the ministry.

"But the main cause of this decline of the ministry is to be found in the worldliness of the churches. Can a father, whose daily toil and care are given to the increase of riches, who talks of money as if this were the one thing to be gained in this life, whatever may be hoped for in the next, who lives for money, who is either covetous and close-fisted, or ambitious and extravagant, still making wealth his household god—can such a father wonder that young men do not enter the ministry? Will his own sons choose that work? If other fathers are like him, can he expect that their sons will enter the self-denying work of the ministry? If Christian mothers live for pride and fashion, can they wonder that their sons do not take up the cross and follow Christ?"

LETTERS FROM PALESTINE—NO. 22.

Death of Mrs. C. S. Minor.

The news of the death of this devoted fellow laborer in the vineyard of the Lord, has ere this traversed the Mediterranean and Atlantic, and carried sorrow to many of the friends of missions, especially to those practically interested in the spread of the gospel in Palestine. The only son, adopted daughter, and relatives, have our heartfelt sympathies. Mrs. M. was taken ill about the first of August last, and died the sixth of November. She was confined most of this time to her bed, under sufferings indescribable. She was calm, and at peace with God. Though often desiring to live for the work's sake, yet she as often prayed, "Thy will, O Father, be done."

Slowly and painfully did disease do its work. When fully sensible of her departure, she really longed to be with Christ, in whom was all her trust. She was blessed with the full possession of her mental faculties and of speech to the last. Her funeral took place on the 7th ult., and besides the presence of the members of our little society, was attended by many natives, who appeared to feel that they had lost a valued friend. Her remains rest on a portion of the land she purchased a year ago, and by her named Mount Hope. It is about half an hour from Jaffa.

It is but a just tribute to departed worth to say, that single-handed and alone, toiling hard, and persecuted, often without means, braving and overcoming all, she undertook and carried on a great and blessed work. Her mortal frame yielded at length to the crushing influence of the excitement and exposure incident upon the work. She was a woman of much prayer, strong faith, timid, yet showing remarkable energy of character, and at all times abounding in good works. She was ready, and instant, in season and out of season, to minister to the sick and suffering, to teach the poor how to help themselves to a living, and at the same time to point them to the Redeemer and Saviour of men. "She hath done what she could." She feels no more the sufferings of this present time, but rejoices in the glory of the Redeemer around the throne of God.

May her example of faith, of prayer, and of good works, stimulate us all to do with our might what our hands find to do, for the time is short. How important to be prepared for the summons which shall call us away from earth to heaven. W. M. J.

DEC. 26, 1855.

FROM THE LAND OF CANAAN—NO. 6.

DECEMBER 12, 1855.

DEAR SISTERS,—Doubtless you will hear, before this will reach you, that death has entered our colony, and taken our much-beloved but now deeply-lamented sister, Mrs. Minor, whose memory will ever be dear to us all. It has been my privilege to witness the closing scene of her life. Her mind was clear and active; her constant theme the goodness of God; and her gratitude to Him was unbounded. Sister Minor was an uncommonly spiritual Christian, and when I have seen her hope under her depressing circumstances, her faith and trust in God, I could then see how it was that she had relinquished all to come a pioneer in this work. But, alas! the trying climate, the lack of comforts, the trials, labors, and perplexing cares, have brought her life soon to its close. This may be the case with all of those who are now upon the field; still, we do not shrink from the work, but rejoice in it; we only ask that our labors may receive the smiles of our Heavenly Father, and that the seed now sown in weakness may yield abundantly when Christ shall send forth his reapers to gather in the harvest.

Dec. 16th.—We hear to-day that the cholera is still raging in Beirut. The Rev. Mr. Whiting, a devoted missionary of the American Board, fell there, one of its first victims. There have been a number of cases at Tyre, Sidon, and Kaiffa, and it seems destined to track the whole of the eastern continent. The sick whom I mentioned in my last letter have recovered; the medicine which we then needed came from a source from which we had the least expected it. Esq. Stilwell, of New York, stopped with us a few days, and when on his way home he sent some medicine to us from Alexandria. I can see the same divine hand in this which hitherto hath helped us; and I feel admonished that I should ever indulge one feeling of discouragement or doubt. We feel, in reviewing the merciful dealings of God with us since we gave ourselves to this work, that we have much reason for humble gratitude, that we were kept in safety while upon the bosom of the great deep, and since here, although surrounded by disease and death; and while some have been obliged to leave on the account of ill health, and others have fallen, yet death has not been permitted to invade the little band which your Board sent forth accompanied by many prayers; and the prayers of our brethren and sisters have not been in vain. I felt, when the shores of our loved native land faded from our view, that we needed, in our circumstances, the faith of Abraham, when it was said to him, "Get thee into a land that I will shew thee;" for there were dangers to be encountered, and difficulties to be met; and we knew not what was to be the result of our labors among God's chosen descendants. We still walk by faith, and not by sight.

Dec. 18th—Evening. The cares and the labors of this day are over; all is quiet; and I am seated by the side of the nice little stove which our dear sisters in Westerly sent to us. The Lord remember and reward them, for their efforts in behalf of this and every other good work, and may he ever manifest himself to them, in the tenderness of his love, and the richness of his grace. I have been out the most of this day visiting the sick—before noon in Jaffa, this afternoon in the gardens outside. My part in this work gives me much intercourse with the people of every grade—and I find a real comfort, especially in visiting the poor and the sick, in their low mud hovels. While I am trying to relieve suffering humanity, it is my constant aim, and daily prayer, that I may so present the love of Christ, that it may take deep root in the soul, and bring forth the fruits of holiness.

Dec. 23d.—The autumn or "early rain" has not come as usual in due season to put in the winter crops. The Pasha has sent a request to the people, that they supplicate the throne of grace, that the dire judgments of God may be removed, that he may send again the showers of heaven, to moisten this dry and thirsty land. The Mussulmen have had three days of fasting. They go out every morning upon the plains to pray, while the other sects pray in their churches and in their synagogues. When I contemplate *only* the present condition of this land and people, my heart saddens and sinks within me. Much of the land which was once fruitful is now barren; the vine, fig, and olive, which crown the hills, yield unwillingly their scanty fruit. A large portion of the population are degraded and groan in poverty. The brightness of the gospel light, which once shone gloriously here, has faded; and only glimmers amid the dark shades of an apostate church. Yet when I look to the sacred volume, which reveals the fullness of divine mercy and love, and turn to the pages of prophecy, a light springs up in my soul, and I am inclined to believe that the time will not be very long ere this land will again be fruitful, and God's ancient people, Israel, will be restored to their royal dignity and their temporal glory. My heart kindles at the thought, that the gospel of Christ will then be triumphant, and its consummation will then be made manifest.

MARTHA SAUNDERS.

DENOMINATIONAL LITERATURE.

To S. S. GRISWOLD:

Dear Brother,—In answer to your question in the *Recorder* of Jan. 31st—"Will Bro. Hull, or some one else, just inform us what kind of literature Seventh-day Baptist literature is or would be?" &c—I would say, that there is always some peculiar principle that gives rise to a Christian denomination, which makes it to differ from other denominations of Christians. Through the whole course of the existence of that denomination, it is animated and impelled onward by that vital principle, shaping its peculiarities and molding its destinies. A denomination is known among other denominations, and distinguished from them, as one individual is known among and distinguished from other individuals, not simply by his physical structure, but also by the *spirit* that animates him. This spirit is the *power* of the organization, manifesting itself through all the various channels of development. Such, then, is the literature (or mind) of a denomination, and this is to be employed to recuperate its own energies, and to extend its principles over the domain of universal mind. A Sabbatarian literature, then, differs just as much from the literature of other denominations, and from the world, as Sabbatarians differ from them. N. V. H.

INDIVIDUAL MISSIONARY ACTION.—The N. Y. *Examiner* says that Rev. A. T. Rose, one of the missionaries in Burmah, relinquished his connection with the American Baptist Missionary Union, soon after reaching the field of his labor. Mr. Rose was not satisfied with some things in the administration of the Union, and was altogether dissatisfied with what he conceived to be its want of an outspeaking hostilitity to slavery. We are not informed of the way in which he has been supported since he ceased to be a missionary of the Union, but we have lately heard that a wealthy and liberal iron merchant of the Pearl-street Church, Albany, (the Rev. Dr. Hague's,) has assumed the support of Mr. Rose, and that letters are now on their way to Burmah, apprising him of the fact.

PRINCETON COLLEGE.—The whole number of graduates from Princeton College thus far is 3,090, and there are still living 2,023. The first class, 1748, contained six members, of whom five became clergymen; the sixth was a signer of the Declaration of Independence. Among the graduates there have been 1 President of the United States, 2 Vice-Presidents of the United States, 18 Members of the Cabinet, 12 Foreign Ministers, 32 Chief Justices of particular States, 20 Governors of States, 32 Presidents of Colleges, 7 Vice-Presidents of Colleges, 74 Professors in Colleges, 5 Bishops of the Protestant Episcopal Church—Claggett, Hobart, Meade, Johns, and McIlvaine.

JERUSALEM.—A letter, addressed to the editor of *L' Univers Israelite*, from Jerusalem, dated Tischri 5616, gives the following account of the institutions founded by M. Albert Cohn:—

1. The hospital, which is as yet on a small scale, for the founder was aware that it was necessary to begin thus, in order eventually to accomplish something greater. Notwithstanding, the register of this establishment affords the following results of those treated since the 26th July, 1854, to September 13th, 1855:—

	Men.	*Women.*	*Children.*
Discharged cured	285	231	516
Left in improved health	20	18	38
Died	9	6	15
In course of treatment	12	8	20
Total	326	263	589

37,000 prescriptions have been given from the dispensary to poor patients.

2. The loan society, founded by Baron Amschel de Rothschild, of Frankfort, with a capital of 100,000 piastres, has advanced, to hundreds of poor families, from 100 to 500 piastres, without interest.

3. The trade association, founded by Baron Alphonse de Rothschild, for placing forty boys with Jewish Masters, with whom they receive religious instruction every day, for one hour and a half. They receive also a monthly allowance of 26 piastres. This institution is in a very flourishing state.

4. The lying-in institution, founded by the Baroness Betty de Rothschild, furnishes linen to sixty poor women, and clothes for the child, to the value of 200 piastres, and 50 piastres in money.

5. Every Friday, bread is distributed, in the name of Madame Mathilde Cohn, to 120 poor persons.

ASCENSION ISLAND.—The *Missionary Herald* for February states that two letters have been received from Mr. Doane, in the first of which he gives an account of his voyage from the Sandwich Islands to his new home, and his arrival there; and in the second, dated May 11th, 1855, he presents the earliest chapter of his missionaay experience on Ascension Island:—

"We appear to be living as securely here as we should in Boston. We are treated with respect by all who come about us; and many of the natives are daily calling to see us." Some of the difficulties which the brethren of this mission are obliged to contend with, are described in the following words: "Not a native boy or girl, man or woman, can we get to do any thing for us. Our family work I am obliged to share with my wife; and my co-laborers do likewise. I am familiar with the kitchen and the wash-tub. All the out-door work, moreover, I must do. I must go after firewood, bring it home in a small canoe, and then cut it. I am not disheartened. One good result, at least, will come from all this. When the natives see us toiling thus, all wet with perspiration, all sore with toil, coats off, perhaps in the water up to the knees, they will see that we have not come here to play the gentleman."

DR. DUFF IN INDIA AGAIN.—The prayer of this devoted servant of Christ has been answered, and he has had the holy joy of preaching the words of life to hundreds in that dark land. In a letter dated at Bombay on the 9th of December last, he says:—

"It was with gratitude to God that on Monday last I cast my eyes again on the Ghaut mountains, beyond Bombay, under the full blaze of an India sun, and soon found myself among the friends of the mission, and surrounded by hundreds in native costume.

"The second night after my arrival I had the privilege of addressing an audience of *three hundred and fifty* native educated young men, who listened to me throughout with an earnestness and fixedness of attention that could not be surpassed on the part of an intelligent auditory in Britain or America. In this case you see beautifully exemplified the effect of a thorough English education.

"The vernaculars of this portion of India are the Marathi and Gujurati. These are totally different from Bengali, Hindi, &c., of our eastern side of India. Had these young men, then, not learned English, I must have been dumb amongst them. But from their knowledge of English they were prepared to listen and benefit from an address delivered to them in English by one who was a stranger to their vernacular."

MISSION TO THE HOLY LAND.—The Edinburgh *Witness* notices the departure of Rev. Thomas Wright, who with Dr. Bonar is to join a party of gentlemen from Scotland, that have been traveling in Egypt for some time. The party is then to proceed through the Desert to Mount Sinai; then they are intending to traverse the land of Idumea, visiting the ruins of Petra, and other places of interest in that land. Thence they visit Jerusalem and other places of note in Palestine. The principal object of the mission is to examine the Written Valley in the Wilderness, as it is called, near to Mount Jabul, as it is well known that the whole face of this mountain at its base is covered with written characters, generally supposed to have been done by the children of Israel during their sojourn in the wilderness. As these have never been deciphered, Mr. Wright takes out with him ample apparatus to copy them all off, and bring home with him. If this can be done, and they can be read, they will no doubt throw a great deal of light on Bible knowledge. Mr. Wright will likewise take copies of other spots of interest, which will perhaps tend to illustrate them more to the public mind.

THE MADIAI.—In a recent letter from Nice the writer says:—

"My interviews with the Madiai were very interesting—they retain their simplicity and piety, and always seem to regard themselves as poor, very poor, sinful creatures, on whom the Lord has had mercy. I dined with ——, and he told me that he had once asked them to dine with him; they declined, and added that it would not be proper for them to do so, unless it were to dine with his servants. Francisco has the depot of Bibles of the British and Forign Bible Society; and it is good to see him seated in a little room with shelves filled with Bibles and Testaments in many tongues, himself a living witness to the truth he loves, and for which he and his wife have suffered almost unto death.

BIBLE SOCIETY IN RUSSIA.—The *Independent* says that an Evangelical Bible Society has existed in Russia since 1831. It has its center in St. Petersburg. Its statutes have been approved of by the Emperor, and it is presided over at present by the Imperial Adjutant-General, Baron Neyendorff. According to the seventh report published by the Society (on the years 1848 to 1853) it numbers 205 affiliated Societies, and extends from Finland to Siberia and the coasts of the Black Sea. Bibles in the German, Esthnic, Latin, Polish, Dutch, Danish, Lettish, French, Swedish, English, and Finnish languages are spread among the Protestants of the Russian empire. In many parts of the empire there is still a great scarcity of Bibles; in Esthland, e. g., many Protestant villages are found which have not a single copy of the Bible, and among 120 children who assembled at a church visitation, there was not one that had seen a Bible or a New Testament in his life. The interest shown by the Protestant population is increasing. Thus the nobility of Gourland have subscribed not only considerable individual contributions, but also 150 rubles yearly as a corporation.

CONTRAST.—A Congregational Home Missionary at Leavenworth, Kansas, entrusted letters for the post-office to a slaveholding neighbor, who carried them to the office of the pro-slavery paper, where they were opened and read in search of anti-slavery sentiments. The missionary afterwards upbraided the slaveholder, when the latter knocked him down, bruised him severely, and was attempting to gouge out his eyes, when some neighbors came to the rescue and saved him from such a calamity. The wounded missionary writes: "We live without arms, and our door is only fastened by a small wooden pin, but the Lord is on our side—I will not fear."

PROHIBITION IN NEW YORK CITY.—The Grand Jury of the Court of Sessions in New York, last week, was charged by the new Judge, Capron. In regard to the Prohibitory Law, Judge Capron distinctly instructed the Jury that the Act is Constitutional, and that it is their duty to regard it *as valid*. Statistics of intemperance were introduced into the Charge, in order to exhibit the importance and the urgent necessity of the law. This is the first Judicial endorsement of the Prohibitory Law in New York City.

RELIGIOUS INTELLIGENCE.

The Sardinian Minister of Public Instruction, Lanza, has issued a number of new circulars concerning education in State schools, all tending to diminish the influence of the priesthood. In consequence of this, a great many priests, who are professors, have withdrawn from the public institutions. The Sardinian troops in the Crimea, both common soldiers and officers, show a great zeal to procure and read the Bible. More than 4,000 Bibles and Testaments have been distributed among them.

The Pope declared in the last consistory his intention to have one cardinal from each of the prominent Catholic nations residing at Rome. From France the Bishop of La Rochelle is selected; from Germany, the Archbishop of Munich. It is also again rumored that Cardinal Wiseman will likewise be requested to take up his residence in Rome, as he is considered there the most learned *of all* cardinals, and his services will be frequently needed.

A Texan correspondent of the *Protestant Churchman* says:—"We want clergymen in Texas—and we want those who are willing to endure hardship as good soldiers of Christ—and the question is, where shall we get them? We want some *thirty or forty* immediately; and the demand will probably be for many years much greater than the supply. From whence can we hope to draw, to meet this annually increasing demand?"

The Rev. Mr. Moffat has sent a very interesting journal to the London Missionary Society, giving an account of his third and last visit to Moselekatse, the barbarian King of the Matebale, in South Africa. This "Napoleon of the desert," who is almost adored as a god, received Mr. Moffat with love and veneration, and allowed him the largest utterance.

It is said that Rev. Dr. Bushnell, of Hartford, contemplates a trip to Kansas, in company with a colony formed in New Haven for a permanent settlement in the new *Territory*. The Doctor will undertake the journey in hopes of curing a bronchial affection, from which he is a sufferer.

Rev. Dr. Marselus, during the past 36 years which he has been the pastor of the Reformed Dutch Church, corner of Bleecker and Amos streets, has administered the sacrament of the Lord's Supper to his people 136 times, and on each occasion he officiated himself, except once, when he was prevented by sickness.

A missionary of the Presbyterian Board, writing from Texas of the privations of some of his fellow-laborers in that State, says, "I have known brethren—Presbyterian ministers—here, to live whole weeks without a morsel of meat of any kind, and one who lived on boiled corn for a month!"

There are some members of a community, said the sagacious and witty Thomas Bradbury, that are like a crumb in the throat: If they go the *right way*, they afford but little nourishment; but if they happen to go the *wrong way*, they give a great deal of trouble.

The *Western Watchman* chronicles revivals of much interest in Chariton, Dent, and Lincoln counties, Missouri. Special effort and prayer on the part of God's ministers and people, have resulted, through the Holy Spirit, in the conversion of many.

Rev. C. C. Williams, pastor of the Second Baptist Church in Plainfield, N. J., has offered his resignation, to take effect on the 1st of April next. His resignation has been accepted by the Church.

The Congregational Church in Hamilton, C. W., has renewed its expression of kindness and esteem towards its pastor, the Rev. E. Ebbs, by another New Year's donation of two hundred dollars.

The church at Chapelton, Jamaica, has sent $250 to the London Missionary Society, as a special donation on hearing of the embarrassed state of the finances.

A Protestant paper is about to be established in Madrid, the first Protestant paper in Spain.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, FEB. 4.

In the SENATE, petitions were presented from several naval officers who felt aggrieved by the action of the Naval Retiring Board, and the subject was discussed at some length, but no action taken. Numerous bills were introduced, principally for internal improvements, and one by Mr. Adams to extend the term of naturalization. On motion of Mr. Fish, the Finance Committee were instructed to inquire whether the smaller Spanish coins may not be removed from circulation, or have a value established by law to accord with their intrinsic value, and to avoid the fractional parts of a cent.

In the HOUSE OF REPRESENTATIVES, the Speaker administered the oath to support the Constitution of the U. S. to the representatives of States and the delegates from Territories, including Mr. Whitfield from Kansas. William Cullom, of Tennessee, was chosen Clerk; and then the members of the House selected their seats.

THIRD-DAY, FEB. 5.

In the SENATE, a resolution was introduced, and after some discussion laid on the table, appropriating two hundred cords of wood to *the suffering* poor of Washington, to be paid for out of the contingent fund. A bill was introduced authorizing the San Francisco Mint to make gold coins of the value of $100 and $50, to be called "Unions" and "Half-Unions." A speech by Mr. Foote on the Central American question occupied the remainder of the day.

In the HOUSE, Adam J. Glossbrenner was chosen Sergeant-at-Arms, Nathan Darlington door-keeper, and Robert Morris post-master. Eight dollars a day, in addition to his regular salary, was appropriated to John W. Forney, the late Clerk, from Dec. 3 to Feb. 4.

FOURTH-DAY, FEB. 6.

The SENATE appropriated $1500 to buy fuel for the suffering poor of Washington, and made the Mayors of Washington and Georgetown the distributors of the same. The balance of the day was spent in discussing a resolution calling for the journal of the late Naval Retiring Board.

The HOUSE spent the whole day in an ineffectual attempt to elect a Printer.

FIFTH-DAY, FEB. 7.

In the SENATE, nothing was done except to direct the Committee on Finance to prepare and report the General Appropriation Bills. Adjourned till Second-day.

In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers. The Speaker was authorized to appoint the Standing Committees. A good deal was said; but nothing done, about electing a Printer. Adjourned till Second-day.

European News.

One week later news from Europe was received in New York on the 9th inst., by the new steamship Persia.

The Persia brings intelligence of further progress towards peace. Orders have been transmitted from St. Petersburg to the Russian army in the Crimea to cease all further hostilities until the results of approaching negotiations be known. It is also stated that the French and English Cabinets have come to a perfect agreement as to the mode in which the negotiations are to be carried on. At the same time the belligerent powers continue their preparations for an earnest continuance of the war should peace not result from the present endeavors. It was stated, but afterwards contradicted, that Generals Pelissier, Codrington, and Omar Pasha had, like Gortschakoff, received orders from their respective Governments to stop hostilities. Such orders will not be sent till an armistice be formally concluded. It is hoped that such armistice may be signed on or about the 2d of February.

Said Effendi, jester to the Sultan, has just died in Constantinople, at the astonishing age of 120 years and 7 months. He held the post of buffoon under four Sultans, and retained his comic powers to the last.

The Coroner's Court has returned a verdict against William Palmer, to the effect that he murdered his brother, Walter Palmer, by prussic acid. An unusual number of murders are on record in the English papers just at present. Among others of note is that of a London lawyer, (Mr. Waugh,) shot dead in the street by a hunchback client.

The Belgian Steam Transatlantic Navigation Company's new screw steamship Belgique, Captain Tuck, put back to Southampton, at which port she arrived on Thursday night, Jan. 24th. The Belgique left Antwerp on the 31st of December, but in consequence of a disarrangement in her machinery, was detained at Southampton until January 6, on which day she left, but owing to a second accident, was compelled to put into Plymouth Sound, from which she again sailed for New York on the 10th. After reaching about 700 miles west of the Lizards, one of her boilers was found to be burned out, and the ship leaking to a considerable extent. The mainmast had also sunk. Finding that a continuance of the voyage would be dangerous, the Belgique was forced to put back, and it was only by the united efforts of the passengers and crew that she was kept afloat, the pumps having been kept going night and day. She had four to six feet of water in her hold, on reaching Southampton. She has been taken into dock for repairs. The weather was good after she left Plymouth.

The Crisis for Kansas.

We cannot state the case more fully or impressively than to give the following extract from a Washington letter in the New York *Courier and Enquirer*, a paper certainly not to be accused of any ultra anti-slavery views:

"To me it appears evident that the people of the Northern States are not aware of the real condition of things in Kansas. I believe that without large supplies of men, money, ammunition and fire-arms, a massacre will take place there in the spring. The message will greatly aggravate the aggressive and violent spirit of the Missouri borderers. If we neglect until the spring opens the great duty of reinforcing our people, the opportunity for defence will have been lost. I think I know something of the character of the men with whom they will have to deal. Two years ago I showed that they would do precisely what they have done, and I now state my conviction that a civil war is about to be commenced in Kansas, of which the object, on the part of the aggressors, will be the utter extermination of the Free-State settlers in the Territory, or their expulsion from its soil. Atchison and Stringfellow openly declare themselves prepared for the greatest excesses, and every circumstance of this deplorable controversy furnishes a proof that they will have the means of executing their plans unless timely provision be made for meeting and defeating their attacks."

Lynching in Kansas.

The pro-slavery party in Kansas seem determined to carry their measures at the expense of murder and civil war. The latest exhibition of their spirit is thus narrated in one of our exchanges:—

A portion of the inhabitants of Leavenworth resolved not to lose their votes in the election of officers of the state government about to be organized. They therefore repaired to Easton, a village a few miles distant, and there exercised their civil rights on the 17th of January, at the house of Mr. Minard. They were threatened by a band organized and armed under the name of "Kickapoo Rangers," but finished their business, and began to scatter for home. A couple of gentlemen named Sparks were waylaid and one of them captured by the Ruffians, but rescued by a resolute party of Kansans led by E. P Brown, a highly esteemed citizen, formerly of Michigan. A pretty sharp skirmish ensued, in which the assailants were repulsed, with several wounded, one of whom soon died. Next morning, Brown, Sparks, and three others, supposing the danger over, started for their homes, and when within a mile of Leavenworth, they were attacked and surrounded by about forty banditti. Brown called on his comrades to cock their revolvers and resist, but was overruled by them, and they all surrendered, and were carried back to Easton, and all released but Brown, whose resolute character made him specially odious. He was held through the day, and after sunset was led out, as the captors said, to be hung. But at length it was agreed that they would rather "lynch" him. The *Herald of Freedom* says—

This was agreed to, when several persons sprung upon him with hatchets and bowie knives, and commenced stabbing, chopping, beating and kicking him until he was felled to the earth, after receiving three mortal wounds in his head with hatchets, and numerous other injuries, any of which would probably have caused his death.

After lying upon the cold earth for a while, consciousness seemed to return, when he rose and attempted to escape, but he was again taken, beaten, kicked, and dragged to a wagon, in which he was carried to his home, three-fourths of a mile distant, and given in charge of his wife.

She interrogated him as to how he had received the injuries, and he responded faintly, though audibly, "I have been murdered by a gang of cowards, in cold blood, without any cause!" Immediately afterward he expired.

SUMMARY.

Mrs. Gullage, of Edgefield, S. C., was burned to death on the 18th ult. She had carried dinner to her husband, who was working in a new-ground near their residence. While he was eating she sat upon a log which was in close proximity to a burning brush heap. By some unlucky mishap her clothes caught fire. Affrighted, she ran, scarcely knowing whither. Her husband, and a negro fellow with him, succeeded in overtaking her, and tore her clothes from her. But it was too late. She was already badly burned. She lingered in much pain until the night of the 19th, when she died.

On the 4th inst., a train of cars on the railroad from Philadelphia to Harrisburg, Pa., was thrown from the track near Whitehall, Montgomery County, in consequence of the breaking of a rail. One man was killed. Twenty-seven persons were more or less injured—the most seriously wounded being Mr. T. S. Watson, of St. Louis, who had one of his legs broken. He was one of the survivors of the Gasconade accident, on the Pacific Railroad, and was recovering from the injuries he then received. Quite a number of members of the Pennsylvania Legislature were in the cars, but none of them were seriously injured.

Twenty-three children, comfortably fitted out by the Children's Aid Society, left New York, Feb. 7th, for Pennsylvania, with Mr Baker, to be provided with good country homes there. Some of the children had dissipated parents, others had sick fathers and poor mothers, who were glad to secure good homes for their children. One young girl had been turned out by her father and stepmother, as she had refused to beg for them. Another said that her mother was a shirt maker, and the work had been taken away from her.

One of the largest staples of the Detroit market is white fish. From Fighting Island to the northern point of Belle Isle, a distance of seventeen miles, there is one complete fishery. The catch of the last season has been remarkably flood—over 7,000 barrels, or 700,000 fish. About half of these have been sold fresh at an average of 11 cents each. The 3,500 barrels held, when sold, will net the holders at least $36,750, free of all expense, thus making the receipts of these fisheries $40,600.

In Washington, Feb. 8th, Gen. Cass slipped and fell on the Patent Office steps. He fell a distance of four steps, and was picked up and conveyed to the National Hotel in a state of insensibility. His forehead was badly cut, and when taken up he was bleeding profusely from the temple and the mouth. He was speechless for some time. The physicians in attendance think that the injuries sustained by him will not prove serious.

The first prosecution in Cazenovia, N. Y., for selling liquor contrary to law, was commenced on Thursday against Capt. M. C. Hill. The suit was tried on Monday, and the Jury brought in a verdict against the defendent, who was fined $50 and costs.

The brig Samuel Peters, of New Orleans, came in collision with the ship Hovey, of Maine, and sank in three minutes afterward. The Captain and four seamen were saved on board the Hovey, but the mate and five seamen were drowned.

Died, in Royalton, Fulton County, Ohio, March 24, Samuel Hinkle, aged 90 years. Mr. Hinkle was formerly from Seneca County, New York. Fought at Bunker Hill, but was never able to get a pension. He emigrated to Ohio, about eighteen years ago, with his son. His son died about six years ago, willing all his property to his children, making no provision for his father! and they threw him on to the town, notwithstanding they were worth their thousands.

Some very commodious rooms, called "Mechanics' Coffee and Reading-rooms," have been opened on the corner of Tenth street and Avenue D, New York, for the especial benefit of the Mechanics. They are to be as cheerful and well furnished saloons as any grog-shops of the City, and have all the best English and American papers and periodicals It is expected that it will be a kind of Club-house for workingmen of the Eleventh Ward, where all the conveniences for sociality and improvement will be offered.

In consequence of the large number of squatters who have intruded upon the Indian reservations in Kansas, it has been found necessary to issue strict orders for their removal; but, because of the severity of the season, all action will be suspended until Spring, upon a pledge being given by these persons that they will then quietly remove with their families, give up all claim to the same, and not return until the lands are lawfully opened to settlement.

The beginning of the month of February has been signalized on the Erie Railroad by the withdrawal of all Sunday passenger trains. Milk and Freight cars continue to run as usual. The new arrangement went into effect on the 3d inst. The Cincinnati Express, which formerly ran through on Sunday from the West, now lies by at Corning, and resumes its trip on Monday; taking the place of the Night Express on that day.

Mr. Edward Warren, late proprietor and editor of the Austrian Gazette, formerly the Austrian Lloyd, has been named by the Government as Director of the new Credit Mobilier in Vienna, with a yearly salary of $12,000. Mr. Warren is an American, and for the last twenty years has been engaged in commercial pursuits in different parts of Europe, his principal interests being at Trieste.

A dispatch dated Washington, Saturday, Jan. 26, says: The destruction of vines, fruit trees, and shrubbery, by the intensely cold weather that has prevailed here for four weeks, has been very great. Prof. Page states that it is probably greater than has ever before been known in this latitude and locality. After a thaw, the injury done to vines and rosebushes, and peach, apricot, and cherry trees, will be more apparent than now.

The donations to the Albany Medical College have amounted to $75,000. Of this sum $50,000 have been expended in buildings, land, and for the support of the institution during the four years of its existence—leaving a surplus of $25,000. Thirty gentlemen of Albany contributed to its permanent endowment $1,000 each.

A bill for the suppression of gambling has passed to a second reading in the House of Delegates of Maryland. It imposes fines ranging from $200 to $1,000; one half the amount to go to the informer, and the other to the use of the public schools. The bill also provides for the suppression of the Maryland lotteries. The penalties are very stringent.

The Death of Commodore Morris is announced in the Washington papers. He expired at his residence in Washington, of inflammation of the lungs, in the 72d year of his age. He entered the Navy in 1799, and was, in the year 1813, for gallant and distinguished services, promoted to the rank which he held at the time of his death.

It is said that the President of the United States, at a recent public levee, turned his back upon Senator Hale, the honored representative of his own native State, in revenge for the severity of Mr. Hale's remarks on his annual message. He will be the first who has done it if he gets any advantage in a personal conflict with Mr. Hale.

The winter vergalieu, or Columbia vergalieu, is a pear that will pay most liberally any man who can and will cultivate it. A small lot of these pears, which were brought to market some two months since, sold for the enormous price of $30 to $33 per barrel; and the largest of them were retailed at 12½ cents each.

Fears are felt for the safety of the U. S. Mail Steamship Pacific, which sailed from Liverpool for New York, Jan. 23d, and is considerably over-due. The steamer Alabama has been sent in search of her, and there is talk of sending the U. S Steam-brig Arctic on the same errand.

Mr. John S. C. Abbott has recently received from the Emperor of France a rich gold medal and a letter in acknowledgment of the Emperor's appreciation of Mr. Abbott's History of Napoleon, a copy of which the author had transmitted to His Majesty through Hon. Mr. Mason, our Ambassador in Paris.

There was a disastrous fire in Rome, N. Y., on Wednesday night of last week, destroying a large block of buildings, together with most of their contents. John Miller, a grocer, was burned to death in the buildings. These buildings were occupied as grocery and shoe stores.

A sad disaster occurred in the East River, between New York and Brooklyn, on the morning of Feb. 4th. The brig William H. Safford, of Bangor, Maine, while lying at anchor, was cut through and sunk by ice driven against her by the tide, and eight out of ten persons on board were drowned.

In New York, most of the city railroad cars run on Sunday. In Brooklyn, however, they are not allowed to run; but petitions in favor of their running on certain routes are frequently sent in to the Common Council. It is probable the request will be granted.

Mrs. E. Ginness, of Montour County, Pa., has obtained a verdict of $500 against Messrs. Horton & Kapp, for the death of her husband, who was killed by jumping from a stage-coach of the defendants, about two years ago.

In Cincinnati and other large cities arrangements are being made to celebrate the 22d February in a style worthy of the occasion of which it is the anniversary.

There were 11,234 arrests for intoxication in Philadelphia last year.

Fred. Douglas lectured in the Assembly Chamber at Albany, N. Y., Feb. 5th.

A dispatch dated Keyport, N. J., Monday, Feb. 4, says: A young man named Elisha Bugle was found dead on the ice, alongside the sloop Dasty Miller, at Keyport Dock, this morning. The sloop had been robbed on Friday night, and the Captain, William Crane, had set a loaded gun in such a position that the opening of the cabin slide would discharge the contents into the legs of the person opening it. Bugle had apparently stooped when pushing back the slide, as the entire charge of buckshot entered his heart, killing him instantly.

On the 5th of April a regiment of volunteers from Alabama will leave Montgomery for Kansas under the command of Major Buford. The regiment will be composed of 400 men, divided into companies of 50 each, commanded and drilled by officers chosen by themselves. The outfit is to be six blankets, one gun, one knapsack and one frying pan. Major Buford is to pay the expenses of the regiment to Kansas, and in return the members are to acquire a preëmption and pay him out of that. The men are bona fide settlers, who go to Kansas as a permanent place of residence.

The Baltimore Sun notices the arrival of the brig Sylvina with a cargo of guano. This is the first arrival of guano at that port from the Caribbean Islands for the Philadelphia Company, under the contract with the Venezuelan Government, by which that Company have secured the right to take the deposits of guano from the group of Islands in the Caribbean Sea, numbering in all about seventy, besides the reefs in their vicinity, all of which are covered with guano.

A game of draughts was played by telegraph recently, between Mr. Cary, telegraph operator in Jersey City, and Mr. Merrihem, operator in Philadelphia. Over an hour was required to play the game, and several spectators witnessed it at the different stations. The blocks upon the checker-board were numbered, by which means the moves were directed. The contest was an exciting one, and resulted in favor of Philadelphia.

Miss Catharine Beecher delivered a lecture in Cincinnati on the 27th ult, before the Common School Teachers, on the means of improving the health of the present generation, and especially the female sex. She is connected with an association in New York, called the American Women's Educational Association, whose object is to inquire into the causes of the deterioration of health of the present race of females, and the remedies.

A dispatch received at Washington, Monday, Feb. 4, from Independence, Mo., to W. M. F. Magraw, Mail Contractor on the Plains, states that the thermometer is 22° below zero, and the snow three or four feet deep on a level on the Plains. The Santa Fé and Salt Lake mails, which started on the 1st inst., have returned. All the men and animals on the Salt Lake route are supposed to have been frozen on the Plains.

A decision has been given favorable to the establishment of the Central Park, New York. The decision was rendered by Judge Harris at a special term of the Supreme Court. The Judge confirms the report of the Commissioners, as well as the Constitutionality of the act of the Legislature granting the Park, and also the correctness and legality of all the proceedings of the Commissioners.

A collision occurred on the Michigan Southern Railroad, a half mile west of Hillsdale, Michigan, Feb. 6, between the Eastern and Western Express trains. The trackman, baggageman, fireman, and one other man, were killed, and an engineer, brakeman and train-boy each had a leg broken. The baggage-car of the Eastern train was burned, with all the baggage and the mails.

A dispatch dated Washington, Thursday, Feb. 7, says: Mr. Forney is dangerously ill with inflammation of the bowels. His illness is supposed to have been produced by the excitement and over-exertion incident upon the discharge of his late duties as Clerk of the House of Representatives.

The Library of Hamilton College has been enriched by the valuable gift from F. R. Spencer of a portrait of the late Chancellor Kent. The brothers Spencer have identified their names with Hamilton College; one by a telescope, the other by finished portraits of Irving and Kent.

According to the record kept at the Pennsylvania Hospital, the mean temperature of the past month was 24°, which is 8° below the average for the last 30 years. It was the coldest January on the record, though January, 1840, was within a fraction of the same temperature.

A London cabman lately prosecuted Fanny Kemble for neglecting to pay eight-pence, his proper fare, for carrying her with a lot of bandboxes across the city. The Justice ordered her to pay up the 8d., also 2s. for costs, and 2s. 6d. for the cabman's loss of time.

A dispatch dated Utica, Monday, Feb. 4, says: Our city is again infested with incendiaries. Two grocery stores and two barns owned by B. Churchill and George C. Potter, George street, were consumed at an early hour yesterday morning. Loss $7,000.

The New Jersey Legislature adds to its perquisites this year, for each member, a leather valise containing a brace of razors, shoe brushes, fine-tooth comb, needles, bodkin, &c., &c., and all the etceteras to furnish a gentleman's dressing room.

The Executive Committee of the New York State Temperance Society has issued an address to the friends of temperence throughout the State, for the purpose of calling attention to temperance publications.

The New York and Erie Railroad Company have just concluded a contract with Cleveland ship-builders for the construction of two propellers to be used in the line between Dunkirk, Cleveland and Toledo.

A dispatch dated Baltimore, Wednesday, Jan. 30, says: The steam boiler in the Canton Iron Works in this city burst this morning, killing one men and severely injuring several others—two fatally.

The New York Times of Feb. 11th says that the steamer Star of the West sailed Saturday for Nicaragua with 300 fillibusters on board.

The bill extending the time for the collection of taxes in all the towns of the State of New York to the 1st of March has passed both branches of the Legislature.

The maple sugar crop of the year 1855 is estimated by the Washington Agricultural Bureau at $2,720,000.

Large numbers of sheep have been imported into California during the last year, and it is supposed that, in a few years, that article will become one of its staple exports. Two cargoes of Merino sheep have been imported from Australia, a large number from Sonora, and it is stated that 50,000 have been driven across the plains from Texas to California by the Colorado route. It is said that the southern portion of the State offers admirable facilities to wool-growers.

Prunes have been very successfully cultivated in Pennsylvanis. Among the economists in Beaver county, they have been grafted on plums. Mr. Pfeiffer, of Indiana, raised prune trees in large numbers, and sold them at exorbitant prices, some at $5 and $10. He had some of the fruit at the Pennsylvania State Agricultural Fair, held at Pittsburg, which sold readily at 50c. a quart.

Eli Thayer, of Worcester, gave an address on Kansas in Henry Ward Beecher's church, Brooklyn, and $40,000 was taken in Emigrant Aid Company's stock. A gentleman from New York, formerly a "silver grey" in politics, has presented fifty shares—$1000—of Emigrant Aid stock to Rev. Dr. Bushnell, who is about to emigrate to Kansas from Hartford.

After a long controversy, Col. Fremont's Mariposa (California) claim has at length been settled by the complete recognition of his title by the United States. The claim covers nearly 45,000 acres of land, the real value of which is not known, but is now estimated by millions. It will be the largest and most valuable title ever made by the government.

Buttons, rivaling jet in beauty of gloss and finish, are now made from India rubber. The United States navy and several large clothing houses have adopted the new style.

The Albany Evening Journal says the entire number of men killed by the wars of 1855 is over three hundred thousand. Seventy-three battles have been fought, and no such bloody record has been presented in any year since the days of the field of Waterloo.

J. B. Gouriet, the oldest member of the literary fraternity in France, aged 82, lately died in an almshouse in Paris. At the beginning of the century he possessed considerable reputation as an author.

A letter from Naples of the 28th ult., says: Vesuvius has been thundering, and a new mouth has been opened on the very top of the mountain, from whence lava is flowing out.

A five hundred dollar Bible is advertised for sale in the Philadelphia *Ledger*. The ornaments on the cover are of solid gold.

Hon. Joseph Smith, of Warren, R. I., has bequeathed $5,000 for the benefit of the west district school of that place.

New York Markets—Feb. 11, 1856.

Ashes—Pots $6 50; Pearls 7 75 a 8 00.

Flour and Meal—Flour, 7 50 a 7 62 for common to good State and superfine Michigan, 8 00 a 8 31 for Ohio, 8 87 a 11 00 for extra Genesee. Rye Flour 5 25 a 7 00. Corn Meal 3 87 for Jersey.

Grain—Wheat, 1 90 for Western red. Rye 1 27 a 1 30. Barley 1 18 a 1 24. Oats 41 a 44c. for Jersey, 44 a 46c. for State, 47 a 49c. for Western. Corn 84 a 86½c. for Western mixed. White Beans 2 50.

Provisions—Pork 14 00 for prime, 16 12 for mess. Beef 9 00 a 9 75 for country prime, 10 00 a 11 00 for country mess Lard 10¼ a 10¾c. Butter 20 a 24c. for Ohio and Western, 25 a 30c. for State, 30 a 34c. for Orange County. Cheese 9 a 10½c. Eggs 25 a 27c. per doz. for fresh.

Potatoes—1 75 a 1 88 per bbl. for Carters, 2 00 a 2 12 for N. J. Mercers, 1 62 a 1 75 for Pinkeyes, 1 37 a 1 50 for Western Reds.

Hay—1 12 a 1 31 per 100 lbs.

Apples—1 75 a 2 25 per bbl. for Greenings, 2 25 a 2 50 for Spitzenbergs.

Dried Fruit—Apples 5 a 5¼c. per lb. Peaches 14 a 15c. per lb.

Cranberries—13 00 a 16 00 per bbl.

Nuts—Hickory Nuts 2 50 a 2 75 per bushel. Black Walnuts 75c a 1 00 per bushel. Chesnuts 2 00.

Turnips—White 56 a 62c. per bbl. Russia 75 a 88c. per bbl

MARRIED,

On the 20th ult., in Little Genesee, N. Y., by Eld. Thomas B. Brown, DELAVAN KELLER to NANCY WIXSON, both of Clarksville, Allegany Co., N. Y.

In Hopkinton, R. I., Feb. 4, 1856, by Eld. P. S. Crandall, Mr. JONATHAN G. BOSS, of Hopkinton, R. I., to Miss MARY L. BATES, of South Kingston, R. I.

In Brookfield, N. Y., by Eld. W. B. Maxson, on the 6th inst., Mr. STEPHEN BROWN to Miss LUCINDA A. ELLISON, both of Brookfield.

In Lockport, on the 6th inst., by Eld. Rowse Babcock, Mr. HORACE BROWNING to Miss JULIA UTLEY, both of Lockport.

DIED,

In Little Genesee, N. Y., Jan. 28th, JOSEPH MAXSON, in the 85th year of his age. The deceased was one of the earliest settlers of the community in which he lived, and was held in high esteem by all who knew him. The 1st Seventh-day Baptist Church of Genesee was constituted in his house, and he was one of the first, if not the very first, to affix his name to the Covenant and Articles upon which it was founded. From the beginning, he was one of its pillars, and the prayers of his declining days were for its welfare. Owing to enfeebled health, he had not been able to appear in the sanctuary for the last two or three years; but, after suffering his appointed time, his spirit was quietly dismissed from the earthly house of this tabernacle to dwell with the spirits of just men made perfect.

LETTERS.

D E Maxson, J M Allen, Noyes Spicer, P S Crandall John Monn Jr, T R Chase, Albert Babcock, J Kenyon, Ray Green, T H Spencer, Ephraim Maxson, D P Curtis, N V Hull (T L p'd Jan. 31,) John Whitford, L M Cottrell, W E Arnold, J P Livermore, S H Blackman, Albert Wells, J B Wells.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

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H W Burdick, Rockville, R I	$2 00	to vol. 12	No. 52
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Alfred Wells, Woodville, R I	2 00	12	52
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Leave Plainfield for New York at 7 05 and 9 05 A. M., and 1 40 and 6 13 P. M.
JOHN O. STERNS, Superintendent.

Hudson River Railroad.
TRAINS leave Chambers street daily, for Albany and Troy. On and after MONDAY, Nov. 19, 1855, the trains will run as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Mail Train 8 30 A. M. Through Way Train, 12 M. Express Train 5 P. M. For Hudson 3 30 P. M. For Poughkeepsie—Way Freight and Passenger Train, 12 30 P. M. For Peekskill, 5 30 P. M. For Sing Sing, at 4 20 and 9 P. M. For Dobbs' Ferry, 7 15 and 11 A. M. The Dobbs' Ferry, Sing Sing, Peekskill, and Hudson Trains stop at all the Way Stations. Passengers taken at Chambers, Canal, Christopher, and 31st streets. SUNDAY MAIL TRAIN at 4 P. M., from Canal street, for Albany, stopping at all the Mail Stations. M. L. SYKES, Jr., Superintendent.

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Vest—1st. From socket bone down front, giving length of vest. 2d. Breast and waist measures.
Pants—1st. From hip bone to thigh joint and knee, and length. 2d. Waist, hip, thigh, and knee measures.
Also, any persons wishing to avail themselves of my assistance in selecting a stock of clothing or other merchandise, will find me at my office every day, except Sabbath day. All orders thankfully received and attended to with dispatch.
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The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Miscellaneous.

From "The Crayon."

Wanderings in the Southwest.

NO. 8—Concluded.

All day we journeyed over the rolling table lands, now destitute of every species of shrub; instead were clumps of the *Dasylyrion*, a rigid, bearded, linear-leaved plant, which throws up from its center a spike from six to twelve feet high, which, in its season, bore its flowers, but it was now dry; it is known as the bear grass. As the road passes over the higher ground, the eye ranges for many miles over a dreary expanse of loose stones, and the dry stalks of the "bear grass." Twenty-four miles brought us to the first water. This is stagnant in the ravine. My attention was called to a little spot by the road-side, full of mournful interest, which awakened memories of that eventful year when so many found uncoffined graves on that long journey to the land of gold. A small heap of stones told where a young girl was left in a nameless grave. The teamster knows the spot and the wolf howls her requiem. My tent could not be pitched for the want of sufficient soil to receive the stakes, and I slept in the ambulance, but there was a mule tied to each wheel, and as it was a long time since I slept in a cradle, I found my situation about as comfortable as might be supposed. The following day we descended another long cañon, down, down, until we find ourselves again at the Devil's river, much nearer its source; but the channel is still deep, and the banks, rising about as high as the Highlands of the Hudson, are rounded and interrupted by ravines, but the stratification is nowhere concealed. The bottom of the river is covered with rounded masses of stone and thickets of small trees. We camped near where the river widened into a small lake, on the margin of which a grove of pecans had grown to a great size. Wild turkeys resort to them at night. As the sun went down I planted myself near them to take a turkey when he came in to roost, but the pecans were lying thick around me, and I employed my time in picking them up until I had gathered a peck, which so well satisfied me that I returned to camp, but I paid dear for them. The *Rhus* or poison-oak, covered the ground beneath the trees, but as I had often exposed myself to it along the river bottoms of Texas and California with impunity, I gave no attention to it, but it was long before I could forget it. A turkey, a fawn, and some fish, were taken by the men. The road from this crossing continues up the bed of the river, which soon becomes lost in the rocks. The mules labor hard among the round stones which are left in heaps by the water after heavy rains. Camped at the head of the valley, near a pond, called Beaver Lake. A large flock of turkeys flew away into a thicket of small live oaks. I saw where one alighted in a dead tree, and with great difficulty worked my way through the tall weeds that intervened, until I reached the spot where I expected to see the turkey: a large bird was perched at long range, and thinking it to be the bird I was after, I fired, and away flew a fish-hawk with one leg dangling below him, and at the same instant flew the turkey, from a tree directly over my head, with both legs in good order. I appeased my vexation by shooting three teal on the pond, and determined to have my satisfaction by waylaying them when they came in to roost. But in this I had as little success, though I spent two hours in a dense thicket where they ought to have come. Others were more successful, however, and more turkeys were slain than we could use. The succeeding day we again reached the table lands, if those can be called lands which are little else than rock. There we saw the first prairie-dog-town. This was to me an object of great interest, one which had been associated in my mind with the adventures of Clark and Lewis, and the far interior of the great West, destined to be, for ages to come, as it had been from time immemorial, the home of the savage.

These are landmarks that are necessary to make one realize how far he has wandered from the land where sleep our forefathers who heard the war-cry of the Indian. But, independently of associations, the prairie-dog is an interesting animal. This community was small and limited by the nature of the ground. A small valley or depression in the ground had received the alluvium from the higher ground about it, to the depth, apparently, of several feet, and into which the marmot can readily excavate his burrow. They dig them a rod or more distant from each other, and never appear to stray far away, for, except in these, they have no protection from birds of prey, as well as wolves. They feed on the short, fine grass that seems to be confined to these flats. As this region is often many months without rain or dew, and the localities they select many miles from water, and the solid limestone which underlies the soil forbids deep excavations, it seems probable that they lived generally without water, or only such as the juices of the grass afforded them, and an examination of the stomach of one killed by the sergeant confirms me in that opinion. Their general appearance is that of the squirrel family, though they are twice the size of the grey squirrel, and their tails not half the length of their bodies. When they hear an unaccustomed sound they will rear themselves upon their hind feet to see what it means, and when they discover a white man approaching, with a gun in his hand, they run to their burrows, and looking over the little breast-work which is thrown up about them, they set up the barking which has given them the name of prairie-dogs, to which the red squirrel of the North has just as much claim, and whose bark, when you disturb him, very closely resembles this marmot's. A small burrowing owl is common in these towns, but what business it has there I could not learn. We descended from these table lands into another wide valley, several hundred feet deep, and camped near where there was a little water standing in a "hole," in a rocky ravine. The feet of the animals soon made it mud, but still they drank it. The scenery here was very picturesque. A valley about a mile wide, with a smooth, level floor, covered with grass and mesquets, here reduced to a diminutive shrub, is shut in by the table lands protruding in distinct heads, like hills, their flat tops on a level with the general surface of the table lands, and all presenting near their summits a perpendicular wall, like a parapet to a fort, or the wall of an old castle, from which the earth slopes abruptly down to the floor of the valley. From our camp that night I counted eleven of these "castle mountains," as they have been called. The heavy strata of rock presenting themselves are uniform throughout, and were once continuous, but the action of running water for ages has made this deep valley, and separated their headlands a mile asunder. All the next day we journeyed through this valley to where it opens into another at Howard's Springs. This is another noted camping-place. So scarce is water in this region, for the most of the time, that any party passing either way near it must stop here. The water rises in considerable quantity through the pebbles in the bed of the *aroyo*, and disappears as suddenly. Even water-fowl are forced to resort to it, and in the muddy pond ducks are always to be found. It lies in the great Comanche trail to Mexico, and is reputed to be a dangerous pass. A few small trees grow near the spring, and a small thicket of willows grows in a ravine at the foot of a ledge of limestone, in the crevices of which juniper trees, here called "cedars," begin to show themselves. I killed a turkey in the afternoon, and finding that they resorted to the willows to roost, I arranged with the sergeant that we should go at sundown to the bluff and shoot them as they came in. When I arrived at the spot there was a number of them in full sight, but as the sergeant had not come, I waited for him until it became so dark that I could scarcely see them. When he came, it was arranged that we should fire simultaneously, but one turkey only was killed, and we could no longer distinguish them in the obscurity of the night. Still we were disposed to hunt them, and we traversed the ravine, one on each side of the willows, until we could no longer distinguished each other. I had been stealing my way quietly along for some time without hearing any thing from my friend, and I hailed him; when he exclaimed, close by me, "My God, Doctor, is that you? I thought it was a turkey!" He had indeed been following me for some time, trying to get a good sight at me, and my calling to him, perhaps, saved me from the effects of a charge of slugs from his musket. The next day we traveled out of the valley and camped on the table land at the head of a cañon, whose depth we were prevented from seeing by the growth of cedars. The rain-water in rocks served our animals, and the grass was much better than we had seen for a week. In this vicinity, the prairie-dog towns are numerous, and herds of the prong-horned antelope were seen. They are very timid, and so difficult to shoot that their horns are rarely seen in the possession of any one but their natural owner. I arrived on the following day at the encampment, where I now write, on Live-oak-creek.

J. D. B. S.

Burning Green and Dry Wood.

An opinion still prevails, in many parts of the country, that green wood gives out more heat than the same bulk of dry. We have even seen persons throw water upon dry wood and upon burning coal, under the impression that more heat was thus obtained. In 1850 we were making a trip down the Mississippi River, on one of two rival boats that chanced to be testing their relative speed. We took a station near the firemen to observe the means used for getting up extra steam. As our boat was evidently falling behind, the firemen explained the reason to be, that the rival boat had taken on a portion of green fuel at the last "wooding station," and so to be even with them a dozen buckets of water were actually drawn up and sprinkled over the dry wood, "to make the fire hotter." We think instances of such ignorance of the principles of combustion and heat are not common among experienced engineers and firemen; still, very many persons believe that if wet or green wood is no better, it is quite as good as dry, and large numbers of those who prepare dry fuel do so for convenience of starting and keeping up fires rather than for the profit of it. Let us look at this matter a little.

In all cases of combustion or burning, heat is not manufactured, but *developed*. There is just as much heat in a given bulk of fuel and air when entirely cold as when they are in rapid combustion. The heat results from the chemical union of the air with the carbon (coal) of the fuel. They condense in uniting, and the heat, before latent or concealed, is now "squeezed out"—so to speak. An expanded, porous sponge, may appear dry, and yet become a wet mass when sufficiently compressed. In like manner apparently cold wood and air may become a heated mass when sufficiently condensed by mechanical means or by chemical action, as in the oxidizing or burning process. The principle we would impress is this, that in all cases of condensation, that is, when bodies are made to occupy less space, heat is developed. Hammering a piece of iron into smaller bulk will develop heat enough to make it quite hot. The condensation of the watery vapors of the air into rain or snow gives out heat, and we say "it is too cold for much snow or rain." Boring wood or iron—in short, every action, mechanical or chemical, that compresses the particles of substances together develops heat. Expansion, on the contrary, takes up and secretes, or hides heat. When water changes to steam, it occupies some 1,700 times as much space, and hides or secretes a vast amount of heat. The steam formed by a pint of water, though no hotter apparently than boiling water, in reality contains five or six times as much heat.

In burning green or wet wood, the dry portions, especially the carbon, unites with the oxygen of the air; the two occupy no more space than the air before, and the condensation gives out heat in a sensible, useful form. But the other portion, the water, does not burn nor unite with any other substance; it is converted into steam, and during the process, it secretes or hides (renders latent) a large amount of heat besides what is required to raise it to the boiling or steam point. If the steam could be separated from the smoke and conveyed from the stove or fire-place into the room, it would then condense to water again and yield up its latent heat; but this is not practicable nor desirable.

A block of solid green wood one foot square (one cubic foot) will weigh about 60 pounds, and when well dried only about 40 pounds. This 40 pounds is all that aids in producing heat. The 20 pounds is water, which, during the seasoning process, escapes gradually, but if burned rapidly it must all be converted into steam before it can be got rid of. A certain amount of heat is first withdrawn from useful purposes to raise the sap to a boiling point, and then several times as much more is secreted when it changes to vapor. We see then that a cubic foot of dry wood will, in burning, heat, say 120 pounds of water to boiling, and still afford as much heat for other purposes as would be yielded by the same block burned green.

A cord of wood, (128 cubic feet,) if entirely solid, would weigh, when green, from 6,000 to 8,000 pounds, and when dry, from 4,000 to 5,000 pounds—a difference of more than a ton weight in a solid cord, which must be handled in loading and unloading, and what is usually quite as important, must be carted from the grove to the place of consumption. As wood is usually piled up, one-fourth to one-third its bulk is occupied by the spaces between the sticks, so that the weight of a cord of green wood is from 4,000 to 6,000 pounds, (two to three tons,) or less in the lighter kinds. Still, for every cord of green wood taken from the grove at least 1,000 pounds of useless water is handled.

In whatever way we look at this matter, the use of green wood, under any circumstances, is not economical. Let every one improve this season of the year in getting enough wood cut and drying to supply all the wants of the farm until a year from next June or July, or until next Winter's cutting shall have had sufficient time to get thoroughly dry. Wood will season even in the coldest weather, and on this account it is better to cut down at once all that must be carted home during the present Winter. [N. Y. Times.

Guano—Super-Phosphate of Lime—Barn-Yard Manure.

A correspondent makes sundry inquiries in regard to the comparative value, &c., of the above fertilizers, to which we answer: Well-peserved barn-yard manure, when it can be had in sufficient quantities and within a reasonable distance of the place where it is to be used, is generally the cheapest and best fertilizer. When there is not a supply of this at hand, genuine Peruvian guano is the best substitute. There is so much adulteration and deception practiced now-a-days, that it is unsafe to buy the article, except of dealers who have an established reputation, and who can give reliable assurance of having obtained their supply direct from the agents of the Peruvian government.

There are a variety of other brands of guano, but these are so variable in their character and value, that the Peruvian may be set down as the cheapest, even at double or treble first cost.

Super-phosphate of lime is also a variable article, greatly depending for its efficiency as a fertilizer upon the process adopted by the individual makers. Much of its value is due to the ingredients incorporated with the burned bones and sulphuric acid, which are the bases of the manufacture, and which essentially constitute the super-phosphate. In dissolving bones in sulphuric acid, a considerable quantity of sulphate of lime *(plaster of paris)* is formed. This, with the free sulphuric acid remaining, and the Peruvian guano or the salts of ammonia added when super-phosphate is put up for market, may be the chief source of any good effects resulting from its use. Simple, pure super-phosphate of lime, though sometimes producing good results, apparently at least, is not yet established as being valuable for miscellaneous crops. For turnips and other root crops, it has in most cases been found useful, though not always profitable. Unless made by some one who has unusual facilities for obtaining ammonia from gas factories or other sources, cheaper than it can be supplied by guano, it would seem to be preferable to procure the pure guano itself, instead of a compound containing only a small per centage of it.

Safety of Railroad Traveling.

At a recent meeting of the English Railway Club, which is composed of the representatives of the principal English Railways, Mr. Edward G. Watkin, the General Manager of one of the most extensive lines, presided and made a speech, which was received with great attention. He said those present represented £300,000,000, employed more than 90,000 men, and administered a revenue of £20,000,000 annually. In regard to the safety of railway traveling, Mr. Watkin furnished some novel statistics. He said he had often thought that if a person wanted to be in the safest place in the world, he should get into a first class railway carriage and never leave it. In 1854, the English railways carried 111,000,000 passengers; the number killed in consequence of accident, beyond their own control was 12. Those 111,000,000 traveled about 15 miles each, so that it was clear a man must make between 10 and 11 journeys, traveling between 150,000,000 and 160,000,000 miles—and that would take, he had calculated, between 2000 and 3000 years—before a fatal accident might happen to him. Now, he challenged comparison, in point of safety, between railway traveling and that of any other mode of traveling, of any other avocation.

Rearing Stock.

Having had considerable experience in the raising of stock, I wish to state through the columns of the *Farmer*, a few facts connected with it. There is a mistaken idea prevalent among many farmers, that if a creature is fed high while young, it will naturally be tender, and must so be fed through life to be kept in good condition. A thing that is worth doing at all, is worth doing well; if farmers would have fine, well proportioned cattle, they must be well cared for during their first years, and this is the main point; if a calf is kept growing all of the time the first year, the probability is that it will make a fine creature, if it have enough even of poor hay to eat. My method of raising calves is this; let them suck one half the cow gives for four or five weeks, keeping fine hay before them, and giving them, once a day, a handful of meal or oats, or a few crusts of bread soaked in water; then learn them to drink porridge made of skim milk and buckwheat flour, or meal that has been sifted. In this way they seldom scour at all; and if one does, I take a little white pine charcoal, finely pulverized, and mixed with lard enough to make it adhere, spread this mixture on a piece of bread, and give it, which is a certain cure. I feed in this way until they are three months old, when they will do to wean. A few oats should be given once a day a while longer. During the first winter they should be kept in a warm stable, and have all the good hay they will eat; after this they will grow well and keep in good condition on meadow hay. In this way it is no uncommon thing for my three years old steers to weigh 3,000 lbs.

And what is true of calves, is true of colts in a greater degree, as it is the symmetry of form, and gracefulness of movement in the horse, in which consists his highest value. If the colt is allowed to become stunted while young, all the high keeping that can be given in after life never can restore that which he has lost. I have known a man who wished to raise up a tough horse for his own use, who kept his colt in an open shed, with nothing but poor hay to eat, and it was tough indeed; tough to look at, tough to drive, and a sorry looking thing altogether. A colt should be kept in a warm stable, with plenty of good hay, a pint of oats and a pint of sliced carrots every day during the first winter, and here I would say, that I consider grooming of as much importance as good keeping; farmers, as a general thing, pay too little attention to this; a good rubbing from head to foot, once a day, is worth as much to a horse as two quarts of oats. If farmers would keep three things in view, in regard to young animals, we should soon see a great improvement in the stock of New England, which are these—feed, feed well, feed high.

A. F.

Effects of Heat upon Meat.

A well-cooked piece of meat should be full of its own juice or natural gravy. In roasting, therefore, it should be exposed to a quick fire, that the external surface may be made to contract at once, and the albumen to coagulate, before the juice has had time to escape from within. And so in boiling. When a piece of beef or mutton is plunged into boiling water, the outer part contracts, the albumen which is near the surface coagulates, and the internal juice is prevented either from escaping into the water by which it is surrounded, or from being diluted or weakened by the admission of water among it. When cut up, the meat yields much gravy, and it is rich in flavor. Hence a beef-steak or a mutton-chop is done quickly, over a quick fire, that the natural juices may be retained. On the other hand, if the meat be exposed to a slow fire, its pores remain open, the juice continues to flow from within, as it has dried from the surface, and the flesh pines, and becomes dry, hard, and unsavory. Or if it be put in cold or tepid water, which is gradually brought to a boil, much of the albumen is extracted before it coagulates, the natural juices for the most part flow out, and the meat is served in a nearly tasteless state. Hence to prepare good boiled meat, it should be put into water already brought to a boil. But to make beef-tea, mutton-broth, and other meat soups, the flesh should be put into cold water, and this afterwards very slowly warmed, and finally boiled. The advantage derived from simmering, a term not unfrequent in cookery books, depends very much upon the effects of slow boiling as above explained. [Chem. of Com. Life.

Trees from Seed.

A few years ago we made a large collection of the seeds of shade and ornamental trees, both deciduous and evergreen, and planted with much care, but did not get a seed to vegetate. This season we have found out what was the matter; we planted too deep. It is well known that in the pine-regions of Georgia, this has been a great mast year, and we now find everywhere where the winged seeds have met the surface soil, they have thrown out roots, and begun the form of a tree. They had no planting but what nature gave them, and dame nature is a tolerable horticulturist. We invariably plant tree seeds; just soil enough to preserve the moisture is all that is necessary. An ornamental tree, grown from seed, may be made any thing the cultivator wishes it. A fruit tree grown by seed is the most likely to be healthy, and may prove a sure and valuable variety. It has been a question of time with most of us; we could not wait for tree seeds to form trees. A pine seed will make boards in twelve years. Apple seeds will make fruit-bearing trees in four years. Grapes in eight and ten years. Peaches and plums in two years. The China tree seed will make a good shade tree in four years. A man may have a forest or an orchard from seed, if he will. Even the acorn and hickory nut may be planted with profit. Plant tree seeds, reader, and you will be astonished at the work of your hands in a few years.

How to Wash Flannel.

Some women possess quite a knack in washing flannel, so as to prevent it fulling. It is not soapsuds nor rinsing waters that thicken up flannel in washing, but the rubbing of it. Cloth is fulled by being 'pounced and jounced' in the stocks of the fulling-mill with soapsuds. The action of rubbing flannel on a wash-board, is just the same as that of the fulling-mill. Flannel, therefore, should always be washed in very strong soapsuds, which will remove the dirt and grease, by squeezing, better than hard rubbing will in weak soapsuds. It should also be rinsed out of the soap in very warm water, and never in cold, as the fibres of the wool do not shrink up as much in warm as in cold water, after coming out of warm soapsuds. Great care should be taken to rinse the soap completely out of the flannel. This advice will apply to the washing of blankets, the same as it does of flannel. [Scientific American.

AMERICAN SPIRAL BULLETS IN ENGLAND.—English papers state that the interior spiral bullet of J. W. Cochran, of New York, has been highly approved in England, where the inventor now is, for the purpose of introducing it there. This bullet, having three spiral grooves in its interior chamber, and a very minute passage at the point, receives a whirling motion round its long axis when discharged from a smooth bored fire-arm, and has, therefore, the same direct flight as a ball discharged from a rifle. Numerous plans have heretofore been tried to give bullets such a motion from a smooth bored fire-arm, but they all failed because they (the bullets) were formed with projecting spirals, and were, therefore, constructed upon wrong principles. The projections met with such a resistance in passing through the air, that their extent of range was greatly reduced. Cochran's bullets are smooth outside and of conical form, so that they offer less resistance to the air than a common rifle bullett. It is stated that he has received orders from the British Government for manufacturing a great number of his shot for cannons. [Scientific American.

NEW MODE OF TREATING HORN.—The London *Artisan* mentions an invention for softening horn, and rendering it elastic like whalebone. The horns are cleansed, split, opened out and flattened, and impressed for several days in a bath composed of 5 parts of glycerine and 100 parts of water. They are then placed in a second bath, consisting of 3 quarts or nitric acid, 2 quarts of pyroligneous acid, $12\frac{1}{2}$ lbs. tanning, 5 lbs. bitartrate of potash, and 5 lbs. of sulphate of zinc, with 25 gallons of water. After leaving this second bath, it will have acquired a suitable degree of flexibility and elasticity to enable it to be used as a convenient substitute for whalebone.

AN EXTRAORDINARY CASE.—A young lady, daughter of Mr. Henry Walker, residing in Thoroughfare Neck, New Castle County, Md., was taken some time ago with the most agonizing pain in her left foot and ancle, threatening her with lock-jaw, caused by a piece of glass having pierced it when there years old. It appears she had suffered no inconvenience from three months after the accident until recently, when her father became alarmed, and took her to Philadelphia to get the opinion of Dr. Charles D. Greene, who decided that a piece of glass still remained in the foot, and advised an operation, to which Miss Walker consented, and, severe as it was, it was borne with great firmness. Dr. Green performed the operation, and found one piece of glass—measuring an inch in length and a quarter in width—imbedded in a hollow which it had formed in the heel bone, being covered by gristle very difficult of cutting through—explaining the reason why it remained in one position so long, having been in that situation fourteen years, as Miss W. is now seventeen years of age. It is very likely if the fungus degeneration of the soft parts of the heel had not occurred, the glass might have remained any number of years without being serious. Miss W. is now doing well.

UP WITH THE TIMES.—Some one, who feels the need of being "up with the times," writes to the Philadelphia *Christian Chronicle* as follows: "We have had 'The Women of the Bible,' 'The Daughters of the Bible,' and many other things in that line; and now we are having from one of the pulpits in New York, 'The Mothers of the Bible,' with the usual varieties. Please announce through your valuable columns that I propose commencing a course of sermons on 'The *Men* of the Bible,' among the subjects of which will be the following: Adam, the Grandfather of all; Noah, the First Sea Captain; Esau, the Man with *the Heavy* Beard; Absolom, the Fast *Young* Man; Nebuchadnezzar, the First Pure Vegetarian; Felix, the Free-Lover, etc."

VARIETY.

Mrs. Beaumont, of Grant County, (Wis.,) claims to have discovered a plant that yields two fibrous products—one resembling cotton, and the other flax—that are particularly well adapted for the use of paper-makers. The Buffalo Express has given this matter some attention, having submitted specimens of the flax of the paper plant to the inspection and opinion of practical and experienced paper manufacturers. The plant grows readily, is easy of culture, and yields the flax abundantly—three to five tons to the acre. The product is worth $100 per ton. There is already a field of this plant in culture in Wisconsin.

The shipping built in the State of Maine, during last year, was 215,903 73 tons, and the tonnage at present owned in the State is 806,606 22 tons. The tonnage, estimated at the value of $50 per ton, would amount to $40,000,000. In addition to this, the builders in the State own an interest in vessels sold out of the State estimated at $10,000,000, making the total amount invested in that species of property by the citizens of Maine, $50,000,000. No European State, with the exception of Great Britain, has so large a commercial marine as Maine.

The Salem (Mass.) Observer publishes the statistics of the fishing business of Marblehead for 1855. It appears that 44 vessels are engaged in the business, giving employment to 312 men. In the "Summer fare," 29,653 quintals, or 756,600 fish. were taken; in the "Fall fare," $12,077\frac{3}{4}$ quintals, or 264,000 fish. The average weight of a thousand fish of the Summer fare was $38\frac{1}{2}$ quintals, and the average number per quintal was 26 fish. The average weight of a thousand of the Fall fare was $45\frac{1}{2}$ quintals, and the average number per quintal was 22 fish.

A trunk was recently found in New York containing a mass of documentary history of that State during the ten years succeeding the revolution, an examination of which has brought to light many rare and valuable papers, not the least of which is an autograph letter of General Washington to Gov. George Clinton, dated March 27th, 1783. The letter is in a perfect state of preservation, and is congratulatory upon the conclusion of peace between the United States and Great Britain.

A large merchant and importer says we are paying more duty on artificial flowers than on railroad iron. He says the women are not educated right. They are going to bankrupt the country unless there is a change. More is thought of show than substance. We pay scores of millions annually for ladies' ornaments which are of no use. We cannot afford it. It is worse than sinking the gold in the sea.

It is said that, by the late steamer from Europe, Mr. Hield, now attached to the Walnut-street Theatre, in Philadelphia, received from the writers of the Signet in Edinburg the announcement that he is entitled to about $22,000. The Edinburg Dramatic Fund has been divided among the surviving subscribers, and the above sum is the share of Mr. Hield.

Mr. A. Bronson, of Meadville, Pa., says from fifteen years' experience, he finds that Indian meal poultice, covered with young hyson tea, softened with hot water, and laid over burns or frozen flesh, as hot as can be borne, will relieve the pain in five minutes. If blisters have not arisen before, they will not, after it is put on, and one poultice is generally sufficient to effect a cure.

There are various sorts of reproofs—innumerable corrections—to which man, in the course of his life, is necessarily subject; which he feels deeply, yet which appear not to the world; but there is no reproof so stinging as self reproof; and for a man to be conscious that he has baffled himself, is for him to be as unhappy as man can be.

At a celebration of St. Andrew's Society, at Ontonagon, the following figured in a bill of fare under the head of game: Beavers Tail, Saddle of Caribou, Cranberry Sauce, Bear Steak, Mountain Ash Sauce; Porcupine *à la* Ontonagon, Waboos, Buffalo Tongue, Buffalo Rump roasted, Red Deer, Mashlum Scone.

An Eastern paper relates a story of a lad who was boasting to a comrade of the beauty of his father's house. "It's got a cupola," said he, "and it's going to have something else." "What is it?" asked his companion. "Why, I heard father tell mother this morning that it's going to have a mortgage on it."

New York and Erie Railroad.

ON and after Wednesday, Oct. 31, and until further notice, Passenger Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo direct, without change of baggage or cars. At Hornellsville this Train connects with a Way Train for Dunkirk and all stations on the Western Division.

Mail at $8\frac{1}{4}$ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Newburg Express, at 4 P. M, for Newburg direct, without change of cars.

Rockland Passenger at 4 P. M. via Sufferns for Piermont and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffal

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Ayer's Pills.

FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds, with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

Price 25 Cents per Box. Five Boxes for $1 00.

Ayer's Cherry Pectoral,

FOR the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy has won for itself such notoriety for its cures of every variety of Pulmonary diseases, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of *Colds, Coughs, Hoarseness, &c.* and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been and that the genuine article is—

Sold at wholesale in New York by A. B. & D. SANDS retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere.

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Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick
Newport..Abel Stillman.
Nile..E. R. Clarke.
Petersburg..Hamilton Clarke.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Sackett's Harbor..Elias Frin
Scio..L. R. Babcock
Scott..A. W. Coon,
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Albert Babcock.
West Edmeston..E Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Grisw
Waterford & N. L..P. L. Ber
RHODE ISLAND.
1st Hopkinton..C. M. Lewis.
2d Hopkinton..Charles Spicer
3d Hopkinton..P. S Crandall.
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Pawcatuck..S. P. Stillman.
Perryville..Clarke Crandall.
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Marlborough..David Clawson.
New Market..H. V. Dunham.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
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Janelew..S. D. Davis.
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OHIO.
Montra..Eli Forsythe.
WISCONSIN
Albion..P. C. Burdick.
Berlin..Datus E. Lewis,
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Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..H. W. Randolph.
ILLINOIS.
Farmington..Dennis Saunde
Southampton..J. R. Butts.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 609

The Sabbath Recorder.

LIBERALITY IN THE CHURCH.

A public meeting was held in the City Hall, Glasgow, for the purpose of hearing addresses in connection with the scheme recently inaugurated in Edinburgh for the erection of additional manses, and the extinction of debt remaining upon Free Church property. Rev. Dr. Guthrie said:—

Look across the Atlantic to America, and you find that there they are complaining that all the energy, talent, and power of the rising youth of that country are going to other professions and mercantile business instead of the Church. Look across the Irish Sea, and you will find the same thing in Ulster. Look to your own city of Glasgow, in which, I am *told, there is* a singularly small number of students coming out for the ministry of the Free Church. That is to me a most melancholy fact. But I do not wonder at it; I am at liberty to devote myself to poverty, if I choose; but I don't know that I am at liberty to devote my family to the poverty with which ministers must lay their account. I do not want wealth in the Church; I do not want the attractiveness of wealth set up; but I want the repulsiveness of poverty removed. People talk of ministers being spiritual men, but I wish to know if they think I can keep up a body of six feet two and a half inches on air.

It is very easy to talk about ministers being men of spirituality—I wish we were more so than we are—but I would pray such talkers to remember that we are men of like passions with themselves, and men of infirmities too. My doctrine is, "Lord, lead us not into temptation;" and I want every Christian parent to be delivered from the temptation to which I know some have yielded, of turning away the aspirations of their children from the ministry, and directing them to more lucrative occupations. I want our young men of talent to be delivered from the temptation of seeing their brethren made comfortable in other professions, while they are ground down with difficulties. And I don't want our ministers to be doing what I know some of them are doing, maintaining themselves on their private means; on what does not belong to them, but to their children. I tell you that I have heard it said in my own ears, in my own house, by two most respectable ministers of our Free Church, that the very last profession on earth to which they would rear a son was that of a Free Church minister. That is a sad and melancholy state of matters, which will be most injurious to our Free Church. And let me tell you that there are Free Church ministers who have not that in their power, though they had it in their wish. I once entered a lovely Free Church manse. The minister, a most devout, excellent man, who would be an honor to any Church, was from home, and his lady in conversation told me that she had a son who had been attending Edinburgh College. I said I would be most happy to see him, and presumed, on learning that he had not been up last session, that he was in bad health. When I sympathized with her on that understanding, a most painful expression passed over her face, and I, seeing it was a painful subject, dropped it. I thought to myself, Now, that son has turned out to be a mother's heart-break; like other sons, he has gone away with a mother's prayers and tears on his cheek, and a father's blessing on his head, and has become the victim of some of the vices of our large towns. But I began to think again, Is it possible that that young man may have been kept there at home, and lost the best year of his life, because of the difficulty of sending him to college? So, after conducting worship in the inn where I was living, I slid the conversation on to the manse and the minister, and said, "By the by, the minister's son was not at the college last session, do you know the reason why?" Upon which, to the credit of the man's kindly feelings and delicacy, he drew his chair to mine as close as he could, and whispered, "They were not able to send him." I don't know a better test than that of whether our ministers are adequately provided for. *I know that there are some people who do not care what a minister gets.*

Some people think, I have no doubt, that when Dr. Candlish or I go to the pulpit, we have nothing to do but open our mouths, and out come the sermons like water out of a pump. Some people think that all other professions may be respectable, but that it is quite reasonable that a minister should be a poor man. I know a small town where a dancing-master, who spends five weeks of the year, carries away, for teaching the children to kick up their heels, more money than two worthy ministers of the place get all the year round. Some think that a minister is all the better for being kept poor. There was a friend of mine who was assistant to his father, a Seceding minister, and got £80 a year, while the father got £100. After his father's death, the question was, whether the minister should be kept at his old allowance of £80, or get the £100, like the father. Whereupon an honest man stands up in the congregation and said, "Moderawtur, Aw'm clear to keepkin the lad tae the aughty, and my reason is just this, that the Church never had ministers since she was a Church like them she had when they went aboot in sheep's skins and goats' skins, and lived in holes an' caves o' the earth." Well, that it is all very well; but I would be glad to know what the Edinburgh people would think of Dr. Candlish and me, if we were seen walking in Prince's street, my worthy friend in a goat's skin, and your humble servant in the clothing of a sheep? I meet that old, narrow minded, worthy man, by the high authority of Matthew Henry, and I am disposed to leave the whole question in his hands. He said, and I believe the experience of the world will prove it, that a scandalous maintenance makes a scandalous ministry. Poverty and piety are not identical things. I have high ideas of the office of the ministry. With Paul, I would so magnify my office, that I would like to see the finest genius and the noblest talent in the country, devoted to that noblest office. Of course desire piety—that is the first thing; but am not one of those who think God generally works by the weakest instruments; though he may do so to show his power. For that cause God called forth the wisdom and statesmanship of Moses, the poetry of David, the imagination of Isaiah, the burning fervor of Ezekiel, the pathos of Jeremiah, the logic and eloquence of the apostle Paul—for that cause God sent down his own angels from heaven; and more than that, and above that, for that cause God sent down his own blessed Son. I set the pulpit in the highest position which any man can occupy on earth; and I desire, piety being granted, to see the first genius and the noblest talent of our country consecrated to the service of my blessed Master. I do not speak for myself and existing brethren. We will very soon be mouldering in the dust. But I am exceedingly anxious for the fate of our Free Church, that the vexations and annoyances of debt and difficulty be taken out of the way of the rising ministry, and God grant such liberality to you and others, that our youth may see no obstruction in the poverty of the ministry in coming to lay their noble talents at the feet of Jesus!

FREE DISCUSSION.

To the Editors of the Sabbath Recorder:—

"One of the Subscribers" seems to be actuated by a commendable solicitude lest you should not carefully enough study your duty as the constituted guardian of the "established opinions, practices, doctrines, or duties, of the people whose organ" you are appointed to superintend. Will you permit "*Another* of the Subscribers" to join with this "one" in expressions of deep and lasting concern for the prosperity of our people, and most especially for the *purity of the young*. Our hope is in them; let us by all means, then, preserve them from a superstitious veneration of antiquated follies, a blind credulity in the unfounded pretensions of Science, and above all from a misapprehension of the true import of Divine Revelation. No agency, perhaps, is more efficient in doing all this, than our family newspaper, if properly conducted.

The extent to which you have allowed the discussion of various religious questions, seems to have caused this solicitude on the part of this "one subscriber." And if I understand him correctly, he thinks you have yielded too much to the demand of "free discussion." If this be not the case, then his cautions and suggestions were all uncalled for, and he was simply aiming at an imaginary evil. Now I think it is the undoubted right of this subscriber thus to express himself through our paper, and thus *freely* to discuss this question, in addition to the many interesting ones which have been discussed for the last six or seven years. Indeed, the question he has chosen to discuss has interested the church in all ages, and is a most vital one. I have therefore hoped that some abler pen than mine would enter the list, and give this question a most thorough discussion through the columns of the *Recorder*. This, of course, would not be deemed out of place by this "subscriber," since he has introduced it himself, and persists in urging it. I am sure he cannot be so egotistical as to claim that *his view alone* of the question is fit for publication, and that his alone tends to "illustrate and justify the Scriptures, and honor God, as well as benefit man." If he thinks so, that does by no means make it so. There are very many subscribers who think his view is as far from the true one as it can possibly be, and yet they do not deny his right to publish it thus freely, even though it be at their expense to some extent; nor do they think that their *own views* alone have a right to appear in the columns of the *Recorder*. They believe in a free and candid and Christian-like *exchange* of views. Nor do they require that every man's opinions shall coincide with their own, to entitle them to publication in our family newspaper. With this view, they commend the Editors of the *Recorder* for thus opening its columns to the discussion of so many and so deeply interesting questions; while they do most heartily thank the many brethren who have devoted their time and talents in the discussion of these questions, thus making our family paper a most welcome visitor to their hearth stones. They are also under especial obligations to the Corresponding Editor, for the ability and candor manifested in the discussion of such a multitude of interesting subjects.

Now I do not suppose that those brethren who have continued their discussions since this "subscriber" entered his protest, meant the least disrespect for him. Indeed, I do not suppose that the writer in a late *Recorder*, who subscribes himself "*Who Knows?*" meant to injure *this* subscriber's feelings, by introducing a *new* "*geological theory*," after that subject had been quite extensively discussed by others. He only thought he might throw some light on the previous discussion, by the expression of his views; and certainly the protest of this "subscriber" cannot have very great weight against the introduction of geological theories into our paper, since he himself has introduced one at the close of his last article. Now suppose some other subscriber should take up the gauntlet thus thrown down by this "subscriber," who so much dreads the tendencies of these "*theories*"—would the discussion be allowable or not? If *allowable*, then the "subscriber" does not believe his own teachings; but if *not allowable*, then he had no business to introduce his "*theory*."

I am glad "One of the Subscribers" has stated so clearly the objects of a family newspaper. It is as follows: "The object of a family newspaper, published as the organ of a denomination, I understand, is to set forth and maintain the religious doctrines, sentiments, and views of the people whose organ it is." Just so I understand it, exactly. Now whose views, whose sentiments, has this paper been setting forth, in all these discussions which give this "subscriber" so much trouble? Have they not been the views of "*the people* whose organ it is?" It may not be that the views of *all* "*the people*" have been expressed, but certainly a large number of the people have thus expressed their views. And shall those who have *not* thus availed themselves of the "organ," say to those brethren who have, "This is *our* organ, and *we* are the people?"

In looking over the file of the *Recorder* for the last five or six volumes, I find such subjects discussed as "The Equality of the Races," "The Freedom of the Will," "Regeneration," "Communion," "The Sabbath," "The Future Destiny of the Wicked," "The Soul's Immortality," "The State of the Dead," "The Resurrection," "The Atonement," "Geology and the Bible," "Free Discussion," and numerous others, adapted to make a family newspaper readable and useful. Now who have discussed all these questions? I think every one of them have been of "*the people whose organ the paper is*," and many of them those whom, for many years, "*the people*" have delighted to honor. Why, then, is not our paper fulfilling its function, in "setting forth the views and sentiments of the people whose organ it is?" If others of "the people" whose organ it is have other "views and sentiments" to set forth, I have not the least doubt but they will find admittance to to the columns of the *Recorder*, if they will send up well written articles.

But I must differ from this "subscriber" in the last item of his definition of our family newspaper—"and to publish such other matter as is in accordance, and not in conflict therewith;" that is, not in conflict with the views of the people whose organ the paper is. Now, for one, I often get tired of reading my own views over and over, from the beginning of the year to the end thereof, in my family newspaper. I much prefer to find, occasionally, a well-written article containing some *different* view, so that I may learn something of what the great busy world is thinking and saying, and so that my children may know that men do not all think alike, and thus, as I throw them forth into the world of thought and action, they may not be surprised and overwhelmed by the first opposing sentiment they meet. With this view, nothing would please me more than to see occasionally a well-written article in defense of the *Sunday Sabbath* in the *Recorder*. My children could thus learn of the sentiment which they will be called to combat in future life, and I could teach them *how* to combat it. But suppose they be never allowed to know of that sentiment, except by garbled extracts and misrepresentations; what surety have I that when, as men and women, they mingle with the thronging world, this sentiment, all new and unexpected, will not overwhelm them, and swallow them up? As a subscriber of the *Recorder*, and a Sabbatarian, I would thank the ablest advocate of Sunday-keeping in the world to advocate his belief through its columns. It is "*free discussion*" on this question that shall gain the victory for the truth. So of *every question*. Free discussion ever has been, and ever will be, the great instrumentality by which truth comes to light; and hence error and crime only shun it. What an eternal condemnation, then, do all those institutions fulminate against themselves which shrink away from public gaze, and seek to hide behind gag rules, party platforms, secret organizations, and ecclesiastical creeds. The human mind is awake, and every creed, and dogma, and proposition, whether of science or of politics or of religion, must come to the test. The days of inquisitorial restraint are passed away, and the glorious era of free thought and of free discussion has dawned.

I grant, that the human mind, in the exercise of its newly discovered powers, may at times overleap the bounds of proper exercise, and produce a reaction. But infinitely less is such reaction to be dreaded than the eternal stillness of conservatism, which looks up with holy horror from its stagnant depth, upon the world's commotion, and cries, "Peace, peace." The world and the church need something else more than they need *peace* just now, and they are likely to get it, in spite of all their profound denunciations of agitation and discussion. The creating energy of neither gods nor men will be content always "*to create oysters*." Oysters are good in their place, but they can hardly claim to be the grand ultimatum of creative power. They must be content to remain a poor shell fish, nor look with envious eye on the superior orders of beings which swarm around them. So no one creed or sentiment which springs from the creative energy of the human intellect, can safely place itself across the path of human progress, and say to the surging billows of thought and feeling which lash against them, "Thus far, and no farther." Agitation, in the moral world no less than in the physical, is God's own appointed means of renovation. Thus truth has always been shaken from error, and planted eternally sure on its own broad basis. It may indeed be very discomforting for hoary-headed error to be thus intruded upon, and for opinions, resting on tradition and prejudice alone, to be stirred up and sent afloat without a rudder on the billowy deep of these stormy times. But they must come to it. No surly growl, or fulminating bull, of the Pope, as he sat in fancied security among the seven hills of "the eternal city," could save him from the crash of the elements, which the great agitator of Erfurth had set in commotion. His day of reckoning had come; and so will come a day of reckoning for all false systems and sentiments. Let it come quickly, and in God's own way. For this purpose he has ordained "free discussion," and in the accomplishment of this purpose he has ever crowned it with signal success.

For wild fanaticism, and unbounded license, I have not one word to say. I only plead for *free discussion*, restrained only by an enlightened judgment and a well-developed conscience. May our *family paper* remain *ever*, as *now*, the impartial medium through which this God-ordained instrument of human progress can work out its sublime results.

ANOTHER OF THE SUBSCRIBERS.

For the Sabbath Recorder.

BIBLES *versus* SHARP'S RIFLES.

One of the questions which seems yet unsolved is, What is Christianity—what does it permit, and what forbid? However simple and easy of understanding the gospel has been thought to be, yet it seems that even the nineteenth century has thus far failed to produce a finality about it.

One of the great errors of the present day is a spirit of compromise—a spirit which always comes out but second best. Christianity, as taught by Jesus, has ever stood the stern antagonist of all compromise with sin. It therefore stands preëminently exalted above every system of morals ever taught. In fact, unless its righteousness exceeds that of any other system, wherein consists its superiority or divinity? Heathenism has inculcated morality much higher than Mormonism or Slavery Propagandism. Judaism stood infinitely higher in its anti-slavery principles than American Christianity. Judaism never disgraced its statute books with a Fugitive Slave Law; but, on the contrary, under President Solomon's administration, old Shimei was put to death for undertaking to return a fugitive, and one of his own servants. See 1 Kings 2: 36—46. Is it not plain, then, that the Christianity of this country, in its anti-slavery spirit, falls far below Judaism, and, I may add, below Mohammedanism, even in Algiers?

And not only in this respect has Christianity fallen, but also in respect to its War Spirit, or the want of the true Christ Spirit, is it equally fallen. Instead of copying after its Author, the Prince of Peace, it now outvies all heathenism in its warlike attitude and armaments for self defense. The Christian intellect seems bent on discovering new and improved instruments of death, some of which have been impiously baptized as "peace-makers."

Among the many engines of death which have had their origin in Christian civilization, is Sharp's rifles. These are getting to be considered of more moral agency than the Bible. If such be the fact, ought not the Bible Society immediately to commence their manufacture; and as lead is now high, it might be thought expedient to run some of their types into bullets; for although they may not be permitted to send Bibles into the houses of the southern slaves, they might speed a bullet to the heart of the master, which perhaps would convert him, or at least convince him how you loved him, and only killed him because you loved him. It is written, I believe, that "the letter (type) killeth." Rev. Henry Ward Beecher is reported as saying:—

"He believed that the Sharp rifle was a truly *moral* agency, and that there was more moral power in one of those instruments, so far as the slaveholders of Kansas were concerned, than in a hundred Bibles. You might just as well (said he) read the Bible to buffaloes as to those fellows who follow Atchinson and Stringfellow; but they have a supreme respect for the logic that is embodied in Sharp's rifles. The Bible is addressed to the conscience, but when you address it to them, it has no effect—there is no conscience there. Though he was a peace man, he had the greatest regard for Sharp's rifles, and for the pluck that induced those New England men to use them."

Now who can believe that Jesus would ever have used such language? How different was his spirit, when he told his disciples that they knew not what manner of spirit they were of! Admitting that one might as well read the Bible to buffaloes as to those "border ruffians," does it follow that we have a right to send the ball of a Minnie or Sharp's rifle through them? Dare Mr. Beecher say, that when men act like brutes we have a right "to send them to damnation" with the crack of a rifle, as Mormonism maintains? Dare Mr. Beecher say, that those in whom conscience is seared as with a hot iron, are to be shot down, like wolves and tigers? Mr. Beecher says he is a peace man. Jesus Christ was a peace man; and where, I ask, did he ever intimate his great regard for deadly weapons, and the "pluck" that would use them? Well may Mr. B. call it "*pluck*," for he dare not call it Christianity. Jesus had quite a different pluck. His pluck was a moral heroism, which could forgive even his murderers. I am pained to my very soul to hear such language fall from the lips of such a man. And yet why blame Mr. B.? Does he not stand on the platform of modern Christianity? I dare not admit, however, that he stands where Jesus, and Paul, and the early Christians, stood. While I admire the outbursting spirit of liberty in Kansas and elsewhere, still I cannot sanction the use of murderous weapons to defend it. And when I hear Christians—yea, Sabbath-keeping Christians—quoting H. W. Beecher's speech as the true exponent on this question, I can only say, 'The most fine gold has become changed," and ask myself, where can I find primitive Christianity? A sense of duty which I owe to my Redeemer, as well as a wish to let my brethren know how I stand, and whither I am leading the lambs of the flock, has led me to pen the above.

S. S. GRISWOLD.

Having admitted the foregoing letter of Mr. Griswold, we ought, perhaps, to accompany it with Mr. Beecher's explanation of his views, which we find in a recent number of the *Independent*. It seems that the N. Y. *Observer* took Mr. Beecher in hand for the statement quoted and commented upon by Mr. Griswold. In his reply to the *Observer*, Mr. Beecher says:—

"We do not exactly understand the ground of the *Observer's* criticism. Is the doctrine of personal physical self-defense wrong? Is it wrong for a community to defend itself by force against force? Is it this what the *Observer* means?

Or, if physical resistance to physical violence is right, does it mean that the people of Kansas had no just occasion of alarm, and no reason for arms? Or, supposing they *had*, is the *Observer* of opinion that Sharp's rifles were not a proper weapon? Or, is the offense only this, that a *clergyman* should encourage and praise those wise men for doing their duty courageously when wickedly attacked? Or, is it only the comparison made between the efficiency of Sharp's rifles and the Bible when employed to beat off drunken vagabonds?

The facts were simply these: A peaceful town was for many days threatened with assault and destruction by a lawless band of marauders, who, in morals, character and purpose, were plainly nothing different from so many pirates on the sea, or bandits upon the land. To attempt to restrain such men *only* by an appeal to their justice, to their respect for human rights, to their conscience—men raked together from the purlieus of a frontier Slave State, drugged with whisky, and hounded on by broken-down and desperate politicians—to neglect proper means of defense, to refuse arms and intrenchments, and to trust goods, dwellings and life to such a frenzied crew of unmitigated scoundrels, would have been little short of absolute madness.

But these very men *do* understand the force of courage; of firmness; of the spectacle of armed citizens, who will calmly defend their rights with such force as may be necessary for their preservation.

We praised them for their wisdom and their courage. We praise them again. Their stand was noble, and salutary to the country. It was worthy of New England, and of that New England ancestry which, amid wars and revolutions, built those foundations on which the *Observer* stands to revile their descendants for a worthy imitation of their fathers' traits! And we said, that in the circumstances in which the men of Lawrence were placed, the knowledge that they had of Sharp's rifles, and were determined to use them, would produce a more salutary impression upon vagabond politicians, and work more efficiently for peace, than all the moral suasion in the world. Since the world began, moral suasion has always been the better for a little something to stand on. Honesty is a very good thing, but laws, courts, and officers, help men very much in the exercise of that moral grace. Humanity is very excellent. But among men given to assault and battery, the certain penalty of the law is found to give potency to abstract humanity. A switch over the door enables the parent to address himself to the reason of his child with greater success than if no switches grew or were used! And we are not sure whether the day of switches is not made too short. If careless or conscience less Editors, who are more eager to make a sharp hit than to inquire after the truth, knew that they would be taken by some venerable and competent man into a retired room and soundly whipped, we have a strong suspicion that it would produce more salutary moral impressions upon *them* than reading the Bible seems now to do.

The Bible is a book of moral truths. In that sphere where moral truths are proper, it stands before all other instruments. But moral influences are not designed nor adapted to every work which needs to be done. In engineering, in husbandry, in navigation, there are powers which are mightier in these spheres than a Bible. Where timber is to be felled and hewn, an axe is better than a Bible. Nor is it detracting from the merit of the Book to say so. If a child is learning its figures, an Arithmetic is better than a Bible. At sea, for purposes of navigation, a book of logarithms is better than a Bible. Or would the reverential editor of the *Observer* tell the sailor, bewildered by storms, and now about to take an observation in the first bright day, by looking at the sun and using a sextant or quadrant, that the Bible and the sun of righteousness would be far better for finding his latitude and longitude? This would not be a whit more absurd than the pious sentence in the *Observer* about the sword of the Spirit being better for the defense of Lawrence against armed Missourians than is any rifle!

If the walls of the *Observer* office were tumbling down, would the editor be shocked to hear his mechanic say that brick and mortar were better than Bibles for repairing them? In times of a riot in a city, will not the knowledge that a company of soldiers is marching down upon them, with Mayor Wood at their head, have a more salutary moral effect upon them than to know that the editor of the *N. Y. Observer* was coming to read them some chapters out of the Bible? If thieves and burglars are to be morally reformed, the Bible is the fountain of right influence. But while a thief is picking your pocket, or a burglar is prying open your door, would you treat him to a Bible or a police officer?

Indeed, the Scriptures themselves give us the highest instances and proofs that physical treatment is sometimes the most powerful preparation for moral treatment. Christ healed the body, relieved the distressed, fed the hungry stomach, and then preached the sentences of immortal truth. Only when the earth quaked and the rocks rent did the Roman feel conviction and cry out, "This was the Son of God!" The songs and hymns of Paul and Silas wrought no effect. The miraculous wrenching open of their prison-doors, and all the other tokens of power so impressive to the senses, brought the jailor to his knees a convicted sinner. Indeed, this truth is hardly disputed. It is the merest captiousness of a fault-finding disposition to make it an offense for a man to say that there are cases in which physical forces produce moral effects more certainly than the highest moral truths. And if there ever was a case it was this very one in hand. The drunken rabble had been taught that courage was the height of manhood, and that cowardice was the most despicable vice. They had been taught that a Yankee was a coward to his heart's core, that the smell of powder was more potent upon his fear than even money upon his avarice.

When, then, these ignorant fellows saw courage added to thrift; a calm, unboastful but immovable determination to defend their rights, and to die rather than to yield one hair's breadth of principle, it inspired both respect and fear; and there can be no question, in the minds of any who know what such sort of men are made of, that this armed courage of the Kansas emigrants, did more to produce a recognition of their rights, than a hundred sermons or a thousand Bibles. And we say again, and with more emphasis than ever before, that when men have been left ignorant and uneducated, when Northern moral imbecility has left them without the least respect for the rights of Northern men, when drunk with whisky, and urged on by brawling leaders, it is no time to deal with them by Bibles. That work should have been done before. That being neglected, and the crew of infuriate wretches being on the eve of a murderous assault, the sword and the rifle are now in order. By them only can the danger be averted and rights maintained. Let thieves and assassins and rioters, know that their schemes of violence would never be resisted except by moral means, and society could not stand *a month!*

We are quite enchanted with this unworldly spirit so graciously assumed by the *Observer*. In this hard, knowing world, innocence soon loses its artlessness. It is therefore altogether refreshing to find a man who has the ingenuous simplicity to say that Bibles are better for the defense of a city than a trench and rifles? We fancy to ourselves the mild and benignant editor, of the *Observer*, walking his rounds as a sentinel in Lawrence, armed with a folio, and committing to memory over night those texts which the next morning are to prove more potent with a rabble of drunken bandits than Sharp's rifles!

If the *Observer* had only lived earlier, what lessons of wisdom might it not have given to Cromwell! *He* gave his soldiers, to be sure, a pocket-piece in the shape of a collection of texts—a sort of pocket-pistol Bible. But no one ever heard of their using them in battle, instead of sword and musket.

Our ancestors, too, had real long ugly-looking swords, made of steel and sharpened on grindstones, and when the Indians attacked them they used them! The *Observer* would have said to them, as it has said to us: "The Word of God, brethren, is sharper than any two-edged sword; *such a sword is better than any rifle*."

The old church at Norwich, Ct., was originally built upon a great rock or cliff, not far from its present location, and the Puritans used to carry their muskets *and* Bibles with them to church; the one for the inside work and the other for outside work. When the sentinel, as he did in several instances, descried an Indian foe, these unenlightened men, unblessed with *Observers*, laid down their Bibles and took up their rifles, and went at the Indians, just as the Lawrence people would have gone at the heathen in Kansas had not their discretion ran away with their valor. The editor of the *Observer*, had he been there, would have done no such thing. *He* would have been seen going down to the Indians with a Bible, reading English texts to Pequot ears, and saying to all who expostulated, "Such a sword is better than a rifle." This course might not have been inconsistent with self preservation, for all superstitious savages have a kind of respect for the insane, as if they were peculiarly inspired.

One thing is very certain, that if the recommendation of armed valor is a heresy; if to praise the efficacy of weapons of war in the day of battle be a sin, I sin in company with pretty much the whole New England clergy in those old times which tried men's souls. And we have not forgotten that eloquent sermon of Robert Hall—that light of piety and eloquence, in the age just completed—in which he sent forth the armed band before him to war, and invoked the aid of the God of battles in their behalf. We have not forgotten, and shall not soon forget, the record and the legends of the heart-stirring exhortations made in our own land to those who were to defend their country. And we are even willing to part company with the *Observer*, that we may keep company with the venerable New England clergy from the days of the Mayflower.

PERSEVERANCE.—A pious old negro, who lived in a region where the people were in the habit of getting religion every time a new minister came around, and then losing it again before the next quarterly meeting, was once asked how he accounted for these facts in accordance with his belief in the doctrine of the final salvation of all true believers. He replied, 'When the people gets religion themselves, they are mighty apt to lose it as quick as they got it; but when religion gets them, it takes hold and holds on, and never lets 'em go until it takes 'em clean up to heaven.'

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, FEB. 11.

In the SENATE, it was voted that the Secretary of War report whether any, and if so what additional fortifications are necessary for the defense of the Harbor of New York and Brooklyn Navy Yard. The Post Office Committee were directed to consider whether something may not be done to secure the benefits of Cheap Ocean Postage, and the Judiciary Committee were instructed to consider the expediency of revising the Public Statutes.

In the HOUSE OF REPRESENTATIVES, three votes were taken for Printer, but without an election.

THIRD-DAY, FEB. 12.

In the SENATE, after some unimportant business, the Central American question was discussed by Messrs. Wilson, Mason and Butler. The former gentleman, in a somewhat lengthy argument, took the ground that, notwithstanding the declaration of the President, which has been so many times reiterated, that our relations with Great Britain are in a complicated condition, the people themselves have no apprehensions—which is proved by the fact that matters proceed in their accustomed course. The discussion of the subject was finally postponed to Second-day, on account of the indisposition of Mr. Clayton, who wished to be heard.

In the HOUSE, three ineffectual ballots were had for Printer.

FOURTH-DAY, FEB. 13.

In the SENATE, resolutions of the Massachusetts Legislature were presented denouncing the Fugitive Slave Law as unconstitutional, and calling upon the President to protect the people of Kansas against outrage. The Committee on Post Offices were instructed to consider the expediency of establishing a system of International Post Office Exchanges, and the Committee on Commerce was di[illegible]d to make inquiries as to the propriety [illegible]olishing the Hospital Tax exacted from seamen of the commercial marine and boatmen on the Western waters.

In the HOUSE, Wendell was elected Printer, and the Standing Committees were announced.

FIFTH-DAY, FEB. 14.

In the SENATE, the Annual Report of the Seperintendent of the United States Coast Survey was presented; a bill providing for an overland mail from some point on the Mississippi River to San Francisco was introduced, and a discussion was had on the President's Kansas Message, and on the action of the Naval Retiring Board. Adjourned till Second-day.

In the HOUSE, the most important matter was the presentation of the memorial of A. H. Reeder, contesting the seat of J. S. Whitefield, as the Kansas delegate, which was referred to the Committee on Elections. The President's special Kansas Message was referred to the Committee of the Whole, after an ineffectual attempt on the part of the Republicans to get it referred to the Committee on Territories. Adjourned till Second-day.

Kansas Affairs.

The President of the United States has issued a Proclamation, warning all persons, either outside of or in Kansas, against taking part in any aggressive movements against "the constituted authorities of the Territory." He recognizes the officers chosen by the aid of Missourians as the "constituted authorities," and the laws enacted by them as the "organic laws," and threatens to suppress any insurrection movements by U. S. troops if necessary.

Meanwhile, the crisis thickens. Letters from the coolest-minded men there speak of an armed invasion by the ruffians as certain, unless the preparations of the inhabitants for self-defense shall deter Atchison and his followers. The settlers are determined to defend themselves to the utmost, and with the resources in hand will not be subdued without a terrible cost to the champions of slavery. They are organizing and training companies, providing arms and ammunition, etc.

General Pomeroy addressed the citizens of Worcester, Mass., on the 10th inst., in behalf the freemen of Kansas, and in the course of his remarks observed that on the Saturday previous he had been able to send to General Robinson fifteen hundred dollars, and on the previous Saturday two thousand dollars, all of which had been generously contributed at a few meetings which he had been invited to address.

At the close Mr. Thayer stated that a large number of men in that city were at work hastening the completion of one thousand rifles, which he was individually about to send to the settlers. But for immediate use he would pay for ten Sharp's rifles, at $25 each, if others would make up the number to a hundred; the sum of $575 was subscribed at once, and a committee chosen to complete the amount. [Independent.

Ohio and Kansas.

Under date of Lawrence City, Kansas, Jan. 21, J. H. Lane, C. Robinson, and George Deitzler, free-state officers of Kansas Territory, wrote to Gov. Chase of Ohio, to the effect that an overwhelming force of citizens of Missouri is organizing upon the borders of Kansas, with the avowed purpose of invading the Territory, demolishing its towns, and butchering its Free-State citizens. This letter the Governor brought before the Legislature in a Message setting forth the progress of slavery aggression in Kansas. The Legislature took prompt action in the matter, by passing resolutions approving the Constitution adopted by the late Kansas State Convention —instructing the Senators of Ohio, and requesting its Representatives, to use their best endeavors for the admission of Kansas into the Union as a State—and requesting the Representatives to vote for the immediate admission of A. H. Reeder to a seat in the House of Representatives in Congress, as a delegate from Kansas, until such admission of Kansas as a State.

Governor Chase's statement of the past doings and present position of things in Kansas is very concise, and should be read by every citizen. We copy it:—

The progress of slaveholding aggression is very remarkable.

In 1820 the Slave Power insisted on the admission of Missouri as a Slave State, and effected its purpose by engrafting on the bill for its admission a perpetual prohibition of Slavery in all the remainder of the territory acquired from France, north of the south line of Missouri, extending westward to our frontier.

In 1854, the Slave Power demanded the repeal of the prohibition of 1820, and effected its object by engrafting on the Nebraska-Kansas bill, which provided for the repeal, an express declaration that the people of the Territory should be left "perfectly free to form and regulate their own domestic institutions, subject only to the provisions of the Constitution of the United States."

In 1856, the slave power insists that under this declaration the people of the Territory have no power at all to exclude Slavery, until, under an enabling act of Congress, they proceed to form a State Constitution, preparatory to admission into the Union.

That this pretension would be advanced was foreseen and predicted, when the Nebraska-Kansas Bill was under discussion; and it was, indeed, indirectly sanctioned by the refusal of its supporters to adopt an amendment to the bill, expressly recognizing the right of the people to exclude Slavery.

Whatever construction, however, may have been intended by the Slaveholding supporters of the bill, and whatever countenance to that construction may be afforded by the phraseology of the act itself, it is certain that, throughout the Free States, the conviction is nearly universal, that the people of Kansas, deprived of the protection of the prohibition of 1820, have, and ought to have, complete right and full power to protect themselves against the evils of Slavery.

To prevent the people from exercising this right and power, armed bands, from the neighboring State of Missouri, invaded the Territory at the time appointed for the first election of members of the Territorial Legislature, (March 30, 1855,) and, having taken possession of the polls, and excluded the legal voters, selected themselves the persons who were to constitute the Legislature, without regard to their place of residence, whether in Missouri or in Kansas.

The acts of this spurious Legislature were worthy of its origin. Having excluded the few Free State members who held certificates of election, they proceeded to promulgate, in the form of laws, a series of pretended statutes which have no parallels in the annals of legislative usurpation. The Governor of the Territory, who attempted, ineffectually, to restrain their excesses by his Executive veto, was removed from office by the President of the United States, and thus full scope was given to their utmost extravagance.

As if disposing of a conquered province, they proceeded to decree the establishment of Slavery, and to secure it against popular opposition, by providing for the appointment of Sheriffs and other officers, by Commissioners of their own creation, without allowing to the People any voice whatever in their selection, and by imposing on the exercise of the right to vote at future elections of members of the Legislature, conditions with which none but the supporters of Slavery could comply.

It was impossible for men, not themselves prepared to be slaves, to admit the validity of this spurious legislation. The people of Kansas refused to submit to disfranchisement by the usurpers. Left without valid laws, and remitted to the original right, inherent in every community, to provide for its own safety and good order, they proceeded, in regular convention, to appoint a day and prescribe the manner of electing a delgate to Congress, and to provide for holding a convention to frame a constitution, preparatory for admission into the Union as a State.

On the 9th of October last, the day designated for the election of a delegate to Congress, Andrew H. Reeder was chosen to that office; and on the 23d of the same month a State constitution was promulgated by the convention elected for that purpose. On the 15th of December this State constitution was ratified by the people, and on the 15th of January, just passed, an election was held for State officers and members of the State Legislature. The Governor and Secretary, whose signature are affixed to the appeal herewith transmitted, were chosen at this election.

While these things were in progress the Territory was again invaded, early in December, by armed bands from Missouri, now called into action by an extraordinary proclamation from Wilson Shannon, who had been appointed Governor of the Territory in place of his removed predecessors. The town of Lawrence was actually beleagued, and its destruction fiercely threatened. The people of the Territory rallied to its defense, and for many days, civil war was imminent. At length, however, the Governor became sensible of the error he had committed, and succeeded in inducing the invaders to retire.

Their presence had been marked by outrage, rapine and murder. The withdrawal was angry and reluctant. It indicated a remission of hostilities, not a peace.

Hence, it is not surprising that the election of State officers under the new Constitution, on the 15th of January, was made the occasion of further hostilities. The Territory was again invaded, and an actual rencounter took place between the invaders and the settlers. Some time after its termination, a respected citizen, an emigrant from Kentucky, of the name of Brown, who had been engaged in it upon the Free State side, was seized and inhumanly murdered by the opposition party.

The communication which I transmit, expresses a strong apprehension that preparations are now making for a new invasion, with greater numbers, and more ample provision of implements of destruction than any which has preceded it. Information from other sources confirms the opinion that this apprehension is not groundless.

It is impossible to contemplate these things without deep feeling. They are the legitimate fruits of the repeal of the Missouri Prohibition. It may not be possible at present to reëstablish that prohibition. It is, perhaps, not probable that Congress, as at present constituted, will consent to the admission of Kansas into the Union, under her Free State Constitution. The General Assembly of Ohio has, perhaps, no legislative power to redress the wrongs of the people of the Territory; but still something, not unimportant, may be done. The General Assembly can express the sense of the people of Ohio, in resolutions addressed to their Senators and Representatives in Congress. They can recommend the admission of Kansas as a Free State; the enactment of a suitable law securing freedom of elections in case the Territorial Government be not superseded; and what perhaps is of more importance still, the prompt admission of the Delegate of the People to a seat in Congress, that he may have the most favorable opportunity of gaining the attention of the National Legislature to their wants and their wrongs. The General Assembly may also, by suitable resolutions, commend the cause of Kansas to the warm sympathies and liberal contributions of their constituents. They will not, I am sure, invoke the prompt action of the people in vain.

European News.

One week later news from Europe was received in New York on the 17th inst., by steamer Canada, and telegraph from Halifax.

No intelligence of the missing steam-ship Pacific had reached England before the sailing of the Canada—a circumstance which adds greatly to the solicitude felt in this country for her safety. [Since the foregoing was in type, it is rumored that the Pacific had put into Shannon.]

The preparations for the peace conference were still progressing, and it was thought that a short armistice would forthwith be agreed upon.

The British Parliament had assembled, and the Queen's speech, which was quite meagre, made no mention of American affairs.

A paragraph copied from the London Morning Advertiser, states that at an interview between Lord Clarendon and Mr. Buchanan, at the Foreign Office, very angry words passed between them relative to the Central American question. This statement, however, needs confirmation.

The war news is generally quite uninteresting.

California News.

Two weeks later news from California has been received since our last.

Agricultural accounts are better, and news from the mines more encouraging.

In the line of political news, we are informed that on the 7th of January the Legislature of California assembled, and on the 8th both House were organized by the election of Know Nothing officers. Hon. D. R. Ashley, of Monterey, was chosen temporary President of the Senate, and Hon. J. F. Farley, of Amador, Speaker of the House. The Legislature had been occupied up to the 21st of January, the day the steamer left, with the Senatorial question. No candidate had been chosen, and the prospects of an election were not very bright.

Charles Cora had been tried in San Francisco for the murder of General Richardson, late United States Marshal for the Northern District of California, but the Jury were unable to agree upon a verdict. A new trial, it is stated, would soon take place.

From Oregon, we receive the particulars of the great battle fought at Fort Walla-Walla, which, according to previous advices, had fallen into the hands of the Indians. The contest lasted from the 9th to the 13th of December, and resulted in the triumph of the Volunteers, under Col. Kelley. The Indians lost sixty men killed, and as many wounded; the loss of the Volunteers was also severe

Late Saudwich Islands papers mention the death of Mr. George M. Chase, United States Consul at Lahaina. The inhabitants of Hilo were in great apprehension, lest the stream of lava from the recent eruption of the adjacent volcano should overwhelm them.

From Nicaragua, we learn that President Rivas had issued a decree, suspending all official communication with Hon. J. H. Wheeler, United States Minister, and revoking the powers conferred upon Col. P. H. French. The reason given for this suspension of diplomatic relations is, "that the Government of the United States, in opposition to the public opinion of that nation, has declined to recognize the present administration of Nicaragua."

The Feejee Islands.

Important news from the Feejee Islands has been received *via* Panama. The United States ship John Adams had arrived at the Islands to seek reparation for the many cruelties committed by the natives, especially upon American seamen; but from the obstinate character of these savages, the Commander was compelled to resort to arms to attain his object. Five engagements took place, and as many Feejee towns were destroyed. A treaty was at last concluded with the King, by means of which it is hoped that American seamen will not be molested for the future.

In this connection, our readers will be interested in the following extract from a letter written to a gentleman in Philadelphia by an intelligent American who has resided in the Feejee Islands twenty-three years. Under date of Oct. 10, 1855, he says:—

Most of the whites that were residing here at the time of your visit are dead. The old King of Ambou (Tanoa) is dead. The King of Somo Somo, and all his sons, have been killed by Sam, the Chief of Ambou. The King of Rewa, and all his brothers but two, have been killed by the same man; and he has done nothing else but slaughter his countrymen ever since he has been in power.

Tui Levuka, the chief of this place when you were here, was killed, and most of the people in the town, by the people of the mountains of Ovoluu. His son is now Chief of the place, and is at war with Ambou, and has been so for these two years past; that is, ever since our town was burnt by that party. Old Tui Muthwater was killed by Goungtober shortly after you left, and the people have been at war ever since.

The burning of Tye and Swalib, and the chastisement at Malolo by the exploring expedition, has had a most lasting effect on the natives of these places, and I think that a white man in either would be as safe as in the city of New York, at Malolo in particular, as they consider themselves belonging to America, and the question has been often asked by them, why they were not visited by the ships of war from America, as the island and people belong to them?

The Missionaries that were at Somo Somo left there without one proselyte. Mr. Hunt is dead, and also Messrs. Cross and Cargill The mission has been doing next to nothing till of late, but they are now going on rapidly; young Saru has turned Christian for a while, and the Tonga people have been here for these last six months spreading starvation and destruction all over the group. They have now full possession of most all the Weather Islands; some of them are about leaving for their homes at Tongataleon.

There are about 60 or 70 whites on Ovoluu, and about 200 children of half castes. Of late there have been some dreadful massacres on these islands, by the Tongese, say 650, at two different times, have been killed.

SUMMARY.

A fortnight's later news from the Isthmus of Panama, has been received, and very late intelligence from the South Pacific and Australia. From Panama, we learn that a revolution in that State was threatened, and trouble, in consequence, apprehended. A riot had taken place in Aspinwall, between the natives and the Jamaicans; the timely interference of the authorities, however, prevented any serious mischief. The South Pacific news is not important. Incendiarism had been at work in Valparaiso. Peru was, as usual, in an unsettled condition, and a revolution against Castillo was anticipated.

At a meeting of the American Tract Society, held recently in New York, the Secretary, (Rev. Mr. Cook) congratulated the audience on the cordial appreciation of their labors by the Christian public. During the past month $56,000 had been collected, which was $18,000 more than had been subscribed during the same month last year, and the aggregate amount subscribed and collected during the past year is more than $10,000 in excess of the sum collected during the previous year.

We learn from the Chicago Daily Press, that on the night of the 2d inst., the house of Levi Philips, near Waukegan, was burnt, and that himself and daughter perished in the flames. The family consisted of Mr. Philips, two grown up daughters, and a hired man. The fire took while all were asleep, and had made such progress that only one of the daughters and the hired man were able to effect their escape. Sad to tell, the former was so badly burned, and frozen afterwards, that her recovery is considered doubtful, and she must be a cripple for life if she survives her injuries.

The Shreveport (La.) Gazette of the 19th January says: Mr. James G. Cox, for many years a citizen of this parish, set out with his negroes some time in December for Western Texas, where he had determined to locate. We learn that while crossing a prairie forty miles wide, the cold northers attacked his party, and eight of his negroes froze to death, and two of his wagons were cut up and burned as fuel to save the lives of himself and the balance of his negroes.

Rev. Dr. Achilli, of Rome, Italy, preached in New York on Sunday evening, Feb. 10. A large audience was in attendance, as the learned divine is widely known, as well on account of his secession from the Church of Rome, as by the excitement he caused in England upon his advent there, and more especially by his law proceedings, some two years ago, against Dr. Newman, formerly a distinguished divine of Oxford, but now a convert to Catholicity, and a leading champion of that belief.

A short time since, in a town of Essex County, an elderly maiden lady died, possessed of considerable property. During her life she has been noted for her accumulative propensities, and at her decease a large amount in specie was found in a box in her house, the key of which was hung around her neck. Among her accumulations there was a pile of bank notes, several hundred dollars of which were on banks that had failed or been closed up.

Professor Edward T. Channing, formerly Boylston Professor of Rhetoric and Oratory in Harvard College, died at Cambridge, Mass., on Thursday, at the age of 65. Prof. Channing occupied the Boylston Professorship for thirty-two years—from the Autumn of 1819 until 1851, when he resigned. In 1847, Harvard conferred upon him the honorary degree of Doctor of Laws. He was one of the early conductors of the North American Review.

Six slaves belonging to Mr. Levi Dougherty, who lives on Fourth street, between Madison and Russel, Covington, Ky., together with two belonging to Mr. Gage, residing in the same neighborhood, made their escape from bondage on Sunday night. They crossed the river about eleven o'clock, and ere this are far on their way towards Canada. Their aggregate value to their owners was about eight thousand dollars.

From the Yazoo Democrat we learn that the Circuit Court of that County recently adjourned, after a protracted session of four weeks. The criminal docket occupied nearly half of the time, there being a large amount of business on hand the most of which was of the worst of crime. Six men, three white and three black, were found guilty of murder, and sentenced to be hung on the 16th of February.

A dispatch dated Washington, Tuesday, Feb. 12, says:—Albert Rust appeared in Court this morning and gave bail in the sum of $500 for his appearance at the Criminal Court, to answer for his assaults upon Horace Greeley, a few weeks since. He was arrested at the instance of Francis C. Treadwell, of New York, who acted, it is understood, without solicitation from Mr. Greeley.

A resolution asserting that the Missouri Compsomise ought not to have been submitted to *even to save the Union*, has passed the popular branch of the Alabama Legislature, by a vote of 62 to 26. The author of the resolution is the son of a United States Senator who represented Alabama when the compromise wns passed in 1820, and who voted for it.

In the Superior Court at Boston the Jury in the case of John L. Brown, charged with having applied harsh and scandalous epithets to the character of a sister of his deceased wife, returned a verdict of $3,666 for the plaintiff.

John Fitzgerald, on trial at Auburn, N. Y., for the murder of his father, mother and brother, on the 30th August, 1855, in the town of Steeling, was found guilty after a twenty minutes absence of the Jury.

The New Haven Journal, Feb. 13, says: P. T. Barnum has been put into bankruptcy here, and Frederick Croswell, Esq., has been appointed Trustee of his estate.

The number of persons relieved or supported as paupers in Massachusetts during the year, was 18,227. The whole number of State paupers was 7,742. Number of foreign paupers who came into the State and became a public charge, 627.

The next Fair of the New York State Agricultural Society will be held on Sept. 30, Oct. 1, 2 and 3, at Watertown, provided the citizens furnish the security required by the Executive Committee before the 1st of April next.

The whole number of passengers transported during the past year on the seven railroads leading from Boston was 8,111,030, or 25,900 for each working day. The number in 1854 was 8,761,760, the diminution being 650,730.

The ship John J. Boyd, Capt. Austin, arrived at this port on Saturday with 528 Mormon emigrants on their way to Great Salt Lake. They left Liverpool on the 15th of December.

Kingsbury and Henderson have been sentenced to nine years and six months imprisonment in Clinton Prison, for robbing Gen. Halsey at Saratoga Springs, last Summer.

Several persons in Boston and vicinity, who were born on the 29th of February, propose to celebrate the anniversary of their births the present year.

John H. Manny, the inventor of "Manny's celebrated Reaping and Mowing Machine," died at his residence at Rockford, Ill., on the 31st of January.

The fares on the Boston and Providence Railroad have been raised twenty per cent. on the transient, and fifty per cent. on season ticket passengers.

The Ohio Deaf and Dumb Asylum at Columbus now has 148 pupils, equally divided between the sexes. A new edifice is needed badly.

The Mississippi River is closed above Cairo, but is navigable to New Orleans. The Ohio River is open to Smithland.

The United States Treasurer reports that the net amount in the public treasury, subject to draft on the 28th ult., was $24,081,550.

New York Markets—Feb. 18, 1856.

Ashes—Pots $6 50, Pearls 7 75 per 100 lbs.

Flour and Meal—Flour 7 37 a 7 56 for various grades of State, 7 50 a 7 75 for Indiana, Michigan and Ohio, 8 50 a 10 75 for extra Genesee. Rye Flour 5 00 a 7 00. Corn Meal 3 87 for Jersey. Buckwheat Flour 2 37 a 2 62 per 100 lbs.

Grain—Wheat 1 90 for Southern red, 2 12 for Western white. Rye 1 25 a 1 28. Oats 41 a 44c. for Jersey, 45 a 48c. for State, 49 a 52c. for Western, Corn 75 a 82c. for inferior to choice new Yellow and White.

Provisions—Pork 13 75 for prime, 15 75 for mess. Beef 8 87 a 9 62 for country prime, 10 00 a 11 00 for country mess. Lard 10½c. Butter 18 a 22c. for Ohio, 23 a 27c. for common to good State, 28 a 30c. for prime. Cheese 9 a 11c.

Apples—1 75 a 2 25 for Greenings, 2 25 a 2 50 for Spitzenbergs.

Potatoes—1 37 a 1 50 per bbl. for Western Reds, 1 62 a 1 75 for Pinkeyes, 1 75 a 1 88 for Carters, 2 00 a 2 12 for Jersey Mercers. Turnips, per bbl., 75c. for White, 88c. for Russia.

MARRIED,

Dec. 20th, near Shiloh, N. J., by Rev. W. B. Gillett, Mr. DAVID MCGEAR to Miss MARY J. HANN, of Stoe Creek.

By the same, Jan. 30th, Mr. ARCURIUS AYERS to Miss HANNAH BURNS, all of Salem Co., N. J.

By the same, February 7th, at the bride's father's (Mr. Seely Tomlinson) Mr. PETER S. MATTISON, of Bridgeton, to Miss ELIZABETH J. TOMLINSON, of Stoe Creek.

In Bolivar, N. Y., Feb. 10th, by Eld. H. Cornwell, Mr. BENJAMIN HOOD, of Wirt, to Miss HARRIET L. ALLEN, of the same place.

By Eld. L. Andrus, on the 13th ult., Mr. CALEB WILCOX, of Hartsville, Steuben Co., to Mrs. SALLY C. GILLETT, of Wirt, Allegany Co., N. Y.

DIED,

At Shiloh, N. J., Jan. 30, Mr. CHARLES BONHAM, son of Elisha Bonham, after a long illness, terminating in consumption, aged 22 years. He has left a widow and two children.

At the residence of her son, Jeremiah Davis, of Stoe Creek, Mrs. SUSANNAH DAVIS, aged about sixty years. She had been long a person of deep affliction; at times reason had been dethroned. Always, when in her right mind, she lived the life of the true Christian, waiting anxiously for the time of her departure to come. She had been for years a consistent member of the church. The death of the righteous is peace.

At Lima, Rock Co., Wis., with complicated disease, RANDOLPH D., son of Manville and Cynthia S. Babcock, aged two years and eight days.

LETTERS.

W B Maxson, N V Hull, L Andrus, E R Clarke, Erastus Clarke, Robert Church, M Babcock, Charles Spicer, Jepthah F Randolph (all plain—right on book,) L T Rogers, Henry Ernst, C W Langworthy, J R Butts, W B Gillett, "S," Amos Burdick, S S Griswold, J R Champlin, J L Boyd, S Burdick, J M Todd, C D Langworthy, A A Lewis, A M Whitford.

RECEIPTS.

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Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

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The postage on the Seventh-day Baptist Memorial is 2 cents year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Miscellaneous.

From "The Crayon."

Wanderings in the Southwest—No. 9.

CAMP LANCASTER, TEXAS, Oct., 1855.

There is an extensive region of country lying west and north of the sources of the rivers of Western Texas, that will forever remain a desert—a region to be traversed by the caravan of the trader, wild winds, and wilder savages. Though subject to heavy rains, they generally occur at such long intervals that the roads through it have, of necessity, to be determined by the few localities which furnish a constant supply of good water. The Camanches and Apaches rule it, and not a party travels through it that its strength and condition is not known by these matchless free-booters, while they manage to escape observation so completely that their presence is rarely suspected, until animals are lost, or one of the party is shot down by the arrow of an invisible foe, though their mode of warfare partakes much of the dashing chivalry of the Middle Ages, sometimes charging upon a superior force with lance and shield. As horsemen they are unrivaled; they sit very ungracefully, lolling about as they ride, as if drunk or too indolent to sit up; but, when roused to action, their energy is fearful. Their hideous yells—in making which they pass the hand rapidly over the mouth—and diabolical attire, are as appalling as the suddenness and fierceness of the attack. There is really little in them to command our admiration or respect: they rarely fight from any other motive than plunder or self-defense, and will never do the latter when there is a good chance to run, their tactics being those of attack and not of defense. They are very economical of their blood, esteeming the life of an Indian an equivalent for six white men, and no expedient unworthy a brave, whereby he may save his invaluable life, or any advantage too mean, in order to kill an adversary. In nothing is their sagacity more apparent than in the success with which they elude pursuit; it is rarely, if ever, that they are found when they are expecting pursuit; and that in a country so open as hardly to afford concealment. Major Simonson cautioned me, when I left Fort Clark, to be always prepared for an attack, and I would see no Indians, and so it proved. Our mules were secured by strong chains to the wagon-tongues, so strong that, in case of an attempt to stampede them, their necks would break before the chains; and each soldier lay down near where his horse was picketed, with his gun at his side, and a vigilant watch was kept during the night.

To check the incursions of the Indians, the War Department establishes posts at the most important watering-places. The one at which I now write is near the junction of the "Live Oak Creek" with the Pecos, about eighty miles from where the latter empties into the Rio Grande. The creek is about seven miles long, and affords a constant supply of clear, good water. On it are several groves of small live oaks; there are also a few gum-trees, and hack-berries, willows, grape-vines, and rank weeds, almost conceal the water, while they mark the course of the creek through a wide, deep valley. The Pecos rises in the mountains of New Mexico, north of Santa Fe, and flows eight hundred miles without apparent increase. It is only about sixty yards wide; but its waters are deep, rapid, of a chocolate color, and saline taste. Its banks are bluff, and covered with rank grass, which nearly conceals its course; and, when riding through the valley, it is startling to find oneself for the first time upon the brink.

The valley of the Pecos is no less remarkable than the river itself. When approaching it on the table lands you see only an apparently unbounded, rolling plain, with occasional glimpses of deep gulfs or cañons on the left, until you find yourself upon the brink of a precipice, among great masses of detached limestone, ready to tumble down by a little effort of your foot, down, crashing and bounding until they finally rest in a ravine, where thousands have fallen before. The valley is perhaps three or four miles wide, and bounded on the opposite side, as on this, by continuous walls of rock. As the eye wanders down the valley, it sees scarcely an object to arrest its attention. A thousand feet down, and off through the centre of the plain, the river pursues it winding and mysterious course, invisible from the long, yellow grass, away to the south, until the blue of the rocky cliff is lost in the deeper blue of the distance. The engineers who, in 1849, surveyed this road to El Paso, were many weeks in finding a pass across this valley. There are few places where a mule could descend directly from the table lands into the valley. Having gained the bottom, the scenery is picturesque, and not so barren as it appeared. A perpendicular wall of rock forms a bulwark around the summits of the whole amphitheatre of hills composed of strata of great thickness, into which the caves, of which I spoke in my last, are excavated; from this bulwark an escarpment descends with greater or less abruptness to the floor of the valley, which again has a very gradual descent to the river. The valley is covered with low, thorny bushes, and grass intervening. One of the most remarkable features of this inhospitable region is the hostility with which every plant bears arms; some are entirely of thorns, compounded and decompounded, and so closely aggregated, that a sparrow could not build her nest in them. The Spanish bayonet, or Yucca, conspicuous and defiant, adds its many-pointed arguments why this is no country for a white men; and the trenchant briers of the Chaparral would strip him of his best defense, unless it were of buckskin. Under foot is concealed, half-buried in the ground, and protruding with the grass, the venomous thorns of eight or nine species of Echinocacti. On the abrupt slopes, among the broken fragments of limestone and flints, a species of aloe spreads its thorny-pointed leaves just high enough to pierce the fetlock of a horse. These grow more numerous the higher you ascend. The animal world is in keeping with the vegetable. Centipedes and millipedes, of extraordinary size; scorpions; tarantulas *(mygale)* or spiders, one of which I have, which, when living, spanned seven and a half inches; the vinagron, a repulsive crustaceous animal, about three inches long, with claws like a crab's, and whose odor is so strong, when crushed, as to forbid its being killed in your tent—are all very common, and reported to be poisonous(?). There is a species of the true tarantula *(Lycosa)* found here, whose four eyes in a quadrangle, and each a line in diameter, glare upon you with the brilliancy of a wolf's in the dark. Add to these the rattle-snake, which you are liable to meet at any moment, at your tent door and in your bed, the "horned frog," and other saurians, spotted and striped, and you have a bill of fare around which Macbeth's witches might have "danced right merrily." Rich as this region is in insects and reptiles, it is poor in ornithology. Wild turkeys are abundant, and easily killed, as they are forced to resort to the few trees at night; and our best hunters often kill a half dozen on consecutive nights. Their food is despised by the Indians as enervating; hence the abundance of them in all those regions not frequented by white men. Two species of quail are common, but not abundant. The vultures hover about the camp, and among them the croak of the raven is often heard. Sometimes a kingfisher may be seen sitting moodily upon a dry tree, over the water; a sparrow flits away noiselessly from the bush before you; or a wren, busily engaged with her own domestic affairs, has no time to spend with you, and only stops to respectfully touch her tail to her head as you pass, and seems to wonder what so sensible a looking fellow can be doing in so desolate a country. Hawks are common, and they seem to have a hard time of it.

A few days since I was startled (for small things sometimes startle us in such a region) by hearing a great outcry among the captain's poultry, in an adobe house just building in front of the tent where I was sitting; I ran to the spot, where I expected to find a dog with one of the chickens, but in one corner of the roofless house, behind a log, was a hawk struggling with a rooster of twice his weight, his large yellow eyes glaring defiance, and refusing to release his prisoner until I almost had him in my grasp; he then only retreated to a staging just out of reach, where he made a determined stand, and replied to the stones which I threw at him, by winks, until the captain returned with his gun and shot him. This month has witnessed the passage over us of great numbers of wild geese and ducks on their way south; on one occasion I noticed that the five first birds in the angle in which a flock were passing over our heads were mallard ducks. This is a curious fact, and shows that these wild geese are veritable *geese*, and not *know nothings*, that they should be led off by an old drake and companions. Blue and green winged teal visit the creek, and the avocet, goosander, and some other migratory water-birds and waders are sometimes seen; quadrupeds are still fewer. The black bear, wolf, and fox, I have seen, as well as the great long-eared hare and small rabbit. The common deer of Texas, though not so abundant as in the alluvial country below, are sufficiently so, and the black-tailed deer of California are sometimes seen on the table lands, with the antelope and marmot. A small digitigrade herbivorous animal inhabits the holes in the cliffs, but I could never see it, and there was no means of taking a specimen. Decayed horns of the buffalo remind us that this was once their range, but it is far to the north that the Indians now hunt them.

(To be continued.

The Territory of Kansas.

A correspondent of the *Independent*, under date of Kansas City, Dec. 5, 1855, gives the following important information relative to the characteristics of Kansas Territory:—

I was induced to take the somewhat laborious and expensive journey to "view the land," in order to *know* how far to encourage immigration. Various representations had been made by those who had come out, and some of whom had *returned*. In a tour of about two hundred and fifty miles up into the Territory, I have made careful observations upon doubtful points, and, I think, am prepared to give a reliable and unprejudiced report.

1. THE SOIL. The fertility of the country has never, to my knowledge, been called in question. It requires but a glance at the *prairie grass* to see what *that is*. The bottoms, which are remarkably wide, and a large proportion prairie, are sufficiently elevated and sandy to be suited to cultivation; and of exuberance fully equal to the Miami bottoms, or any others in the land. The table-lands, which cover the larger portion of the surface, elevated from fifty to two hundred feet above the bottoms, are equal to any rolling prairie. Upon this point, however, I need not enlarge.

2. WATER. Complaint has been made of *scarcity of water*, as an objection to the country. To those who expected to find rivulets and springs, as in a timbered region, such would be the apperance. But those acquainted with prairies are aware that the absence of such little streams is a constant fact in *all* prairies, and probably a *chief cause* of them—by removing all obstructions from the sweep of the fires that destroy the forest.

The question upon prairies, is not whether they are furnished with running water sufficient for agricultural purposes, but *how conveniently* can it be obtained by digging; and is it of good quality when found? Upon much of the flat prairie in Illinois it is found too near the surface; and receiving the surface water with insufficient filtering, is unwholesome. On the rock prairie, in Southern Wisconsin and Northern Illinois, a rolling prairie, and one of the most fertile—on which the flourishing towns of Janesville, Beloit, and Rockford are situated—it is usual to dig sixty to one hundred feet for water; an average, probably, of eighty feet. And wells are the chief dependence away from the Rock River. Of course, it is not only *expensive* digging, but laborious "drawing" from such wells, for man and beast. During the whole distance that I traveled in Kansas, water had been obtained by digging twenty to thirty feet, chiefly through clay or marl, sometimes a thin bed of limestone; and when found, it is of an excellent quality, impregnated, of course, with lime, as nearly all secondary, tertiary, or alluvial formations are. As a prairie country, therefore, there can be no objection on account of *water*. I would here remark, that its hould be a *primary* object of the immigrant to secure *well-water*. Many, by using water from the surface, have imbibed a poison, which has resulted in chills and fever, or other bilious disease.

Nor must this arrangement be considered an *inconvenience*. The salt and water troughs will infallibly call up a herd of cattle, morning and evening; and any urchin would sooner pump the water than scour the plains to find them and drive them up; while a glorious open pasture is provided for them gratis, on the prairie.

3. TIMBER. There is a *deficiency of timber*. In this respect, the region through which I passed did not meet my expectations. It is not, however, an *entire destitution* in any one section. You are never, as on the Grand Prairie in Illinois, "out of sight of land." There was not a moment in my tour when I could not *see* timber in some direction; frequently on both sides, ahead, or in the rear; but the deposits are six to twelve miles apart, and of *limited extent*. The lines of woodland upon the creeks, and sometimes on the Kansas bottoms, are very narrow and light. Not that there would be a serious deficiency for the wants of the country, till more could have time to grow, *if it could be suitably parceled out*. But the first settlers who go in pre-empt it all, and leave those who come after to the open prairie.

There are opportunities, especially on the Indian Reservations, which are soon to be opened to pre-emption, for colonies of twenty to one hundred families to go in and locate upon eligible situations, and by agreeing to share the timber proportionally among them, have an ample supply for all.

This is the only *fault* to be found with the country. In every other respect it excels; and even in this nature has provided remarkable substitutes. There is abundance of limestone in the edge of the bluffs, everywhere, for *building*; there is coal for *fuel*; and the osage orange, which in *three years* grows into an impenetrable hedge, for *fencing*. So that comparatively little timber will be required.

4 HEALTH. I have seen no *local cause* of disease. No stagnant water; no marshy land, not one acre; no bayous from the river; the bottom sufficiently sandy to absorb the rains as they fall; no east winds; few sudden changes; the climate in winter uniformly dry and moderately cold. That there will be intermittent fevers, to some extent, in the early settlement of the country, is probable, especially on the *bottoms*; but there is nothing to cause an apprehension of general miasmatic diseases; and for tendencies to pulmonary complaints, no better region could be found. Free from the debilitating effect of extreme Southern heat, and from the damp winds, wet winters, and sudden changes of the Middle, Atlantic, and Ohio States, with a remarkably pure and exhilarating atmosphere, it opens a most favorable asylum for consumptive and asthmatic subjects.

5. FACILITY OF MAKING A COMMENCEMENT. To one only accustomed to woodland, it will hardly be credited with what ease remunerative crops can be put into the new land. There are men here who came in last March with only two yoke of oxen and a boy, whose crop this year is worth $2,300. With such an establishment any industrious man can put in fifty acres of corn, which, upon the sod, will produce two thousand bushels, and four acres of potatoes, good for one thousand bushels. At present prices, they would both be worth $3,000; but those prices are not to be expected hereafter. Of hemp, sixty dollars worth to the acre is a fair yield on old land, and will be the most valuable staple. Heretofore it has only been cultivated by slave-labor, and of course no improvements introduced in the method of preparing it for market. In ordinary seasons, a farmer, with two plow-boys, and Yankee enterprise, may realize, in addition to corn, hay and feed sufficient for home consumption, the following harvest:

25 acres of hemp, at $60 per acre,	$1,500
25 acres of wheat, at $10 per acre,	750
3 acres of potatoes 750 bushels, at 50 cents,	375
10 acres of oats, 40 bushels, at 40 cents,	160
Crop for market,	$2 785

The inducements for mechanics are equally strong. In addition to wages, from two to three dollars per day, they can now secure, by pre-emption, a good farm for future cultivation, and render their families independent of want.

Thus, while aiding to save so beautiful and desirable a section of our country from the blighting curse of slavery, each individual may be building his own house and laying the foundation, if not of a fortune, at least of a welcome independence.

Locating Land in the "Great West."

The following extract from a letter published at Bloomville, N. Y., will give our readers some idea of the way business is done at the land offices in the "Great West."

"I will give you a little sketch of the way they do business in these parts. The land office at Decorah was advertised to open on the 24th December for entries, and there was a general rush to the office, as needs be after being closed so long a time. Suffice it to say, that there were five hundred men in waiting, and at about eleven o'clock on Sunday evening they began to gather on the stand at the door, and at daylight there were from fifty to one hundred men in waiting, although the mercury ran as low as twenty degrees below zero at the time. At last the long looked for hour arrived, when there was a general rush to see who would be first. They filled the room so full that one gentleman, in his haste, dropped some warrants, and could get out only by crowding over men's heads out of the room down the steps into the street. After some thirty-five or forty had made an entry of one-fourth section, they were politely told by the Register, that the office was closed till Wednesday at ten o'clock, so that we had to quietly retire from the office and wait. On Tuesday, about four o'clock, the crowd began to gather at the door of the office, to stand till the next day at ten, although the weather was of the severest kind, say as low as twenty-five degrees below zero."

The London Post Office.

The following interesting particulars, gathered from an article in the last number of Putnam's Magazine, entitled "The London Post Office," will give some idea of the machinery by which this immense establishment is kept in motion. To the outside spectator little is to be seen except a plain, substantial stone building, some 400 feet by 130, supported by Ionic pillars, and having a large hall for the accommodation of the public; but it is one of the busiest places in that great emporium, and the individual at its head has under his direction an army of 20,000 persons. There are employed in London 1385 letter carriers, for whom are provided rooms in the Post Office building, where they sort and arrange their letters. There are 739 clerks, stampers, sorters, and sub-sorters engaged in the reception, delivery, and dispatch of the mails, which are so arranged that all letters leave London, no matter in what direction, at the same hours—nine in the morning, and nine in the evening. Men on foot, on horseback, and in carts, are constantly engaged during the day in collecting letters from the various sub offices; and to induce publishers of newspapers to get their papers ready early in the day, mail carts are sent to their houses at certain hours to transport their papers to the central office. Each letter goes through from ten to fourteen processes, and the wonder is, how 500 men can handle 200,000 with so little confusion and so few mistakes. A spectator is always astonished at the rapidity with which the letters are made to pass under the stamp. An active stamper will stamp and count from seven to eight thousand an hour.

Cranberry Culture.

Isaac Flint, of North Reading, Mass., furnishes the following statement of his experience in cultivating Cranberries:—

In the autumn of 1843, I built a dam and flowed the swamp from that till August, 1846; then let off the water.

The following October, burnt over the swamp, and set the vines. The vines were cut up with a sharp hoe or shovel, and set in hills, three and a half feet apart; the bunches about the size of a quart measure.

In raising from the seed, I planted in October, 1846, about half an acre; crushing each berry between the thumb and finger, and placing it just under the mud; single berries in a hill, three and a half feet apart. Also, sowed broadcast a number of bushels the following spring. Very few vines appeared from them for two or three years; no berries till 1852, then very small; in 1853, good size, in quantity worth picking.

My practice has been to stop the water in October, and keep it on till May, or until the weather is warm enough to start vegetation—then lower it down to the top of the vines, and keep it on them until I think the spring frosts are over, then let the vines be fairly out of the water until the berries are grown—say from 10th to 15th August—then draw it off for ripening and picking.

We found three or four small beds of native vines on the swamp, after we let off the water to set the vines, and a few very fine berries; there is now probably a dozen beds that bear berries.

In 1850, we picked seventeen bushels of berries on the swamp; in 1851, twenty-eight bushels; in 1852, ninety-three bushels; in 1853, we estimated them at one hundred and fifty bushels.

In 1852, the native vines produced, by estimation before selling, forty bushels; the transplanted vines, sixty bushels; the increase this year is, principally, from the transplanted vines.

I now give you a statement of the proceeds:

1850.	picked 17 bus.,	sold 15½ bus. for	$25 20	
1851	" 28 "	" 26 " "	70 00	
1852	" 93 "	" 93 " "	300 00	
1853	" 52 bbls.,	" 52 bbls., "	380 00	
1854	" 47 "	" 47 " "	305 00	
1855	" 50 by estimat.,	prob. val.	500 00	
				$1581 00

I learn from the first annual report of the Secretary of the Board of Agriculture, that the cost of preparing land and setting vines is $1 50 to $1 87½ per rod, which is very extravagant, compared with the manner I have pursued:

Cost of building my dam, by contract	$20 00	
Ox labor, furnished by myself, estimat.	5 00	
Setting vines on about an acre	25 00	
		$50 00
The cost of stopping and letting off water, and taking care of the same since 1846, yearly, $10 00	$90 00	
Reckoning the cranberries for the past six years at six hundred bushels, and the cost of picking and marketing the same at 75 cents per bushel	$150 00	
		$540 00
Net profit on $50 expend. in nine years		$1041 00
Yearly income on $50		115 67

Respectfully yours, ADDISON FLINT.

NORTH READING, Sept. 25, 1855.

I hereby certify that the above statement, in regard to the management, the quantity sold, and the amount received, are correct.

ISAAC FLINT.

NORTH READING, Sept. 25, 1855.

Since the above statement was made, (says the *Watchman and Reflector*,) we have learned from Mr. Flint, that he had just fifty barrels of cranberries as his crop of 1855, which he sold for *thirteen dollars* a barrel, delivered at the depot two miles from the house, making the pretty sum of *six hundred and fifty dollars*, as the product of two acres of what was quite recently an almost worthless bog meadow.

Watch Manufacture.

The third branch in importance in Switzerland is the fabrication of watches and jewelry, which employs about twenty-four thousand workmen. This industry is nearly equally divided between Geneva, and a district of the Jura mountains near Neufchatel.

Its origin in the latter place is as curious as its growth is remarkable. A horse dealer, named Peters, in 1679, brought from London a watch, which was the first ever seen in the Jura; it got out of order, and was intrusted to an ingenious mechanic, named Daniel-Jean Richard, a native of the place, to be repaired. The young man succeeded in repairing the watch, and in so doing studied the structure of it, and conceived the idea of making one like it.

He had first to invent the necessary tools, and after six months of diligent labor, produced an excellent watch; the movements, springs, box, engraving, gilding, &c., were all the work of his own hands. The watch was a marvel, and the renown immediately brought the young man many orders for watches. He took his four brothers and three other persons as apprentices, instructed them in different parts of the work, and was soon successfully launched in a prosperous business.

Watch-making requires genius and skill, a knowledge of the laws of mechanics, sober habits, and steady hands The mountains are favorable to this—clear, cold air, short summers long winters, sterility, barrenness; no temptations without to distract the attention or corrupt the habits; sobriety is inevitable and is necessary. A sedentary, silent life, is that of the watchmaker, and the climate favors it.

Les Ecoles d'horlogerie (clock schools) are provided for the instruction of youth. In this manufacture, as in cotton or silks, the labor is chiefly performed in the houses of the workmen. Very few females are employed in this, or in the fabrication of jewelry, and those few only in polishing. Clocks, chronometers, watches of every kind and quality, are made to the number of 200,000 to 230,000 annually, varying in price from one dollar to eight hundred dollars, and exported to all parts of the globe. [N. Y. Evening Post.

THE EFFECT OF THE WEATHER ON RAILWAY MACHINERY.—The Superintendent of the Erie work-shops at Susquehanna, reports that he has never known so hard a winter upon iron in his life. It has been with great difficulty, and by working a large force of men several nights, that he could keep the road supplied with power. Something like a dozen locomotives were brought in disabled—some with pumps frozen up and bursted; some with side rods broken; some cylinders bursted; but the greatest difficulty was in the broken tires of wheels. These are of the best wrought iron, over two inches thick, but they were not sufficient to withstand the difference of contraction between the cast iron centres and the wrought iron bands upon a frozen road, where all elasticity was congealed to a rocky solidity. The breakage of axles, wheels, rails, and in fact all the stationary or moving iron, has required a most untiring vigilance, and an extraordinary expense.

Sheep.

The following is a summary of an article of of fifty pages, in the *Transactons of the Royal Society*, on experiments in fattening sheep.

Consumption of Food.—Sheep of different breeds consume quantities of food in proportion to their respective weights when at an equal age, stage of feeding, &c., that is to say, three sheep weighing 100 lbs. each, will consume the same quantity of food as two sheep of 150 lbs. each.

Sheep on good fattening food—such as cake or corn, with chaff and roots—will consume weekly about 4¾ lbs. of cake, 4¾ lbs. of hay, and about 70 lbs. of roots, for every 100 lbs. of their live weight.

When fed as above, they will consume every week one-seventh of their own weight of the dry substance of food; that is, after deducting the moisture it contains.

Rate of Increase.—Sheep well fed and under cover will increase about two per cent. per week upon their weight; that is to say, 100 lbs. live weight will increase from 1¾ to two lbs. per week.

To increase 100 lbs. in live weight, sheep will consume about 2½ cwt. of cake or corn, 2½ cwt. of hay, chaff, and 1½ to 1¾ tons of roots.

The increase of a fattening sheep is at the rate of about 1 lb. live weight to 8 or 9 lbs. of the *dry substance of the food* consumed.

Live and dead weights, &c.—Hoggets or tegs (under twelve months old,) and in a lean or store condition, will contain about one half of their weight carcass, and about one half offal.

Shorn sheep, sufficiently fat for the market, will contain about fifty lbs. of carcass in every 100 lbs. of the unfatted live weight.

Sheep in an ordinary state of fatness yield from 7 lbs. to 14 lbs. of offal and loose fat per head, according to breed and size; the long wools giving the least, and the Downs the most.

Value of Increase, &c.—The value of the increase of fattening sheep is less than the cost of the food consumed to produce it; the difference is to be charged to the manure.

The value of the total offal is from 4s. to 6s. per head, independently of the wool.

[Prairie Farmer.

Theme for the Minstrels of Freedom.

The sacrifice of a Roman maiden by her father to preserve his daughter's chastity, his house's honor, has inspired the songs of poets, and furnished themes for dramatists. In the future of our Republic, will be sung the lays of Freedom, and inspired scholars will with passionate and stately verse chronicle the martyrdom at Cincinnati by a slave mother of her own children. Baffled in her efforts to escape from slavery, she rescued her little ones from the clutchets of the pursuers by delivering them with the knife to Death. With a Roman temper that one day will be classic, she preferred to see them corpses to beholding them slaves. The name of this desperate devotee of Freedom should be preserved by the press. Her deed is one that will live in men's memories.

How intrusive—how omnipresent in all our affairs, and all our localities—is this discordant thing of slavery. It supplies tragedies to our villages, commotions to our cities, treasons and civil war to States and Territories. It makes divisions in churches, ruptures in parties, and controversies between Commonwealths. It clogs with its unprincipled rapacity the civil affairs of a nation, and demands that the law-making of a Congress of thirty-one States be subjected to its control. From a condition of tolerated existence within the Republic, it has grown and got aggressive, till it casts a shadow upon Freedom, and clutches at half the Continent. Use unfortunately dulls the general apprehension of its advances upon the Republican element and the free soil of the country. But surely the bloody offering made to it at Cincinnati on the 27th day of January in Christ's year 1856, will shock men's attention. What an expression of the misery and the wrong of African slavery, is the cutting by a woman of the throats of her children, to save them from reversion to her master's hands in company with herself! What a reproachful stain upon Free Soil is the blood of these innocents! How it cries out against a compact, which permits the chase through the North of mothers fleeing from bondage with their babes, whom they would rather see dead than apprehended under the permissions of the dishonoring engagement! What a fiery protest against the perversion of law and civil power in a land of freedom, was the act of this slave woman, sheltering her childing in the grave from social injury—finding no shelter upon the earth!

The Israelites, fugitive slaves from Egypt, took with them their children through the Red Sea, and had them the companions of their freedom. Less fortunate, the fugitive slaves of Kentucky, after crossing the Ohio, have to murder their offspring to save them from pursuit and reversion to endless bondage. The Justice that saved the waters of the bitter sea from the blood of fugitives, will not forever permit the border stream of Freedom to be stained with its testimonial drops.

[Evening Journal.

THE DANGERS OF THE FLORIDA COAST.—The coast of Florida, directly bordering the straits of the Gulf of Mexico, is probably more dreaded by the seaman than any other in the world. The amount of shipping that has been lost upon the reefs during a period of twenty-five years is enormous, and the amount exposed to the dangers of the shoals, but saved by the wreckers or by the exertions of those on board, would appear to be almost fabulous. We believe that one hundred vessels annually touch upon the reefs. Of this number not more than twenty become total losses; forty receive assistance from the wreckers and are brought into harbor; and the remainder, receiving little injury, get off unaided and incur no expense. The average annual loss to owners and underwriters cannot fall much short of $300,000.

Central Railroad of New Jersey,

IN connection with the Lehigh Valley Railroad, opened to Mauch Chunk—WINTER ARRANGEMENT, commencing Nov. 19, 1855. Leave New York for Mauch Chunk from Pier No. 2 North River, at 7 30 A. M. For Easton, at 7 30 A. M. and 3 15 P. M. For Somerville, at 7 30 and 10 45 A. M., and 3 15 and 4 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt street, at 7 30 and 11 A. M., 3 and 4 P. M.

Leave Plainfield for New York at 7 05 and 9 05 A. M., and 1 40 and 6 13 P. M.

JOHN O. STERNS, Superintendent.

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FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Purgative Pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical *Pill*, but not so easy to make the best of all *Pills*—one which should have none of the objections, but all the advantages of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These *Pills* produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Billious Headache, Billious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula [illegible], Colds, with soreness of the body, Ulcers and [illegible] of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

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THE MINISTER'S TIME.

What we said about "One Sermon a Week," has led, by a very natural association, to some thoughts upon the subject indicated by the title of this article. We have only to premise, that it would be a matter of great regret with us, should the design of our remarks be misunderstood.

Few persons seem to consider how precious is a minister's time. Every other person's time is more important than his. The merchant has a run of customers, and he cannot leave them to spend an afternoon with visitors; he is readily excused. The farmer's work crowds him; he cannot drop it to talk an hour or two with neighbors. The mechanic has a job on hand, which he desires to complete; he cannot be hindered. The lawyer has a case, in which the *temporal* interests of his client are concerned; he must prosecute it without interruption. The physician excuses himself from any and every kind of call, which is not in the line of his business. To all these the right of their time is conceded by universal consent.

But the minister—how is it with him? Does any body know? Does any body *care?* He has seated himself in his study, his Bible and implements of writing are before him, and he has commenced preparing his sermon for the next Sabbath. He thinks of the souls that will come before him to be instructed in the way of life; of the requisition laid upon him to be "a workman that needeth not to be ashamed, rightly dividing the word of truth;" of the responsibility he is under with reference to the salvation of his hearers, (Heb. 13: 17, 1 Tim. 4: 16, Ezek. 33: 7, 8;) of his duty to labor mightily to present every man perfect in Christ Jesus, (Col. 1: 28, 29;) of the solemn fact, that some hear the gospel to their own everlasting ruin, (2 Cor. 2: 16.) And saying within himself, "Who is sufficient for these things?" he bows before God, earnestly supplicating the wisdom he needs for the work he has undertaken. Again he betakes himself to labor; writes half a page; is in the midst of some important train of thought, the tendency of which he sees dimly, but wants time and freedom from interruption to perfect it; when a message comes that Mr. A. awaits his presence below. From the nature of the message, he knows that Mr. A. has no particular business with him; and were he a merchant, or a lawyer, or a farmer in the midst of harvest, instead of a minister, he might send word that the urgency of his duties rendered it necessary for him to be excused; and the excuse would be *appreciated.*

But let the minister undertake to excuse himself in this way, and the chances are ten to one that he gives offense. The neighbor who has called, has little or no idea that his minister's sermons cost him *labor.* He has no idea that his minister trains himself to exactness, by *writing* his discourses. The discourses are so simple, the language from beginning to end is so plain, the ideas presented are all so level to the comprehension of the rudest mind, that he is quite sure that they are extemporaneous; or, if written, committed to writing without any great effort. He has not the most distant conception, how much labor it costs to make things *plain* to the common people. What reason, then, is there, (for he cannot see any,) that the minister cannot give his time to any and every body that calls?

Or perhaps it is well known, that the minister does not write his discourses; that he is a useful, efficient, and acceptable pastor notwithstanding. Nay, he appears as exact in his reasoning, as close and consecutive in method, as the man that writes with great care. But is this exactness, this clearness of method, this constant acceptableness to his hearers, this efficiency of labor, attained without care or premeditation? Is there any man, who can go to the pulpit, Sabbath after Sabbath successively, and each time bring forth "things new and old," without time to prepare himself? The antiquated idea, that a man whom God has called to preach needs no other help than what the Spirit gives when he stands before his audience, is one which we are not disposed to spend time in refuting; people of good sense will not advance it. No uninspired man, we are certain, can be profitable as a minister, who does not give himself to close thinking, no matter whether he write his sermons in full, or simply make outlines of them in what are called skeletons; and in order to this close thinking, he must withdraw himself into retirement.

We insist on it, then, that a minister should not be *needlessly* interrupted. By no means, however, would we insinuate that his neighbors should not call on him. If they called on profitable errands, it would be better if they called oftener than they do. If they call on him for instruction, for spiritual counsel, for advice in reference to church matters, for any thing, in short, which has reference to the good of their own souls, or to their pastor's welfare, their calls are not out of place. But what we mean, is that they should be exceedingly careful how they draw upon his time, when they have no particular object in view beyond their own entertainment. If their calls are merely to chat in a neighborly way, let them be short, remembering that the minister's time is precious. Or let them chat with the family, while the pastor is left to prepare something for their instruction on the Sabbath.

We may find it difficult to express ourselves on this subject, so as not to be misunderstood; it is somewhat of a delicate nature. For aught we know, some may think that we go for putting an austere distance between a minister and his people. But we can assure them, that this is farthest from our intention. A considerate regard for the urgency of his duties is what we wish to impress upon the minds of the people with respect to their pastors. And all we ask, is that the minister's calling shall not be under-rated, when compared with other occupations; that the right of making the most of his time be conceded to him, as well as to the farmer, the merchant, or the lawyer. And when it is remembered that the minister demands this, not for his own profit or emolument, as merchants, lawyers, and others, usually do, (for his business is commonly any thing but a lucrative one,) but that he may the better answer his duty to Christ who has called him, the people should be all the more ready to concede it.

We thus write, because some are inconsiderate as to this point. Nobody really intends to hinder a minister from his work, but some are *thoughtless,* not properly considering how urgent the minister's work is. Let them bear in mind, that he is engaged in the King's business; and that, though an easy familiarity between him and his people is suitable and becoming, yet demands upon his time for purposes which have no direct bearing upon the cause of Christ, should be cautiously and sparingly made. Calls *upon* him, however, constitute but a very small part of the obtrusions upon his time, unnecessarily made, and destructive of his efficiency as a laborer. Other things, to which we have neither time nor space to allude at present—things which a just appreciation of his office by the people of his charge might obviate as well as not—impair his usefulness to an extent beyond conception. Let what we have said suffice for the present. T. B. B.

LAYING ON OF HANDS.

The laying on of hands is a custom that appears in the history of the Jews from a very early date. Nor is it restricted to any particular occasion. It also in its use embraces a somewhat wide range of objects. In Genesis 48: 14, which is the first instance in which it appears in the Divine Record, it is employed by Jacob in bestowing blessings upon his sons Ephraim and Manasseh. In Exodus 29: 10, it is employed in *consecrating* a bullock as a sacrifice to God; also, 15th and 19th verses, in the case of the sacrificial ram. See also Lev. 16: 21, in the case of the consecrated goat. In the case of the blasphemer, Lev. 24: 14, all the witnesses laid their hands upon his head, so bearing public testimony against him, that the congregation might stone him. In Numbers 8: 10, the children of Israel put their hands upon the Levites, consecrating them to the work of the ministry. By the laying on of Moses' hands, Joshua was dedicated to his work as leader of Israel, Num. 27: 23. This perhaps is a sufficient number of passages to indicate the prevalence of the custom among the Jews in their early history, and to show that it was used on occasions widely differing in their nature.

Coming to the days of Christ, we find this custom still prevailing, and equally varying in its uses. In Matt. 19: 13—15, we have the record of Christ's putting his hands on "little children," and declaring that of such is the kingdom of heaven. See also Mark 10: 14—16, Luke 18: 16, &c. In Mark 6: 5, 16: 18, Luke 4: 40, &c., laying on of hands was employed in healing the sick. In Acts 8: 17, it was employed in the impartation of the "Holy Ghost." Read the entire context, with the question in your mind, "For what were hands laid on these Samaritans?" and see whether the Apostles did not both pray for them and lay their hands on them that they might receive the Holy Ghost. Besides, let it be remembered, that the position of the Jews and the Samaritans toward each other had been a hostile one; that they had had no "dealings" with each other; and that, so far as we know, the jealousies existing between them had not as yet been completely removed; and that, since the Saviour's ascension, no miracle had been wrought in token of God's purposes of mercy toward these Samaritans; and that the special token in such instances was the gift of the Holy Spirit, (see Acts 10: 47,) and I think no further doubt can exist as to the object of the laying on of hands in this instance.

An instance of laying on of hands, somewhat similar to this, is recorded in the 19th chapter of this book. Paul, on coming to Ephesus in Asia, found certain disciples, of whom he inquired whether they "had received the Holy Ghost since they believed?"—to which they answered, that they had not even heard of such a thing. After further conversation on the subject, Paul laid his hands on them, and they received the Holy Ghost, and spake with tongues, and prophesied. That any other object than the impartation of this miraculous gift appears in the history, I think will not be claimed.

Reliance, however, is mainly had, for the continuance of this "rite" in the church, upon a statement in the sixth chapter of Hebrews, 1st and 2d verses: "Therefore, leaving the [elementary] principles of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." The strength of the argument lies in the connection of laying on of hands with the "doctrine of baptisms." But what does *baptisms* mean? Can it be said that it refers to the ordinance of baptism, as commanded by Christ? To this there is a fatal objection; it is *plural,* not singular. If it be said that it means the baptism of *water* and the baptism of the *Holy Ghost,* and therefore the plural form, I answer, that while it is true that such an association constitutes a plural number, the difficulty remains. It is still to be determined what are the *ideas* and *facts* associated in the term baptisms. This can only be determined by a correct exegesis of the whole passage. Let us then premise—1st. That Paul was writing to Jews—persons having a religious vocabulary of their own, with which all their thoughts were clothed. 2d. That Paul was himself a Jew, and intimately acquainted with all the modes of thought and expression of his people. 3d. That he was writing to them on a subject where, of all others, these modes of expression would be likely to appear. 4th. That there was at this time no Divine Record save the Old Testament for their instruction; so that the forms of speech used by the Apostle must almost of necessity be interpreted by it. Now for the text in its connections. Please remember, that the Apostle, in the preceding chapter, is charging his brethren with having come short of those Christian attainments which were justly expected of them—that they were only rudimental Christians—children weak and sickly—using "milk" instead of "strong meat"—and therefore had no solid growth. He would now raise them out of their infant state. But this can not be done while they feed on elementary principles. These he exhorts them to leave, going on to perfection, to Christian manhood. Now, where do we find these elementary principles of the doctrine of Christ? Are they not taught in the Old Testament Scriptures? Did not the whole system of sacrifices under the former dispensation rest on the fact that our works were death-producing? And further, did they not speak of one whose blood should purge our consciences from these dead works? See chapter 9: 14, &c. Hence the ground of the Jew's "faith toward God." As to the doctrine of baptisms, was it not contained in their repeated ablutions required in the tabernacle and temple services? See chapter 9: 10. It was for this purpose that the laver was erected in front of the tabernacle, (Ex. 30: 18, 31: 9, 35: 16,) and that the brazen sea and laver were erected in connection with the Temple of Solomon, 2 Chron. 4: 3—5, 1 Kings 7: 26, &c. As to the "laying on of hands," see the former part of this article. Touching the resurrection of the dead and the eternal judgment, are they not taught in the Old Testament also? See Isaiah 26: 19, Ezek. 37: 1, &c., Daniel 12: 2—"*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*"

The foundation, then, of all those doctrines, is laid in the Old Testament, and it seems to me far more natural to so interpret the passage. Looking through the Scriptures, then, I find no warrant for requiring newly baptized persons, as such, indiscriminately, to pass under imposition of hands. Nor do I find a single instance where it is performed in connection with, and as conditional of, church membership. *It is more than is required.* N. V. H.

THE WORK OF THE CHURCH.

WILL IT SUCCEED?

We answer, Yes. And in considering this point, it may be well to look back on the past, in order to see what has been done. There was a time when an universal pall of moral darkness hung over all mankind. Some few light spots tended to mitigate the awful gloom, and these only made the darkness more terrible. At length the harbingers of day appeared in the character of prophets, and the last one in the Baptist John. The Sun of Righteousness arose, and a new dispensation commenced, when the Son of God had done his work on earth—had suffered, died, and risen again, and ascended to the mediatorial throne. The Spirit's light and power were felt on the day of Pentecost, and those who had been endowed with power divine began the mighty work of reforming and renovating the world. The work of the church was then commenced in good earnest—the darkness began to give way, and Satan trembled on his throne. Oh, what glorious things were achieved by the vigorous and unwearied labors of those inspired men. Persecution, arising from the antagonistic principles of human nature, roused up and supported by infernal agency, threatened the suppression, and even destruction of the church, which had thus made an attack upon the kingdom of Satan. In spite of all, however, the light spread, and persecution only aided in its diffusion. There have been, since that remarkable era, some desperate efforts by anti-Christian powers, both political and nominally Christian, to stop its progress, and blot out the light, but in vain. That new organization at Jerusalem began a work accordant with the divine commission, which has never ceased, never failed, and never can. That blessed light has been rising higher and higher, and spreading itself over the earth. The British Islands, once savage, superstitious, and cruel, have undergone such a glorious transformation, by Christain effort, and it may be by the missionary labors of some of the apostles in the onset, as to be in these last ages a point from which the light of the gospel has been transmitted to distant lands. The British missionary, of different communities, has set his foot on almost every spot of the globe, and by the communication of divine knowledge, has thrown down the altars of idolatrous worship, demolished heathen temples, erected altars and temples for the praise of the great Redeemer in their place, and gathered multitudes of the heathen, from all climes, around the standard of our common faith, and is still onward in his course, with the holy resolve never to surrender, so long as there is a heathen to be converted. This great country, where once dwelt none but the red men of the forest, and the various tribes of Indians, living a savage life, and under the various superstitious rites and practices of heathenism, has to look not to colonization chiefly as the great instrument of its present privileges and wealth and honor, but to the church of God, which has planted the Christian religion by its labor and influence on its moral soil. America, but recently discovered, comparatively, stands out as the wonder of the world, for her progress, and her privileges, and her future prospects, and all must be traced back to the work of the church.

Amazing moral changes have passed over the vast continent of India within this last sixty years. The mighty and apparently indestructible fabric of idolatry and superstition, has been made to tremble at the weapons of Christian warfare, which are not carnal, but spiritual, and mighty through God to the pulling down of strong holds. The Burman Empire, with its splendors, and gorgeous, and we may say blasphemous, titles, is succumbing to the power of the once crucified but now exalted Saviour. The poor wandering Karen tribes are flocking into the fold of Jesus, and by an instrumentality purely native, are pushing their way through the remaining darkness, in order to save their countrymen from death. The Islands of the Southern Seas, once entirely idolatrous, offering human sacrifices to their gods, murderers of their own offspring, have experienced a universal regeneration; they are, it is said, entirely Christianized. Such have been the changes there, through missionary labor, that we may suppose the martyr Williams does not regret having shed his blood in the enterprise. Extraordinary men have been raised up to accomplish great things, such as Whitfield, and Wesley, and Carey, and Brainard, and Judson, and others. But the church, in her various departments, laboring for one and the same noble object, has effected a glorious revolution in the earth, and raised up a vast multitude to sing redeeming grace and dying love. Through the length and breadth of our land, the temples of the Lord adorn our cities and villages; and our own denomination, but a few years since small, very small, as a mere speck in the religious world, occupies now a respectable position among the churches, and sends her ambassadors of peace and mercy to distant lands, presenting the Saviour's claims, and proclaiming the whole law of the Lord. What more might have been done, had we been more faithful and more pure, we cannot say. Nor can we say what she is destined to do exactly, but we believe great things, provided we take up the work of the church in good earnest, and maintain that zeal and exemplary piety required of us.

In reviewing the past, however, and remembering that the work and the object are the same, we may be encouraged and labor on, with the certainty of success. The Lord never does his work by halves, but will carry it on to completion, and by the same agency as he has always done.

The present short essay only looks at the past; another, and our last on this subject, will be the prospect before us.

GEO. R. WHEELER.

SALEM, N. J.

SETTLEMENT IN KANSAS.

WEST UNION, Iowa, Jan. 25, 1857.

To the Editors of the Sabbath Recorder:—

I have seen in your paper several articles in respect to a Sabbath-keeping colony in the West. I wish to say, through the same medium, to the Seventh-day people, that now is the time for them to be moving. There is a large territory open in Kansas for settlement, in one of the best climates in the United States for northern people to settle in; and if the friends of the Sabbath should neglect to improve this opportunity immediately, and let it pass for a year or two, they will lose the chance to make a choice of locations, as the best will all be taken up by First-day people; and for this cause I would say, let there be one general effort made, throughout our denomination, to make a permanent settlement of Sabbath-keepers in Kansas territory, and the writer of this will, if life is spared, endeavor to help make it. I would say to those who have no home or land in the East, if they can raise enough to move them there, and keep them a year, let them go on and make claims, and by doing this they can make a little fortune as easy as they can make a living in an old-settled country. I have known men who could hardly make a living when I moved to Iowa, and they are now rich farmers, with from fifty to two hundred acres of land under cultivation. I left Ohio seven years next May, and when I got here I was worth one thousand dollars; and through the blessing of God my property is worth eight thousand dollars now. I just mention this in hope that it may induce others to emigrate to the West, and better their situation. My advice to the friends of the Sabbath of the Lord our God is, not to stray off by single families alone, but get as many together as possible, and form as large settlements as possible, and take your ministers along with you, and form societies, and constitute churches, that you may enjoy spiritual as well as temporal blessings, and by so doing we may receive God's favor, and honor him in keeping his holy commandments, and attending to all the ordinances of God's house. We have lived destitute of all these blessings since we have lived here. We have been often invited to unite with other churches, but we cannot, on account of our Sabbath principles. We will say, in conclusion, is there not a minister of the gospel in our denomination who will rally his forces, and form a colony on the broad and fertile prairies of Kansas, and invite, through the *Recorder,* the scattered Sabbath-keepers to join him there? We believe that hundreds would gladly meet him there.

R. LIPPINCOTT.

A SURPRISE PARTY.—The *Independent* says that another specimen of the modern invention known as the "surprise party," was witnessed a few evenings since at the house of a lady in Washington street, Brooklyn. The party was made up mostly of members of Plymouth Church, although Rev. F. E. M. Bacheler, pastor of the Park Congregational Church, had been invited, apparently as an "outsider." After he arrived, however, his eyes were opened to the trap, and he succeeded in getting away only after consenting to receive a purse amounting to about a hundred and fifty dollars! Mr. Bacheler's own people recently played a similar trick upon him, to the still more grievous extent of two hundred dollars.

THE ALBION ACADEMY.

We find in the Janesville *Daily Democratic Standard* the following notice of the Academy at Albion, Wis.:—

This Institution has been in operation a little over two years. It opened under embarrassing circumstances, but has thus far grown up like a tree well planted. Its location has been regarded by some as prejudicial to its interests, but on the contrary it is decidedly advantageous. It is situated three miles from the Fulton Depot, on the Milwaukie and Mississippi Railroad. It is in a retired, rural, and healthy district, surrounded by a flourishing farming community. There is not a single saloon or grocery where the young and idle may gather, to contract vicious habits. There is one hotel, kept on the most strict temperance principles. It is, we believe, the only Teacher's Institute in the State. Over thirty from this Institution are at present engaged in the occupation of teaching. The people of the surrounding community have done nobly in erecting two large and convenient buildings at a cost of $13,000. One, three stories high, is 36 by 48 feet. The other, of four stories, 36 by 64 feet, with a wing 20 by 30 feet. These include a large chapel, lecture rooms, and a commodious boarding hall, with private rooms for one hundred students, under the immediate supervision of the Teachers. There have attended this Institution during the year ending Jan. 12, over three hundred students. The system of instruction is well calculated to secure the highest discipline of mind. The scholar is required to exercise his own powers to their full extent, while the teachers spare no pains in giving the student the most thorough and profitable course possible. An accurate register is kept of the scholarship and conduct of each student. A Collegiate Charter has been obtained, and it is intended, through the united efforts of the people and a permanent Faculty, to place this Institution on a foundation which will make it a permanent blessing, not only to the present, but to future generations, and an honor to educational interests.

A FREE COLORED MAN RESCUED FROM SLAVERY.

An interesting case of the rescue of a free colored man from Slavery, has just occurred, which is narrated as follows in the N. Y. *Tribune:*—

Anthony Adams is a young colored man about 19 years of age, born and bred in Port Jervis, town of Deerpark and County of Orange, in the State of New York. In November, a year ago, in his capacity as a mariner, he shipped in New York on board a schooner bound to Plymouth in North Carolina, a trading town at the head of Albemarle Sound. There he was taken sick and sent to the hospital, where he remained until the schooner had left. Recovering, he shipped on board a fishing boat, then worked for a time in Plymouth, but was again taken sick. In June last, being then able to be about, though not fit to work, while in conversation with the hands on board a steamboat which runs between Plymouth and Edenton, on the opposite side of Albemarle Sound, he found that unexpectedly to him the boat had left the wharf. Attempting to get out and on shore, he was seized by the master of the steamboat, who accused him of being a runaway slave, tied him and carried him to Edenton, N. C., and immediately on arriving there sent him to jail.

It seems that in North Carolina they have a law subjecting all outside barbarians, who are not of a sufficiently white complexion to suit the taste or secure the confidence of the North Carolinese, to a fine of $500 for presuming to come into that Christian and civilized State "to reside;" with the alternative, that should the fine not be paid, the culprit, after a certain detention, shall be sold into slavery for a time sufficient to raise the amount. Under this law, as it would seem, Adams was tried and sentenced; but as he claimed to be a freeman, and was believed to be so by some citizens of Edenton who investigated his case, and as, so far from having come voluntarily into the county in which Edenton is situated "to reside," he had been brought in against his will, and bound hand and foot, these gentlemen—of whom Col. Paine, a Representative in Congress from North Carolina, was one—caused this judgment to be set aside, or at least prevented any sale from taking place under it. But this did not secure the release of Adams, who, as he had no free papers, was still kept in prison as a runaway slave, with the prospect of still being sold to pay his jail fees.

The first intimation which the friends of Adams had of his imprisonment in North Carolina was not from any official or citizen of that State, but from a gentleman of New York, who, about the time of Adams's imprisonment, being on a visit to Edenton, became aware of the fact. He saw the man, heard his story, and returning to New York, in compliance with a promise to Adams, addressed a letter to Mr. Bennet of Deerpark, whom Adams had mentioned as able to prove him a free man. This letter, which was dated July 21, 1856, informed Mr. Bennet that if Adams's account of himself was true, his release might be procured "without any difficulty" by sending to Edenton previous to the next County Court, which met in August, affidavits to prove his freedom; and the letter gave the name of a lawyer who would act in the case "without charge," and to whom the papers might be sent. Affidavits were accordingly prepared, duly authenticated, and sent as directed, with a request that if any further proof were needed information should be sent to Mr. Bennet, and also a statement of the jail fees and other expenses.

Nothing further, however, was heard of the matter till about the 1st of December, when a letter was received by Mr. Bennet, dated Nov. 17, from the Clerk of Chowan County Court, the county in which Edenton is situated, mentioning Adams's account of himself, and stating that he was held in the jail of that county as a runaway slave, and was liable to be sold for the charges of his imprisonment, amounting then to about $75. It appeared from this letter that the depositions formerly sent had been received, "but being taken ex parte, were not introduced." Nothing, it would seem, in the shape of written testimony, would be likely to satisfy the exigent demands of the North Carolina law. The only certain method was for some person who could prove Adams to be a freeman to be at the trouble and expense of going on to Edenton for that purpose.

Now, there is a law of this State, enacted in 1840, and seemingly with a view to precisely such cases as this, which provides, among other things, that "whenever the Governor of this State shall receive information satisfactory to him that any free citizen or any inhabitant of this State" "is wrongfully seized, imprisoned or held in slavery in any of the States or Territories of the United States, on the allegation or pretense that such person is a slave, it shall be the duty of said Governor to take such measures as he shall deem necessary to procure such person to be restored to his liberty and returned to this State"—and the act goes on to authorize the Governor to appoint an agent for this purpose, and to pay all necessary expenses. The case of Adams was thought, by those interested in it, to come fully within the letter as well as spirit of the above act, and application was accordingly made to Governor Clark to appoint an agent under it. But it seems he was "advised" that the case of Adams did not come within the law, and on that ground declined to take the action requested. Previous, however, to the receipt from the Governor of this refusal, other correspondence had taken place by which the Deerpark gentlemen had been stimulated to act at once on their private responsibility without waiting for the Governor's motions.

A taunting and insolent letter signed Fred. L. Roberts, and dated Edenton, Dec. 14, 1856, had been addressed to Senator Seward at Washington, stating the fact of Adams's detention in jail and the danger he was in of being sold, and representing it as a "burning shame" that the citizens of Port Jervis, after notification of this fact, should allow a citizen to remain in jail "simply because they are too penurious to come on and recognize him," and "a damnable shame that the great State of New York, after shrieking for negro feeedom, voting for Fremont and free negroes, should abandon one of her citizens." To this letter, three days after its date, Senator Seward replied, thanking the writer for the information, stating that he had written to Port Jervis on the subject, and, to prevent any embarrassment or delay on the subject of costs and fees, authorizing the writer to draw on him at sight for the amount, whatever it might be. It was in consequence of Senator Seward's letter to Port Jervis that, without waiting for Gov. Clark's decision, Mr. Bennet was induced to undertake a journey to North Carolina for the purpose of identifying Adams as a free citizen of New York, upon which mission he started on the 29th of December last. Stopping at Washington on his way, he saw Col. Paine, and obtained from him the true history of the case, with letters of introduction to persons in Edenton. Upon payment of costs and fees, Adams was released without objection.

DR. SPRING ON SECTARIANISM.—The New York *Observer* gives intelligence of the improved health and returning eyesight of that distinguished Presbyterian divine, Dr. Spring, and thus speaks of a late sermon by him on the furtherance of the Gospel:—

> "His discourse was founded on the words, 'the furtherance of the Gospel,' and in stating some of the obstacles to the spread of the Gospel, he took occasion to mention as one of the chief, the divisions of the Church of Christ. Nothing, he said, is more inexplicable and distressing than these thousand divisions into which the church is rent. I see one Gospel, simple and sufficient, and I cannot understand the reason that leads men who receive it to adopt so many and such conflicting views. My distress is so great that I am ready to exclaim, '*O that my head were waters, and mine eyes a fountain of tears.*' Alas for this spirit of sectarianism and this love of domination in the Church of God. I do not undertake to say what is the best *form* of the church. My whole life attests my preference; but I love Christianity more than I love Presbyterianism, and I love Presbyterianism only because I find it identified with Christianity."

EDUCATION FOR THE MINISTRY.—It is said that the Faculties of the N. Y. University and Theological Seminary, were, not long since, invited to the house of one of our merchant princes, and asked how brief a course of study they could wisely and conscientiously commend for a certain number of young men, chosen for their piety and intellectual promise, to prepare them for the ministry. The great and increasing demand for ministers, was, of course, the motive for abridging the course of study to the shortest practicable period; and after due consultation, it was decided that by arranging a curriculum specially for the purpose, and by a combination of the ordinary studies of the two institutions, a course deemed adequate under the circumstances, might be made up, which would extend only through four years, in both College and Seminary. On this basis, the proposal was then made by the gentleman referred to, to select and to educate at his expense, FIFTY YOUNG MEN for the four years' course, at an estimated cost of $300 per year for the entire term—a sum practically contributed to the education cause of $16,000 per year for four years.

RAILROAD FROM JAFFA TO JERUSALEM.—About a month ago—says a letter from Jaffa of the 4th December—a British war steamer came into our roads and landed some engineers, who immediately started for Jerusalem, with the object, it is said, of making a survey for a railroad about to be made by an Anglo-French company. They reported on their return that it was very easy to accomplish the undertaking by laying out the line not along the present route from Jaffa to Jerusalem, but along an older one of the time of the Crusaders, passing by the village of Syda.

LIBERAL GIFT.—Mr. W. Brown, M. P., whose promised gift of £12,000, toward the erection of a new library and museum for the town of Liverpool, has been previously noticed, has thrown even that munificent offer into the shade by one which he has now made to the town council, and they accepted. Mr. Brown, in a letter to the Mayor, which was read at the council meeting on Thursday, proposes to construct, at his own cost, a new building for the purposes of a free library and museum. The cost is likely to be £30,000.

J Crandall

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A THANKSGIVING ADDRESS.

Delivered in the Seventh-day Baptist Meeting-House at Plainfield, N. J., on Thanksgiving Day, Nov. 29, 1855, by E. M. Dunn.

Nearly two hundred and fifty years ago, on a barren and unfrequented spot on the shores of Lincolnshire, at the still hour of midnight, was collected a little band of pilgrims, whose feet were then treading for the last time the land of their nativity. Exiles for truth, they were resolved to endure the severity of a long voyage at sea, and the perils and the hardships of a frontier life, that they might worship God without that restriction of conscience which the Church of England imposed upon them. They had designed to embark during the darkness of the night, that they might escape unobserved by the officers of the government. But when the appointed hour came, the vessel which was to carry them away had not arrived. On the next day, as the expected boat tremblingly neared the shore, that company of Christian fugitives, men, women, and children, silently and stealthily went on board. They at first landed, and for several years found shelter, upon the shores of Holland; but eventually came hither to our country, and made their final settlement upon the barbarous coasts of New England, together with that company of Puritans who at a later date, in 1620, left the land of their fathers for the same reason, that they might enjoy a purer form of church discipline and religious worship. The privations and difficulties incident to a removal to an unsettled region, are always great; but the suffering and the toil, the danger and the distresses which our Pilgrim fathers were obliged to encounter, were sufficient to have discouraged men of common fortitude. The inclemency of the wintry season, and their destitution of the comforts of life, induced distressing sickness, which carried off half of their original number in less than three months, and prostrated many others; the hostility of the Indians, and withal the rigors of their situation, caused them to feel their dependence upon God, and to implore help from Him who always hears the cries of His faithful children. And in view of the severity of their lot, they resolved to set apart one day of humiliation—a day of fasting and prayer—that God would ameliorate their condition. As their petitions were being granted, when prosperity began to smile upon them—as the cheerful village took the place of the forest and the schools and churches were springing up over the land—they deemed it proper to make this day of humiliation a festival of rejoicing and thanksgiving. This, in brief, is the history of Thanksgiving Day. It comes down to us a New England institution, of illustrious origin—an offspring of noble parentage, and cherished at the present day, especially by the sons of New England, with Puritanic fidelity. The custom of celebrating this festival has extended from State to State, and has now become almost universal. It is founded upon the idea that the God whom we serve is a being of infinite goodness, that we are utterly dependent upon him for the smallest blessing we receive, and that every good thing we enjoy, whether great or small, is the gift of God.

Let us, in the first place, dwell for a few moments upon a consideration of the goodness of God in his manifestations of love toward us. Most truly did that affectionate and beloved disciple of our Lord and Master assert, that "God is love." It would seem almost superfluous to attempt to demonstrate this assertion. Yet we need to be frequently reminded of its proofs; otherwise, strange as it may seem, we shall fail to realize it, and shall lose that life and felicity which the constant recognition of this truth is designed to impart. The evidence of God's kind beneficence are visible everywhere, as innumerable as the leaves of the forest or the stars of the firmament. The intelligent mind, even without the aid of the Bible, from a close observation of nature's works, arrives at the conviction that there is one great Being who has created all things—that this Creator is perfect in goodness, presiding for good over the destinies of his creatures. The heathen philosophers, reasoning from nature's works, came to this conclusion; and aside from God's mode of justifying and redeeming a lost world to himself, they entertained no very incorrect ideas of his character and greatness. Look out, my friends, upon the universe around us. Behold the handiwork visible everywhere. Do you not discover marks of love and benevolence traced upon every thing? If it be not sacrilegious to make the inquiry, let me ask, what created object is there, tree, shrub, fruit, mountain, vale, lake, streamlet—the stars of the firmament that twinkle like angel's eyes looking out from the windows of heaven—the birds of the air, or any of the varied species of animal life—whose form or nature you would change or in the least modify to make it the better subserve our good and happiness? There is no defect. It has been pronounced good by Him whose infinite comprehension and skill have planned and executed the work. We may criticise and carp at the most ingenious inventions and elaborate works of men, but the creations of God in a healthy mind elicit no other emotions than the highest admiration and warmest gratitude. However clearly we may be impressed with the truth of God's goodness, when we contemplate the fullness of the outer world, to "satisfy the desire of every living thing," the impression is much more vivid and forcible when we contemplate our human nature—the beautiful adjustment of each and all the bodily organs to perform the harmonious and essential functions of the physical economy. How, from the use of every limb, from the susceptibility of the delicate net-work of the nerves—how, from the exercise of each organ, when in its normal condition, buoyancy and pleasure are spontaneous! No scientific analysis is requisite to make us all observe the sublime display of God's goodness in our physical and mental formation. Our affections, our reasoning faculties, our exercise of the will, our memory, our perceptions of the beautiful, our veneration, our hope, our fear, all point to happiness as their legitimate aim and end. But, says one, if we are constituted for happiness—if we are surrounded with all the conditions favorable for unceasing bliss, and organized so that the physical, intellectual, and moral, all blend in harmonious action, what means all this confusion and jargon? Why is it that vice is always contending with virtue?—that the lustful propensities of the flesh are ever warring against and stifling the dictates of conscience? Why all this prostrating sickness, disheartening poverty, troubles that hedge up our path, and these bitter afflictions? Why is it that we are always fighting one against the other, and each against himself? True enough, this condition of things clearly shows that some great misfortune has befallen man since his first creation—that this organization, which was designed to give joy and peace, has now become so deranged as to produce contention and misery. Blind and deluded must be that individual who can for a moment doubt the iniquity and utter depravity of the human race. Who is to blame for this? Surely not God. His goodness is just as great as if we had not transgressed his holy law, but, living in conformity with his requirements, had enjoyed blessedness as our continual portion. But when man had once violated the law of God, had sinned against One of infinite perfection, had thereby forfeited eternal life and merited everlasting death, when the divine hand was raised to inflict a most righteous penalty, that God himself, in the person of his only son, should assume our fallen humanity, endure the ignominious and cruel death, that we might be restored to his fellowship and favor, then did God's goodness appear more striking than ever. When we contemplate this last exhibition of his love, our conception of his beneficence is greatly expanded; and now that he sends his Holy Spirit to convict of sin, induces us to give our hearts to him and abandon our sinful courses, now that in temptation he sustains us, that he gives us as much prosperity as we are fitted to enjoy, that by chastisement and trials he purifies us, that he makes all things work together for our good, that he keeps us within the hollow of his hand, leading us from one degree of spiritual advancement to another, and at last receives us as heirs of the eternal inheritance—what shall we say of God's love? We think of it—our minds are filled with its conception—yet we cannot comprehend it—we are lost—it reaches out far beyond man's power of comprehension. If such be the goodness and love of God, what follows? What follows, but that we should obey the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Do we, my friends, understand the full extent and nature of that love which God requires of us? If we fail to obey this command, what base ingratitude! The ancients regarded ingratitude as the most heinous offense. They were right. We do likewise. We can pity and forgive the man that robs us of our property. But here is one whom we have befriended in many ways—to whom we have shown favor after favor, and repeated gift upon gift. We do not ask, we do not expect, we do not even want, that he should return us any thing that will be equal to the amount that we have benefited him. But we do expect that he will make some manifestation that he feels grateful for our kindness to him, some recognition that he appreciates and esteems us as his benefactor. If he fails to do this—if he acts as if he did not know that we were striving to make him happier—or as if, conscious of it, he disregarded it—we call him a brute, and declare that he is insensible of what belongs to a man. We cannot endure it. Such is the emotion we have for ungratefulness. If you wish to get rid of a valuable friend, who strives in various ways to make your pathway more pleasant, just manifest a seeming ignorance or indifference to his kind attentions, and depend upon it, if he is not a parent, or other relative, or has much more of the grace of God than most individuals, he will very soon leave you. But what shall we say of our ingratitude to God? The blessings he has conferred upon us in every conceivable manner we cannot at all appreciate. He does not ask us to repay him—that would be impossible; but simply that first having loved us, we should love him. If we refuse this, if we act contrary to God's wishes, if we do that which most displeases him, what vile ingratitude! Well may the sinner fear lest the wrath of God should be let loose upon his guilty soul—lest to-day, when he least expects it, he may be summoned at the judgment bar of the Almighty, and receive that just and lawful sentence pronounced upon the guilty, which can never, never be repealed.

Secondly, let us consider our intimate dependence upon God. The idea of dependence upon some divine power has been prevalent in all ages and among all nations. The Bible was not necessary to teach us this truth. It is founded upon the universal consciousness that we are subject to the control of a higher, invisible power. Heathen nations, who have never heard of the word of God, entertained this idea as generally as Christians; and, judging from mythological history, we must conclude that the sentiment of dependence upon a superhuman power was more general among the ancient heathens than with us. This may be accounted for in part from the fact that the light of science never having risen upon them, what is plain and explainable by us on scientific principles, appeared to them dark and mysterious, and when they beheld a natural phenomenon readily accounted for by us, but which they could not explain, they were in the habit of supposing it was brought about by some divine agency, to signify the will of the Deity. They regarded many things insignificant to us, as indicative of the will of the Omnipotent Mind. They considered the flight of birds as ominous of good or evil, according as they flew to the right hand or left. When they consulted the oracles, and desired divine teaching, they expected to obtain it by some visible signs, and they never failed to find some silly object which their foolish imaginations transformed into a divine response to their petitions. They established a multitude of signs by which they interpreted the counsels of the gods. These signs were of course arbitrary. But as they implored divine direction in the undertaking of every enterprise, whether of great or small moment, it is not altogether unreasonable to suppose that God would sometimes make use of those means to make known his will. Since God has controlled and disposed of every thing from the foundation of the world according to his good pleasure, it may be plausible to suppose that he made use of these agencies which they foolishly established to carry out his own designs and purposes. It is to be feared that they exhibited a greater sense of their dependence upon the unknown gods than we do upon the known and true Jehovah. Throughout all Christendom there is a great deficiency in this matter. But what says the word of God? "A man's heart deviseth his way, but the Lord directeth his steps." "There are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand." "Man's goings are of the Lord; how can a man then understand his own way?" "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one and setteth up another." The Bible is filled from beginning to end with the declarations that the omniscient, omnipotent God is the sovereign disposer of all the affairs of mankind—that "he makes the wrath of man to praise him, and the remainder thereof he restraineth"—that he defeats the plans of the wicked, and causes the righteous to prosper. Why then this seeming declaration upon the part of man, that he is able of himself to do all necessary things? I do not say that we all ignore the Deity entirely—that there is no fervent prayer for divine aid and protection. Far from it. Yet none can deny, but there is seemingly too little. Kingdoms declare war with the idea that if they are victorious, it must result from a superior force of numbers, from superior military skill, from greater courage, from such conditions as human calculation can provide for. They do not appear to realize that God can and may by his invisible movements bring about results which will baffle all human calculation, which cannot be accounted for at all by man's reasonings. David, a mere stripling, a beardless youth, inexperienced to war, a keeper of his father's sheep, without any sword or shield, but with a simple stone and sling, went out to encounter the prodigious Goliah, an experienced and fully equipped warrior. What human discernment would have foretold but that, according to Goliah's prediction, David would have been slain, and his flesh given to the fowls of the air and the beasts of the field? But no; contrary to the expectation of all Goliah's host, their proud, valiant, and boasted champion was slain. When the Israelites fled from bondage in Egypt, human wisdom would have supposed they would have been overtaken by Pharaoh with his mighty hosts. In all human probability, this would seem to be the issue; but how different the result! When the American Colonies resolved to resist the tyrannical encroachments of Great Britain, and declared war against their mother country, the American forces were so small, and the English so great, that a deliberate, calculating mind, would have decided the contest would be short, the colonies would be subdued at once; and it has been a matter of wonder why those old revered patriots risked the contest. They were driven to desperation. But, guided by the unseen hand of God, and contrary to the expectation of wise politicians, they achieved a victory against an overwhelming majority of numbers, which casts a shadow over all preceding triumphs. Blessed be the memory of our immortal Washington, whose strong sense of dependence upon God, and implicit faith in him, enabled him to hope for success against the most foreboding prospects. It was George Washington who appointed our first National Thanksgiving. His example might well be imitated by each individual who shall hereafter be honored with the Presidency of this Republic.

Thus it has ever been the Supreme Mind that has been thwarting and overreaching the plans of human wisdom, turning and overturning the destinies of kingdoms and individuals. Yet we have not learned, or are continually forgetting, our entire subjection to Providence. Many of our modern reformers, intent on removing existing evils, and ameliorating the condition of the human race, exhibit a great want of faith in God's disposition and ability to co-operate with them or to fight against them. They cannot realize how bending the knee in prayer will bring about the feeding of the hungry, the abolition of slavery, the uprooting of intemperance, the education of the ignorant, the downfall of Popery, or any desirable result. They deem human exertion sufficient to the work. Through a sentiment that effort without prayer is better than prayer without effort, they adopt the false belief that effort without prayer is as good as effort with prayer. True, they have a loose faith that God promotes and blesses all good movements in general, but no clear, well-defined, all-conquering, yet submissive faith, that wrestles with the Lord as did Jacob, and would not let him go until he had obtained the blessing which he earnestly desired and expected. It is not to be denied but some good may result from their efforts. Perhaps, by the unsolicited blessing of the Lord, they may succeed, in some instances, in drawing living water from the rocks, yet it is to be feared that they themselves will never be permitted to reach the heavenly Canaan. In our business pursuits, are we not apt to forget, that whether or not we may labor assiduously, God may or may not make us to prosper? If the tradesman succeeds, he congratulates himself; it is the result of his well-directed energy, his assiduity, prudence, and business tact. It is not to be doubted but these qualities are the more immediate causes of his success. But he forgets that for all these characteristics he is indebted to a higher power, and that beneath all his strenuous efforts God, unseen in his movements, has been working in his behalf, presenting to him favorable opportunities, warding off threatening dangers and disasters, causing the tradesman unconsciously to provide for future difficulties long before they were seen by human eye, preventing sickness, giving him enthusiasm, guiding his decisions rightly, and in many ways which we cannot discern, pouring prosperity in upon him. But the thriving business man takes the credit to himself. "'T is I who have done it." If his next door neighbor is unsuccessful, we attribute it to his inattention, to his extravagance, to the want of some or all of those requisites essential to success. These undoubtedly may be the immediate causes of his failure. But why not believe, as in the other instance, that God underneath is operating, and through these channels making this one unsuccessful, for as wise reasons as induced him to give prosperity to the others? It is a difficult matter for us to believe and to feel that God has any thing to do in directing and restraining us. If he comes and burns down our storehouses, blights our crops year after year, shipwrecks our vessels and empties our treasures into the sea, or snatches away a bright and beloved child, we then have some feeble misgivings of a visitation from Providence. God must come in the lightning, in the hurricane, or in the sweeping conflagration, or we do not recognize him. Just as if, by a tiny thread, by silent and unseen causes, he could not turn us hither and thither whithersoever he would have us go. We are apt to think that if God acts, he must work miraculously; whatever happens according to the course of nature we say is not of God. We consider the laws of nature fixed, and that God has nothing to do with what is brought about naturally. Why, he usually operates in this way. Had God nothing to do with David's slaying Goliah? Yet that occurred as naturally as our meeting here to-day. The armies of the Philistines and the Israelites were in the battle-field; David was tending his father's sheep at home; his father sent him to carry some articles of food to his brethren who were in the army; when he reached his brethren, he saw this Philistine champion, who had presented himself for forty days, morning and evening, challenging the hosts of Israel to send him a man to fight with him, and that army should be regarded victorious whose champion was successful. This way of deciding contests was quite common among the Greeks and Romans. David's patriotism and piety was aroused, and he went out to encounter Goliah. Saul equipped him in military costume, put on him his own armor, his helmet, his coat of mail, and gave him his sword; but it did not fit David, neither was he accustomed to using the sword, and naturally enough he laid it all aside and preferred his stone and sling. Had he fought with the sword, he would have been compelled to fight in close combat, and his antagonist being an experienced warrior, would have had the decided advantage; but with the sling he could throw at him from a distance, and David was skillful in the use of the sling. It is said that slingers can throw a stone within a hair's breadth, without missing, and with the force of a bullet. There is nothing wonderful in David's striking Goliah—it would have been wonderful if he had not struck him; and when prostrated, he ran up and beheaded him. It was all a simple and natural occurrence, yet who will deny that God was in it? Who dare deny but God had to do with the wreck of the Arctic and the loss of those three hundred lives? Still, the whole occurrence can be accounted for on natural principles. It is no proof that God is *not* in an action, because we can trace the more immediate causes. Deeper down in the nature of things than we are permitted to look, are the beginnings of God's movements. We see only the last cause, not the first, and mistake the last for the first. Were you sick, and prayed for restoration, God would most likely restore you in the natural way; he would place around you conditions favorable to recovery. But when recovered, would you confine your gratitude to the physician only? Yes, we are dependent upon God for every thing, both great and small.

But do you say, If God is everything, must the creature fold his arms and remain passive, expecting every good without any effort? By no means. God frequently repeats the injunction, that we must labor, must be diligent, must exercise all the faculties he has given us—our reason, our prudence, our invention—that whatsoever our hands find to do, we must do with all our might. We should be just as intent in seeking good as if we supposed we could obtain it without divine assistance, yet entertaining as the fundamental idea, that every blessing is of God. These are the two distinct features of the true idea of dependence upon the Supreme Power. Together they form one complete and glorious unit—the beautiful idea of faith taught in the Bible.

Again, though we are strong in the belief that God disposes of all our individual affairs according to his own good pleasure, if, by imprudence, dishonesty, or by the influence of any evil propensity or improper mode of acting, we fall into trouble and adversity, we are not to charge it upon God, but we are to take the blame to ourselves, and heartily repent of our sin and folly. But, on the other hand, if prosperity dawns upon us, we are never to take the credit to ourselves, but give the praise all to God, just as the Christian chides himself solely for every short coming and inclination to evil, but when in the enjoyment of religion and the realization of the blessedness of a purified heart, gives all the praise to God, reserving not the least credit to himself.

But, says one, "I don't like this idea of attributing all of our good intentions and all our temporal prosperity to God, but if we exhibit any short comings and suffer failures we must take the blame upon ourselves. It's a poor rule that don't work both ways. It does n't accord with human reason." It is but very little, my friends, that the human reason can account for. If human reason is to be the test, pray give us a solution of the humanity and divinity of Christ, of the resurrection, &c. I will tell you what it does accord with; it accords with that which is of higher authority than the human reason—the sentiment existing in every Christian heart, produced there by the operation of the Holy Spirit, the conviction, that if he has anything that makes him to differ from the vilest of the vile, it is all—not a part, as some say, but all—owing to the grace of God, and if guilty of any delinquencies, these are wholly chargeable upon himself. Precisely so does he regard his temporal blessings and afflictions.

One reason why we have so little faith in the superintending care of Providence, is that we come so far short of obeying God's commands. Did we live as God requires, we should have as full confidence that he was directing us in all of our affairs, as if we saw him doing it. God's being invisible need not prove any barrier to our faith in Him. Faith is the glass through which we see him. Obedience keeps the glass bright. Our want of trust in God is the cause of very nearly all of our troubles. Our troubles mostly arise from discontent, anxious solicitude. There is very little absolute pain, bodily torture, such as the cutting or burning of a limb. It all arises from a troubled spirit. We are all bent down with a depressing weight, like Atlas, who was compelled to bear the world on his shoulders. The traces of anxious care are furrowed on every brow. We are constantly fretting lest we shall not obtain the object we are seeking. The rich man fears poverty; the poor, starvation. The sick man is fearful that he may not recover; health stands in dread of unseen sickness and sudden death. We always stand in awe of some huge monster that we imagine lurks in our path a little way ahead of us. We are doing well enough in this present hour, but oh! the morrow, the uncertain future. God tells us to roll our burdens upon him—not a part, and reserve as much as we can bear up under, but to throw off all this depressing weight, trust in him, and rejoice, happy, free, joyous as the birds of the air. Blessed is that man whose trust is in the Lord; contentment is his continual feast. What others consider afflictions and blessings, he regards alike as the welcome dispensations of Him who maketh all things work together for good to them that love him.

It is customary, on the return of this anniversary festival, to notice the special occasions of gratitude that have occurred during the past year. We have already taken so much of your time, that for the present a brief notice must suffice. It has not been twelve months since the cry of desolation and famine was heard in pitiable notes throughout the length and breadth of the country. Honest Industry went begging employment, and the grim monster *Want* knocked at many a door where before he had been a stranger. The pauper and the inebriate were not its only victims, but helpless children, respectable widows, sons and daughters of American born citizens, upon whose characters rested the stain of no foul disgrace, were found lifeless, famished, and frozen, on the highway and in the miserable hut. God had restrained somewhat the fullness of his bounty, and millions of his pensioners were threatened, and many experienced actual starvation. Temptation and adversity brought to light the hidden dishonesty which had lurked in the hearts of men in whom the public had formerly reposed the utmost confidence. One year ago to-day there went up from the pulpits of the land one universal prayer of thanksgiving, that God had taught us the folly of this hot and unholy pursuit after riches; that he had humbled the pride of bankrupt merchants, and had taught us, in tones that some could hear, the unreliable nature of earthly treasures. But now the scene is changed. You have been gathering the fruits of one of the most bounteous years that God has ever bestowed upon you. Your granaries are full; your business is prosperous; and with a cheerful heart and a strong hand you feel fully equipped to grapple with the severities of the approaching Winter. To-day, as with generous hearts you assemble around the festive board, cast one thought upon the suffering millions who would rejoice to feed on the crumbs that fall from your table, and thank God, that as a people and a church, he has blessed us so abundantly with these unmerited favors. He has graciously prevented most of us from dwelling in the princely palaces of the rich, while he has lifted you all out of the vale of distressing and pinching poverty, giving you to enjoy that glorious mean for which Agar prayed. The many peculiar advantages of your situation, the privileges of the sanctuary, your extensive means of education, your society, the refinement and pleasures you enjoy, should elicit emotions of genuine thanksgiving. The afflictive stroke of Providence may have fallen heavily upon some of you, but perhaps you can recognize in it the hand of God, drawing you in love nearer to himself. It is difficult to realize that a blessing is wrapped up in every painful dispensation. But in the next world we shall clearly see how all our hardships have worked together for our good. Then shall we rejoice that we were obliged to pass through a dark and stormy pilgrimage, knowing that the ills of the flesh have wrought out for us a far more exceeding and eternal weight of glory. Just as in the picture the deep spots of shadow, from contrast, make the light more prominent, so the trials of this present life will render brighter the felicities of heavenly joys. We are not without occasions of a public and national character for which to be grateful. The progressive steps that have been taken in several States in the temperance reform give good reason to hope that the aggravated evils of intemperance will ere long have passed away. We could wish that the recent election had given us ground to hope for the passage of a Prohibitory Law in our own State before the close of another session. But this is reserved to a day, we trust not far distant. The Christian has great reason for thankfulness that the general movements of the age, the rapid increase of our educational institutions, the agitation of the great question of personal freedom, the opening of the broad and fertile lands of the West, and probably the present war in the East, are all paving the way for a wider spread of the Gospel, for the upbuilding of God's kingdom on the earth; for which object let us labor and pray, with firm reliance on God, until with us the battle is ended, the victory is won, through our Lord Jesus Christ.

ABOUT GOSSIP.

A curious idea prevails, pretty generally, that it is not altogether right for people to indulge in a little quiet gossip about the character, the actions, or even the business of their acquaintances or neighbors, as though we are not all fully entitled to enjoy the right of free speech! The monstrosity of such an idea is so great as to excite contempt so strong that language cannot be found to express the virtuous indignation that swells many bosoms. A pretty idea, truly! And yet it is a singular fact, that such an idea has always prevailed; but the belief has not been of any great moment, inasmuch as it is so rarely reduced to practice. Occasionally some one will be so strangely eccentric as even to rebuke the indulgence of a little cosy gossip about the private character and affairs of people. It is refreshing to know that such rebukes do not have a lasting effect, and generally cause a further unlimbering of the tongue, as a practical manifestation of the most absolute independence. The anti-gossip theory sounds very nice, but the idea is simply preposterous that such a plan could be practically carried into effect. Why, the wheels of society would at once be "scotched," tea-parties would be deprived of their cream, club-rooms of their soothing cigars, and stores of their attractive pop-corn; women would sink into their family circle, and men would find themselves forced to be content to spend their evenings at home. Not gossip, indeed! What an absurdity in this enlightened and independent age!

Mrs. A. appears in costly garments; certainly Mrs. B. has a right to whisper to her neighbor that she is ruinously extravagant, and that her husband owes for them, and cannot pay his debts, though probably she only surmises such to be the fact. Mrs. C. gives a large party; of course Mrs. D. did not wish to be invited, and she declaims against such entertainments from a sense of duty, and not because she was neglected. Mrs. E.'s husband keeps his carriage; and certainly Mrs. F. is privileged in circulating the fact that his great-grandfather worked for his daily bread. Mrs. L. has moved into a new house, thoughtless of the fact that Mrs. J. is confiding to others a startling narration of the days when her needle was her only support. Mrs. K. wears that old-fashioned bonnet, which Mrs. L. is confident is caused by meanness. Mrs. M. has got that old cloak, which Mrs. N. is sure her grandmother wore. But Mrs. O. has made the discovery of the season, and that is that Mrs. P. and her husband quarrel like cats and dogs; she passed their house and heard them, not knowing that the wife was in the best of humor at the time, trying to get a favorite book from her husband. But we will not continue the record of those little eccentricities of society; enough is here stated for illustration. We feel bound to say, that men are not in the slightest degree exempt from the same peculiarities of the other sex. There is often this difference: the ready words of men sometimes directly undermine the credit of neighbors, and weaken what otherwise would stand firm and weather a business storm.

Probably there are those who would consider the above nothing better than slander on the part of persons indulging in such remarks. They are mistaken; it is only a skeleton of ordinary gossip, frequently uttered to while away time, and not always with a deliberate intention to do serious injury to others. Perhaps at times a spice of envy may be at the bottom of some of the remarks. But then it is so natural to gossip, that any attempt to restrain the custom might be treat ed as an infringement upon the "manners and customs" of society. [Nantucket Inq.

GOOD SECURITY.

"Uncle Oliver," said the pastor of a country church to an elderly farmer of his flock, "I wish you would carry a load of wood to old Mrs. W., the widow of our Christian brother who lived so long just beyond you on the road to D——."

"I will try to do it," said the farmer, "but to whom shall I look for the pay?"

"Read," said the pastor, "when you first go home, the first three verses of the forty-first Psalm, and then if you want any better security for payment, call on me."

It was but a few days after, that the old gentleman met his pastor, and said, "I like that security you mentioned, and have no fear that it will fail me in the time of need; for my heart so felt the assurance, when reading it, that I could scarce close my eyes that night."

Thus it is often found that the "word of truth" is most precious, when with childlike trust it is received into the mind and heart. We do not need to wait for the time in which the promise is to be fulfilled, for the "earnest" is given by the Holy Spirit, when the Word is taken as a practical truth, and obeyed cheerfully.

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MORAL GOVERNMENT AS AFFECTED BY CHRIST'S MEDIATION.

We have thought that one or two articles upon the government of the world as modified by the mediation of Christ, might be seasonable, at the present juncture. It is a subject upon which there is great diversity of opinion, while there are not a few who have no well-settled notions about it. Whether we can contribute any thing to clear the views of those who are befogged, must be left to the judgment of others; we shall be content when we have done what we can.

Justification is certainly a different thing, under the Gospel, from what it is under the Law. By the Law, the whole world stands guilty before God, sinners being incapacitated, both by the power of indwelling corruption and their transgressions already past, from rendering such a righteousness as it requires. Therefore, they can never be justified by the deeds of the Law. This is not only the doctrine of the New Testament; it was taught by them of old time. "Enter not into judgment with thy servant; for in thy sight shall no man living be justified." (Ps. 143: 2.) "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Ps. 130: 3.)

By the Gospel of Christ, sinners are not incapacitated from attaining justification; for such is the manifold wisdom of God, that he has a way in which he can justify the *ungodly*. (Rom. 4: 5). By this new and living way, justification is bestowed as a gratuity, not as a reward in consideration for services rendered. (Rom. 3: 24, 4: 4, 11: 6, Tit. 3: 7.) Default of such services does not, therefore, stand in the way. The simple exercise of faith, without the works of the law, is all that is necessary to make the sinner just before God. (Rom. 3: 28.) This also was the doctrine of old time; for the prophet says, "The just shall live by faith," (Heb. 2: 4)—a passage which Paul cites to prove that he preached no new doctrine on this subject. (See Rom. 1: 17, Gal. 3: 11, Heb. 10: 38.)

Now since, according to the Law, it is required of a man that he perform good works in order to his justification, while, according to the Gospel, no such requirement is made of him, but justification is bestowed as a gratuity; since, according to the former scheme, man cannot receive this blessing till he has earned it by his own merits, while, according to the latter scheme, he receives it as the free gift of God, antecedent to any merit or desert of his own; is it not clear that, in this one respect at all events, the moral government of the world is modified by the mediation of Christ?

To show more clearly the modifying influence, in this respect, let it be remarked that, by the Law, man cannot be justified till he has finished his probation; by the Gospel, on the contrary, he is justified the very moment he exercises faith in the Lord Jesus Christ. Adam never stood before God *justified*; when he fell, he fell not from a state of *justification*. He would have been justified, had he remained steadfast to the end of the time fixed for his probation; and being once justified, he could not fall. But the believer stands before God *justified*—stands in that state from which there is no drawing back unto perdition, (Heb. 11: 39)—consequently, stands just where Adam would have stood, if he had proved faithful to the end of his state of trial.

According to this modification brought about by the mediation of Christ, God does not *wait* to see whether mankind will keep the Law or not; it was settled in Adam that they would not. He *waits* for a very different purpose, namely, that from among the condemned children of Adam he may separate a people for himself, and accomplish in them, and upon them, his purposes of grace.

Thus it appears that the mediation of Jesus Christ operates to bring about a stay or postponement of the execution of the penalty which sinners have incurred by transgression, in order that "the remnant according to the election of grace" may be brought to "know the only true God and Jesus the Christ whom he has sent." But for this, the penalty of the Law must have been executed immediately, as soon as it was determined that man was not true to his Creator. T. B. B.

Rectors and Curates in England.—A brisk quarrel has lately sprung up in Oldham, England, between a rector and his curate. The Incumbent is Rev. Thomas Lowe; the Curate, Rev. Mr. Parsons. Mr. Lowe is an absentee clergyman, in consequence of ill health, and so all the labor of the parish of St. Mary's fell upon the unhappy Curate, who, like the excellent Vicar of Wakefield, has his own troubles with his superior. Rev. Mr. Lowe, it seems, ordered Rev. Mr. Parsons to refrain from appropriating any of the emoluments arising from the Church, "whether as fees, silks, hat-bands, gloves, or from any other source." The Curate replies that he had only pocketed such things as would not have been given at all if the Rector was to have them. He claims that he received legally a regular fee of twenty shillings for preaching a charity sermon, and says that if Rev. Mr. Lowe insists upon his restitution of this money, he (the Curate,) "shall feel obliged to expose such abuse and misappropriation of it through the press." Preaching on a week-day, says our Curate, is an extra duty, *for which there is an extra fee*. The entire correspondence appears in the London papers. Minimum pay and the maximum of labor appears to be the fate of curates nowadays, even as it was in Goldsmith's time.

THE INSUFFICIENCY OF PHARISAIC RELIGION TO SAVE.

"For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 20.

The Scribes were learned men among the Jews, and therefore men of high standing and influence. The Pharisees were a religious sect, who had separated themselves from the common people, and made great professions of superior holiness. This class of religionists, in the days of our Saviour, were numerous, wealthy, and influential. Some of their doctrines were true, but their lives were corrupt. Jesus, who "knew what was in man," exposed their wickedness and hypocrisy, and plainly told the people that they must have a religion of a different kind, in order to be saved. Though more than eighteen hundred years have passed away since the sermon on the mount was delivered, yet even now there are men among us who exhibit the characteristics of the Pharisees. Let us for a few moments contemplate some of these.

1st. *They divided the precepts of the law of God into lesser and greater commandments.* All the precepts of the Decalogue were alike uttered by God on Sinai, all of them were engraved on tables of stone, and all are alike binding upon men. And he who feels as he ought, will have respect unto all of them. The Pharisees seemed to think that the least one might be broken without much if any guilt. And even now there are not a few who seem to think that some of the commandments of God, and some of the institutions of Christ, are of so little importance, that little or no guilt attaches to their non-observance, while it would be very wicked, in their view, to violate the others. But Jesus taught that "whosoever should break one of these least commandments, and teach men so, should be of no esteem in the kingdom of heaven.

2d. *The Pharisees had a great regard for the traditions of the elders* These, they contended, had come down from Moses, and were as strictly observed by them as the real commandments of God, and more so, inasmuch as they made void the fifth commandment by their tradition. So now, many rites are scrupulously observed by religious people, which God never commanded, while others, which he has commanded, are not attended to at all by them. And in some instances, some thing else is substituted for what he has required, and called obedience! We have an instance of this in the observance of the first day of the week, instead of the seventh, 'the Sabbath of the Lord our God." True, it is urged that something a little different from the letter of the law will do just as well, or even better, but God hath said, "To obey is better than sacrifice."

3d. *The religion of the Pharisees was outward and showy.* "They made long prayers" in public places; they gave alms, as was supposed, very liberally, and fasted often. Yet their chief design in all this was not to please and glorify God, but "to be seen of men," and obtain praise from them. "They had their reward." Men called them pious and benevolent, but they had no reward from Heaven. For "God abhors the sacrifice, where the heart is not found." Doubtless there are many, even now, whose great object in their religious acts, prayers, and gifts to the cause of benevolence, is not a regard for the glory of God, and the wants of suffering humanity, but a reputation for piety and benevolence among men. If this motive were taken away, these would fall into irreligion, and their goods now bestowed upon objects of charity would be withheld. The Pharisees were "like whited sepulchres, beautiful without, but within full of dead men's bones and all uncleanness!" How needful it is to examine ourselves, and ascertain whether our motives are pure, for without love we are nothing. God regards the intention of the soul, and if this be not right, we shall be found wanting.

4th. *They desired marks of distinction, and titles of honor, from men.* Said Jesus, "They love the uppermost places at feasts, and the chief seats in the synagogues, and to be called of men Rabbi." "The word Rabbi," says Mr. Barnes, "literally means great." It was a title given to eminent teachers among the Jews. The Pharisees were gratified with such titles, and wished them given to them to denote their superiority. There are professed Christian men now, plenty of them, who, not contented with equality with their brethren, wish to have the preëminence in the church. And men now love to give and receive titles of distinction. But Jesus taught his disciples to be humble. Said he, "He that is greatest among you shall be your servant. Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren."

5th. *The Pharisees hindered the people from embracing Christ and salvation.* Their doctrines were so corrupt, and they were so deceptive, and yet so influential, that they virtually shut up the kingdom of heaven against men. So now great numbers of professed Christians, by their erroneous doctrines, but more especially by their unholy lives, misrepresent the pure religion of Jesus. By their dishonesty and worldly-mindedness; by being slaves to appetites, passions, and the fashions of the world, they actually fail of obtaining salvation themselves, and by their influence, hinder others from being saved.

6th. *The Pharisees, while professing great holiness, wronged the poor.* Said Jesus to them: "Ye devour widows' houses, and for a pretence make long prayers." Says Mr. Barnes, "They induced widows and poor people to commit the management of their property to them as guardians and executors, and then took advantage of them and defrauded them." So even now there are those who profess to have attained to entire sanctification, who "grind the faces of the poor," who "oppress the hireling in his wages," and regard not the rights of the widow and the fatherless. Said Christ of such, they "shall receive the greater damnation."

7th. *They were more zealous to proselyte men to their views of religion, than to persuade them to be good.* Said Jesus to them, "Ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves." There are those among us, too, who make great efforts to persuade men to embrace their peculiar doctrines, and sometimes those doctrines are true; but having proselyted them to their faith, leave them without further religious instructions or holy influences, so that they become worse than before, and sometimes worse than those who proselyted them.

8th. *They were scrupulous in matters of comparatively small importance, while they neglected entirely those of very great importance.* They "paid tithes of mint, anise, and cummin, but omitted the weightier matters of the law, judgment, mercy, and faith." There are those now who are very punctilious about outward observances, who at the same time are faulty because they do not "do justly, love mercy, walk humbly with God," and place entire confidence in him.

9th. *While they professedly admired the religion of the ancient prophets, they imitated those who persecuted and slew them!* The Saviour said to them, "Ye build the tombs of the prophets, and garnish the sepulchres of the righteous Wherefore, ye be witness to yourselves that ye are the children of them that killed the prophets." At the present time, many admire those who have lived godly and self-denying lives in past ages, who at the same time hate the doctrine they preached, and despise and persecute those in this age who are faithful enough now to walk in the footsteps of these ancient worthies! Should Christ come again, as he did before, would he not be despised and rejected by professed Christian people, and shut out of their houses of worship?

And now, having examined some of the characteristics of Pharisaic religion, and seen how much it is at variance with the pure, humble, lovely religion of Jesus, let us examine our lives, and the motives of our hearts, and see whether or no our righteousness exceeds that of the Scribes and Pharisees. A showy religion may serve a purpose here for a little while, but "without holiness no man shall see the Lord." Let us then seek earnestly to become "pure in heart." C. A. O.

NEWSPAPER ACCOUNTS.

Newspaper accounts furnish an interesting subject for study. There are some men—perhaps one in a hundred—who consider such accounts sacred, and pay them as promptly as they pay notes at the bank. Such men are genuine patrons, and the publisher experiences a sensation of pleasure every time he comes across their names. There are others—perhaps one in ten—who pay their newspaper accounts the first time they are asked for the money, but never think of forwarding it to the office, or handing it to a local agent, unasked. It does not occur to them, that when they subscribe for a paper they promise to *send* the pay for it just as much as the publisher promises to *send* them the paper, and that a neglect to *send* the pay is as culpable on their part as a neglect to send the paper would be on the part of the publisher. There are others—probably one in two on ordinary subscription lists—who consider their newspaper accounts due only when they can pay them without the least inconvenience, in some instances once a year, and in others once in five years, but seldom until they have been asked several times for the money. And yet this class of persons are for the most part prompt in meeting ordinary engagements; they would be mortified beyond measure to have a note protested, and would consider the charge of slackness a slander. What makes this difference in their sense of obligation to meet different accounts? Perhaps they think the newspaper is not worth what it costs, and that paying for it at all is a sort of charity. If so, it would be much more manly to discontinue their subscriptions at once, and not create expectations only to disappoint them. Or, perhaps they think that newspapers are supported by such a large number of persons, that the delinquency of a single subscriber will scarcely be felt. If this reason is a good one for delinquency on the part of one subscriber, it is good for all; and before professedly conscientious persons act upon it, they would do well to consider what would be the consequence if all were to act upon it. Most newspapers, especially denominational papers, have to calculate closely, and use the utmost economy, to make ends meet from year to year; and any neglect on the part of subscribers to meet the expectations created by their subscriptions, adds so much to the burden of those whose duty it is to see that such papers are published. A few unpaid subscriptions would be no great burden for a publisher to bear, but when such subscriptions are counted by hundreds, and the dues from single individuals amount to five or ten dollars each, they become often very onerous.

We have lately been making out bills against those who owe for the *Sabbath Recorder*, and the facts brought before us while engaged in this work naturally suggest such thoughts as the foregoing. Perhaps an illustration would be useful, and we will state how we found matters at one post-office, which will serve as an example of many others. At that office we had fifty-four subscribers, of whom ten had paid for volume 12, twenty-five owed $2 each for volume 12, three owed $4 each, one $5, one $6, one $10, and one $12. The 12th volume, be it understood, is now about three-quarters completed, and more than three-quarters of the expense of publishing the paper for the volume has already been paid. If our receipts from the office in question had come in only fast enough to meet the expense of papers sent, there would have been due us at that place just $27; instead of which, our dues there footed up $97 50. And yet this office is in an old and rich country, and we are told that nearly every subscriber there is "as good as the bank" for the amount of his indebtedness. Such are newspaper accounts.

RELEASE OF PARDON DAVIS.

The unexpected news of the release of our brother Pardon Davis from his almost hopeless imprisonment, will cause a thrill of joy throughout the entire denomination; for, although there may have been some differences of opinion in regard to the expediency or propriety of Bro. Davis' course which caused his incarceration, there certainly was no one, professing to be a follower of Christ, who could withhold sympathy for his sufferings, or earnest prayer for his speedy deliverence from his worse than Egyptian bondage. And now that deliverence has come, as we firmly believe, in answer to prayer, ought we not "to thank God and take courage." And ought we not, also, to consider, that if the sufferings and bonds of Bro. Davis, for a few years only, were sufficient to call out the sympathy and prayers of not only the church of which he was a member, but of the whole denomination, much more ought their earnest, agonizing prayers, to be raised for our brothers and sisters "whom *Satan* hath bound, lo, these many years," and who, if not delivered by the special interposition of God's saving power, must not only suffer twenty years, but an eternity of imprisonment in the regions of endless misery and despair? May this signal evidence of answer to prayer, in the deliverance of Bro. Davis, lead us to pray always in faith, and much more abundantly.

Lay Brother.

THE REVIVAL AT SOUTHAMPTON.

In looking over the *Recorder* of Feb. 21st, I find a notice of a revival at Southampton, Ill. In reading it, my heart swells, and my eyes fill with tears. A little more than one year ago, I was with the church at that place. There I found near relatives and old acquaintances, as well as strangers whom I had never before seen. I found them happily located in a beautiful country. But the church was in a low state, and there were some things connected with the society, which were perplexing and disheartening. Other things, however, gave promise of better times coming. It seemed to me that the great thing wanting at Southampton was a revival of religion—one that would reduce into place dislocations! For this I have earnestly prayed. And now that it has come, I sincerely bless my God! O may it be thorough—universal! May my dear aged relatives and kindred, who have gone to be buried on that beautiful prairie, that their graves may be surrounded by the graves of their children and grand-children, be permitted, in Heaven's mercy, to witness, as the closing scene of life, a flourishing and united church in the new home of their choice, that they may have this testimony "that they please God!" My heart sings for joy, and mine eyes overflow with tears!

N. V. H.

Union Theological Seminary.—In this excellent Institution there are now 96 students—6 resident licentiates, 19 seniors, 31 of the middle class, and 40 of the junior class. The whole number of Alumni is 408; deceased, 29; number now living, 479. The Faculty consists of Rev. Edward Robinson, D. D., LL. D., Professor of Biblical Literature; Rev. Thomas H. Skinner, D. D., Professor of Sacred Rhetoric, Pastoral Theology and Church Government; Rev. Henry B. Smith, D. D., Professor of Systematic Theology and Librarian; Rev. Roswell D. Hitchcock, D. D., Professor of Church History; and Rev. Chas. S. Dunning, Instructor in Hebrew and the kindred Languages.

The edifice is at No. 9 University Place, near Washington-square, New York. It has recently been greatly enlarged, and now contains a chapel, library, four lecture rooms, and convenient private rooms and dormitories for about eighty students. The rooms have been furnished with carpets, chairs, tables, beds and bedding, chiefly through the liberality of one of the friends of the Seminary. The students have a boarding association in the Seminary, in which the average price of board has never been more than $2 a week, and is usually less. Washing is done at an expense not exceeding 50 cents a dozen. The cost of fuel need not exceed $5 a year for each person. Gas is introduced into all the rooms. The library of the Seminary contains about 22,000 volumes, chiefly rare and valuable works; about three-fourths of which are from the library of Leander Van Ess. A large number of volumes have been added during the present year.

Slavery and the Church.—Anthony Burns, the fugitive slave, whose return to his master caused so much excitement, trouble, and governmental expense in Boston, has since been purchased by a subscription made up at the North, and set free. He was, it seems, a religious man, and a member of a church at a place called Union, Fauquier Co., Virginia. On becoming free, he went to Oberlin College, Ohio, to educate himself for the ministry, and wrote back to Virginia to his old pastor for a letter of dismission from the church. In answer to this, he received a preamble and resolution, unanimously adopted by the congregation, excommunicating him from the communion and fellowship of the church for having "absconded from the service of his master, and refused to return voluntarily, thereby disobeying both the laws of God and man."

A Veteran Candidate.—Among the candidates for the Chaplaincy at Washington, is a Rev. Daniel Waldo, nominated by General Granger, of the Syracuse District, who presents the following statement of his claims to the kindly consideration of the House:—

"The Rev. gentleman is a clergyman of the Congregational Church. He is now in his 94th year, and has been a minister of that church without spot or blemish for more than 70 years. He is yet erect, cheerful, and active, and quite gifted in his profession. I have known him personally from my early childhood. Mr. Waldo was taken prisoner by the British on York Island, and confined with several hundred more in the far-famed and fatal Sugar-house Prison in the city of New York, where he endured sufferings and cruelties equaled only by those on board the Jersey prison ship. I hope the House will take this occasion to show its grateful respect for this venerable and goodly relic of the times that tried men's souls—this almost only last remaining soldier of the war of the Revolution."

A Prosperous Church.—The *Puritan Recorder* says that Mount Vernon Church, Boston, consisting of 47 members, was organized June 1, 1842, and the Rev. Edward N. Kirk, D. D., their present pastor, was installed the same day. Since that time there have been added to the church 1,032 members; 663 from other churches, and 369 by profession. There have been dismissed, at their own request, 310; died 69, and excommunicated 8, leaving the present number of members 692. During the first year and a half, while they worshiped in the Masonic Temple, no record was kept of their charitable contributions. But since the dedication of their new meeting house, in Ashburton Place, on the 4th of January, 1844, to January 1, 1856, a period of 12 years, the church and society have contributed to the various benevolent societies and other charitable objects of the day $98,127 53, in addition to the payment of $60,000 for the erection of their house, and $51,000 current expenses of public worship, making a total of $209,227 53.

Liberality to Colored People.—A Baltimore correspondent of the *Christian Chronicle* says that William Crane, known for forty years as an ardent, liberal, and wise friend of the black man, has just got into operation a plan admirably adapted to promote the desire of his heart. He has erected, in a very central spot, a noble edifice, at a cost of about $20,000, exclusively for the benefit of the colored population, of which there are 30,000 in Baltimore. This large edifice contains a place of worship capable of holding seven or eight hundred persons, several large school rooms, and halls for lectures, etc., while the first floor is rented out for stores. A pastor, a principal of the school, and a female teacher, are all at work, and, so far as I could learn, are each very superior persons in their way. Some of the classes were examined in my presence, in grammar, geography, etc., and showed an excellent readiness to learn.

Abyssinia.—A correspondent of the *Record* states, that Dr. Krapf has traversed the whole breadth of Abyssinia, a journey of about 700 English miles, from the shores of the Red Sea to the banks of the Blue River, and quotes the following words from one of his letters:—"All our enemies are removed, and new rulers in Church and State are in power, and manifest a friendly disposition towards us." He makes mention of the King Theodosius, who is a most remarkable person; he has forbidden slavery and polygamy in Abyssinia; he has ordered all the Mohammedans to embrace the Christian religion within two years, or to leave the country. He means to conquer the Gallas, and make them Christians! He was most kind to Dr. Krapf, and gave him a safe conduct through his country.

A Jewel to put to the Crown.—The late Dr. Payson, when engaged in paying pastoral visits to his spiritual flock, happened one day to enter "the house of mourning," and there he found a disconsolate mother, whose darling child had just been "taken from the evil to come," whom he thus addressed: "Suppose, now, some one was making a beautiful crown for you to wear; and you knew it was for you; and that you was to receive it and wear it as soon as it should be done. Now, if the maker of it were to come, and, in order to make the crown more beautiful and splendid, were to take some of your jewels to put into it, should you be sorrowful and unhappy because they were taken away for a little while, when you knew they were gone to make up your crown."

The Colored People of Ohio.—A delegation of the colored citizens of Cincinnati, consisting of Messrs. John J. Gaines, Peter H. Clark, and William Downs, recently visited Columbus, with a view to confer with members of the General Assembly upon the propriety of the passage of a law to permit the colored people to elect the directors of the schools supported by themselves and attended by their children. The delegates were well received and listened to indulgently by gentlemen from various parts of the State, and the prospect is that the petition which they bore, signed by a very large number of the most intelligent colored people of Cincinnati, and many white citizens of respectability, will be responded to by the legislation desired.

A Washington letter in the Baltimore Sun contains the following paragraph:—"It is worthy of note, that in the United States there are 3,800,000 Roman Catholics, whilst in the Senate and House of Representatives there is but one member each who even make a profession of that faith. In the Cabinet, the Supreme Court of the United States, the Senate and the House, there is not a single foreign-born citizen. Surely, Americans are ruling America."

Two hundred clergymen, in the cities of New York and Brooklyn, have subscribed each one share ($10) to the United States Inebriate Asylum.

RELIGIOUS INTELLIGENCE.

The committee consisting of Messrs. J. W. Parker, William J. Hubbard, and Asa D. Smith, appointed to award a premium of $500 (offered by the late Rev. Thomas A. Merrill, D. D., Middlebury, Vt.,) to the author of the best treatise on "The Right Way, or the Gospel applied to the Intercourse of Individuals and Nations," have awarded the said premium to the author of the manuscript marked No. 6, who, on the opening of the sealed envelop containing his name, was found to be the Rev. Joseph A. Collier, Pastor of the Reformed Dutch Church of Geneva, N. Y. This volume of three or four hundred pages is now in the press, and will be issued in a few weeks by the American Tract Society, the donor having provided, in addition to the premium, the sum requisite for perpetuating its circulation by that Society.

Rakotona Radama, Prince of Madagascar, was converted to Christianity in 1846, and has ever continued a zealous and consistent Christian, amid the fiercest persecutions. Being an only son of the Queen, and heir apparent, he is able to do much to prevent the outbreaking of his mother's hatred against Christians, though he cannot abolish the law forbidding the people to embrace the Christian religion.

A correspondent of the *N. Y. Observer* says: "Outporings of the Spirit have been enjoyed recently in Fayetteville, N. Y. Upwards of fifty in the Presbyterian Congregation have expressed hope—of this number thirty-nine at the last communion season, a few weeks since, made a public profession of religion, twelve receiving the rite of adult Baptism. Some of the young men converted now have the ministry in view."

A great convention of Irish Romanists has been held at Buffalo, under the auspices of Bishop Hughes, to promote the settlement of emigrants from Ireland in separate districts of country in the West or in Canada, that they may thus maintain their religion and control the education of their children. The practical difficulty in the way is the impossibility of making such separate communities of Irish papists prosper.

At New Orleans a lady who owns twenty slaves that she feels desirous of emancipating, applied to the First District Court for permission to set them free and allow them to remain in the State. The jury in the case could not agree, thus virtually refusing to comply with the petition. The idea of the jurors was that there was too much of that sort of population now, and that they should be removed out of the State.

It has been stated in several of the religious papers that the Rev. Dr. Patton, of New York, has undertaken a temporary agency to raise twenty thousand dollars for the erection of churches in Kansas. This statement is true, as far as it goes, but it omits an important item. Dr. Patton has undertaken the work *gratuitously*, from love to the cause.

A Boston paper says that the Park Street Society recently presented to its pastor, the Rev. A. L. Stone, a purse of $1000. This is a generous tribute to worth of intellect and heart. Mr. Stone enjoys an enviable and merited popularity, both in the pulpit and parish.

The Hempstead (L. I.) Enquirer says that a party of youths made their tour of New Year's calls in that village, headed by a young man of 96 years of age, Rev. Zachariah Greene, accompanied by his junior, Mr. John Bedell of 84. The united ages of *the six* were a little over 400 years.

Rev. D. C. Lansing, D. D., lately preached in Brooklyn a sermon commemorative of the fiftieth year of his ministry. Dr. Lansing has passed through *more than sixty revivals of religion*, been instrumental in erecting eleven churches, and various seats of learning.

The Oriental *Christian Spectator* records the fact of the ordination, as a minister of the Church of England in India, of the first Sikh who has sought the Christian ministry. His name is Doad Singh, and he has been for about nine years a convert.

The Richmond *Enquirer* advocates the passage of a law by the Legislature of Virginia, which shall prevent Northern men, residing in that State, from writing letters to their friends, or to newspapers, exposing the vices of slavery.

At Corning, N. Y., about fifty persons have professed hope in Christ. One of the physicians of the place was among the anxious, calling aloud for mercy; also one of the hotel keepers—he has resolved to abandon the sale of liquors.

The *Watchman* states that a work of grace is in progress in South Hampton, N. H. A number of conversions have occurred in the Sabbath-school, and also among heads of families.

During last year, in Silesia, 811 Roman Catholics enrolled their names on the Protestant registers. A similar increase of Protestants in that province has been going on for years past.

Dr. Brown and wife, missionaries from India, in connection with the Baptist Missionary Union, have returned to this country, and are now in Philadelphia remaining for the Winter.

Geology and the Bible.—Six articles on this subject have come to hand within a few days; among which is one in review of the new theory of "Who Knows?"—another in answer to the questions of L. A. Davis and a "Truth Seeker"—and a third in reply to "J. S." How to dispose of these papers is not yet determined. If we print one, perhaps we ought to print all; but this we are loth to do, for the reason that one of the writers, at least, has fallen into the common fault of discussing, not simply the subject in hand, but also the persons who oppose what he considers to be truth. Probably the *good* articles will not spoil if we take a little time to think of the matter before deciding to reopen the discussion.

Lectures in DeRuyter.—On the 11th of March, a lecture will be delivered in DeRuyter, N. Y., by **Wendell Phillips**, Esq.; subject, "The Lost Arts." On the following day, March 12th, a lecture will be delivered by Rev. John Pierpont. Two such lecturers ought to draw large audiences.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, FEB. 18.

In the SENATE, in answer to a resolution calling for information in regard to the affairs of Kansas Territory, a message was received from the President, transmitting various documents. A debate ensued, which was not concluded.

In the HOUSE OF REPRESENTATIVES, the President was, on motion, requested to furnish a copy of the laws passed by the Legislature of Kansas, and copies of all the Executive proceedings and correspondence of the Governor. A bill was introduced reëstablishing the boundaries of Kansas Territory, and prohibiting Slavery there and in Nebraska, which was referred to the Committee on Territories. Mr. Lane, delegate from Oregon, introduced a bill to enable the people of that Territory to form a State government, preliminary to admission into the Union.

THIRD-DAY, FEB. 19.

In the SENATE, several communications were presented, among which was one from the Secretary of State, in reply to a resolution calling for a copy of the report of the adjudications made by the Board of American Commissioners to Paris to audit and liquidate the spoliation claims of American citizens against France, stating that there is no such report in his Department. The consideration of Kansas affairs was then resumed, and, after considerable debate, during which the actions of Atchison, Gov. Shannon, and others, were discussed quite freely, the subject was postponed until Second-day.

In the HOUSE, the Kansas contested election case occupied attention, on a request from the Committee on Elections to be empowered to send for persons and papers. The matter had not been decided when the House adjourned.

FOURTH-DAY, FEB. 20.

The SENATE ordered the printing of ten thousand copies of the map of Central America, prepared by the United States Court Survey, in consideration of the fact that the existing maps of that country are all of British origin, and incorrect. A bill was reported for the relief of the officers and soldiers of the army who sustained losses by the disaster to the steamship San Francisco The Central American question was taken up, discussed by Senators Butler, Crittenden and Mason, and made the special order for Third-day next; after which the resolution calling for a copy of the journal of the Naval Retiring Board was adopted.

In the HOUSE, a bill was introduced by Mr. Mace to prevent the extension of Slavery in the Territories north of 36° 30′, which caused considerable sensation. A point of order was raised, that no notice had been given of it previously, and the Speaker deciding that it was in order, his decision was appealed from. The matter was not decided when the House resumed the consideration of the request of the committee on Elections for power to send for persons and papers in the Kansas contested election case. The resolution was passed, but finally the vote was reconsidered, and the request for power referred back to the Committee, with instructions to report the grounds on which the request was made.

FIFTH-DAY, FEB. 21.

The SENATE passed the bill providing for the establishment of a Young Men's Library in the District of Columbia. Executive documents relative to Indian disturbances on the Pacific Coast were then received; after which several bills of no real importance were passed; and the Senate adjourned to Second-day.

In the HOUSE, Rev. Daniel Waldo of Syracuse was elected Chaplain. [Mr. Waldo is a Revolutionary soldier, now in the 94th year of his age. He has been a Congregationalist pastor for more than 70 years] George E. Badger and Prof. Felton were appointed Regents of the Smithsonian Institute. Among several internal improvement bills introduced, was one for a railroad and telegraph to the Pacific. The House adjourned to Second-day.

European News.

Two steamers from Liverpool—the Atlantic and the Asia—arrived at New York last Sunday, bringing one week later news from Europe. Unhappily, they bring no tidings of the missing steamship Pacific.

An extraordinary state of excitement seems to have pervaded the public mind of England, just previous to the Atlantic's departure, on the subject of the difficulties with this country, growing out of the Central American question and the enlistment affair. The London and Provincial papers are full of spirited articles on the subject, in which a very natural and wholesome horror is expressed at the bare possibility of any interruption of the friendly relations existing between England and the United States. There had been meetings of the Chambers of Commerce of Manchester and Liverpool, in which the subject was discussed and resolutions passed deprecating war. The excitement does not appear to have grown out of any official developments that had been made by the English Government, or from any messages of an unfriendly nature between Lord Clarendon and Mr. Buchanan. Our Minister was not present at a soirée given by Lady Palmerston, which appears to be the extent of the actual manifestation of angry feelings, if any were entertained by him

The peace negotiations were considered to be in a favorable state, and the war was looked upon as virtually at an end, but still reinforcements were going forward to the Allies in the Crimea as actively as ever, and they had continued the work of demolition in Sevastopol until all the docks had been blown up. The protocol was signed by the Plenipotentiaries of the high contracting Powers at Vienna on the 1st of February. The Congress was to assemble in Paris on the 20th inst.

Queen Victoria had determined on creating a new "Order of Valor," and the "Lords" were discussing with great energy the power of the Crown to create Peers for life, in consequence of the election of Baron Parke to the House of Lords.

The market accounts, both from England and France, are discouraging for Grain and Flour, while for the Cotton Trade they continue to manifest decided firmness, and an upward tendency, at Manchester for Goods and Yarns. The general manufacturing interest of Great Britain and France appears to have felt a sensible revival since the Peace movements on the Continent, and the fall in food.

It is stated that England and France will immediately send two Commissioners to Rio Janeiro to concert measures with Brazil, "for the prevention in future of occurrences such as have recently again rendered some of the finest portions of the east coast of South America a prey to revolutionary license!"

A French company is about to purchase eight large steamers from the British General Steam Navigation Company, with the view of establishing steam lines between France and America.

A dispatch from Constantinople announces that the Sultan has approved the project of internal reform. The project contains nineteen articles, and among these are provisions which render all the Christian subjects of the Porte eligible for public appointments. Separate and mixed tribunals are proposed for the administration of justice equally to Moslem and Christian. All persuasions may hold property on the same tenure. The police of the Empire is to be reorganized and extended. Provision is made for free education. and generally the concessions are of the most ample and liberal kind.

The Republicans.

A National Republican Convention was held last week at Pittsburg, Pa., which adopted a Declaration of Principles, an Address to the People of the United States, a Plan for a National Organization, and agreed to hold another National Convention at Philadelphia on the 17th of June. The following is the Declaration of Principles unanimously adopted:—

We do therefore declare to the people of the United States, as the objects for which we unite in political action—

First—We demand and shall attempt to secure the repeal of all laws which allow of the introduction of Slavery into territories once consecrated to freedom, and will resist, by every Constitutional means, the existence of Slavery in any of the territories of the United States.

Second—We will support by every lawful means our brethren in Kansas, in their constitutional and manly resistance to the usurped authority of their lawless invaders, and will give the full weight of our political power in favor of the immediate admission of Kansas to the Union, as a free, sovereign, independent State.

Third—Believing that the present National Administration has shown itself to be weak and faithless, and that its continuance in power is identified with the progress of slave power to National supremacy, with exclusion of Freedom from the Territories, and with increasing civil discord, it is a leading purpose of our organization to resist and overthrow it.

Monster Sleighing Parties.

On the 12th of February a party of some 100 double and single sleighs, from Clinton, Conn., with banners flying, accompanied by the Clinton Band, under the escort of Captain Ashbel Hull, Marshal of the day for the Clinton division, started on a sleighing party to visit the ancient and respectable town of Guilford. At Madison a party from that town united with those from Clinton, under Dr. R. Webb, Marshal of the Madison division, with music by Old Gents' Band, forming a line of sleighs near 200 in number, and extending over two miles in length. They were met by a party of 40 horsemen from Guilford, in uniform, on white, black and bay chargers, who escorted them into the borough of Guilford, forming a moving line of sleighs, two tier deep, around the Guilford Green, of one-quarter of a mile on each square. They were greeted with the waving of handkerchiefs, the trees and columns of the public and private buildings being dressed with flags, which, with the music of the Clinton and Old Gents' Bands, the jingling of bells, the caprisoned horses, and the moving of flags and banners in the procession, formed a spectacle grand in the extreme. The party consisted of about 1,000 persons, and seemed to say, Beat this who can.

On the 16th of February, this visit was returned by a sleighing party from Guilford and vicinity, consisting of 242 double and single sleighs, and about 1,200 people, accompanied by the New London Band, and about 40 horsemen in uniform from Madison. The costume of the sleighing party seemed of every design from the reign of Queen Anne to the present time. They were met on the town line of Clinton and escorted into the borough by the Clinton Light Horse, in full costume, under G. E. Eliott. The village was decorated for nearly two miles with flags and streamers, the private dwellings were decorated, and a triumphal arch was raised over the town bridge, with a flag bearing the motto "Welcome." The private dwellings were thrown open and the guests made at home. This caravan consisted of sleighs of all descriptions, with flags flying, and mottoes of various devices. A more beautiful day never shone. On arriving at the centre of the village, all the bells rang out a merry peal, and such a spectacle has never been seen in Connecticut—probably never in New England—double rows of sleighs one and a half miles in length, horses ornamented, flags and banners flying. The Clinton and New London bands playing the most spirited National airs, the balconies lined with the beauty of the village—all conspired to render it a Sleighing Party not to be forgotten. [N. Y. Times.

HOUSE OF INDUSTRY.—The new House of Industry at the Five Points was dedicated on Thursday, Feb. 14th, with appropriate religious services. This building is a noble monument of Christian philanthropy and reform. It occupies the site of one of the worst dens of infamy and crime in the vilest section of the city. The House of Industry covers a large plot of ground, is seven stories high, built in a plain but massive style, and with every precaution against fire. The basement room is neatly fitted up for a chapel. The offices of the Association, the apartments of the principal, and a variety of store-rooms, occupy the second and third floors. In the fourth story are school rooms capable of accommodating six hundred children. The upper stories are fitted up in plain style for dormitories. One wing of the building contains work shops and rooms for education in various branches of industry. In another wing are the kitchen, wash rooms, etc. The building is well warmed and ventilated, and is supplied throughout with Croton water. The plan of the Directors is to make it in a great measure self-sustaining, through the industrial labors of those who are sheltered and trained within its walls; but a large sum is yet needed to pay the first cost of the enterprise. The object commends itself to every Christian heart. [Independent.

THE EVILS OF COMPULSORY PRE-PAYMENT OF POSTAGE.—Mr. Pliny Miles delivered a lecture before the Massachusetts Legislature, on the 14th inst., upon the need of postal reform. In the course of his lecture he mentioned a few of the mishaps which have occurred under the law of compulsory pre-payment:

A gentleman in Boston mailed a letter to a person at a distance for a charitable purpose, and in consequence of forgetting to put a stamp on it, it miscarried, and came back to him in the course of four months.

Another gentleman, Mr. Ticknor, mailed a letter with a draft in it of $2,400, and the stamp accidentally fell off in the Post-Office. Of course it "miscarried," and caused him great trouble.

A gentleman in Michigan had a letter lost, in consequence of its not being pre-paid, that contained a witness' testimony in an important lawsuit, and before another copy could be had the witness died, and for want of the testimony he lost the suit, and an estate of thirty thousand dollars.

A lady in Ohio, who was separated from her husband, heard from him by letter, promising to come and live with her if she wished it. She was very anxious to have him, and wrote to inform him. Her servant girl stole the stamp off, the letter went to Washington, was destroyed "by due process of law," and the husband not hearing from his wife, married again. The lady read the marriage in a newspaper, fell on the floor in a fit, was taken up, and died the next day—*murdered by an unjust Post-Office law!*

SUMMARY.

The issue in Kansas is very narrow, but important. President Pierce declares that the people of Kansas must be compelled to obey the laws enacted by the late pretended Legislature. "Law and order" exact this obedience, and the whole power of the Federal Government will be used to sustain "law and order." Gov. Shannon, in his letter to the President of Nov. 28, speaks of the "law and order party" in opposition to the "Free-State party." It is contrary to "law and order" in Kansas for the inhabitants thereof to desire and seek to make it a free State; and unless they can be put down in this attempt, Gov. Shannon tells the President, "there is an end to all practical government, and it becomes a useless formality."

The Hutchinson Brothers, says "Life Illustrated," are going to settle in Minnesota after their long rambles. They, in company with other gentlemen of kindred spirit, have purchase a tract of land on one of the forks of the Crow River, and there they have already founded the town of Hutchinson. The town is to be built and governed partly on the associative principle; that is, some of the buildings are to be owned and used in common, such as the Town Hall or Assembly Rooms, the Library, Reading Room, and others. Mr. Judson J. Hutchinson, with his usual liberality, has presented a fine piano for the Music Hall.

The January receipts of the Milwaukee and Mississippi Railroad are $36,589 against $32,768 same month last year. The following gentlemen were made Directors of the Road for the ensuing 12 months, at the recent annual meeting of the Stockholders at Milwaukee: John Catlin, President, E. D. Holton, S. H. Alden, E. P. Wolcott, George H. Walker, E. D. Clinton, A. E. Ray, A. Finch, Jr., H. L. Dousman, Joseph Goodrich, S. C. Hall, Anson Eldred, Hans Crocker, Nelson Dewey, E. L. Dimick, Brooks Dunwiddie, F. J. Tibbetts.

The agent and principal owner of the Collins Line expresses continued confidence that the steamer Pacific, Capt. Eldridge, now in her 31st day, has put back to Liverpool or Cork in distress, under sail, and he expects to hear of her safety by the Baltic, which steamer was to leave Liverpool on Wednesday, 20th inst. If an accident similar to the one which befell the Atlantic in the Winter of 1850–51, has occurred, a further delay of ten or fifteen days, or even twenty days, in hearing of the Pacific's return, would not be unreasonable.

The Worcester *Spy* states that Paine Aldrich, of that city, killed a valuable Alderney bull, less than five years old, costing $500, which had become so exceedingly vicious that Mr. A. feared to incur the risk of keeping him any longer. The bull received the first premium at the State Cattle Show, at Springfield, Ohio, in 1853, and was supposed to be the finest animal of the breed in the country.

The Pennsylvania Institution for the Deaf and Dumb has 155 pupils, of whom 106 are State beneficiaries, and the remainder supported by the States of Maryland, New Jersey, Delaware, and by friends. An extension of the bounty of the Commonwealth is requested by the Directors, inasmuch as the recent additions to the building will enable it to accommodate 200 inmates.

An old lady named Elizabeth Farmer, living in Newton, N H., who has been widely known for her extreme parsimonious habits, died week before last, leaving from $75,000 to $100,000 worth of property, to be divided among her nearest relatives—embracing some fifteen or twenty cousins. Most of the property consists in very heavy timber lands, some railroad stock, and a large accumulation of gold and silver coin, found snugly stowed away in an old chest.

A gentleman from Sheboygan County, Wis., says that the weather there and in the adjoining counties has been exceedingly severe during the last month. The extremities of many persons had been nipped by the frost, and large numbers of young cattle had died from exposure and want of sufficient food. Hay in that region is from $15 to $20 per ton, and very scarce at that.

Mr. Emanuel Wiess, represented to be a gentleman of much intelligence, and an extensive traveler, is now in New Orleans, endeavoring to enlist the capital and enterprise of the merchants of that city in opening a trade with Egypt, which he is very confident will prove profitable beyond a contingency.

The steamer Alabama, which left this port about two weeks ago, in search of the missing steamship Pacific, returned again last Sunday. Her cruise has been unsuccessful. She was last at Halifax, from which place she came in 60 hours. She has visited Sable Island and the Coast of Newfoundland, but was unable to proceed to the Northward of Cape Race, on account of immense fields of ice, in which she was entangled for 24 hours.

A man in Georgetown, D C., states that he has invented a composition for printers' rollers, which will not be affected by temperature—not made too soft by Summer's heat, nor too hard by Winter's cold—beside being more tenacious and durable. This improvement will obviate a great inconvenience experienced in the present composition used for rollers, and will be a most welcome discovery for printers.

The House of Representatives of Rhode Island have passed a law making any company that transports goods liable for the goods until they reach their destination, without reference to the other hands through which they may pass. If a merchant of Providence, for example, sends goods to Philadelphia, on the Stonington Road, they are liable for the injuries they may sustain on the Camden and Amboy Road in New Jersey.

For some weeks past valuable letters and packages, containing money to the amount of near $10,000, have been abstracted from the Post-Office in Columbus, Geo. Some ten days since, a bank bill of the denomination of $100 was identified as one of the bills in a missing package and traced to John Chisolm, a young man, 18 years of age, who had been occasionally employed in the Post-Office, and on that accouut gained access thereto at all hours.

The Kansas correspondent of the Missouri Democrat, who has visited every portion of the Territory, sets the population down at 60,000. The pro-slavery Postmasters, he says, take the liberty of examining all letters passing through their hands which appear to be of a suspicious character. On arriving at St. Louis, he found that thirty of his letters to the Democrat had never reached their destination. Of fifteen letters franked by Col. Lane, not one was received.

Resolutions have been adopted by the Legislature of Kentucky, declaring that it is the duty of the United States, in all future treaties with foreign countries, to see that the great staple of tobacco is placed on an equal footing with the other great agricultural interests of our common country. The Kentucky Senator is also instructed to urge the subject upon the attention of the General Government.

The Toledo (Ohio) Blade says, that a woman who had lain in jail for several weeks on a charge of larceny, obtained her liberty the other day by prevailing upon the man from whom she stole the property to marry her. The husband declined to prosecute his wife, and of course could not be made to testify against her, and she was set at liberty.

A Company has been organized in New Orleans to build a ship canal from the Mississippi River at that city to Lake Borgne, by which vessels from the Gulf of Mexico may be enabled to reach the harbor without having to be piloted and towed all the way from the Delta. It is confidently expected that the whole sum required to construct the work can be speedily raised.

By a table copied from the Boston Traveler, in which the last thirty-two Januaries are arranged according to their mean temperature, it appears that but two were colder, and twenty-nine warmer, than that of 1856, and that the difference between January 1840, the coldest, and 1838, the warmest of the thirty-two, was $14\frac{3}{4}$ degrees.

The Pittsburg Journal says that John G. Saxe, the distinguished poet and lecturer, has broken down with an attack of paralysis. He has been obliged to forfeit many of his engagements, but in a letter to the Lecture Committee of Pittsburg he expresses the hope that he may be able to resume his labors after a time.

It is estimated by the Norfolk Argus, that $3,000,000 are invested in the oyster trade of Virginia, and 700 vessels are engaged in the transportation department. The principals in the trade pay from 35 to 40 cents per bushel for them at the rocks, and pay $12\frac{1}{2}$ cents per gallon for shelling them. Upon being packed and sent to the West, they bring $2 per gallon.

The Boston papers think that, in the even of peace, the trade between this country and Russia will be a very profitable one to us, for Russian vessels will come here for many articles, in preference to going to England. The war has created a feeling against England in Russia, which will require many years of peace to obliterate.

The New York and Erie Railroad Company have purchased the right of way from the Hudson River at Harsimus Cove, in Jersey City, near the Hoboken line, to their present route, and design to erect an immense depot on the shore for the accommodation of their passenger and freight business.

The income of the State of Ohio the last year was about four and a quarter millions of dollars, and its expenses three millions and a half. It has 800 miles of canals, 600 of navigable rivers, and 2,090 miles of railroad. Its wheat crop last year was 30,000,000 of bushels, and corn 80,000,000.

The Pittsburg (Pa.) Gazette says that the buds of the peach trees in that vicinity have been killed by the severe weather, and no crop is expected next season. The Baltimore American gives a similar report in regard to the trees in that vicinity.

The Charlestonians are putting up their own ice from the ponds surrounding Charleston. They usually import it. Our Southern cities this year have their ice supply at their own doors, which will affect the trade in that article next season.

The Showkegan (Me.) Clarion says: "A heavy shock of an earthquake was felt in this vicinity at 6 o'clock on the evening of the 5th inst., and another during the same night. The earthquake of last year occurred at 6 o'clock on the morning of the 6th of February.

The Postmaster-General has directed an express messenger, named Behrans, to be prosecuted for carrying mail matter to the Associated Press as their messenger between Albany and the city of New York.

Wives of Inebriates are by law, in Wisconsin, allowed to transact business in their own names, bind out their children, and dispose of their earnings as they think best.

Among the two hundred and fifty passengers by the ship Parliament, which arrived at Boston recently, were twenty Scotch girls from seventeen to thirty years of age, destined for the Holyoke factories; making in all about five hundred "bonnie lasses" who have been imported from time to time for that purpose.

It is stated that after May next, fifteen gigantic steamships will leave England every month for the American continent, viz., seven English, four American, three Belgian, and one Portuguese. Eight of the fourteen (for one does not touch at England) will leave Southampton, and the other six Liverpool.

The Kansas Bill, introduced some time since into the Georgia Legislature, to aid in settling the Territory by appropriations from the treasury to the amount of $50,000, was called up for its third reading on the 13th inst. After a very long debate, the bill was lost on a vote of 63 against 43.

Great Britain is about to seize the Kingdom of Oude; to allow its King a pension of half a million of dollars; to reduce its army from 80,000 to 15,000 men, and to appoint the English General, Outram, Governor of the country.

The wild rice of the swamps in Minnesota has produced an abundant crop this year, and upon this myriads of ducks and geese fatted until the water froze up. The Indians also make great use of wild rice It has been sown in Connecticut, and produces well.

Five negroes from the lower end of Mason county, Kentucky, took a sleigh ride, a short time since, and crossed the Ohio river. Neither the sleigh, horses nor blacks have been heard of since.

The Legislature of Georgia passed a law on the 7th inst., which declares that so much of any will or deed as directs the manumission of any slave shall be void. The vote stood 49 to 30.

It is said that every one of the two hundred and fifty thousand soldiers around Sevastopol has cost, on an average, far more to France and England than a Gospel missionary would have done in any part of the globe.

The steamer Trevoit, which sailed from Aspinwall on the 24th ult., for England, took the largest amount of specie that ever left the isthmus on one vessel, being $2,775,000.

Governor Shannon has been summoned to Washington, and has returned to Kansas, with orders to Col. Sumner, of the army, to support him by military force if necessary.

The clipper ship Eagle Wing, of Boston, Capt. Linwell, arrived at New York, Feb. 19th, from Shanghae, in the short time of 86 days.

Long Island Sound has been closed by the ice for several weeks. The steamers from New York to Fall River now go outside of Long Island.

Washington's Birth-day—the 22d of February—seems to have been observed this year, in all parts of the country, with great eclat.

New York Markets—Feb. 25, 1856.

Ashes—Pots $6 50; Pearls 7 75 per 100 lbs.

Flour and Meal—Flour, 6 75 a 7 00 for ordinary to straight State, 6 75 a 6 87 for mixed Western, 7 00 a 7 50 for Ohio, 8 50 a 10 75 for extra Genesee. Rye Flour 4 50 a 6 50. Corn Meal 3 50 a 3 62 for Jersey.

Grain—Wheat, 7 75 for Western red, 1 75 a 2 08 for Canadian white. Rye 1 12 a 1 18. Oats 36 a 40c for Jersey, 42 a 46c. for State. Corn 75 a 77c. for Western mixed.

Provisions—Pork, 13 75 for prime, 15 75 for mess. Beef, 8 87 a 9 62 for country prime, 10 00 a 11 00 for country mess. Butter, 17 a 22c. for Ohio, 23 a 30c. for State. Cheese 9 a 11c.

Hay—1 12 a 1 37 per 100 lbs.

Tallow—$10\frac{1}{2}$ cents.

MARRIED,

At the Milton House, Milton, Wisconsin, Nov. 25, 1855, by Eld. V. Hull, Mr. ELNATHAN BOND, of Lima, to Mrs. SARAH S. WRIGHT, of Emerald Grove, all of Rock Co., Wis.

At Southampton, Peoria Co., Illinois, on Christmas day, by Eld. James C. Rogers, Mr. MASON SEELY to Miss ELLEN SEELY, all of Southampton.

In Hayfield, Pa., January 27, 1856, by Eld. A. A. F. Randolph, Mr. EBEN LEWIS to Miss MARY THICKSTON, both of Cussewago, Pa.

In Alfred, N. Y., by Eld. H. P. Burdick, Feb. 7th, 1856, Mr. ISAAC LEWIS to Miss MARANDA HULL, all of Alfred.

In Friendship, Allegany Co., N. Y., Feb 19, 1856, by Eld. B. F. Robbins, Mr. JOHN SANFORD, of West Genesee, to Miss MARY SAUNDERS, formerly of Brookfield, Madison Co., N. Y.

DIED,

At Poquetanuck, Ct., on the 15th inst., Mrs. RUTH ANN CARPENTER, widow of the late Ebenezer Carpenter, aged 53 years. The deceased was a member of the 1st Hopkinton Church, and died in hope of a blessed immortality. C. M. S.

In Brookfield, N. Y., on the 16th inst., ELIZABETH CLARKE, daughter of the late Samuel and Chloe Clarke, in the 50th year of her age. She lived and died in hope of a glorious immortality and eternal life beyond the grave, and gave satisfactory evidence that such hope was well founded. H. B. C.

On the 18th inst., in the town of Genesee, Allegany Co., N. Y. CATHARINE L. BURDICK, daughter of Jabez Burdick, aged 21 years, 6 months, and 26 days.

In Plainfield, Otsego Co., N. Y., on the morning of the 22d inst., of inflammation of the lungs, Hon. CYRUS BROWN, aged 69 years.

LETTERS.

S N Stillman, Andrew Babcock, E R Clarke, C M Lewis, David Clawson, Asa Greenman, H W Babcock, N V Hull, Abel Babcock, A C Green, V Hull, C A Osgood, John Maxson, J E Potter, H P Burdick, (this office,) A A F Randolph, Gideon Hoxsey, Jasper Davis, David Snowberger, (no Memorials since vol. 3,) A M Whitford, A R Cornwall, J G Saunders, Hosea B Clark, David Twist, R L Davis.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

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I C Chapman, Ashaway, R I	$2 00	to vol. 12	No. 52
O Langworthy "	2 00	12	52
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Vest—1st. From socket bone down front, giving length of vest. 2d. Breast and waist measures.

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[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

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Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

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Miscellaneous.

From "The Crayon."

Wanderings in the Southwest.

NO. 9—Concluded.

There is one drawback to hunting in this part of Texas, more serious than thorns or rocks—one never knows, when he leaves camp to go any distance, but he may be made game of himself before he returns.

> "Up the airy mountain,
> Down the rocky glen,
> We daren't go a hunting
> For fear of little men."

We never go to the creek to bathe, but our weapons are laid upon the bank, so near that they may be reached at a moment's notice. Such is the place where two companies of the 1st Infantry, under Captain Carpenter, are compelled to make themselves as comfortable as possible for an indefinite period, and protect themselves from Indians and ennui. As for any offensive operations, what can they do, without horses, against these Arabs of the American desert? As well might dragoons be used as marines on the deck of a frigate. I have had every reason to be proud as an American of the character of our army officers; one never meets with a discourtesy from the graduates of West Point, or sees one that is not every inch a soldier; and it seems entirely out of place to send such men to hunt Indians. It seems like a sad waste of science and talent. They are men worthy of a better foe. Their very energy is crippled by the necessity of conforming to orders, in so many ways, that they can accomplish nothing. The qualifications for this warfare are endurance, daring, cunning and coolness, and there should be entire freedom to conform to the necessities of the case, to hunt the Indian in his own style; to endure long marches without cooking, without baggage, in silence; to hover about the track of the savage wherever it leads; to be a shadow to a shadow. What can be expected when an officer is sent with a company of riflemen, when they are sent with a long train of wagons, which can barely carry forage for their own mules' consumption, thundering over the road, encumbered with hen coops and milch cows, tents, heavy bedding, and all the paraphernalia of the camps of a regular army, and their progress announced with a flourish of trumpets. Can we not laugh with the old warrior as he strips the flesh from the bones of a mule that he has stolen from the train the night before, and dries provision as he goes for a week's travel, and still follows the invader by the noise he makes as he goes. That these things are so, is not the officer's fault, but he has to obey orders from the Secretary of War, who has never been in the country, and has no interest in bringing the war to an end. My travels in Texas have given me sympathy for the young officer who enters the service full of ambition for advancement and distinction, and finds himself an exile, banished, with all his new-born honors, to some frontier post, away from all the elevating influences of home. Long marches, hard labor, much danger, no honor, and great privations, and if by favor of his superior he is permitted to return to the haunts of civilized men, the savings of years are spent to defray the expenses of the journey. His recreations are few. Without his dog and gun, what would he do? His West Point education has not opened to him the volume of nature in which he might find so much to instruct and amuse, his books are few, and in the dull routine of camp life he almost forgets whatever he knew. From reveille in the morning till tattoo in the night, what has he done but obey orders? And during the lone night, while he listens to the sentry's call, and the wolf's answer from the hill, what has he to think of but the chances of his promotion, or orders to some new post, which he hopes will at least afford him a change, if it does not improve his situation. He has no chances of distinction, and no hopes of promotion, but in the death of his superiors. We are all very generous when we have nothing to give, and disinterested when we have nothing to gain; but if I were an officer in the army, where so much depends upon rank, to which there is but one road, I do not know that I would not read the announcement of the demise of old Maj. Longwind, whereby I add a new bar to my shoulder-strap, with more unacknowledged satisfaction than I would of sorrow at the death of my junior officer. Capt. C., among his many good qualities, has that of a good sportsman, and in his two pointers, Cola and Quail, he finds the companionship that his long service on the frontiers has made congenial. Nor can I wonder at his attachment to them. Cola is finely developed, intellectually as well as physically; generally grave and uncommunicative to strangers, he goes into ecstacies at the prospect of a hunt, although in these adventures he generally comes back with a thorn in his foot; towards me, as his master's guest, he extends the rights of hospitality in the most cordial manner, and at the first sound of the drum that calls the garrison from their slumbers, Cola bounds through the tent curtains, and in the most impassioned manner, impresses upon my face the otherwise inexpressible joy he feels in seeing me so well; then, seeing that his kindness is appreciated, he disappears suddenly, before the ardor of our mutual congratulations has suffered from satiety. Quail, the junior dog, excels the other in the extravagance of the expressions of his regard, but I have not much confidence in the sincerity of his attachment; he makes too many friends in camp, and on several occasions I have detected him running away with one of my slippers. The steward said it was Quail that masticated my shoe-brush, and I strongly suspect him of stealing a bag of shot; at all events, I charged him with it, (the shot) upon which he barked twice, which, to say the least, was very equivocal, and he has discontinued his visits since. The readiness with which the dogs bark at night, on the approach of any unusual object, contributes more to the safety of individuals going about after dark than any thing else. It is not an uncommon casualty to have a man shot through the body with an arrow in the dark, and even in the day-time, and yet no Indian be seen. Such was the fate of a musician to one of the companies now here, while it was encamped on Devil's River.

The command here is very busily engaged in preparing winter quarters, and as the Captain had expressed a desire to send out a party to explore a shorter route to Howard Springs, but could not spare an officer to go with it, I proposed to undertake it. I was furnished with three of the best hunters at the post, Young, Dennen, and Beardall. We rode mules, and each man, besides his rifle, carried a six-shooter, a canteen of water, some biscuit, and a blanket. Descending the left bank of the Pecos about three miles, passing several cañons, we entered one that seemed most likely to furnish us the desired wagon-road; from its width, and the dry bed of a stream that bisected it, it would be called by the Mexicans an Aroyo. The cliffs on each side were not less than seven hundred feet above the ground on which we were riding, and everywhere impassable. As we advanced up this valley we saw other cañons entering to the right and left, each more narrow and impassable than the last. In the fissures of the rocks the cedars were growing, and the heads of the cañons were choked up with them. We continued on for two miles or more in the main valley, the passage of which grew each moment more difficult from the thickets and rocks rolled down into the bottom. Beardall, who was riding a short distance ahead, motioned to us to keep back, and jumping from his mule he soon disappeared amongst the bushes. He had discovered some deer, high up on the rocky sides of the ravine, descending to the Pecos for water, and they came on in a file in confidence of entire security in this secluded ravine, where never the foot of white man had traveled before, until the report of Beardall's rifle startled the echos from the rocks, and sent the deer bounding away, leaving a bloody trail. The hunter followed the track until it led into another ravine. It soon became impossible to proceed, even for the surefooted mule, from the wild confusion with which the detached rocks, and dead and living cedars, were piled by the torrents after heavy rains. It had been apparent for some time that a wagon-road through this cañon was impossible, and we had been continuing on with the hope of finding a place where it was possible to get our animals out on the table lands, where we might continue our explorations at better advantage. Choosing a spot where the rocky wall seemed more broken down than elsewhere, we dismounted, and leading each his mule by the *cabris*, or strong rope by which they are secured, we succeeded in ascending several hundred feet over the loose rock and soil to the ramparts, to which I have already alluded. The difficulties of this part of the ascent were greater than we anticipated, but, by means of ropes and whips, we finally succeeded in getting our animals upon the plains. We then laid our course by compass to find other cañons lower down, which might furnish better facilities for a road, but they were all found to partake of the same characteristics. They are so peculiar and unlike those seen further east, that I would rather subject myself to the charge of being tedious than not to give a just idea of them. Their peculiarity depends upon the solidity of the uppermost stratum of the rock, which constitutes the whole mass of the earth. This stratum is of caen stone, and though soft, is fine in texture, and firm, while that immediately below is shelly; below these, the rock becomes harder and more crystalline, affording in some of them marble of fine qualities, and unique colors. When the rains have fallen, and the water has been seeking a passage from the table lands to the Pecos, it has glided over the surface until it reached the cliff where it has underminded the solid stratum above, and by the force acquired in its fall has cut away the harder rock below, thus forming these gulfs or cañons, which, as they continue to extend into the table lands, divaricate like the ramifications of an artery, each ultimate branch terminating in a precipice. A hundred yards from the head they do not often exceed that width. There are no springs of water in them. Such luxuries occur only in the lowest places of the deepest valleys, and then but seldom.

Our progress was constantly interrupted by them; and we had no means of knowing our vicinity to them, until they yawned before us. Before we had gone far on the table lands, we found ourselves riding through a prairie-dog town, which I remembered to have seen on the day before my arrival at Camp Lancaster, and soon after came upon the road, when we saw a mail party bound to our post. They were no less astonished to see us coming up from the cañons than we were to find that we had cut off a day's journey.

We continued on to the south until three o'clock, without finding a spot where we dared attempt to descend with our mules, nor was I willing to risk it at the same place where we came up, as in the descent a single misstep would have been fatal. It was too late in the day to return by the same road, and it was determined to proceed at once to the cliff that overlooks the camp, and if we could not get our animals down, we could picket them for the night, and go down ourselves.

In passing the head of a cañon a fine buck started up from the bushes; and Young, leaving his mule, crept cautiously up to within a hundred yards, and fired. The deer fell dead in his tracks, and at the same time another sprang up from the grass, and, looking in bewilderment at his dead companion and in the direction whence the mysterious sound came, stood still while the hunter reloaded his rifle. The unwary victim fixed his attention upon me in the distance as having some connection with the alarm he had just received, his white breast exposed to full view, until another report from Young's rifle again startled him. He ran a few paces, and again stood; the other hunters were now closing around him, and two shots were fired at him as he ran, but without effect; and I exploded a cap at him myself—the only time I have snapped a gun at a deer in Texas. Young's ball had passed through his lungs, and he was fain to lie down in the grass, with his face still to his foes and his horns erect, until Young again advanced and fired. One horn bounded to the distance of a rod as the ball struck the skull at its base, and at the same instant the head sunk forever in the grass.

> "'Twas pitiful—'twas wondrous pitiful!"

But the venison was excellent; and, having beheaded and disemboweled the two, they were packed behind Dennen and Beardall, and we hurried on. I have often visited the promontory overlooking our camp, and I thought it more easy of descent than any place I had seen during the day. The sun was setting, and we had no time to lose. A herd of antelopes bounded away, with their goat-like gallop, as we rode through the prairie-dog towns. It is not a little singular that the grass on the table lands is better than in the valleys, and clear from chaparral or agaves. Young and myself pushed forward, leaving the laden mules to follow, until, fearful that they would lose our trail, I directed Young to wait for them, and follow, while I made all the haste I could to reach the desired point before dark. Having found it, I returned to meet the men, and conduct them to it. Away across the valley the sky was still red where the sun went down, and threw a glare upon all the headlands, revealing the ravines and the canvas walls of our tents, like little white spots on the dark ground far below us. Our appearance on the cliff was at once discovered in camp, for our whole figures, mules and all, stood out in bold relief upon the sky, and removed the anxiety of the commander, for a horse had been found in the vicinity of the post, with an arrow shot into him, and the mail brought news of Indian outrages in the settlements; that the Rangers had invaded Mexico, and been repulsed; and that the settlers on the Leona and other places on the road to San Antonio, were being deserted from fear of invasion by the Mexicans and Indian combined. The prospect of my safe return through the hostile country seemed bad enough; but Major Ruff was expected down in a few days with his company of mounted Rifles, on his return to San Antonio, from a reconnoissance in New Mexico, and with him I should feel safe.

A few days after the captain invited me to accompany him to the head of the creek to learn whether the grove of trees that grew there would furnish him a flag-staff, of which he stood in need. The sergeant brought me a mule to ride that was unaccustomed to the saddle, and the horn of the saddle was broken off, leaving a sharp and dangerous splinter in its place. When I was ready to mount, the captain had already started on, and I had no time to change it, so, mounting in haste, I touched the mule with my spurs, when there ensued a series of evolutions not laid down in cavalry tactics, and entirely unbecoming the high position which for a moment I held. I was in a dilemma, of which the splintered horn before me gave the more serious apprehensions, when one movement, more vigorous than the rest, projected me, rifle, spurs and all, according to the law of projectiles, into which my West Point friends had not duly indoctrinated me, over his ears, and I suspect over my own; but upon that point I had no positive impression, nor as to the point of contact with the ground. I only know, that the spurs and myself, the principals in the affair, suffered no injury; and that the captain's invaluable rifle had its sights deranged, and the steward (my esquire) said that when he picked it off the ground it was more than half-cocked, for which unwarrantable calumny I ordered him to his quarters, and stopped his grog for the day. As to the mule, I judged his conduct to be perfectly justifiable, according to the laws of honor and the land. He did no more up to that moment than he was compelled to do, to maintain his self-respect. It was not necessary that he should continue to kick at me after I was down; but then his ears were so long that he could not help it. I concluded to permit the commander to get his own flag-staff, and repaired to my tent to write, and a considerable portion of this letter was written immediately after that event, so that, if it exhibits any special dullness, you must consider the long ears, and be as charitable as I.

It would seem impossible that a person could approach within view of our camp without himself being observed, for everywhere the high, undulating outline of the cliffs affords scarcely a bush for concealment. I have seated myself for hours with a spy-glass, searching every object within its range, away for miles through the water worn gorges of the long slopes, and into the cedar-choked cañons across the Pecos, where the whole hill-sides are in shadow soon after noon, but I could never distinguish a moving object, except our own animals grazing in the valley, and the gleam of the burnished musket of the sentry on a hill near them. There was one day a cry of "bear, bear," and those who were in readiness started for the cliff nearest camp with rifles and guns to run down the bear that had been seen running along the ledges near the summit. I joined in with others, and we had a grand hunt over the spurs of the hills, and into the cañons, and one or two joined us on horseback; but at length the information was sent after us, that a soldier had seen a buzzard sailing along on a steady and slow wing, just in range with the cliff, and had mistaken it for a bear, and we were all sold. This cliff is a favorite place of resort for me before sunset, not that the view is any wider than from the valley, but the effect of the setting sun as the shadows lengthen, and one eminence after another became involved in it, revealing ravines where none were seen before, and throwing those that were into bolder relief, until at length all below me became a homogeneous grey, and the cliff on which I stood still gilded, can be imagined, but to be felt must be seen. The stratifications of limestone on the slopes are but partially concealed by the thin soil and vegetation; and, as the captain remarked, on a visit he made with me to the place, the whole topography was mapped out below us by the lines of stratification, which to me resembled watered silk.

The abstract quality of vastness in this scenery awakens an emotion of sublimity in the mind of the most indifferent observer; but when to this is added the thought of the changes which it must have undergone, the successive deposits of such innumerable strata, of the debris of countless generations, of the same forms not only, but of the whole races of marine animals, whose vast marble monument has been raised from the depths of the sea, to become the basis of a continent, and the water-worn furrows upon whose face are deep enough to excite in us the emotion of sublimity, we feel like ephemera in the infinity of duration. I have observed that the emotion produced by vast mountains is not always in proportion to their vastness, but to qualities peculiar to different regions of the world. To one who stands upon Mount Washington, in New Hampshire, and looks down upon drifting clouds, and the "wide world dimly seen," surrounded by piles of misshapen lichen-covered rocks, where no insect or spire of grass lives, eternal *desolation* is the ruling idea, and it is overpowering. So, when I have stood upon a summit of the volcanic mountains of Peru or Central America, where the altitude was as great, and the desolation as complete, but where the vitrified and sharp rocks, upon which not even lichens grew, seemed as if formed but yesterday, I am overwhelmed by the thought of the mysterious *power* that slumbered below me. I suppose that I am alluding to a fact that every lover of nature has felt, and one of a thousand that they only can. J. D. B. S.

George W. Foster, of Florence, Ala., has endowed a professorship in the college of that place, with $10,000. His endowment fills the mathematical chair, and is called the Foster Professorship.

Good and Bad Farming.

BY JOHN GOLDSBURY.

Whoever has traveled much, in any part of our country, whether North or South, East or West, cannot have failed to notice the different appearance of different farms with regard to neatness, economy, and thrift. On one farm, everything is in good order, and appears neat and tidy. The buildings are all in good repair, and the yards about the house and barn look as though they had just been swept and garnished; no litter, or lumber of any kind, is to be seen about the establishment, "There is a place for everything, and everything is in its place." Everything *on* or *about* the farm, betokens neatness, economy, and thrift. On another farm, how altered is the scene! Here, everything looks as though a hurricane had swept over the place, scattering litter, rails and lumber in every direction. The house, and barn, and fences, appear in a dilapidated state; and all the yards about the establishment are filled with broken-down carts and carriages, plows and harrows, wheelbarrows and ox-yokes, and implements of husbandry of every description. Everything *on* or *about* this farm, indicates a want of taste, neatness, economy and thrift.

The same is observable with regard to towns. Go into one town, where considerable attention has been paid to agriculture, as a science—a town not remarkably distinguished for the richness and fertility of its soil, or the care with which it may be cultivated—being rather a poor, hard, and rocky soil, and there you will behold comfortable, convenient, and well-built farm-houses and well-filled barns, cultivated fields and fruitful orchards, good walls and fences, large stocks of cattle, horses, sheep, swine, &c, and everything indicating the taste, neatness, economy, industry, and thrift of farmers Go into another town, in which little or no attention has been given to the cultivation of the earth—a town possessing all the natural advantages of a fertile, well-watered, and exuberant soil, and of a favorable location and mild climate—and there you will behold a scene, which, if it does not make you "stare like a cat in a strange garret," will, at least, induce you to quit the town as quick as possible, lest the contagious influence of such a scene should overshadow your spirit with gloom. For, as you cast your eyes about you, and behold the miserable prospect on every side—houses, barns, and other buildings, grown old and going to decay, fields covered with weeds, brambles, briers, thorns, and thistles—as you behold all this, you will be convinced, that some blighting, withering curse must have fallen upon the inhabitants of that town, and paralyzed all their energies. Otherwise, why have they neglected to cultivate and improve their lands, to repair their rusty old buildings, and to repair their broken-down fences? In order to account for such negligence on their part, one would be inclined to think that they must have been the worshipers of Bacchus, or of the drowsy god Somnus.

Having taken a comparative view of the condition of different farms in the same town, and of whole towns under different cultivation, let us now endeavor to arrive at some just estimate of their comparative values. Everything is said to be worth what it will bring in the market. Whether or not the market price be the true standard value of everything, it is not necessary for us to determine. The value of a farm, all other things being equal, should be estimated by the abundance, variety, and richness of its productions, and by the facility and ease with which it can be carried on.

A farm, which is made to produce twice the amount of productions, with the same labor and expense bestowed upon another, is certainly, for all practical purposes, worth twice as much money, though it may not bring twice as much in the market. The same is true with regard to a farm on which the owner is obliged to skim over twice the number of acres, and perform double the amount of labor, in order to obtain the same amount of crop. It is cheaper—it is easier—it requires less labor, to cultivate a few acres and cultivate them well, than to attempt to cultivate a large number, and do it imperfectly. We see, then, that the highly-cultivated farm is the most valuable and productive farm, and will generally bring the most in the market. It is skillful, practical, and scientific agriculture, which renders a farm truly valuable and productive.

The same is true with regard to towns which are made up of the different farms contained therein. Every town is to be estimated according to its productiveness; and this depends, in a great measure, upon the degree of attention which has been paid to agriculture. No matter how a town stands on the State valuation list, its real value depends upon its resources—its ability to produce all the necessaries, the comforts, the conveniences, and the luxuries of life; and these depend, in a great measure, upon the knowledge and practical skill of its cultivators. A town in which the science of agriculture has never been developed, cannot vie with another, in which art and science and perserving effort, have, for a long series of years, been carrying forward the great work of improvement. The river does not gush up at once in full tide from the ground; but it commences in a thousand springs, whose waters flow on and mingle until they become a flood, when the ships float and the sea monsters play. The sun does not rise up instantly, deluging the earth with a sudden burst of light; but faintly, at first, his rays tinge the eastern horizon; and while the shadows of the dark night are still upon the earth, higher and still higher mounts the sun, until at last his broad light is poured in full splendor upon the world, and it is day. So it is with the science of agriculture. Its beginnings are small; but it increases as it advances, till it finally changes the whole aspect of a town. [N. E. Farm.

STATISTICS OF FRENCH AND ENGLISH AGRICULTURE.—Some interesting statistics relative to the agriculture of France and England, were given in a lecture delivered a few days since in Cornwall, by M. R. de la Trehonnais. In England, out of 50,000,000 acres are cultivated, 10,000,000 are sown to wheat or other cereal crops, while in France 50,000,000 were cultivated for that purpose. The average growth of wheat per acre, in England, is 4 quarters, and in France only $1\frac{3}{5}$ quarters; while the produce of English land is about £3 4s. per acre, and that of France £1 12s. per acre. The number of sheep grown in each country is about 35,000,000, and the wool produced about 60,000 tons; but, owing to the difference in the acreage, there is something less than $1\frac{1}{2}$ sheep per acre in England, and only about $\frac{1}{2}$ of a sheep per acre in France. In France there are annually slaughtered 4,000,000 of cattle, the average weight of each being 2 cwt.; while in England there is not half the number slaughtered, but the average weight is 5 cwt.

Cultivation of Basket Willows in America.

On entering a Williamsburg Ferry-boat, the other evening, we noticed two men and a boy coming on board with four large bundles of dried willows, and we instituted some inquiries as to their origin, cost, &c. We found that these willows were imported from France and sold by a wholesale dealer in N. Y. City at the following rates:

One bundle of fifty pounds of heavy canes, quite crooked and filled with knots, cost 4 cents per pound, ($80 per ton of 2,000 pounds.) They averaged six to seven feet in length, and were only to be used for the framework of baskets, to wind other willows around.

The second bundle of fifty pounds averaged about five feet in length, and about one-fourth of an inch in diameter at the larger end. These were to be used in forming large "clothes-baskets," and cost $6\frac{1}{4}$ cents per pound or $125 per ton. They were somewhat covered with small knots, say one knot on every four or five inches.

In the third bundle of fifty pounds the willows were about four feet long, generally smooth, and having a diameter at the larger end of about one-fourth of an inch or of the size of a large penholder or goose quill. These were to be used for smaller baskets, such as work-baskets, hand-baskets, &c. They cost $8\frac{1}{2}$ cents per pound or $166 $66\frac{2}{3}$ per ton.

In the fourth bundle of twenty-five pounds the willows were one and a half to three feet long, and of small size, being scarcely as large as common wheat straws. These cost $12\frac{1}{2}$ cents per pound, or $250 per ton, and were to be used for small toy and other baskets.

The average cost of these four qualities is about $7\frac{3}{4}$ cents per pound, or $155 per ton. Taking into account the relative amount used of the several qualities, we suppose the basket-makers are now paying on an average about $130 to $150 per ton for all the willows they manufacture.

In reply to our inquiries, the basket makers stated that they preferred American willows to the European, when they could get them of the same quality at the same prices, for they were less apt to be brittle from age or dampness in crossing the ocean, or from some other cause, but that they seldom found any of the former for sale.

We have no means of ascertaining the exact amount of European willows imported annually. A large importer in this City refused to give us any information, for reasons which we interpreted to be a fear of awakening competition in a very profitable trade. From the best data within our reach, however, we think the imports amount to from fifty to seventy thousand tons a year. Allowing these to cost the importer, delivered here, $100 per ton, they amount to from $5,000,000 to $7,000,000.

The question arises, cannot these same willows be raised here at a profit sufficiently great to warrant their cultivation. We have certainly the variety of soil and climate needed, and the soil is cheap enough. The main difficulty in the way is the cost of peeling them for the market. As this has formerly been done entirely by hand, it could be accomplished with the greatest profit in those countries where labor is the cheapest. Even with this drawback we do not see why willows could not be produced at three cents per pound ($60 per ton) and yield a fair profit.

But this difficulty has been in a measure overcome by a Vermont Yankee, who professes to have invented a machine which does the peeling with great rapidity and perfection. If this machine is not yet perfect, it will doubtless soon be made so by the inventor, or some other ingenious person, and for all practical purposes this may be considered as already accomplished.

Willows will grow well in all the Northern and Northern Middle States, and, probably, also in the Southern. They can be successfully cultivated upon all low, rich lands, that are subject to a semi-annual overflow of water, and still admit of draining. With the ground well prepared, and a little care for one or two years, an annual crop of two to four tons per acre may be gathered without further outlay for fifty or a hundred years. The cuttings for an acre can be obtained at a cost of $30 to $50 per acre. They may be set in Autumn or Spring—probably the Spring is the best season, as they can be gathered and readily transported during the Winter months. We advise those interested in this matter to send to Mr. Geo. J. Colby, of Jonesville, Vt., or to Mr. Erastus Parker, of Waterbury, in the same State, and procure a circular giving the full details of variety, soil, method of cultivation, &c. These will be furnished free of cost, we believe.

It will not only be a source of profit to the cultivators, but also a public benefit to the country, if sufficient interest be awakened in this subject to induce a large number of persons to engage in the cultivation of basket willows. Baskets of good quality will be furnished more cheaply; a large amount of money sent abroad will be retained; and a new source of employment will be opened for ten to twenty thousand or more persons. The demand for the article will doubtless keep pace with any increase of product for years to come. [N. Y. Times.

EXCELLENT WASHING PREPARATION.—A lady writes us that of all the preparations she has used, and they have been numerous, she gives preference to the following:—

"Put one pound of saltpetre into a gallon of water, and keep in a corked jug; two table spoonfuls for a pint of soap, soak and boil as usual. This bleaches the clothes beautifully without injuring the fabric. It is particularly valuable for removing grass stains from the knees of little boys' pantaloons."

The Agent of the Missouri Colonization Society offers to send fifty or sixty free colored people of that State to Liberia, to pay their expenses to pension, them for six months, and provide them with houses for the same period, until they can build and provide for themselves. The recent act of the Legislature of Missouri—approved Dec. 13, 1855—sets apart $3,000 annually, for ten years, to expedite the removal of free negroes.

One of the most extensive provision establishments in Paris is about opening a branch in Columbus, Ohio; and some eight or ten of the operators have already arrived. None of them speak English, all their affairs being conducted through the medium of an interpreter.

Central Railroad of New Jersey,

IN connection with the Lehigh Valley Railroad, opened to Mauch Chunk—WINTER ARRANGEMENT, commencing Nov. 19, 1855. Leave New York for Mauch Chunk from Pier No. 2 North River, at 7 30 A. M. For Easton, at 7 30 A. M. and 3 15 P. M. For Somerville, at 7 30 and 10 45 A. M., and 3 15 and 4 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt street, at 7 30 and 11 A. M., 3 and 4 P. M.

Leave Plainfield for New York at 7 05 and 9 05 A. M., and 1 40 and 6 13 P. M.

JOHN O. STERNS, Superintendent.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE RELATION OF CHRISTIANS TO CIVIL GOVERNMENT.

That Civil Government is a law of divine order, there can be no doubt; for what is Civil Government, in its highest and purest conception, but the joint coöperation of a whole community for the highest good of *all* its members? It is not the greatest good to the greatest number, but the greatest possible good to each and to all. It is the united wisdom of the whole, for the equal benefit of the whole. Civil Government, therefore, is not any arbitrary arrangement that a select number may decree. It is the *vox populi*, the voice of the people—not of a part of the people. As all are subjects of this arrangement, and all morally obligated thus to seek for a higher good to all than could be attained without it, so all are entitled to the privilege of participating in it. What right have a few, or any number short of the whole, to organize a government that excludes another part from giving its voice in its councils? Goverments are not for the purpose of conferring emoluments or office. Any favor, therefore, that government bestows, is so much taken from what belonged to another. Officers of government are but the servants of the whole people, and such are solemnly bound to carry out the voice of the people, for their own and the people's good.

Civil Government is the shield which a whole community throws around itself, granting such protection as will afford the most favorable opportunity to every one of its members for the development of their several capacities. Such a government would ever find public opinion so preponderating on the side of right, truth, and justice, as would be a sufficient power to hold in subjection the very few that might seek to trespass on the rights of others. Such a government, therefore, would never need to resort to a war police to administer or execute its laws, for all its laws would be the voice of the whole, for the good of the same number.

Now the kingdom of Christ was designed to be just such a government, and its necessity grew out of the corruptions of what are called Civil Governments. Had these institutions done justly and loved mercy—had they regarded the just rights of all their subjects—no occasion would have existed for the founding of a kingdom which will one day overturn and supersede every one of these human institutions of proscription, despotism, and usurped rights.

The kingdom of heaven, founded by Jesus Christ, is a religious and civil kingdom, possessing all the right of worshiping God, or Jesus Christ, who is its king, and also of administering civil and political justice to all of its members. This kingdom is a perfect democracy, positively forbidding any one of its members to be called Master, while its only officer is a servant, to execute its united effort for the good of the whole. Each local community of true disciples becomes an integral part of this Republic. Manhood, womanhood, held in subjection to the principle of love to God, are the only prerequisites for membership in this kingdom. Within these Christian States, the whole machinery of a Civil Government is to be exercised. None of the members of this kingdom are permitted to go outside of these Christian judicatories for the adjustment of their difficulties, while, as a distinguishing honor conferred on the poorer subjects, they are to be selected as judges in such matters.

What, then, is the relation in which Christians stand to other Civil Governments? Must they not hold a similar relation to that which a subject of one kingdom does to the laws or government of another kingdom—a relation that can never require them to violate the principles of their own? Would it not be treason for a subject of our government to cast his influence into a foreign one, and seek to elevate that over and above his own? Christians are to seek first the kingdom of heaven, and its righteousness. Must it not then be plain, that no Christian can ever so coöperate with the kingdoms of this world as to cast his own into the shade—much less can any member of Christ's kingdom procure naturalization in any other kingdom, that requires as a condition of initiation, a violation of a fundamental principle of Christ's kingdom.

Now, one of the prohibitions to the subjects of the kingdom of heaven is a positive prohibition of oath-taking; and yet there is not one of the kingdoms of this world which does not require a judicial oath in order to one's becoming a member of them. Again, all the kingdoms of the world rely, as the last resort, upon a standing army to execute their laws. When, therefore, we take the oath to support them, do we not bind ourselves to execute their laws, even to the shouldering of the gun and the arming ourselves with the pistols? While, therefore, the potsherds of the earth will continue to strive with the potsherds of the earth, the subject of Christ's kingdom is so to identify himself with the cause of his King, as will cause the kingdom of heaven to rise and fill with its glory the whole earth. No one feels a deeper interest than myself in the stirring events of the day; and were I to act from the impulse of indignation at wrong, in Kansas or elsewhere, and had I the courage to face the cannon's mouth and hear its thunder, I might "shoulder my crutch, and show how fields were won." But I remember that I am a subject of Christ's kingdom, which seems at least to forbid me as a Christian to aid or sanction the war cry of the day. I have labored to awaken the consciences of men to the sin of slavery, (and have lost much reputation thereby,) and feel it a privilege to know, that my humble efforts may have contributed to the present state of things; and I trust that, if called to suffer by the hands of border ruffians, or governmental law, I may be able to do it as a Christian. But to take up arms against this sea of trouble, I am not prepared. If any think otherwise, let him speak, for him have I offended.

S. S. G.

FREE DISCUSSION.

To the Editors of the Sabbath Recorder:—

"For unbounded license, I have not a word to say. I only plead for free discussion, restrained only by an enlightened judgment and a well-developed conscience."

Such is the declaration, in conclusion, by "Another of the Subscribers," after belaboring me, in an article of near two columns, for having advocated nearly the same sentiment, in the suggestion for a *discreet or judicious editorial censorship*, restraining by enlightened judgment the license of correspondents. I defined my position, that "the Bible, in its obvious sense, is the religion of Seventh-day Baptists, and that the organ of the denomination, our family paper, should set forth and maintain the religious doctrines, sentiments, and views of the people whose organ it is; and farther, that *it should* publish such other matter as is in accordance and not in conflict therewith." To the latter part of this definition he demurs; understanding, probably, that all not in accordance, and necessarily conflicting, is to be unconditionally rejected. This I did not say, but I said that in my opinion *it should be received with caution.* I expressed my unqualified approval of the *free discussion* of all religious and moral subjects, and of scientific subjects, or of whatsoever the nature, provided they were not at issue with the Bible, or vital Christianity. If they were, they should be received with caution, or if they were of a dangerous or doubtful tendency. Nor did I express my disapprobation of the discussion of infidel sentiments, or scientific axioms at issue with the Bible, if the religious family paper is not the medium. After having thus expressed myself in favor of a very wide range of discussion, bounded only by the qualification that it be not at issue with the Bible, and its tendencies dangerous or doubtful, I am informed that there are very many of the subscribers who think my "view is as far from the true one as it possibly can be." But I cannot help that; though, with all deference, I will say, I do not believe it. And here allow me to say, that the introduction of this subject was not so much in distrust of editorial faithfulness, or wishing to induce them to exercise their discretion, as to suggest to correspondents, who use large license on their subjects, together with exceeding verboseness, not to provoke them to do it.

It is not my wish to notice the particulars of this article, fulminated against my position, as I do not see its pertinency. But I will say, that if he wishes to convince the world, that he is not an "*oyster*," and those under his discipline "*poor shell-fish*," and wishes to open a wider range of discussion, he can, with the approbation of the editors, (I suppose,) publish and discuss the positions of Paine, Voltaire, Hume, and others, who advocate scientific axioms, for the purpose of shaking the foundation of Christianity, that his children "may learn the sentiments in the world which they may be called to combat in future life," and that he, as he says, "could teach them how to combat them."

But I am no admirer of pugilistic exhibitions, and adopt the sentiment that discretion is the better part of valor; and he should know, that others may not be as successful in teaching their children as he, or the children of others not so teachable. I therefore beg leave modestly to protest against the serving up of infidel or skeptical sentiments and principles to my children, in a family newspaper, as I prefer, when I wish to teach those under my guardianship how to combat these errors, to supply my library with such works, and not trouble others, who beg to be excused. I do not suppose the writer *really wishes to* go to that length, though his argument sustains that position. ONE OF THE SUBSCRIBERS.

If the sun shines on a dull brick or stone, they reflect none of its beams, there is nothing in them capable of this; nor is there in an ungodly man, any natural power of reflecting the light of God. But let the sun shine upon a diamond, and see what rays of sparkling beauty it emits. Just so the Christian who has the graces of the spirit; when God shines on his soul, beams of celestial loveliness are reflected by him on the world.

THE DARK RIVER.

BY MRS. ELIZABETH H. J. CLEVELAND.

Written on the recent and sudden deaths of three persons in the town of Egremont, Mass.; a child of eight, a saint of eighty, and a physician thirty-two years of age.

Wherever we be,
On the land or sea,
A river is rolling restlessly;
It furrows the plain,
And it sweeps the main,
Then flows to the mountain, back again.
And dark as night
Is the withering blight
That follows its track on left and right,
For thousands down to its borders stray,
And thousands are taking their weary way,
Whose feet will slide
By the river's side,
And carry them down for ay.

And if on its bosom once they sail,
None ever return to tell the tale
Of the opening grave,
Far under the wave,
That swallowed their bark so frail.

Full oft we hear
Of this river drear;
It is rolling far, and it's rolling near;
In the distant land by the Crimean sea,
It hath swayed its waters heavily;
Nor calms its tide as it westward comes
To take its course through our quiet homes.

We see it not in its onward way,
And yet on its banks we careless stray;
We look on the landscape bright and fair,
Nor think of the river running there
By its gloomy shore we rise and rest,
For a mist hangs over the river's breast;
We love and hope, and we fondly dream,
Close, ever close, to the swelling stream.

And not till we miss from our hearth and home
One who has just in its wave gone down—
Not till we call, but call in vain,
Wishing the wanderer back again—
Does the shadowy mist from the stream arise,
And show us where the dark river lies.

And thus has it opened to *our* view,
Just where 't has ever been gliding through;
We can hear it it now, as it gurgles by,
We can see who are going down to die,
For the stream is sounding its sudden roar,
And it runneth swift by our cottage door.
And far on its waters, cold and dim,
A child is sinking—we mourn for him;
We can see the light on his wavy hair,
And his pale young brow, as he's floating there,
Floating alone;
And now he's gone.

But yet in the wave where the boy went down,
Another one stands,
With her aged hands,
Unlinking herself the circling bands
That would hinder her way o'er the heaving track,
And still to the shore would hold her back;
They are loosened now, and she fearless goes
Far out where the little one sunk and rose;
But her limbs are faint and are growing chill,
She cannot baffle the flood at will,
For fourscore years are upon the brow
Of her who is crossing the river now.
"The tide is swift, and it runneth high,"
She says, as she marks it with her eye,
"And the way is dark, but I see the gleam
Of the fields that lie beyond the stream,
And I fear it not—I come. I come;
The river is deep, but 'twill carry me home."

And see! as the waters rise and sink,
A strong man comes to the river's brink,
Nor heedeth the loving arms on shore
That are clinging fast—they can cling no more,
For the stream is washing his wavering feet,
And its cold embrace he must yielding meet,
For it lifts him up in its arms so wide,
And hurries him over the darksome tide.

Nor back to shore will they come again;
We shall watch the waters all in vain
For the child that left us so young and fair,
For the aged saint with her silver hair,
Or the stalwart man in his power and pride,
Who helpless sank by the river side.

And the mist will gather around the stream,
Again on its banks will we sit and dream,
And heedless be, as we were before,
Though close as then to the dangerous shore;
For wherever we be,
On the land or sea,
A river is rolling restlessly,
That draws to its bosom the great and small;
It has gathered some—it will gather all,
Then bury itself in the unknown sea,
In the measureless depths of eternity.

Feb., 1856. [Independent.

A BLOW FROM THE 140TH PSALM.

I know not what else to call it; though that would seem a little severe on *one*, at least, who was interested in the occurrence. But the following are the facts in the case:

In a certain church, whose leading men, to the number of four or five, were involved in some difficulty with their minister, there was one who seemed willing to undertake "the executive" of getting rid of him. He came in, in the evening, and informed his pastor, that *he*, as a kind of committee for the rest (those who sympathized with him) had concluded to "take up a deal with him," that he had come "to take the first step," etc., etc. The pastor asked what were the charges and specifications; or whether they were yet to be made out?—and was told that they had not fully determined of what he was to be accused; but that it was "something like *this*, which is here on this paper;" at the same time handing the minister a piece of paper with a line or two in pencil mark upon it. The minister took the paper, read it, asked several questions respecting it, and handed it back; at the same time remarking, that he supposed they who were moving in this matter knew, that not only the charge but the specification, with the time and place of offense, together with the names of the witnesses, etc, etc., were to be distinctly laid before him in writing; that he must, of course, know wherein he had offended, according to the directory in the church, and that *he*, being a minister and a member of the Presbytery, must of course be *tried* by Presbytery.

These considerations seemed new to the brother, and also to start difficulties which he was not till then aware of. He looked over his paper, read it several times, and then rather intimated, that notwithstanding there were some inaccuracies, he wished his pastor would waive all objections of that nature, and consent to regard this "the first step in the proceedings;" that if he did *not*, "it would evidently be set down as an unfavorable mark against him." He was told that *that* could not be helped; that he could not, of course, be expected to say whether he was guilty or not of a thing, until told what that thing was, or something like it; that since those brethren had made up their minds to accuse him, they must, of course, know what they were going to accuse him of, and also that it was before the body to which the minister belonged—which was the Presbytery.

There were no persons present, except the minister's wife. She sat till the conversation seemed drawing to a close, then made a remark or two, when the brother rose to depart. The pastor remarked, that it was getting late, and that he would have worship, at the same time giving the brother an invitation to stay, to which he at length reluctantly consented. The wife, sitting near the stand, took up the Bible and opened without thought to the 140th Psalm, and commenced reading as follows: "Deliver me, O Lord, from the evil man; preserve me from the violent man; which imagine mischiefs in their heart; continually are they gathered together for war. They have sharpened their tongues like a serpent; adders' poison is under their lips," etc., etc., growing hotter and hotter to the end. The pastor for a time thought to ask his wife to read some other portion; but a moment's reflection showed him, that this would evidently betray the feeling that the passage was peculiarly applicable in the case there before him, and therefore suffered her to read on. When she came to the 9th verse, and read it, the brother became exceedingly restive. Then followed the 10th, "Let burning coals fall upon them; let them be cast into the fire; into deep pits, that they rise not up again!" with the remainder of the Psalm, (which see) They knelt, and the minister tried to pray. But the awful, and apparently heaven-appointed rebuke kept rushing into his mind; and after a few sentences he gave over and rose up. The poor man was on his way to the door, and without much ceremony soon departed.

As soon as he was gone, the minister inquired of his wife how she came to take that passage on such an occasion? and was told that it was the one which came in course for that evening's devotions. The brother never asked as to "the application" of the 140th Psalm, nor what were his reasons for taking no further steps in the case of his minister.

[Genesee Evangelist.

PRAYER FOR THE WORLD.

The Conference of Evangelical Christians held in Paris last August sent out the following "Invitation to Prayer," addressed to all Christians. It can hardly fail of finding a response in the heart of every genuine lover of Christ and his Kingdom:—

Since the year 1846, when renewed efforts were made to promote a closer union between the members of the church universal, many Christians have agreed among themselves to unite in prayer on a particular day in every week. The number of those who have adopted this godly practice has continually increased; and for several years past the same day has witnessed Christians in different parts of the world offering up the same prayers for their brethren.

The Paris Conference reiterates this appeal, and urges the adoption of the practice upon all their brethren. They invite all Christians to agree in presenting their prayers to the Lord on a fixed day in every week, for the following objects:

1. For the prosperity of the church of Christ; especially imploring the blessing of God on missionary labors, whether home or foreign, established in those countries to which the persons whose signatures are attached to this document belong.

2. For the union of Christians in each country, and for the union of Christians of different countries, as all constituting the different members of the same body, which is the church of Christ.

3. That it may please God speedily to remove those obstacles which prevent the universal extension of His Kingdom, and to put an end to every system of error, idolatry, and unbelief, which opposes itself to the doctrine of the Gospel.

4. That He would be pleased to hasten the general accomplishment of prophecy, and of those promises in particular which are made to Israel, and to the world at large through them.

5. That all who unite in these prayers may, through the grace of the Holy Spirit, progress in faith, in sanctification, and in spiritual peace.

Monday morning is the time which has hitherto been observed for this united prayer.

QUAINT TITLES.

According to a writer for the *American Publishers' Circular*, our literary ancestors in the religious world employed very odd names for their books. The writer for the *Circular* notices the following as among the most significant:—

In 1686, a pamphlet was published in London, entitled "A most Delectable Sweet Perfumed Nosegay for God's Saints to Smell at." About the year 1649, there was published a work entitled "A Pair of Bellows to blow off the Dust cast upon John Fry," and another, called "The Snuffers of Divine Love." Cromwell's time was particularly famous for title-pages. The author of a work on charity entitles his book "Hooks and Eyes for Believers' Breeches." Another, who professed a wish to exalt poor human nature, calls his labors "High heeled-Shoes for Dwarfs in Holiness." And another, "Crumbs of Comfort for the Chickens of the Covenant." A Quaker, whose outward man the powers that were thought proper to imprison, published "A Sigh of Sorrow for the Sinners of Zion, breathed out of a Hole in the Wall of an Earthly Vessel, known among men by the name of Samuel Fish." About the same time there was also published, "The Spiritual Mustard Pot, to make the Soul sneeze with Devotion," "Salvation's Vantage Ground, or a Louping Stand for Heavy Believers." Another, "A Shot aimed at the Devil's Head-Quarters through the Tube of the Cannon of the Covenant." This is an author who speaks plain language, which the most illiterate reprobate cannot fail to understand. Another, "A Reaping-Hook well tempered, for the Stubborn Ears of the coming Crop; or Biscuits baked in the Oven of Charity, carefully conserved for the Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation." To another we have the following copious description of its contents: "Seven Sobs of a Sorrowful Soul for Sin, or the Seven Penitential Psalms of the Princely Prophet David; whereunto are also added, William Humius' Handful of Honey-suckles, and Divers Godly and Pithy Ditties now newly augumented."

HUSKS.

Many readers of the parable of the prodigal son have been perplexed by the mention of husks on which he fed in his extreme destitution. The following extract from the volume of Dr. Hackett, *Illustrations of Scripture*, may relieve them:—

"The word 'husks' is an unfortunate translation of the Greek term for which it is employed. The word so rendered signifies 'little horns,' with reference to the extended and slightly curved shape of the pods of the fruit of the Carob tree; that fruit being the article of food which the prodigal is represented as having eaten. The Carob-tree is found, not only in Egypt and Syria, but in Greece, and other parts of southern Europe. It is a large tree, with a thick foliage, and wide-spreading branches. I saw it growing on the Mount of Olives, and elsewhere, around Jerusalem. The fruit is a leguminous product, resembling the pod of our locust-tree, but much larger; it has a sweetish pulp when tender, but soon becomes dry and hard, with small seeds which rattle in the pod when shaken. It emits a slight odor, when first gathered, offensive to those whom use has not accustomed to it. The poorer class of people employ it as food in the countries where it is produced. I was told at Smyrna that it is in great request, in some of the Greek islands, as a nutritious article for fattening swine. It constituted a part of the provender (unless it was a very similar product) with which our camels were fed in traveling through the desert. I saw great quantities of this fruit exposed for sale in the market at Smyrna. Some specimens which I brought away with me averaged six and eight inches in length, though they are said to be often eight or ten inches long. It is not meant in the parable that the prodigal resorted to food absolutely fit only for swine; but that he who had been brought up in wealth and luxury was reduced to such want as to be obliged to subsist on the meanest fare."

THE GOOD PASTOR.

No character on earth has such moral beauty as the good Pastor. It is indeed a happiness of this profession, that it involves no injury of rivals—that one's success is not another's ruin. He is the village peace-maker, the school visitor, and the comforter of the sick and dying, as well as the preacher of righteousness and salvation.

By his very office he is a public benefactor, a fountain of good influences. He is the trusted friend of all his people, their counsellor and guide. To him it belongs to confirm the wavering in faith—to inspire hope and courage in those who are ready to despair; and to cheer the spirit that is about to plunge into the awful night of death. His work is complete when he sees those to whom he had preached departing from life in peace and in triumph. Leigh Richmond, in his Young Cottager, thus describes the death of that poor child:

"She turned towards me with a look of surprising earnestness and animation, saying, 'You, sir, have been my best friend on earth; you have taught me the way to heaven, and I love and thank you for it; you have borne with my weakness and ignorance; you have spoken to me of the love of Christ, and he has made me feel it in my heart; I shall see him face to face—he will never leave me nor forsake me—dear sir, God bless you.'"

Who would not prefer this benediction of a dying child to all the applauses of successful ambition? This is the pastor's joy and crown. His reward is not in fame—but in good accomplished, in tears dried, in sorrow soothed, and human spirits redeemed. The greatest minister is he who has saved from death the greatest number of his fellow beings. The secret of his power lies in preserving pure and stainless this sacred character. Great importance is given to talent and study, and justly so. But, after all, the strongest influence which one man can exert over another, is that of a superior moral being. It is the power of a sincere heart, of devotedness, of purity of life, of patience under suffering, of love and humility.

WHY AM I NOT A CHRISTIAN?

1. Is it because I am afraid of ridicule, and of what others may say of me?

"Whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give accont of *himself* to God."

3. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the law, and yet offend in one point, he is guilty of all."

4. Is it because I am not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

5. Is it because I am afraid that I shall not be accepted?

"Him that cometh to me, I will in no wise cast out."

6. Is it because I fear that I am too great a sinner?

"The blood of Jesus Christ cleanseth from *all sin*."

7. Is it because I am afraid that I shall not "hold out?"

"He that hath *begun* a good work in you, will perform it, until the day of Jesus Christ."

[Independent.

A HISTORY OF PEWS.

In Anglo-Saxon and some Norman churches of early date, a stone bench was made to project within the wall, running round the whole interior, except the east end. In 1319 they are represented as sitting on the ground, or standing. About this time the people introduced low, rude, three-legged stools promiscuously over the church. Wooden seats were introduced soon after the Norman conquest. In 1327 a decree was issued in regard to the wrangling for seats, so common, that none should call any seat in church his own, except noblemen and patrons, each entering and holding the one he first entered. As we approach the Reformation, from 1530 to 1540, seats were more appropriated, the entrance being guarded by the cross-bars and the initial letters engraved on them. Immediately after the Reformation the pew system prevailed, as we learn from a complaint the poor Commons addressed to Henry VIII., in 1546, in reference to his decree that a Bible should be in every church at liberty for all to read, because they feared it might be taken into the "*guyre*," or some "*pue*." In 1608 galleries were introduced. As early as 1611, pews were arranged to afford comfort by being baized or cushioned, while the sides around were so high as to hide those within. The services were often greatly protracted, so that many would fall asleep. Hence Swift's pithy allusion:

"A bedstead of the antique mode,
Compact of timber many a load,
Such as our ancestors did use,
Was metamorphosed into pews;
Which still their ancient nature keep,
By lodging folks disposed to sleep."

THE GREAT DIFFICULTY.

To combine business with religion, to keep up a spirit of serious piety amidst the stir and distraction of a busy and active life—this is one of the most difficult parts of a Christian's trial in this world. It is comparatively easy to be religious in the church—to collect our thoughts and compose our feelings, and enter, with an appearance of propriety and decorum, into the offices of religious worship, amidst the quietude of the Sabbath, and within the still and sacred precincts of the house of prayer. But to be religious in the world—to be pious and holy and earnest-minded in the counting room, the manufactory, the market-place, the field, the farm—to carry out our good and solemn thoughts and feelings into the throng and thoroughfare of daily life—this is the great difficulty of our Christian calling. No man not lost to all moral influence can help feeling his worldly passions calmed, and a degree of seriousness stealing over his mind, when engaged in the performance of the more awful and sacred rites of religion; but the atmosphere of the domestic circle, the exchange, the street, the city's throng, amidst coarse work and cankering cares and toils, is a very different atmosphere from that of a communion-table. Passing from the one to the other has often seemed as the sudden transition from a tropical to a polar climate—from balmy warmth and sunshine to mirky mist and freezing cold. And it appears sometimes as difficult to maintain the strength and steadfastness of religious principle and feeling when we go forth from the church into the world, as it would be to preserve an exotic alive in the open air in winter, or to keep the lamp that burns steadily within doors from being blown out, if you take it abroad unsheltered from the wind.

[John Caird.

QUARRELING.—If anything in the world will make a man feel badly, except pinching his fingers in the crack of a door, it is unquestionably a quarrel. No man ever fails to think less of himself after than before. It degrades him in the eyes of others, and, what is worse, blunts his sensibilities on the one hand, and increases the power of passionate irritability on the other. The truth is, the more peaceably and quietly we get on, the better for our neighbors. In nine cases out of ten, the better course is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; and if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is to let him alone, for there is nothing better than this cool, calm, and quiet way of dealing with the wrongs we meet with.

DISPUTING WITH SATAN.—An old and excellent writer gives the following valuable advice:—"If you would not be foiled by temptation do not enter into a dispute with Satan. When Eve began to argue the case with the serpent, the serpent was too hard for her; the devil, by his logic, disputed her out of paradise. Satan can mince sin, and make it small, and varnish it over, and make it like virtue. Satan is too subtle a sophister to hold an argument with him. Dispute not, but fight. If you enter into a parley with Satan, you give him half the victory." The reason is obvious; for we cannot parley with Satan without giving up *principle;* and wherever we allow ourselves to debate the question, whether we will do wrong, it is almost certain that we shall yield. Principle being abandoned, there is little else to guide, but evil passions, which strongly prompt to sin.

THE STILL SMALL VOICE.—A writer on the new birth says, "Often God does his great work in sinners' hearts so still and gently, that nobody can tell just when it was done. They often doubt it themselves—they wonder whether there can be the new heart—they are afraid they have made some mistake. Especially when some young Christians speak of a great sudden change, it makes others say, 'If that is the way we have to be converted, I can't be a Christian.' Now I want to clear up that trouble: sometimes the change in feeling is as quiet as the sun's going over our heads at 12 o'clock—it makes no noise at all, but the shadow begins to fall the other way; the fruits of godliness begin to appear; and the rescued soul is enabled to say, 'Whereas I was blind, now I see.'"

The Sabbath Recorder.

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MORAL GOVERNMENT AS AFFECTED BY CHRIST'S MEDIATION—NO. 2.

Under the administration of Jesus Christ, to whom all things are committed, (Matt. 11: 27, John 3: 35, 1 Cor. 15: 27,) a *new test* of moral character is applied to mankind. Tried by the Law, man is found to have no disposition for any thing but rebellion against his Maker. In all ages, in all countries, and in all circumstances, the Law develops only enmity against God, sin seizing on "the commandment" as the occasion for working in one "all manner of concupiscence." (Rom. 7: 8) Under this test, it is found not only that man has already sinned, and brought himself under the curse, but that he is disposed to *persevere* in rebellion. The Law elicits no desire to reform.

The sinner might excuse himself, on the ground that the Law gives no hope of pardon for the past, and will make no allowance for sinful infirmities, however great might be his desire to reform. But this excuse he must not have; therefore, the Gospel operates as a *new* test whether he will cease his rebellion. This test, while it asserts the equity of the Law, and leaves it lying against the unbeliever in all its rigor, reveals "God's righteousness for the remission of sins that are past;" presents God as a compassionate Father, pitying our frailties and remembering that we are but dust; and proclaims peace by Jesus Christ to every believer. (See Rom. 3: 25, Acts 10: 36, Eph. 1: 17, Ps. 103: 13, 14.)

But what is the manifestation of moral character which is brought out under this new test? Is it found that the sinner's excuse rests upon any good foundation? Does he persevere in sinning, because there is no hope of pardon? Does he refuse to amend his ways, because there is no Spirit to help his infirmities? On the contrary, he goes on sinning still. Because there is respite, he hardens his heart; and unless a special divine influence create him anew, he proves to be as much the enemy of God under the Gospel as under the Law. It is decided—settled conclusively—by this new test, that man has no excuse for his sins. (See John 15: 22.)

This is an important point gained; it has a very intimate bearing upon the final Judgment. For it is necessary that the Judgment shall not only vindicate the justice of God, but also his patience and mercy. If it could be brought against the Almighty, in the Last Day, that he had exercised no patience with the offender—that he had not granted sufficient time for repentance, or that his readiness to receive the penitent back to favor had not been clearly manifested—then would the rigors of the Judgment be obnoxious to denunciation. But no such charge will be brought. God has tested men both by the Law and by the Gospel. By the one, he hath concluded them all under sin; by the other, he hath endured them with much long suffering. And now, if he wills to show his wrath, and to make his power known, who can justly find fault, since the Judgment makes it evident that he has endured with much long suffering the vessels of wrath fitted to destruction? (Rom. 9: 22.)

Thus the Judgment of the Last Day will be a vindication, not only of rigid justice, but of the mercy and goodness of God. And this is another very important respect in which the government of the world is modified by the mediation of Jesus Christ, namely, that human affairs, in their relation to the universe at large, are brought under the inquest of a final judgment, when every attribute of the Divine Nature will stand forth fully vindicated, and God will appear glorious in the eyes of all holy intelligences.

Since the Judgment is to be a vindication of God's mercy and goodness as illustrated in the Gospel, the execution of it is fitly committed to the Mediator. "The Father judgeth no man, but hath committed all judgment unto the Son." (John 5: 22.) It was the Son who came into the world to magnify his Father's character—to set it in a light every way honorable and worthy. It was he who came to declare the love of God—to publish his mercy to a fallen world—to set forth his readiness to forgive the penitent, and receive him back to favor. All that the Son has published, on this point, must be fully vindicated; the truth of it must be confirmed. Not an intelligence in the universe must be left in the dark here. The Son will, therefore, complete what he has begun; he will, in the Judgment Day, vindicate the truth of all that he declared respecting the love of God on earth; nor will he resign the kingdom, till he shall have done so.

The Law knows nothing of this method of administration. It teaches responsibility to the Creator—punishment for transgression, and reward for obedience; but it knows no patience—no forbearance—no long suffering. It vindicates the righteousness of God, it is true, but without the intervention of any season of respite to offenders. It punishes *promptly*; and by its very promptness, in this respect, stands in the way of that full development of the Divine Nature, in all its loveliness, which it is the office of the Gospel to bring out.

T. B. B.

The Sunday in France.—A movement is on foot in France to secure a more general cessation from labor on Sunday. There is a Central Union in Paris to promote the object, and auxiliary associations are organized in several of the large towns, as Paris, Bordeaux, Marseilles, Lille, and Valincennes. It is not proposed, however, to turn the Sunday into a Puritan Sabbath. The people are simply urged to abstain from work, go to church, and pass the day in family enjoyments. Good dinners, pleasant excursions into the country, and quiet amusements, are not only allowed but recommended by these Sunday reformers. They wish to make the day, it would seem more like the annual thanksgiving days of this country, than like the Sunday as observed by its strict advocates among us.

LAYING UP TREASURES IN HEAVEN.

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6: 20.

Anxiously and perseveringly as men labor to lay up treasures on earth, in many instances they fail of gaining the desired object. And if they do succeed in acquiring them, they cannot at all times prevent them from "taking to themselves wings and flying away." Buildings will rot down, or burn up, or they may be carried away by a flood; metals are corroded by rust; clothes become moth-eaten; banks fail; "thieves break through and steal;" and in many other ways, riches pass away from their possessor, or become worthless. And if they could be permanently retained in our possession, they could not satisfy the large desires of the mind. Man thirsts for something more substantial, more ennobling, more happifying. God has provided means to supply this want. The riches of heaven are satisfying in their nature. And it is safe to lay up treasure in heaven. There "no moth corrupteth, no thief approacheth;" there the gold is not cankered. That "inheritance" is "incorruptible, and undefiled, and fadeth not away." How, then, may we lay up treasures there?

1st. *No man can lay up any thing in heaven, till he repents of all his sins, and trusts in Christ's merits for salvation.* While living in impenitence and unbelief, men are "treasuring up wrath against the day of wrath, and the revelation of the righteous judgment of God." In this state they are making no progress toward heaven. But when a man truly forsakes his sinful course, and believes in Jesus, he puts forth his first effort towards securing a heavenly treasure; and should his probationary state immediately end, he would have an inheritance in heaven; though the treasure secured by him would be small, compared to that of those who labor and suffer long for the sake of Christ and truth. And here I would remark, that the reward which the people of God will receive, will not be the reward of debt, but of grace. God is indebted to none. But through the riches of his grace he has made "exceeding great and precious promises" to his people, which he will fulfill.

2d. *Diligence and perseverence are necessary*, in order to "lay up treasures in heaven." In the case of the person dying immediately after his conversion, this could not be, but this is an extraordinary case. In most cases, those who accumulate large treasures here, are obliged to be very industrious and persevering; and so it is with those who would "have treasure in heaven." It is "by *patient continuance* in well doing," and thus "seeking for glory and honor and immortality," that we are to obtain "eternal life." "Be thou *faithful unto death*, and I will give thee a crown of life," said Christ. No faint desires, no lazy efforts, will suffice, but persevering labor, and just that kind of labor which God appoints.

3d. We "lay up treasure in heaven" *by obeying all the precepts of God's law, and teaching others to do so.* While those who "break one of the least of God's commandments," and teach men so, shall be of no esteem in the kingdom of heaven, those who "do and teach them shall be called *great" in that kingdom.*

4th. *By enduring and overcoming temptation.* Said James, "Blessed is the man that endureth temptation, for when he is tried," (when the trial is ended,) "*he shall receive the crown of life*, which the Lord hath promised to them that love him." Temptations serve to strengthen those who resist and overcome, but to weaken those who yield to their power. How pitiful the condition of those who, "drawn away by their own lusts," are "led captive by satan at his will."

5th. *By overcoming evil passions, propensities, and appetites.* Said Jesus, the faithful and true witness, to one of the seven churches of Asia, "To him that overcometh will I give to eat of the tree of life, that standeth in the midst of the Paradise of God." To another church he said, "To him that overcometh I will give to eat of the hidden manna;" to another, "He that overcometh shall be clothed in white raiment, and I will not blot his name out of the book of life." Again, "To him that overcometh, will I grant to sit down with me on my throne, as I also overcame and am set down with my Father on his throne." Here are some of the rewards described, which shall be possessed by conquering Christians. It is necessary not only to overcome foes without, but also foes within. The love of the world, pride, vanity, anger, envy, jealousy, unchaste desires and imaginations, evil speakings, and all impure thoughts, must be subdued and driven away. These unfit us for the kingdom of God. We must obtain pure hearts. Christ said, "Blessed are the pure in heart, for they shall see God." Depraved appetites must be overcome. Said Paul, "He that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." If it was necessary to practice the most rigid temperance, in order to hope to obtain a crown of laurels, how much more so to obtain a crown of unfading glory, in the pure kingdom of God!

6th. *Christians "lay up treasure in heaven," by enduring suffering, and making sacrifices for Christ's sake.* Moses, in view of "the recompense of the reward," chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Christ said, "Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice ye in that day, and be exceeding glad, for *great is your reward in heaven!*" Paul said concerning his afflictions, "These light afflictions work out for me a far more exceeding and eternal weight of glory." Thus, by suffering for the cause of Christ, do the saints make themselves richer in the kingdom of God. And God will not forget, nor leave unrewarded, the self-denying labors of his people. Jesus said to his disciples, "Every one that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life."

7th. *By ministering, according to our ability, to the wants of the poor, and especially God's poor*, do we "lay up treasure in heaven." The Saviour taught his hearers, not to make feasts for the gratification of their friends or rich neighbors, who would bid them again, and thus a recompense he made them; but, said he, "When thou makest a feast, call the poor, the maimed, the lame, the blind, for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just." Said Paul, "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store a good foundation against the time to come, that they may lay hold on eternal life." Thus we see that the devoted Christian, while distributing his goods among the poor, and otherwise promoting the cause of benevolence, and thus lessening his earthly possessions, is increasing his treasure in heaven. But especially acts of mercy and love towards the disciples of Christ, because they are his disciples, will meet a divine reward. Jesus said, "He that shall receive a prophet in the name of a prophet shall receive a prophet's reward, and he that shall receive a righteous man in the name of a righteous man shall receive a righteous man's reward, and whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, shall in no wise lose his reward." And in the final judgment, when the servants of God shall be rewarded, the judge will say to them, "Inasmuch as ye have entertained when strangers, fed when hungry, clothed when naked, visited when sick and in prison, the least of these my brethren, ye have done it unto me." He will say unto them, "Inherit the kingdom prepared for you from the foundation of the world."

8th. *Faithful and successful ministers will accumulate immensely large possessions in the kingdom of God.* Not those who preach smooth things, and aspire after worldly honors and wealth. Not those who "strengthen the hands of the wicked by promising him life," but those who, by their faithfulness, become "pure from the blood of all men." Daniel prophesied of such, and of their glory in the resurrection state, when he said, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Peter also, in his exhortation to elders, said, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." To the faithful and care-worn minister of Christ such promises are truly cheering.

We have seen that the least acts of obedience to Christ will be rewarded in heaven. This should encourage the saints "always to abound in the work of the Lord." Christ's suffering ones may be strengthened in view of the heavenly state where, with the great, innumerable company, who "come up out of great tribulation," their sufferings will be over, and "the lamb shall lead them to fountains of living water." The worldling may and should be alarmed, in view of his present and prospective spiritual poverty, and commence "laying up treasures in heaven."

C. A. O.

REVIVAL IN 3D BROOKFIELD CHURCH.

West Edmeston, Feb. 25, 1856.

To the Editors of the Sabbath Recorder:—

It may be interesting to the friends of Zion, to learn that the Third Brookfield Church has of late enjoyed a refreshing from the presence of the Lord. For a season past we have enjoyed the labors of Bro. Joshua Clark. The Lord has heard prayer, and blessed the word preached, to the revival of the church, and to the bringing in of many who have for a long time lingered around the skirts of Zion. Some, who have not walked with the church for years, have reünited with their brethren. Ten have consecrated themselves to God and his people in the ordinance of baptism.

L. M. C.

Converts to the Sabbath.—Bro. Chas. Card writes us from Troupsburg, Steuben Co., N. Y., that there is considerable inquiry there in regard to the true Sabbath, and that five persons have recently commenced keeping it.

"THE SCISSORS TALENT."

Some editors (says the *Watchman and Reflector*) indulge in ungracious flings at their neighbors who think the scissors fill an important place in the editorial sanctum. We confess we have a profound reverence for the scissors; they do better service than half a dozen long winded contributors, whose articles no one pretends to read, except when bestormed at some country tavern. A paper made up chiefly of original matter, or boasting a long list of learned contributors, is generally heavy and unreadable. The *Montreal Witness* has some very pithy and truthful comments on the self-laudations of some of our huge weeklies. It says:—

"A prominent religious sheet on this continent makes known in a variety of ways that it is the largest religious newspaper in the world, and claims support on that account, whereat some small sheets, feeling aggrieved, alledge that it is not size, but quality, that renders a newspaper worthy of support; that if a large paper has nothing worth reading, it is only the greater bore, and that a small paper judiciously filled, is as much as most people have time to read. Of course these small papers quietly assume that their matter is of a superior order to that which appears in the large one, which may be doubted. There is another ground upon which superiority is especially claimed by the sheet first alluded to, namely, a long list of distinguished editors and correspondents. It complacently assures us that it employs brains instead of scissors. But if the recommendation of size be a questionable one, this is still more so; for distinguished men have their whims and hobbies, and are sometimes apt to occupy a most unreasonable space with matters that are interesting only or chiefly to themselves. But if they be in the official position of editors or correspondents, who can decline or condense their lucubrations? We were once offered an official connection in our editorial labors with one of the greatest, ablest, and best men in Canada, which we were obliged to decline, under the conviction that if we had to publish all that he saw fit to write, and became involved in all the questions that were personally interesting to him, the *Witness* would not survive two years. Again, the boast we have alluded to quietly takes it for granted that the brains employed upon the paper in question are of a superior order to those employed upon any or all other papers. For it is the great advantage of scissors, that they can command the very best portions of the very best articles of the very best writers of both the old and new world [and of all times.] Original articles are very good, provided they be pithy, pointed, and short; but it would be great vanity, in our estimation, for any editor anywhere to pretend that his original articles were more interesting than those he could select. It is in selecting judiciously that the great strength of a newspaper lies, and it is a great comfort that by merely sitting in one's own office, looking over the papers brought by every mail, with a pair of scissors at hand, the obscurest editor can press into his service the first talents in the world. We would respectfully suggest to our brethren of the press to improve the scissors talent. It is a very great one."

THE MINISTER NOT TO MEDDLE WITH TYRANNY AND OPPRESSION, &C.

Brother Wheeler has made *some* excellent suggestions on the "Responsibility of Ministers," in the *Recorder* of Feb. 14th; and it is to be hoped that our ministerial brethren will profit by them. That article, however, contains some statements which greatly need explanation; and as one who desires to preach the gospel understandingly, I respectfully solicit such explanation.

Brother W. asks:

"What is the work the minister has to perform?" and says, "Let the sacred oracles direct us in giving a reply. 'Go into all the world, and preach the gospel to every creature,' is the commission of our risen Lord. Paul, who, we believe, knew his business well, says, 'Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God. This was the exclusive work in which the ministers of Christ were engaged in primitive times. They meddled not with tyranny and oppression. They had nothing to do with politics and government measures. They did not harangue their audiences on civil rights, &c."

Now, if all this means anything, it means this, that the gospel may be preached in all its purity and power, and yet "tyranny and oppression, politics, government measures, civil rights," &c., are to be left unaffected thereby. The preacher of the *gospel* is to meddle with none of these. Of course, then, the *gospel itself* does not meddle with them; and hence "*tyranny and oppression*" may continue to desolate the earth, to wage war on the rights of man, to buy and sell God's image in the market, to shut the Bible to its wretched victims, and to punish as felons those who would teach the poor benighted slave to read the word of life from its sacred pages—all this may continue, even amid that noon-day splendor of millennial glory, which it is the high prerogative of the gospel to inaugurate. Nay, more, "*politics*" may become corrupt, and fill every avenue of society with their corruptions; "*government measures*" may be adopted which forbid the exercise of all the holy emotions of a sanctified soul—which forbid the Christian to "feed the hungry, clothe the naked, and deliver the poor and needy, and rid them *out* of the hand of the wicked, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and to break every yoke." *Government measures* may even require the Christian to deliver the oppressed *into* the hands of the oppressor, to hunt the poor bleeding fugitive as he heroically flees from his dreadful prison-house, and thrust him back again.

These are no hypothetical cases "Tyranny and oppression" are at this moment doing these deeds of darkness; "government measures" are at this moment carrying out these villainous assaults on Christianity, and enacting in our very midst scenes which might well shame hell. But gospel ministers must not "*meddle*" with it! The *gospel* looks complacently on, and sees the poor frantic mother gather up her darling offspring, and start for a land of freedom. It sees her encounter perils such as appall the stoutest hearts, till at length she gathers her dear little ones around her, in the Queen City of the West. Is she free? Alas! the blood-hound is on her track; she hears his deep baying; she starts frantically, and presses her babes to her heart, and resolves to defend them. She fights *heroically*, until, overcome by fatigue and anguish, she sees the hand of the villain who calls her and her little ones his *property*, stretched out to seize them. All the agony of a crushed and bleeding heart overwhelmes her, and in that dreadful moment, to save her darlings from the grasp of demons and the hell of slavery, she seizes the keen-edged weapon, and lets out the life-blood of her infant child, and sets it free to dwell in the bosom of angels. The *gospel*, meanwhile, looks on and sees the cruel oppressor haste this dreadful tragedy; it sees him grasp this wretched mother and her surviving offspring, which she strove in vain to set free by the dreadful alternative of death. But the gospel meddles not with all this, because, forsooth, it is a "government measure!" The "*government*" authorizes all this robbery, and sends its own blood-hounds to catch *mothers and babes seeking freedom.*

Has the gospel no power to stop all this? Has the minister of the gospel no commission to "*meddle*" with such "*tyranny*" and with such "*government measures?*" Brother W. says he has not. Now, *dear brother*, please inform us *what* is to "meddle" with such abominations, if the *gospel* does not? Where is the "light of the world," the "salt of the earth," that shall purify it of these dreadful corruptions, if the gospel refuse to do it? And who shall apply this salt to these corruptions, if not the gospel minister? Give us light, for your view, as expressed in the *Recorder*, leaves the point shrouded in awful darkness.

The minister of the gospel will soon stand before God in judgment. The poor slave mother and her murdered child will stand by his side. The millions of bondsmen, whom "tyranny and oppression" have so long crushed, will stand there too. The wretched men and women, who have sought freedom and found it, by deeds of heroism such as the pen of the historian has not recorded, but whom "government measures" have thrust back again to desolation and death, will stand there too. All these shall stand before the Judge of the earth. How applicable to ministers of the gospel, who have not "meddled" with these gigantic crimes, and have not sought to break the oppressors' yoke, and give liberty and life and comfort to the poor slave, will be the words of the Judge: "Inasmuch as ye have not done it unto one of the least of these, ye have not done it unto me." May God save gospel ministers from deserving such a sentence.

D. E. Maxson.

THE CLINTON COUNTY SETTLEMENT.

Milton, Wis., Feb. 12, 1855.

I am asked a large number of questions about that point of the country in which a new settlement of Sabbath-keepers is proposed. To save time, and answer all questions of importance, I will reply through the *Recorder*.

The soil is good, perhaps from one to three or four feet deep. Don't know how deep wells are *generally*, but think from ten to fifty feet deep, perhaps twenty or thirty on an average. Do not know whether the water is limy (hard) or not, but think it is limy. I suppose the country about there is as healthy as any part of the West—do not know of any provailing disease. Stone can be obtained for all ordinary purposes. Building materials, brick of an excellent quality, and gravel, can be got in abundance; lime is cheap, lumber high. Well-watered, on the surface with small streams. Four to eight miles to a grist-mill at Dewitt. That place has from fifty to one hundred houses. Deep Creek runs through the vicinity where our people live, along one side of the settlement; has a good mill-seat, but a doubtful amount of water; some say it will drive three run of stone twelve hours in a day; others say it will not drive one more than that. The railroad running to Maquocats is to run up the creek. If the stream will warrant the erection of a mill, there will be a village at that place; there must be a business point somewhere near.

Eld. L. A. Davis' post-office address is Welton, Clinton Co., Iowa. They have meetings there every Sabbath; Eld. Davis is their minister, and much esteemed. There is a school-house, just built, half a mile from Eld. Davis'. Schools will be had as fast as there is a demand. Your maps will show you the latitude; land is generally prairie, wood scarce. Do not know whether the land is good for grass or not, (I speak of tame grass.) I suppose the titles to the land are good. I understand that two purchases have been made lately; more are intending to go from this quarter. There ought to be a studious effort to avoid excitement about land purchases there. If some good business man was employed to purchase for settlers, who should keep an eye to the whole matter, it would be very well. He would save purchasers money, and avoid excitement among the land-holders. Those leaving the East for that point, when they can should take teams of moderate value; horses that have the heaves in the East, generally get well in a few months, when they get into the western country; such teams pay the best to bring. Do not sell your wagons at a sacrafice; get their full value, or bring them; you will need them, and they are higher here than in the East. The people in Clinton Co. will do all they can to accommodate friends moving in there.

V. Hull.

Anthony Burns.—We have already announced the fact, that Anthony Burns, the fugitive slave whose arrest in Boston made so much noise, after being returned to his master, was purchased, liberated, sent to Oberlin to study for the ministry, and refused a letter of dismission and recommendation from the church to which he belonged. The following reply of the church to his request for a letter, is a curious document, and ought to be preserved.

"The church of Jesus Christ, at Union, Fauquier Co., Va.:

"TO ALL WHOM IT MAY CONCERN.

"Whereas, Anthony Burns, a member of this church, has made application to us by a letter to our pastor, for a letter of dismission in fellowship, in order that he may unite with another church of the same faith and order; and

"Whereas, it has been satisfactorily established before us, that the said Anthony Burns absconded from the service of his master, and refused to return voluntarily, *thereby disobeying both the laws of God and man*, although he subsequently obtained his freedom by purchase, yet we have *now* to consider him only as a *fugitive from labor*, (as he was before his arrest and restoration to his master,) have therefore

"*Resolved*, unanimously, That he be excommunicated from the communion and fellowship of this church.

"Done by order of this church, in regular church meeting, this 20th day of October, 1855. "W. W. West, Clerk.

This bill of excommunication was accompanied by a letter from the pastor to Mr. Burns, advising him to return to his master, in which he says, "By so doing you may measurably make amends for the expenditure of $30,000 by the government in your arrest, trial, and restoration to your legal owner."

Excommunication.—The Romish Church, looking upon marriage as a sacrament, regards with horror the subsidence of the relation into a civil contract, solemnized before civil authorities only. Marriage by civil functionaries is held to be but legalized sin. This view has given rise to a recent excommunication at Coblentz, Germany, of which the following account is given in the *Journal de Frankfort*:—

"On Sunday we were witnesses of a ceremony which has not been performed for centuries, viz.—an excommunication—the subject being M. Sonntag, a merchant at Coblentz, who was divorced from his first wife, and eight years ago was married by the civil authorities only to his present one. Last summer, M. Sonntag was commanded by the clergy to separate from his wife, and not obeying their decree, he was on Sunday excommunicated. Dean Kramentz, after preaching a sermon against the civil marriage, put on some other sacerdotal garments, and accompanied by two clergymen bearing wax tapers, read, standing in the middle of the church, the sentence of excommunication against M. Sonntag and his lady. He then extinguished the tapers, saying that the individuals named were not worthy to see the day of the Lord, and throwing the candlesticks to the ground, breaking them to pieces, exclaimed, 'Let the bells sound the funeral knell!' We immediately heard the sound of bells and the chants for the dead. The Dean, in conclusion, proclaimed that no one whosoever was to hold relations with the excommunicated, to salute them, &c. This prohibition has not had much effect, for their house has been filled ever since with visitors, and at night they have been serenaded."

The Right Spirit.—A Boston correspondent of the New York *Observer*, alluding to the expected special meeting of the American Board of Commissioners for Foreign Missions, remarks:—

"With all the slight differences of opinion as to the policy and action of the Board in certain instances, there is still in all our best churches a confidence in it and an affection for it, which it is truly delightful to contemplate. Times may be hard, and the pressure upon the means of Christians may be great; but yet the American Board, that efficient organization to which the Sandwich Islands owe their evangelization, and by which so many spots amid the night of heathenism have been made luminous with the light of the gospel, and vocal with the praise of the Son of God, must not and will not be forgotten, nor suffered to languish for want of the needed material aid."

Ordination.—Bro. Joel C. West was ordained and set apart to the work of the Gospel ministry, by the imposition of hands, and solemn prayer, and inaugurated pastor of the Seventh-day Baptist Church in Preston, Chenango Co., N. Y., Feb. 24th, 1856. Ordination Sermon preached by Eld. J. R. Irish, of DeRuyter, N. Y., from 1 Cor. 2: 2, after the public examination of the candidate. The consecrating prayer was offered by the same. The charge and right hand of fellowship were given to the candidate by Eld. A. W. Coon, of Scott, N. Y. The charge to the church was given by Eld. J. Clark, of Brookfield, N. Y.

The School at Milton, Wis.—A letter from Bro. A. C. Spicer, at Milton, Wis., informs us that the school at that place is in a very prosperous condition. It was never doing so well before, and never promised so much for the future. The number of scholars in regular attendance is about one hundred and thirty.

As long as the influence of Russia in the Turkish Empire was predominant, the Oriental churches were effectually assisted by her in opposing the constant endeavors of the Roman Catholic Church to create in their midst a party favorable to a union of these churches, as a body, with Rome. Since Russia's influence has been broken by the war, the Roman Church, aided by France and Austria, redoubles her efforts.

RELIGIOUS INTELLIGENCE.

We are pleased to state (says the Evangelical Lutheran,) that the late revival in Wittenburg College has been attended with very happy results. Nearly all the young men in the institution who were not professors of religion at the commencement of the session have been hopefully converted; and the remainder are much impressed, and are earnestly engaged in seeking Christ. The congregation in town has also shared largely in the blessed fruits of this work of grace, and a number of the young have found in Christ the fountain of life.

The friends of Rev. Mr. Brown, of Cleveland, decoyed him from home on the 1st Jan., and detained him and wife in a sleigh-ride till eight o'clock in the evening, when, driving up to his door, he was surprised to find his house full of guests. Long tables loaded with provision were spread, and valuable presents were showered upon him from all sides. It was indeed a surprise party. Not the least interesting item was the presentation of a purse containing five hundred dollars in cash.

By the generosity of Mrs. Codman, widow of the late Dr. Codman, of Dorchester, Miss., we have in charge, says the editor of the Congregational Journal, a supply of the Memoir of John Codman, D. D., for the Missionaries of New Hampshire Missionary Society. It is a volume of 408 pages. Any Missionary can receive it by mail, by forwarding 29 cents in letter-stamps to pay the postage.

An interesting revival is in progress in the First Baptist church, Salem, N. J., under the pastoral charge of Rev. Dr. Perkins. Seventeen were baptized on a late Sunday evening. Some ten or twelve more are now indulging hope, and some twelve or fifteen come forward every evening for prayer. The meetings are characterized by deep solemnity, and the presence of the Holy Spirit. The church has been very much revived.

From a private letter from one of the professors in the Ohio University, Athens, Ohio, dated Jan. 31st, we are permitted to make this extract: "We are in the midst of a wonderful outpouring of the Spirit. There were about forty at the altar last night. Among these are many of our students—some of them our brightest young men, eminent for talent. There have been, perhaps, eight or ten conversions. It bears every mark of a work of God. Twenty-three have joined the Methodist Episcopal Church."

A petition now in circulation among the citizens of Maryland, advances some strong arguments in favor of the suppression of the nunneries which at present exist in that State. They are termed Private Prisons, into which girls and women are decoyed under various pretexts, and there continued without any protection from the laws under their present system.

In the year 1790, it was computed that there were 5000 Catholic ecclesiastics in Paris. According to the increase of the population of the city from that day to the present, the number of Catholic priests should now be 10,000, whereas the total number at the present time is only 800!

When Paradise Lost was published, the celebrated Waller wrote this passage: "The old blind school-master, John Milton, hath published a tedious poem on the fall of man; if its length be not considered as merit, it hath no other."

The Hospodar of Wallachia, following the example of Prince Ghika in Moldavia, has just caused a bill to be prepared for the abolition of the slavery of the serfs on his territory.

Proceedings in Congress last Week.

SECOND-DAY, FEB. 25.

In the SENATE, Mr. Mason submitted a resolution requesting the President, if not incompatible with the public interest, to communicate to the Senate all the correspondence which may have taken place between this Government and that of Great Britain regarding the enlistment of soldiers in the United States to serve in the British army. Mr. Jones of Tennessee made his promised defense of Governor Shannon, in reply to the remarks upon the Governor by Senator Wilson, of Massachusetts. And out of this subject grew a sharp encounter between the defender of Shannon and Mr. Hale of New Hampshire.

In the HOUSE OF REPRESENTATIVES, the Committee on Military Affairs were instructed to inquire into the expediency of establishing a Military Academy in the Mississippi Valley. There was some talk about constructing fifteen additional steam-frigates, but nothing was done for want of a quorum.

THIRD-DAY, FEB. 26.

In the SENATE, a bill was reported from the Naval Committee, authorizing the construction of ten steam sloops-of-war. Senator Bell, of Tennessee, then made a speech on our difficulties with Great Britain; after which bills were passed amending the laws relative to pilots, and authorizing the Secretary of the Treasury to permit the owner of any vessel to change her name for sufficient reason.

In the HOUSE, a message was received from the President, transmitting a communication from the Secretary of War, recommending the adoption of recent improvements in arms and munitions of war; that more active and vigorous measures be adopted in regard to our fortifications, and that immediate steps be taken for increasing the military efficiency of the country generally. A debate ensued on its proper reference pending which the House adjourned.

FOURTH-DAY, FEB. 27.

In the SENATE, a bill to increase the efficiency of the army was reported by the Committee on Military Affairs. The Judiciary Committee reported their inability to decide in the case of the contested seat of Mr. Trumbull, of Illinois. Resolutions in favor of and adverse to Mr. T.'s retaining his place were offered, and the subject was made the special order for Second-day. The bill relating to fortifications in California, Texas and Florida, was discussed, and recommitted with instructions to the committee to report such works as may be necessary. The invalid and other pension appropriation bills were passed.

In the HOUSE, the Committee on Territories reported a bill authorizing the citizens of Oregon to form a State Government; and also a bill to annul certain legislative acts of the Assembly of Kansas; among others, that which requires officers of that Territory to take an oath for the support of the Fugitive Slave Law. The House debated till the hour of adjournment upon the President's recommendation to make an appropriation for increasing the efficiency of the army.

FIFTH-DAY, FEB. 28.

In the SENATE, a resolution was offered, calling on the Secretary of the Navy to furnish additional information in regard to the action of the Naval Retiring Board, and a bill was reported making appropriations for new fortifications; after which the official documents in the British enlistment difficulty were received from the President. A resolution was then adopted, on motion of Mr. Mason, calling for information as to whether an offer had been made by Great Britain to submit the Central American difficulties to arbitration.

The HOUSE adopted a resolution instructing the Committee on Naval Affairs to inquire into the expediency of making immediate provision for the construction of new vessels of war, and adjourned to Second-day.

European News.

One week later news from Europe has been received since our last.

In the present excited state of the public mind as regards our relations with England, the subject of the first importance is the feeling as relates to the difficulties with this country. But nothing of importance has occurred which tends to throw any new light on the affair, except a debate in the House of Commons on the 15th ult., when there was a lively discussion of the Enlistment question between Mr. Roebuck and Lord Palmerston, the former gentleman warmly advocating our cause, and declaring we were right in demanding the recall of Mr. Crampton, and that the pretended apology of the Government for the outrage upon our National honor was a pretense and a delusion. Though Lord Palmerston warmly and angrily replied to the charges of Mr. Roebuck, he expressed no vindictive feelings towards this country, and very decidedly hoped that all the matter in dispute would be amicably settled. There is nothing of an alarming character in the news, or to lead to any apprehension of serious difficulties.

The Dutch have concluded an important treaty of commerce with the Emperor of Japan, which gives them privileges denied to England and the United States. By this treaty Dicjma is ceded to the Dutch, wherein to form an entrepot for their trade with Japan, and it allows them to land goods and stores duty free.

California News.

Two weeks later news, and more than a million dollars in gold dust, were received in New York Feb. 27th, from California.

A terrific explosion occurred on one of the river steamers near Sacramento, on the 5th Feb., which is reported to have caused the death of at least thirty persons, and wounded a number of others.

More rain had fallen throughout the mining region of California during the two weeks ending the 5th, than in any similar period the present Winter. From every portion of the mines we now hear good accounts of the miners, and the receipts of gold have largely increased at San Francisco. The farmers throughout the agricultural districts have also taken advantage of the rains to commence putting in their winter crops.

The Legislature, so far, has failed to elect a United States Senator to occupy the place recently held by Dr. Gwin.

From Oregon, we learn that there had been no more fighting with the Indians, but preparations were being made on the part of the red skins.

In Washington Territory, an attack had been made upon the town of Seattle, which had been garrisoned by the officers and men of the sloop-of-war Decatur. On the 26th January about seven hundred Indians attacked the town, which was defended by one hundred and ten men from the Decatur, and seventy citizens. The force proving too small to drive the Indians away, all the women and children of the place were put on board the vessel, and the guns of the Decatur were turned upon the assailants, which had the effect of dispersing them. The Indians had thirty-five killed and thirty six wounded Two were killed on the side of the whites, both of whom were civilians. Another attack was feared. Some of the Northern Indians had expressed their determination to seize the Decatur, in order to replenish their stock of ammunition. They will no doubt have a lively time in taking her, as she mounts sixteen guns.

PRAYER FOR COLLEGES.—Fifth-day of last week was extensively observed as a day of Prayer for Colleges. A writer in the Boston *Traveler*, after reviewing the religious experience of the various Colleges in the United States during the past year, concludes as follows:

"In the light of these cheering facts, it is evident that the past year was, in respect to our Colleges and Academies, a year of 'the right hand of the Most High;' and a comparison of these statistics with those of former years will show that, relatively, the year 1855 was one of signal spiritual blessings. In 1854 I made twenty memoranda of revivals, in Colleges and other literary institutions; in 1853, nineteen; in 1851, twelve; and in 1850, seven."

ROBBERY UNDER SINGULAR CIRCUMSTANCES.—On the 22d ult., a lady received a note which purported to come from her dressmaker, and which requested her to call upon the latter at once. The lady went, leaving the house alone. On arriving at the dressmaker's she learned that no such note had been sent, and upon returning home she found that the house had been broken open during her absence and plundered of jewelry and clothing to a heavy amount. The matter was placed in the hands of High Constable Franklin, who succeeded in arresting the thief. Most of the goods were recovered at a pawnbroker's, where they had been pledged after the latter had received notice of the robbery, and a printed list of the articles stolen. The robber proved to be a near relative of the family robbed. [Phil. Bulletin.

SALTPETER IN TENNESSEE.—A Tennessee paper has the following statement in reference to the manufacture of saltpeter in a portion of that State: "The caverns of East Tennessee, at least a great number of them, contain immense quantities of the nitrous earth from which saltpeter is manufactured. This is no new discovery. Many years ago its manufacture was carried on in several localities, though to a limited extent. Then the facilities for operating were limited, and, this section of country being cut off from all the principal markets, the cost of transportation, combined with the expense of working it, rendered its manufacture profitless, and it was abandoned."

SUMMARY.

Figures compiled from the recent Report of the City Comptroller, exhibit the almost imperial wealth of the City of New York at five hundred and twenty-nine millions of dollars to 624,000 inhabitants, or 88,815 qualified electors. The separate wealth of the City Corporation, $42,684,760, including the Croton Aqueduct, is five-fold greater than the public debt of $8,406,136 that encumbers it. The area of 750 acres set apart and assessed for the new Public Park, is equal to 7,700 building lots, 25 by 100 feet each. The property has been taken for this object at an assessed valuation of $5,169,469, to which is to be added the cost of grading, inclosing and ornamenting the grounds. The money to these ends will be raised by a City loan.

The Steamer Osprey recently left New York for New Granada, carrying with her some fifty men and their families for permanent settlement in the Province of Carthagenia. They go out under the auspices of the Company who have bought up the canal located in the northerly portion of the Province. This canal, extending from Colomas to Lake Savaguare, a distance of ninety-two miles, which has been blockaded for over two hundred years, has lately been rendered navigable for first-class steamers. One steamer has already been sent there—the Henry Wells, to remain permanently, and another, the James A. Rigna, will be dispatched in a few days.

The New Orleans Crescent says, M'lle Maria Susanna, a white maiden lady, in her 39th year, and a Creole, has instituted a suit claiming heavy damages of one Matthieu Richeto, for depriving her of her proper position in society by industriously circulating reports that she is of colored extraction. The defendant is father of the lady. M'lle Maria was placed in a colored family in her infancy, and until she arrived at her majority she believed she actually was of African extraction. It is a curious and interesting case.

A dispatch dated Cincinnati, Monday, Feb. 25, says: The Licking River opposite this city commenced rising rapidly yesterday morning, throwing immense quantities of ice into the Ohio, thereby breaking up the ice in the latter. The steamboats Albertine, Flag, Bridge City, Grapeshot, Madonna, Salem and Yorktown—all stern-wheel boats—sunk, and will prove a total loss. Several other steamers were injured. A large number of barges and flat boats were also sunk. The total loss, so far, is estimated at about $200,000, and the end is not yet.

A youth about 9 years of age called at the First District Station house, Brooklyn, recently, and stated that his friends resided at Newburg, which place he left against his will, by being carried off in a car attached to a train for New York, which he had entered to hide away from some playmates a few minutes before the train started. His story appeared so reasonable that an officer returned with him to Newburg. Upon arriving there, it was found that the boy resided in Brooklyn, and had adopted this ruse to obtain a ride.

The Hawaiian nation, which, 70 years ago, was estimated variously at from 200,000 to 400,000, now only counts 72,000, a decrease within this period of at least two thirds. Vast tracts of land do not harbor a human soul; fertile Kalo lands, once under cultivation, are left to the rule of grass and weeds. The island of Kausi, remarkable for the productiveness of its soil, and capable to sustain a population of at least 100,000, contains only 6,000.

Heretofore the Offal Contract cost the City of New York $60,000 a year; this year it will cost the City nothing, but, on the contrary, bring in a revenue of $4,000. The Scavenger's Department, which has before cost the city an enormous amount, now brings in a revenue of $4,100. The expenses of the Department have been reduced from $70,000 to $8,315 per year. The total revenue is $8,100, leaving the net burden to the city only $215.

The Missouri Democrat has three letters from Kansas, dated 14th, 15th and 18th, indicating probable renewal of hostilities on the 4th of March, which is the time fixed for the inauguration of the new State officers. Judge Elmore has advised the officers elect not to take the oath of office, as to do so will be treason. Robinson declares that he will take the oath of office, if he is hanged the same hour.

Madame Goldschmidt has, at the request of the working men of Liverpool, agreed to give a concert to the working classes solely. She insists on measures being taken to secure the admission to the concert of members of the working classes only, and has also expressed a desire that the price of admission should not be more than half-a crown.

In the last six months of the last year, nearly six hundred thousand trunks, carpet-bags, chests, boxes, and other articles of baggage, were checked upon the New York Central Railroad, and passed into the baggage cars of the several trains. The road has had to pay for only $75 worth as having been lost, and only $297 58 worth as having been stolen.

Mr. W. Fetridge, of Boston, narrowly escaped being shot in New Orleans, some days since. He happened to be passing in the street, while a reporter of the Delta, and another of the Crescent, were settling a little difference with their revolvers, and a stray ball trimmed one side of his whiskers. A nice place for reporters, as well as strangers, is New Orleans!

Dr Ridge, who has just published an account of John Hunter's character and life, says that Hunter probably killed himself by taking too little sleep. "Four hours' rest at night and one after dinner cannot be deemed sufficient to recruit the exhausted powers of body and mind."

A letter from Callao (Peru) says:—"The only business transacted at present is the selling of Chinese Slaves, landing from American and English ships. Language is inadequate to express the horrible condition of these miserable wretches."

The island of Nantucket has been cut off from communication with the main land by the ice. The Nantucket *Inquirer* of the 6th Feb. announces with a large display of capitals, *Eleven days later from America*—the steamer Island Home having landed her mails and passengers at Quidnit. The news was important, including the election of Mr. Banks as Speaker, foreign and California intelligence, etc. etc.

A dispatch dated Philadelphia, Thursday, Feb. 28, says: The large grain-warehouse of Messrs. Busby & Co., on Master-street, fell down this morning with an awful crash. Two men who were loading a car on the track are under the ruins and supposed to be killed. A wall fell on an adjoining building, killing Timothy Murphy, a porter. The building was only a year old, and an immense amount of flour and grain was stored in it.

A letter from Lima, dated Jan. 9, says: The late Minister Plenipotentiary of Peru to the United States, who returned to this country about six months ago, died lately in Lima, in a singular manner. While asleep, he swallowed three of his false teeth, with the gold band which confined them, and died from the effects shortly after. Efforts were made to extract the teeth, but without success!

A large and wealthy company of Americans, among whom is Wm Cost Johnson, of Maryland, have made provision to open a stage road over the Isthmus of Tehuantepec, 266 miles. The route to California by this will be some 1,800 miles shorter than either of the lower ones. The grant under which the company operate is known as the Garay Grant.

A dispatch dated St. Louis, Thursday, Feb. 28, says: The Mississippi River at this place is now open. The Missouri is also open to Kansas, and boats will resume running next week. The river broke up on the 26th, since which, eleven steamboats and a great number of smaller boats have been crushed through by the ice and sunk. The loss is over $100,000.

The total number of American seamen registered in the United States from October 1, 1854, to October 1, 1855, is 9,686, of whom 8,386 were native born, 300 naturalized. Massachusetts furnished the largest number, viz., 4,501; Maine furnished 1,303. The next in order is New York—the number of men from this State being 855.

On the 2d of January a fatal explosion of a boiler occurred at the steam planing establishment of Messrs. Thompson & Cole, in Calle Chacabucco, Valparaiso. By this four lives were lost. The building was reduced to a mass of ruins. The accident was caused by letting the boiler get low and suddenly filling up with cold water.

It appears from a list, that no less than 503 letters for cashiers have been misdirected to New-York since January 1, 1854, all of which were redirected and forwarded to their proper address. What a commentary on the carelessness of correspondents, all of whom probably charged the delay upon the Post-Office Department.

A dispatch dated Cincinnati, Wednesday, Feb. 27, says: The fugitive slave case, which has been pending before U. S. Commissioner Pendrey, was decided by him to-day in favor of the claimants, and the slaves ordered into their custody. They are still held by the Sheriff, however, under an indictment for murder.

A remarkable fact contained in the abstract of births in Massachusetts in 1854, is the great increase of children of foreign parents. Of the 32,000 born, but 16,470 were of American parents, while 14,000 were of parents, one or both foreigners—and the increase from foreign parents was more than twice what it was from native parents.

The Legislature of Georgia has granted a million of dollars State aid to the main line of Road connecting Savannah and Brunswick with Pensacola, Fla. The calculation is now made that the first section of the Brunswick and Florida Road, 37 miles, will be opened to business by the middle of May.

Hon. Edward Everett has been invited by the ladies of Richmond, Virginia, to repeat his oration on the "Character of Washington" in that city, and has accepted the invitation and appointed the 13th of March for its delivery. The proceeds of the lecture are to go towards the purchase of the Mount Vernon property.

The St. Antony (Minnesota) Express, of a late date says: We have been shown specimens of anthracite coal that were dug from a bed twelve feet below the surface of the ground, within twelve miles of St. Antony. We think that large beds of coal will yet be discovered to the northwest of us."

During the past 13 years, 18,500 persons have signed the pledge to abstain from using intoxicating liquors, in the Bethel Church, Main-street, Brooklyn, under the pastoral charge of Rev. Mr. Burnett. A large majority of those who signed the pledge at this place were seafaring men.

A dispatch dated Cincinnati, Thursday, Feb. 28, says: Judge Leavitt decided to-day that the fugitive slaves were in the custody of the United States Marshal, and they were accordingly delivered over to him, and have just been escorted by two hundred specials across the river.

The British Admiralty have given notice in the *Gazette*, that Dr. Rae, having claimed the reward of £10,000 offered to the first person who should discover the fate of the crews of the Erebus and Terror, they will adjudicate upon his claim within three months from this time.

The Cincinnati Gazette says that forty-seven fugitives have been dispatched to Canada by the Under-ground Railroad since the commencement of the fugitive case now pending before U. S. Commissioner Pendery.

The Supreme Court of Wisconsin has decided that it has full jurisdiction in the disputed Governorship, and the investigation in the case of Bashford vs. Barstow will at once proceed.

A dispatch dated Cincinnati, Thursday, Feb. 28, says: Navigation is fully opened, and steamers are running regularly. The water in the channel this afternoon is 35 feet in depth.

The Know Nothing National Convention at Philadelphia nominated Millard Fillmore for President of the United States.

Long Island Sound is again navigable, after being closed by ice for several weeks.

Liberal donations continue to pour into the Relief Fund for Kansas. Among the late contributions are $270 from the citizens of Augusta, Me., in addition to the $500 from the Maine Legislature; $1,000 from Newcastle, Ind., $200 from Westminster, $100 from West Boylston. Rev. J. F. Clark preached a sermon in behalf of Kansas, at the Indiana-street Chapel, Boston, Sunday, and a liberal contribution was taken.

The notes of the Central Bank of Tennessee, at Nashville, are refused by the other Nashville Banks. The Bank is said to be owned in New York. The Attorney-General of the State has been directed to examine into its condition. Their recent issues are payable at Dandridge, Jefferson County, Tenn.

A dispatch dated Columbus, Thursday, Feb. 28, says: Hon. B. F. Wade, whose present term as United States Senator from Ohio expires in March, 1857, was to-day re-elected for a second term of six years.

The schooner Kossuth ran into an unknown schonner off Cape Ann on Monday night, capsizing the latter. Probably all on board were drowned.

Capt. Whitely, of the Ordnance Department, Governor's Island, has received orders from the War Department, to put Governor's Island in war defence.

The United States Treasurer reports that the amount subject to draft, in the various Treasuries, on the 25th ult., was $22,714,956.

All the telegraph cables crossing the Mississippi River have been carried away by the breaking up of the ice.

New York Markets—March 4, 1856.

Ashes—Pots $6 25 a 6 50; Pearls 7 75.

Flour and Meal—Flour 6 75 a 7 50 for various grades of State and Western, 8 50 a 10 50 for extra Genesee. Rye Flour 4 25 a 6 25 for fine and superfine. Corn Meal 3 62 for Jersey. Buckwheat Flour 1 75 a 2 12 per 100 lbs.

Grain—Wheat has declined, and sales are light, so that prices are entirely nominal; a lot of red, part southern, sold for 1 71. Rye has declined some 8 or 10c. per bushel. Barley 1 16 a 1 26. Oats 3 to 6c. lower. Corn 71 a 75c. for mixed Southern and Western.

Provisions—Pork 14 00 for prime, 16 00 for mess. Beef 8 75 a 9 50 for country prime, 10 00 a 11 00 for country mess. Lard 10½c. Butter 17 a 22c. for Ohio, 23 a 27c. for common to very good State, 28 a 30c. for prime. Cheese 9 a 11c.

Seeds—Clover 12½ a 13½c. Timothy 3 37 a 3 62 per bushel. Rough Flaxseed 2 15 a 2 25.

Tallow—10c. for city rendered.

Wool—38 a 46c. for low to fine qualities Fleece; 35c. for super Pulled.

MARRIED,

Feb. 17, 1856, by Rev. John Sallad, Mr. GEORGE L. MAXSON, of Richburg, N. Y., to Miss ADELMA I. BROCKWAY, of Caledonia, Elk Co., Pa.

DIED,

In Genesee, Allegany Co., N. Y., on the 22d of February, Mrs. ELIZABETH BURDICK, in the one hundredth year of her age. Mrs. B., or "Aunt Lizzie," as she was familiarly called, was a member of the 1st Seventh-day Baptist Church of Genesee, and had always sustained a good reputation for piety. Matured for heaven by the discipline incident to her long earthly pilgrimage, she approached the dying hour without fear, and peacefully resigned her soul to the Saviour in whom she had put her trust. She was a woman of small stature, but remarkably active in her movements, and retained her faculties, bodily and mental, in a wonderful degree, to the last. Only a short time before her death, she was visiting among her friends, from house to house, to the distance of two or three miles from home. Such was her agility at the age of ninety five, that she ranged the high hills of Genesee, in company with some young people, to gather blackberries. But her toils on earth are ended, and she sleeps in Jesus.

In Hopkinton, R. I., Feb. 23, 1856, of epilepsy, RUSSELL S., son of Eld. John and Elizabeth Green, aged 26 years, 11 months, and 5 days.

At New Market, N. J., on the 26th ult., after an illness of eight days, JEREMIAH DUNN, aged forty-five years. In early life, Bro. Dunn made a public profession of religion, and connected himself with the Seventh-day Baptist Church in this place, where he has retained his standing, until his name and membership, we trust, were transferred to the records of the church above. He bore his acute sufferings without a murmur, remarking, that his hope was "like an anchor to the soul, sure and steadfast, and reached within the veil" He leaves a family, an aged father and mother, and other relatives, to mourn his loss.

Also, on the 28th ult., at the residence of her son-in-law, Mr. Ross, Mrs. KEZIAH TITSWORTH, consort of the late Dea. Lewis Titsworth, in the seventy-ninth year of her age. For near half a century, she had been connected with the church, and during the whole time, it may be said of her, that "she hath done what she could." Perhaps few in our denomination are more widely known for their hospitality to strangers, while her interest in the cause of her Master at home did not abate in the least to the end. Among those numbered as her family, we noticed one minister of the Gospel, and four deacons, which speaks well for a mother's influence in a religious point of view. Her desire, while waiting patiently the day of her release, was, that she might depart and enter that "house not made with hands," there to meet dear departed friends, among whom were a companion and daughter. Her mind was calm and peaceful, her hope bright and clear; and without a single regret she met the messenger of death, and with him entered the confines of eternity. She leaves behind a numerous circle of relatives to mourn her absence, as she retires from earth to the enjoyment of heaven. H. H. B.

LETTERS.

G S Crandall, P C Burdick, C A Minor, L M Cottrell, A M West, E G Champlin, James Pierce, B G Stillman, D C Burdick, J J Hare, Joshua Clarke, J C West, Charles Card, A C Spicer, D E Maxson, P S Crandall, Ethan Lanphear, N V Hull, L Woolworth, Joseph Goodrich, Wm Lawton.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

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Also, any persons wishing to avail themselves of my assistance in selecting a stock of clothing or other merchandise, will find me at my office every day, except Sabbath day. All orders thankfully received and attended to with dispatch.

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Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

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The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Miscellaneous.

Dr. Kane's Adventures.

Abridged from Graham's Magazine.

Doctor Elisha Kent Kane is not quite thirty-four years old, yet he has done more than circumnavigate the globe; he has visited and traversed India, Africa, Europe, South America, the islands of the Pacific, and twice penetrated the Arctic region to the highest latitude attained by civilized man. He has encountered the extremest perils of sea or land, in every climate of the globe; he has discharged in turn the severest duties of the soldier and the seaman; attached to the United States Navy as a surgeon, he is, nevertheless, engaged at one time in the coast survey of the tropical ocean, and in a month or two, we find him exploring the frigid zone; and all the while that his personal experiences had the character of romantic adventure, he was pushing them in the spirit of scientific and philanthropic enterprise.

As a boy, his instinctive bent impelled him to the indulgence and enjoyment of such adventures as were best fitted to train him for the work before him. His collegiate studies suffered some postponement while his physical qualities pressed for their necessary training and discipline. It was almost in the spirit of truancy that he explored the Blue Mountains of Virginia, as a student of geology, under the guidance of Professor Rodgers, and cultivated, at once, his hardihood of vital energy and those elements of natural science which were to qualify him for his after services in the field of physical geography. But, in due time he returned to the pursuit of literature, and achieved the usual honors, as well as though his college studies had suffered no diversion—his muscles and nerves were educated, and his brain lost nothing by the indirectness of its development, but was rather qualified for all the uses which it has served since. He graduated at the University of Pennsylvania—first, in its collegiate, and afterwards, in its medical department. His special relishes in study indicated his natural drift: chemistry and surgery; natural science in its most intimate converse with substance, and the remedial art in its most heroic function. He went out from his *Alma Mater* a good classical scholar, a good chemist, mineralogist, astronomer, and surgeon. But he lacked, or thought he lacked, robustness of frame, and soundness of health. He solicited an appointment in the navy, and upon his admission, demanded active service. He was appointed upon the diplomatic staff as surgeon to the first American Ambassy to China. This position gave him opportunity to explore the Philippine Islands, which he effected mainly on foot. He was the first man who descended into the crater of Tael; lowered more than a hundred feet by a bamboo rope from the overhanging cliff, and clambered down some seven hundred more through the scoriæ, he made a topographical sketch of the interior of this great volcano, collected a bottle of sulphurous acid from the very mouth of the crater; and, although he was drawn up almost senseless, he brought with him his portrait of this hideous cavern, and the specimens which it afforded.

Before he returned from this trip, he had ascended the Himalayas, and triangulated Greece, on foot; he had visited Ceylon, the Upper Nile, and all the mythological region of Egypt; traversing the route, and making the acquaintance of the learned Lepsius, who was then prosecuting his archæological researches.

At home again, when the Mexican war broke out, he asked to be removed from the Philadelphia Navy Yard to the field of a more congenial service; but the government sent him to the Coast of Africa. Here he visited the slave factories, from Cape Mount to the river Bonny, and through the infamous Da Souza, got access to the baracoons of Dahomey, and contracted, besides, the Coast Fever, from the effects of which he has never entirely recovered.

From Africa he returned before the close of the Mexican war, and believing that his constitution was broken, and his health rapidly going, he called upon President Polk, and demanded an opportunity for service that might crowd the little remnant of his life with achievements in keeping with his ambition; the President, just then embarrassed by a temporary non-intercourse with General Scott, charged the Doctor with dispatches to the General, of great moment and urgency, which had to be carried through a region occupied by the enemy.

When he returned, he was employed in the Coast Survey. While engaged in this service, the government by its correspondence with Lady Franklin became committed for an attempt at the rescue of Sir John and his ill-starred companions in Arctic discovery. Nothing could be better addressed to the Doctor's governing sentiment than this adventure. The enterprise of Sir John ran exactly in the current of one of his own enthusiasms—the service of natural science combined with heroic personal effort; and, added to this, that sort of patriotism which charges itself with its own full share in the execution of national engagements of honor; and besides this cordial assumption of his country's debts and duties, there was no little force in the appeal of a noble, spirited woman to the chivalry of the American navy.

He was "bathing in the tepid waters of the Gulf of Mexico, on the 12th of May, 1350," when he received his telegraphic order to proceed forthwith to New York, for duty upon the Arctic expedition. In nine days from that date he was beyond the limits of the United States on his dismal voyage to the North Pole. Of this first American expedition, as is well known to the public, he was the surgeon, the naturalist, and the historian. It returned disappointed of its main object, after a winter in the regions of eternal ice and a fifteen months' absence.

Scarcely allowing himself a day to recover from the hardships of this cruise, he set on foot the second attempt, from which he has returned, after verifying by actual observation the long questioned existence of an open sea beyond the latitude of 82°, and beyond the temperature, also, of 100° below the freezing point. His "Personal Narrative," published early in 1853, recounts the adventures of the first voyage, and discovers his diversified qualifications for such an enterprise.

The last voyage occupied two winters in the highest latitudes, and two years and a half of unintermitted labor, with the risks and responsibilities attendant. He is now preparing the history for publication.

This man of all work, and desparate daring and successful doing, is in height about five feet seven inches; in weight, say one hundred and thirty pounds or so, if health and rest would but give him leave to fill up his natural measure. His complexion is fair, his hair brown, and his eyes dark gray, with a hawk look. He is a hunter by every gift and grace and instinct that makes up the character; an excellent shot, and a brilliant horseman. He has escaped with whole bones from all his adventures, but he has several wounds which are troublesome; and, with such general health as his, most men would call themselves invalids, and live on furlough from all the active duties of life; yet he has won the distinction of being the first civilized man to stand in latitude 82° 30′ and gaze upon the open Polar Sea—to reach the northernmost point of land on the globe—to report the lowest temperature ever endured—the heaviest sledge journeys ever performed—and the wildest life that civilized man has successfully undergone; and to return after all to tell the story of his adventures.

The secret spring of all this energy, is in his religious enthusiasm—discovered alike in the generous spirit of his adventures in pursuit of science in his enthusiastic fidelity to duty, and in his heroic maintenance of the point of honor in all his intercourse with men.

Insectivorous Birds

The following interesting passages are from a paper read by Mr. Townsend Glover, before the late meeting of the United States Agricultural Society, and published in the Washington *National Intelligencer:*

Here, however, let me change the subject, to put in a special plea for insectivorous birds, which appear to have been sent to keep the "balance of power" in insect life, which insects would otherwise multiply to such a degree as to be perfectly unbearable, and render the agriculturist's toil entirely useless. A farmer keeps a watch-dog to guard his premises, and cats to kill rats and mice in his granary and barn; yet he suffers any "unfeathered biped" to tear down his rails in order to get a chance shot at a robin, wren, or blue-bird, which may be unfortunate enough to be on his premises; and yet these very birds do him more good than either dog or cat, working diligently from morn to dark, and killing and destroying insects injurious to his crops, which, if not thus thinned out, would eventually multiply to such an extent as to leave him scarcely any crop whatsoever.

Birds are accused of eating cherries and other fruits. True; but the poor birds merely take a tithe of the fruit to pay for the tree, which but for their unceasing efforts would otherwise probably have been killed in its infancy. To exemplify the utility of birds, I will give one or two instances that have occurred under my own observation. Some years ago I took a fancy to keep bees; accordingly, hives were procured and books read upon the subject. One day a king-bird, or bee-martin, was observed to be very busy about the hives, apparently snapping up every straggling bee he could find. Indignant at such a breach of hospitality, as his nest was on the premises, I hastened to the house to procure a gun to shoot the marauder. When I returned, I perceived a grayish bird on the bushy top of a tree, and thinking it was the robber, I fired, and down dropped a poor, innocent, little Phœbe-bird.

Hoping to find some consolation to my conscience for having committed this most foul murder, I inwardly accused the poor little Phœbe of having also killed the bees; and having determined to ascertain the fact by dissecting the bird, it was opened, when, much to my regret and astonishment, it was found to be full of the striped cucumber bugs, and not one single bee. Here I had killed the very bird that had been working for me the whole season, and perfectly innocent of the crime for which it was sacrificed. After this circumstance, I determined never to let a gun be fired on the premises, excepting on special occasions; and at present the place is perfectly crowded during spring, summer, and autumn, with the feathered songsters, which build their nests even in my very porch, and bring up their young perfectly fearless of mankind; and although cherries, strawberries, &c., do suffer, yet the insects are not a quarter as numerous and troublesome as they were formerly.

In the Southern States I have seen the bee martin chase and capture a boll-worm moth not ten paces from where I stood, and the mocking-bird feeding its nearly-grown young on the same insect. Even the ugly toad works for the farmer and gardener, as his food consists of insects more or less injurious. The beautiful and lively green and gray lizards of the Southern States, which are seen running on the fence-rail, or amidst the green foliage of trees, shrubs, and bushes, and from which they can scarcely be distinguished except when in motion, are ever on the watch for insect prey; and I know of one curious case in which even the mice in a greenhouse were of service, as they had rooted up the earth around several peach trees, in order to devour the chrysalis of the peach-tree borer.

Insect Power.

The following extract from the *Excelsior*, an English journal, gives an insight into some of the marvels of the insect world:—

"The muscular strength of insects is immense. We once were surprised by a feat performed by a common beetle, in the United States. We had put the insect, for want of any box at hand, beneath a quart bottle full of milk upon a table, the hollow at the bottom allowing him room to stand upright. Presently, to our surprise, the bottle began slowly to move and glide along the smooth table, propelled by the muscular power of the imprisoned insect, and continued for some time to perambulate the surface, to the astonishment of all who witnessed it. The weight of the bottle and its contents could not have been less than three pounds and a half; while that of the beetle was about half an ounce. A better notion than figures can convey, will be obtained of this feat by supposing a lad of fifteen to be imprisoned under the great bell of St. Paul's, which weighs 12,000 pounds, and to move it to and fro upon a smooth pavement by pushing within.

Mr. Newport has given other instances of insect power equally remarkable. Having once fastened a small kind of *Carabus*, an elegantly formed ground beetle, weighing three and a-half grains, by a silk thread, to a piece of paper, he laid a weight on the latter. At a distance of ten inches from its load, the insect was able to drag after it, upon an inclined plane of twenty five degrees, nearly eighty-five grains; but when placed on a plane of five degrees' inclination, it drew after it one pound and twenty-five grains, exclusive of the friction to be overcome in moving its load, as though a man were to drag up a hill of similar inclination a wagon weighing two tons and a half, having first taken the wheels off.

According to the same excellent authority, the stag beetle—*Lucanus cervus*—has been known to gnaw a hole an inch in diameter through the side of an iron canister in which it was confined, and on which the marks of its jaws were distinctly visible; as proved by Mr. Stephens, who exhibited the canister at one of the meetings of the Entomological Society.

Let us look at the powers of insects exercised in the act of flying. The house flies—*Muscu domestica*—that wheel and play beneath the ceiling for hours together, ordinarily move at the rate of about five feet per second; but if excited to speed, they can dart along through thirty-five feet in the same brief space of time. Now in this period, as Kirby and Spence observe, 'a race-horse could clear only ninety feet, which is at the rate of more than a mile in a minute.' Our little fly, in her swiftest flight, will go more than one-third of a mile. Now compare the immense difference of the size of the two animals—ten millions of the fly would hardly counterpoise one racer—and how wonderful will the velocity of this minute creature appear! Did the fly equal the race-horse in size, and retain its powers in the ratio of its magnitude, it would traverse the globe with the rapidity of lightning. Some of the flies that haunt our gardens shoot along so rapidly that the eye cannot follow them in flight.

Nor are these tiny creatures less masters of the arts of running and leaping. DeLisle mentious a fly so minute as almost to be invisible, which ran nearly six inches in a second, and in that space was calculated to have made one thousand and eighty steps! This, according to the calculation of Kirby and Spence, is as if a man whose steps measured only two feet, should run at the incredible rate of twenty miles in a minute.

Every one has had occasion to observe, not always without an emotion of anger, the leaping powers of the flea—*Pulex irritans.* A bound of two hundred times its own length is a common feat; as if a man should jump twelve hundred feet, or a quarter of a mile! What a pity that insects were not allowed to be competitors in the athletic games of old!"

Physical Degeneracy in America.

Catherine Beecher has published a volume to prove that few American women have sound and healthy bodies; and it is a lamentable fact, that neither men nor women among us possess the iron constitutions of our fathers and mothers a few generations ago. The N. Y. *Times* has some sensible observations on the matter:—

"The average weight of General Washington and his staff, men not selected for physical strength, and therefore more likely to furnish a fair average, was nearly two hundred pounds. They were heavier and stronger men than are usually seen to-day. Returned missionaries, after an absence of twenty five or thirty years, after the substitution of only one generation for another, tell us that they perceive a lower tone of general health, a more nervous and leaner and sallower type of physical frame, a more feverish and exaggerated and spasmodic activity, than marked the race which they remember to have left. Physicians observe from lustrum to lustrum, a gradual increase and exacerbation of diseases which spring from unhealthy and di-proportionate stress upon the brain and nervous system, and correspondent neglect of the health of the other framework of the body—of the muscular or respiratory or digestive systems Appoplexy, they say, and paralysis, and the fatal darkness of insanity, are yearly more frequent among the most active and laborious classes of our population. Our blood, even, 'which is the life,' as the Scripture, with nearly scientific truth, states its office—which nourishes all the rest of us—is absolutely corrupt; insomuch that actual autopsy enables surgeons to declare that in more than half our population there is either a strumous taint—scrofula, in other words—or sure indications that it has existed, and has by care or good fortune been removed.

"Reasons are not lacking to account for these phenomena. Trace for a moment the life of an American man. The chances are almost even, physicians say, fifty in the hundred—that he is born with an unhealthy constitution; that is, with an inadequate original supply or fund of life power—vitality—ability to live and act. This may very possibly cause him to die before he has lived ten years. But suppose he lives. Upon this original fund he forthwith begins to overdraw and anticipate in every possible way. A portion of it he expends in digesting the cake and candy and luxuries of his childhood. Another portion is used in fighting against the unhealthy atmosphere and crooked positions of the school-room, and the over-stimulated mental action usually necessary to get his lessons. Then he leaves school and goes into business; learns to chew and smoke, and draws on the fund of life, against the exhaustions of the tobacco-stimulus; squirts a further portion of it through his front teeth in the form of poisoned spittle; very probably adds other drafts to compensate the exhausting reaction of spirituous liquors, that stir the fires of the system into a sudden blaze, to let them fall into the inevitable languor that follows. More drafts must meanwhile all the time maintain the life long struggle of his stomach against hot food, and greasy food, and stimulating food, and indigestible food, and unseasonable food, and excessive food, and every other phrase of food, in which the diabolical cunning of the devil, the proverbial instigator of cooks, could be supposed to present it, let his spite be as bitter and acute as it may. More drafts, yet, however, upon the like fund, to maintain the desperate battle of his brain; that tremulous struggle which the wild whirl of our feverish commercial activity necessitates, even for the gaining of a moderate living. Is it any wonder that by middle age the run upon the unrenewed deposits has exhausted them, the drafts dishonored, the reckless drawer utterly bankrupt in health the short remainder of his life—as indeed much of the former part has been—sickly, inefficient, unhappy; his children feebler, and crosser and crookeder than he, a legacy of harm and sorrow to themselves, his country and his race—living monuments of one misspent life, and certificates of more? Our women do no better; their experience in childhood, at school, in eating, is similar, except that it tells more heavily upon the delicate and impressible female constitution. And if they are less vicious in the two items of liquor and tobacco, they fully compensate for that irregularity by their immeasurable superiority in the art of suicide by dress, jam their ribs in and their abdomen out; they squeeze their interiors into such disarrangement that their hearts hang dangling and knocking painfully about without their natural support above the diaphragm and their stomachs below it. They tie up their lungs tight; that diminishes the amount of their breathing; that keeps the blood impure, and sends it, dirty and stagnant, to drag along through flabby muscle and inert brain, and indirectly to vitiate and degrade every manifestation of every bodily or mental faculty Fit partners are such women for such men; and a sadly deteriorated race is the progeny of such parents!"

Prescott, the Historian.

In a notice of Mr. Prescott's recent volumes on the History of Philip II., King of Spain, the *Examiner* gives the following account of the author:—

It is now nearly thirty years since Mr. Prescott, already an aspiring scholar of liberal and elevated tastes, and blessed with hereditary affluence, first began his preparation for writing the History of the Reign of Ferdinand and Isabella—the earliest of the noble works with which he has enriched the literature of his country. The circumstances in which that and some of his later historical works were prepared, were familiarly known at the time, but they are so extraordinary that they deserve to be again brought to remembrance, in connection with this new monument of his lofty genius and untiring industry. Scarcely had he received from Madrid the mass of volumes and manuscripts out of which his materials were to be extracted, when he was entirely deprived of the use of his eyes, and was thus left sitting in the dark among the treasures which he had gathered around him, "like one pining from hunger in the midst of abundance." "In this state," he writes in the preface to his Conquest of Peru, "I resolved to make the ear, if possible, do the work of the eye. I procured the services of a secretary, who read to me the various authorities; and in time I became so familiar with the sounds of the different foreign languages (to some of which, indeed, I had been previously accustomed by a residence abroad,) that I could comprehend his reading without much difficulty. As the reader proceeded, I dictated copious notes; and when these had swelled to a considerable amount, they were read to me separately, till I had mastered their contents sufficiently for the purposes of composition." In the midst of discouragements and disabilities like these, did he master his materials, and transfer from manuscript and tome of Old World lore to his own mind, the characters and events which he was to chronicle in history But the work of writing is as difficult to one bereft of sight as that of reading, and when the materials were already in his mind, how were they to be written out in sentences and chapters, and converted into living literature? "This was done," says he, "by means of a writing case such as is used by the blind, which enabled me to commit my thoughts to paper without the aid of sight, serving me equally well in the dark as in the light. The characters thus formed made a near approach to hieroglyphics; but my secretary became expert in the art of deciphering, and a fair copy—with a liberal allowance for unavoidable blunders—was transcribed for the use of the printer."

Look to your Bees.

The want of proper ventilation is scarcely less destructive to bees than the moth. If the hive is moderately close, the continued extreme cold which we have had has probably congealed their breath and the vapors of their bodies into sheets of ice, which now line the inside of the hive. The bees pass into the upper part of the hive, and huddle together over comb well filled with honey, from whence they move away occasionally to feed. Thus they are incased in ice, which gradually thaws as the weather moderates, and drips upon them or keeps the hive and comb moist so long as to induce mustyness and mould. An examination should be made and this state of things remedied as far as possible. Ventilation is as important—perhaps more so—in winter as in summer, and for the want of it, we have no doubt many swarms annually perish, when the loss is charged to extreme cold.

On examining several swarms the last week in January, we found those in loosely-constructed hives, having cracks about them an eighth of an inch wide, in better condition than those in hives where the corners fitted closely. If the wind does not reach them, nor moisture, they will probably care little for any degree of cold we experience, if they, at the same time, have plenty of honey At no time this winter have we opened a hive but we found the bees in lively motion and ready to take wing, although standing in an open bee-house But an occasional examination is necessary to ensure a successful wintering. [New England Farmer.

A New Disease.

A correspondent of the *Journal of Commerce* writes from Limeria, Brazil:—

I recently became aware of a new disease, which, like the *goitre*, seems to be confined to certain localities. I was sitting in the office of Dr. R., conversing with him in regard to Brazil, when I observed a Portuguese, about sixty years of age, enter and demand, with great earnestness, if he thought he could live. Soon after, a middle-aged Brazilian came, and, seeming to cling to the words of the physcian as to a Divine oracle, made nearly the same interrogatory. Neither of these men appeared in ill health, and if I had not heard them state that they had great difficulty in swallowing, I would have considered them in a perfect sanitary condition. Upon inquiry, I ascertained from Dr. R., that these men had a disease which is widely prevalent in some portions of interior Brazil, but he has never seen a notice of it in any medical work what ever. The Brazilians call it *mal de Engasgo.* The first indication of its existence is a difficulty in swallowing. The patient can swallow dry substances better than fluids Wine or milk can be drunken with more facility than water; still, both are attended with difficulty. To take thin broth is an impossibility. In some cases, fluids have been conveyed to the stomach in connection with some solid. The person thus affected appears to be in good health, but in five or six years death ensues from actual starvation. The suffering of such a one was described to me as most horrible. Some physcians in the province of San Paulo believe it to be a paralysis of the æsophagus; but Dr. R. who has seen many cases of *mal de Engasgo*, inclines to the belief that it is a thickening of the mucus membrane. As the *æsophagus* is in general the least affected by disease of any part of the body, and is very rarely paralyzed, he cannot believe that so wide-spread a disease as the *mal de Engasgo* can proceed from paralysis. Living as he does in the interior, it is difficult to obtain a subject for dissection, or permission to make a *post mortem* examination; and therefore he has had no opportunity for a thorough investigation of the disease; but it is his intention so to do, as soon as facilities present themselves, and then to lay the results before the medical world. He informed me that he was called to visit a man suffering from this malady, 80 miles from Limeira, and to his astonishment he found in the same room no less than nine persons similarly affected. As yet no remedy has been found. The full extent of country over which the *mal de Engasgo* prevails is not known, but to Dr. R.'s certain knowledge, it exists from Limeira (200 miles from the sea coast) to Goyaz, a distance of 400 miles. It is not found upon the coast.

Cultivation of Fishes.

In a paper from the Patent Office, published in the National Intelligencer, it is suggested that fishes of many varieties not now known to them, might be introduced into the waters of this country, by means of transfering the spawn from one locality to another. The mullet of the Garonne would be valuable in the Potomac, and also the sardine. The trout and salmon of the Rhine and its waters would answer further north; turbot and sole for the Jersey waters; and trout, carp, and salmon for north of the Delaware. The carp, it is known, was introduced into the waters of the Hudson. The golden carp was introduced into a pond near the same river. The breaking of a dam caused these fish to be swept into the Hudson, where they now exist in tolerable abundance. To a similar accident we are indebted for its presence in the Schuylkill. Mr. Pratt used to have them in a pond on Lemon Hill, whence they were washed into the river, and are now caught by boys in abundance.

The smelt, now abundant in Jamaica Pond, near Boston, did not originally exist there, but was carefully transported, either from Europe or from some section of this country. Salmon and shad were formerly found in the Merrimac and the latter in Lake Winnipiseogee and its tributaries; but since the establishment of manufactories at Lowell, and the consequent damming of the river, these fishes have disappeared from all the upper waters; while, on the other hand, the opening of communication between Lake Erie and the Hudson has introduced to that Lake and its accessories eels and perhaps other fish not previously found there. The same result has been experienced in Lake Ontario since its connection with Lake Erie by means of the Welland Canal. The officers of the navy on foreign service could have assigned them the duty of collecting varieties of fish not known to the waters of the United States.

Mr. Peel, of Saugerties, New York, has shad, carp, tench, gold-fish, &c., in the ponds on his estate, and so well are they protected from molestation of every kind, that upon the appearance of persons at the margin of the waters, they approach to receive food from their hands. This gentleman, it is said, has a sturgeon seven feet long, and when he wants a sail on his pond, he harnesses this sturgeon, attaching a line and cork float to the traces. The sturgeon will swim with the utmost speed around the pond several times, keeping near the shore. Then it will suddenly stop, rise to the surface of the water, and turn upon its back, thus indicating its exhausted condition. [Philadelphia Ledger.

The New Park for New York.—All obstacles to the New Park have been removed, and there is now little doubt that it will be secured. It is to extend from 59th Street—a little more than half a mile above the Crystal Palace—up to 106th Street, being about *three miles* in length; and from 5th Avenue on the East, to the 8th Avenue on the West, or about *half a mile* wide. The natural inequalities of the ground fit it admirably for the purpose, and render it capable of the highest ornamental improvement, with comparatively small expense.

The number of city lots taken from private owners, and included in this park, is 7,500, for which the owners are awarded more than $5,000,000. With this award nearly all are satisfied. New York itself is awarded $650,000 for property taken which belongs to the city. Owners in the immediate neighborhood, are assessed towards the expense of the park, because of the increased value of their property, about $1,650,000.

Many gentlemen have long since purchased lots, fronting on, or lying near the park, for residences. It will be encircled with costly and beautiful dwellings, and will constitute, eventually, the great centre of fashionable life.

Early Tomatoes.—This is one of the most difficult of vegetables to force, and should be started very early in order to anticipate the season. Those who have greenhouses and hotbeds, need no other facilities. But those who have only a stand of parlor plants, and keep up a constant fire for them, can start a few tomatoes with very little trouble. Take a half dozen 4 or 5 inch pots, and plant two or three seeds in each, in rich garden loam. The pots can stand with the other house plants, and receive the same watering and attention. When the plants are well started, pull up all but the most vigorous one in each pot. Stir the earth frequently around them, and they will grow rapidly and fill the whole pot with a mass of fine roots, by the last of May, when they will probably be in blossom If they have rich soil and a good exposure on the south side of a wall or fence, they will suffer little check in the transplanting, and you will get tomatoes much earlier than from seed planted in the open ground in April.

The grants of bounty land under the various Acts from 1837 to 1847, had amounted, up to Sept. 30, 1855, to 30,316,440 acres; of which 6,019,240 were in warrants not located and still outstanding.

The receipts from the public lands during the two years and three months ending Sept. 30, 1855, were $22,480,000, and during the past twenty years have been over $106,000,000.

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IN connection with the Lehigh Valley Railroad opened to Mauch Chunk—WINTER ARRANGEMENT, commencing Nov. 19, 1855. Leave New York for Mauch Chunk from Pier No. 2 North River. at 7 30 A. M. For Easton, at 7 30 A M and 3 15 P. M. For Somerville, at 7 30 and 10 45 A. M, and 3 15 and 4 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad leaving New York from foot of Courtlandt street, at 7 30 and 11 A. M, 3 and 4 P. M.

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The Sabbath Recorder.

For the Sabbath Recorder.

THOUGHTS ON CONVERSION.

Of all the changes and revolutions of time, the change effected in the mind of a sinner, which we call conversion, is the most interesting and wonderful. It makes entirely a new era in a person's life, and the angels in heaven rejoice to see it. It was said of Saul of Tarsus, "Behold, he prayeth." That proud Pharisee, who had opposed the Almighty, and persecuted his saints, and breathed out threatening and slaughter like a wild and savage beast of prey, is prostrate at the footstool of divine mercy. His heart is smitten, his pride humbled, and he reckons himself as the vilest *of the vile*. There was no change in the blessed and divine personage whom he hated, nor in that gospel plan which he had indignantly rejected; but the change was all in him. Only a short time since, he had virtually crucified the Son of God, and in all probability possessed the same spirit as those who reviled him when hanging on the cross, and pierced his side in malicious sport. But see him now lying in the dust, and with the deepest anxiety and most intense sorrow over his past life, asking the very same Person what he should do to repair the injury done to him and his cause.

All sinners are not converted in the same wonderful manner as Saul, nor so instantaneously; but yet the change is marvelous, both to the individual and to beholders. It has not been effected by reasoning, nor persuasion, nor example, (though all these may have been instrumental;) but a mighty power has been at work, which has disposed the will, humbled the pride, and opened the heart to receive divine truth and a divine Saviour, and turned his feet to obedience. If we were to define conversion, we should say, it is the manifestation of a divine life, imparted to the soul by the Spirit of God, which is called regeneration, or new birth, or a new creation in Christ Jesus. There may be apparent conversion where this divine principle is wanting; and hence many, who profess to be converted, go back to the world, and walk no more in the company of the godly; their goodness is like the morning cloud and the early dew, which quickly vanish away. This germ of a divine life, planted in the heart by the Spirit, is sure to expand and flourish and produce fruit to the glory of God. We need no divine decree to insure our salvation, for the principle itself is the immortal seed of the kingdom, which liveth and abideth for ever, and all the means appointed for our use and progression are so congenial to a renewed soul, that they are sure to be used, whether public or private.

We may give another view of conversion. It is the restoration of the soul to moral excellence, and its right position as an intelligent creature. There can be no doubt in the mind of a believer in Revelation, as to man's original purity, and his close connection and friendship with his Maker. Made in the image of God, intellectually and morally, he possessed a nobility and an excellence but a little lower than the angels. His soul glowing with the love of God, he looked up to heaven, and fixed his affections on the great Supreme, and those intelligences which God had made shared equally in the sympathies of his generous and benevolent mind. There was no corrupt thought or wish or purpose; hence all objects of pursuit and contemplation —all activities and pleasures—were pure, and God and angels maintained familiar intercourse in that beautiful paradise. Man has fallen—the bloom of moral beauty is gone—intelligent and immortal yet, but O how depraved! The brother of angels once, but now of devils—an enemy to the God who made him, and a willing ally with all others in opposing him—blind to all that is good, affections defiled, purposes and desires and aims all wicked. When the Son of Man came, it was to seek and save that which was lost—he was that kind Shepherd who sought the lost sheep, and pulled it out of the pit, and restored it to the flock—that generous friend who restored the poor prodigal to his father, and reïnstated *him* in the riches and honors and enjoyment of his home. What a marvelous change is wrought by the grace of God in the enlightening of the understanding, so that moral excellence is discovered—in the sanctification of the affections, so that spiritual and divine things are loved—and in the impartation of a spirit of obedience, so that the individual delights in doing the will of God. Still farther, in carrying out the idea of restoration, those great moral principles possessed by man originally, again take possession of and govern the man, which perhaps may be comprehended in the term holiness. Justice, truth, integrity, and faithfulness, the great principles of the divine government, and designed to be possessed and carried out by all intelligences, are restored to the soul in regeneration, and will thrive and grow under the genial influences of divine grace, in connection with our cultivation, imparted in answer to daily prayer. This restoration comprehends our right position, designed by the Creator when he endowed us with intelligence. In what particular ways man was to serve his God in a state of innocence, it would be vain to conjecture; but pure love would be necessarily busy and active in studying the divine will, and would induce to prompt and faithful obedience. All those noble powers he possessed would be engaged according to their design, and the divine glory would be illustrated by their exercise. When souls are restored or converted by divine grace, they are at once introduced into a state of active service, and the aim of the life is to carry out the purposes of love and mercy to a lost world. Hence the first question which arises to the mind, when the new life begins, is, What shall I do for the Lord, and in what way shall I most promote his glory? As grace advances in the soul, and shines out in the life of the true convert, a moral influence is exerted on the community around, by a holy example, and a devoted life.

If what we have said is correct, how important, both for this life and the life to come, is conversion to God, and what an honor and blessedness to be possessed of the religion of Christ. Are we converted, or are we not? —a question of vital moment—a question that must be settled, and settled quickly, for eternity is at hand, and then it will be, "He that is holy, let him be holy still, and he that is filthy, let him be filthy still."

GEO. R. WHEELER.

SALEM, N. J.

For the Sabbath Recorder.

SELF-EXAMINATION.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13: 5.

Of all the mental, moral, or religious exercises incumbent upon man in his earthly career, none is more important than self-examination. Every man ought to make the inquiry, By what spirit am I led? Each individual ought to know whether he is in the strait and narrow way that "leadeth unto life," or in the broad road that "leadeth to destruction." But how *can* he know this, without searching his own heart, and *marking* the fruit he bears? "Every tree is known by its fruit." "Men do not gather grapes of thorns, nor figs of thistles." Diligent *search* should be made, to know where the affections are placed. By the professor of religion the examples of Christ should ever be kept in view; and those examples he is bound to imitate. Without the force of good examples in the daily life of a Christian, very small will be his influence for doing good.

The indwelling of the Holy Spirit he should daily and hourly crave "Except ye have the Spirit of Christ, ye are none of his." Meekness and humility are indispensable attributes of the true Christian character. Reader, hast thou a good and tender conscience, and one that is "void of offense, toward God and man?" All persons, whether professedly renewed in heart, or not, ought to be mentally and spiritually interested in this great work. "He that soweth to the flesh, shall of the flesh reap corruption." But "he that soweth to the Spirit, shall of the Spirit reap life everlasting." Heart-religion cannot be promoted without examining the deep recesses of the heart—the desires, motives, and affections. Head religion may be possessed, but what will *that* profit in the day of judgment? In accordance with the real state of the heart is our moral and spiritual condition.

"A soul without reflection, like a pile
Without inhabitant, to ruin runs."

"Keep thy heart with all diligence, for out of it are the issues of life." If the affections be set upon earthly objects, enjoyment is sensual, low, and groveling. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." And again, our Lord and Saviour says, "He that taketh not his cross and followeth after me, is not worthy of me."

In the mind, heart-examination precedes a deep sense of indwelling depravity and pungent conviction of sin; and this is a prelude to the new birth. Conjoined with this state of feeling, through the grace of God, in the operation of the Holy Spirit, the soul is led to repent and believe the Gospel. The creature is not *passive* only, but also *active*, in the great work of regeneration. Important duties devolve upon *him* as a moral agent. Repentance must be exercised, and submission to the Divine will. With faith and love he is inspired, and by the former he is justified. Hope, "like an anchor to the soul," is then ushered in. A good conscience, peace, and joy, are his, so long as he "lives" and "walks in the Spirit." Reader, have you been born again? If so, you have had exercises, gifts, and feelings, like those above mentioned. You have had the Spirit of Christ, whether you have it now or not. You have been transformed from the image of the *earthly* to that of the heavenly. You are continually serving either God or Satan. "Ye cannot serve God and Mammon" at the same time. Perhaps "the light that is in thee is darkness." If so, "how *great* is that darkness!" Perhaps thy faith is dead! "For as the body without the spirit is dead, so faith without works is dead also." James 2: 26. The Christian is required to strive with all diligence to make his "calling and election sure." "Watch and pray, lest ye enter into temptation," is the Saviour's command. The powerful influences of the world, the flesh, and the devil, turn the soul from God, ere the saint is aware, "The flesh lusteth against the spirit," and hinders the exercise of faith, and the progress of religion in the soul. "If ye love the world, the love of the Father is not in you." Even the Christian is liable to become "wretched, and miserable, and poor, and blind, and naked."

But some one may ask, What are we to watch? To which I answer, Our thoughts, words, motives, affections, desires, and purposes, to see that they all be pure, and that we do not harbor within our bosoms any evil thought of a neighbor, friend, or stranger—that we "keep our tongue as with a bridle," and use it not in slander. But alas! how often the contrary course is pursued—and how often, through these channels, egregious sins are committed! We are exhorted, by St. John, to believe not every spirit, but "try the spirits, whether they be of God." Hence we should love that which is good, and hate that which is evil, and suffer not a wicked spirit to govern us. Very many, who "have begun in the faith," and traveled the narrow way for a time, have wandered, and "left their first love." Why is this? Because they have neglected to watch continually, and to pray without ceasing." Again, we see the urgent necessity of heeding the voice of inspiration, in the words, "Be sober, be vigilant; for behold, your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Him we are exhorted to "resist steadfastly." "Resist the devil, and he will flee from you." How exceedingly apt are the cares of the world to make the good seed sown to become unfruitful! Man is as naturally inclined to do evil as water is to run downward. Hence a frequent, rigid examination of our hearts—a careful inspection of the nature and influence of our thoughts, words, and actions, and their comparison with the Word of God—cannot hurt us, but would add much spiritual benefit to the professed follower of our Lord and Saviour Jesus Christ. And to this end let us search the inmost recesses of our souls, to know by what manner of spirit we are led, and institute a careful, candid inquiry, in order to prove ourselves.

In what do I most delight? Is it in the service of the Lord, or in the service of the world, the flesh, and the devil? Do I delight more in speculative schemes, building air castles, and serving the flesh, than in *spiritual* duties, taking care of the soul, and doing good to my fellow creatures? Do I love money, and the accumulation of wealth, better than religion? Do I "love the Lord with all the heart, and with all the soul, and with all the mind," and my neighbor as myself? As I would that others should do to me, do I the same to them? Am I strictly honest in all my dealings with men, or are the secret inclinations of my heart to covet or overreach a little in trade? Is my "eye single, that my body may be full of light?" Do I suppress and discard anger, pride, hatred, variance, and all the "works of the flesh," and cherish love, gentleness, peace, and other virtues, which are the "fruits of the Spirit?" Am I striving, with all my powers, to "glorify God in my body and spirit which are his?" Do I greatly delight in secret, domestic, and public worship, and in reading carefully the Bible above all books? Do I sincerely "love the brethren?" Do I desire the promotion of the cause of Christ above all things? Do I enjoy the spirit and power of religion in the soul? Have I Christ within me, the hope of glory? Am I ready to die? E. S. B.

NEW YORK MILLS, Feb. 18, 1856.

A MOTHER IN THE LAST CENTURY.

One might search widely without finding an original for the following portrait of Jona than Edwards' mother, which we find in *Zion's Herald*:—

Devotedly pious, consecrated to her work, and entering into all her husband's plans of usefulness, she was, at the same time, remarkably intellectual. Her concealed metaphysics broke out amidst kitchen and parish duties; and even in her devotions she was a philosopher without knowing it. Inferior to her husband in taste and years of life, she possessed a more stern and powerful intellect, fond of reasoning, of studying philosophy, and pondering the deepest problems of theology. Had Paul's prohibition been out of the way, she might have eclipsed her companion in the pulpit, and anticipated the fame of her immortal son.

As it was, her ambition was content to operate in her sphere; to train the family, to instruct the ignorant, to bless the stranger, and, in all her ways, to aid her husband in his work. She assumed the entire care of the family, managing all the temporal affairs, in doors and out, and thus permitting him to devote all his time and efforts to his charge and his studies. In addition to these duties, which were by no means slight, she contrived to find time to read all the great theological works of the age. A new book was not long in the house before she devoured it, which was about synonymous with the digestion of its contents.

In later life, after the death of her husband, and when she had passed the bounds of ninety years, she found a season of leisure which was devoted to study. Most persons, at that advanced age, would have passed their days in dreamy musings, with faculties nearly perished; but she had her books, and every day invited in her neighbors to read with her, when she would make remarks that exhibited her extensive and acute research, and the almost undiminished powers of her mind.

The family training of such a woman must be invaluable. She was the Susanna Wesley of New England, and, like her English sister, left the lines of her own character engraven on succeeding generations. She was the mother of eleven children, all of whom showed the marks of her training. They were made the subjects of prayer before their birth; were carefully nurtured in childhood, and even in the cradle, were taught to submit to the wills of their parents. "The government of their family, at once strict and affectionate, formed them to early habits of obedience and sobriety, and saved them from those evil communications, which too often lead to follies and excesses in childhood and youth."

At a very early age they were instructed in letters, and, as they passed along in youth, were taught all the branches that are taught in the schools. Her son was instructed in Latin at eleven years of age.

Mrs. Edwards lived to the age of ninety-nine years, departing with the consciousness that she had not lived in vain. And we can but express our gratitude that "woman's rights" had not, at that time, so far prevailed, as to call her from the family circle to contend in the stormy arena of politics, or professional life. Her home influence outshone a dozen such lives. To train one Jonathan Edwards is a greater privilege than to be President of the United States, or the autocrat of all the Russias; and had we more Mrs. Edwardses, we should, no doubt, see more Jonathans rising up to stir and bless the world."

THE CANDIDATE.

BY MRS. MARSHALL.

I knew it would be so. I had not lived in the midst of these people, fitting frocks, and stitching away all the daylight in these families, for thirty-seven cents per day, without taking away with me a little key to their thoughts and speech.

I knew what they would say at the weekly meeting of the India Circle, on the Thursday evening after Mr. Woodward had preached for them, as "their Candidate."

I knew that Mrs. Tyler would think that his sermons were too long; that Mrs. Crane would be sorry that he did not mention the India Circle particularly, in his prayer; that Miss Wyman would be shocked at his colored gloves; that Miss Smith expected to see at least a white cravat; that Mrs. Brace would be afraid he was extravagant; that Miss Bliss would be sure that he could never enter a room gracefully; and Miss Mills *would be horrified* at his large hand.

I knew that Deacon Crane *was afraid* he *might* agitate the Slavery question; while the spry little Dr. Chapman hoped that he was a prompt man and "up to the mark" on all reforms.

I felt that Deacon Brace wished that he knew whether his wife was a fashionable lady, or a good domestic woman; and that "Squire Willis" was sorry he had so many children, as he would require more salary; while Mr. Smith was afraid that a man with only three children could not sympathize fully with a man who was the proprietor of nine.

Miss Maria Willis hoped his children had curling hair; and the new bride of the handsome Mr. Jones wondered that his wife *could* marry a man with such a large nose. Mrs. Stone shook her head, and thought that she discovered, in his grave face, symptoms of an unsocial spirit, while Mrs. Green was quite shocked to see him smile, and pat the head of a little boy, "right in the broad aisle" of the church; and Miss Childs thought the *sweetest* thing he did was to help Aunt Massa down the slippery steps.

Mr. DeWitt did n't want any body to tell him that he was going to destruction, if he took a little pleasure in this world; and Mr. Parsons hoped that he always preached the plain Gospel. Miss Allen was determined to ask Deacon Bond's wife, when she saw her, if he ate with his knife, or fork; while Miss Stetson *could get along*, if he did not drink his tea out of a saucer.

All this I knew before those men and women, with their young sons and daughters to see and hear them, met for the ostensible purpose of aiding the self sacrificing and God-loving missionary; and when I heard Deacon Brace in his prayer lament "the low state of Zion in this place," I could not marvel that the Holy Dove, sent from Paradise on its mission of love, was grieved and frightened from such a frivolous, degrading scene.

I knew all this, and *felt* more; for at the good Deacon Bond's, where the candidate was entertained, and where I had a room adjoining his, I heard this meek servant of our Saviour, night, morning, and noon-day, offer in his low, earnest voice, such a prayer for the people—*such a prayer*, as seemed to me could only come from a burning heart and inspired lips! And I knew from his radiant face, that he had been on the Mount with his God, and from his subdued, cheerful manner, that he felt the assurance of a living faith.

[Puritan Recorder.

EFFECTIVE PREACHING.—When Dr. Rush was a young man, hewas invited to dine in company with Robert Morris, Esq., a man celebrated for the part he took in the American Revolution. It so happened that the company had waited some time for Mr. Morris, who on his appearance apologized for detaining them by saying that he had been engaged in reading a sermon of a clergyman who had just gone to England to receive orders. "Well, Mr. Morris," said the doctor, "how did you like it?" "It's too smooth and tame for me." "Mr. Morris," replied the doctor, "what sort of a sermon do you like?" "I like, Sir," replied Mr. Morris, "that kind of preaching which drives a man into the corner of his pew and makes him think the devil is after him."

CONSOLATION.

It is not when the parting breath we watch with anxious heart,
It is not in the hour of death, when those we love depart,
Nor yet when laid upon the bier we follow slow the corpse,
And leave it in its resting-place, that most we feel the loss.

When past the last, the solemn rite, and dust to dust hath gone,
And in its wonted channeled course the stream of time rolls on,
Oh, who can tell how drear the space once filled by those most dear,
When well-known scenes which *they* have loved, and all *but they* are here!

This deep, this heartfelt loneliness, this quietness of grief,
Falls heavier on the flowers of joy, than tempests strong but brief;
Though whirlwinds tear the blossoms fair, yet still the stem may thrive,
But wintry nights' chill, with'ring blight, scarce leaves the root alive.

Yet, as our earthly pleasures fade, if plants of purer peace
Spring in our bosom's wilderness, and, nurtured there, increase,
And humble hope and holy fear our wounded bosoms fill,
They'd teach us all the blessedness of yielding to His will.

Then seek not hours of sober grief, or sorrowing thought, to shun,
Until we feel that we can say, "Thy will, not mine, be done;"
And then our hearts to Him will pay an homage pure and warm,
Who saw the cloud o'er those we loved, and housed them from the storm. [Home Journal.

A MISSIONARY AMONG ROBBERS.

The *Watchman and Reflector* is permitted to make the following extract from a letter recently received from a missionary in Turkey.

SIVAS, Nov. 15, 1855.

DEAR BROTHER,—Lest you and other dear friends should, from some source, hear a distorted account of an adventure I have recently had with five Koordish robbers, I have thought it best to give you the particulars as they occurred. Having had a call to visit the brethren in Sivas, upon business connected with my medical profession, I left Tocat for this place, on the 31st of October, a little past one o'clock P. M., intending to spend the night in Gharkin, a village just half the distance from Tocat to Sivas. Our company consisted of four persons. The day was pleasant, and we hoped to reach our stopping-place for the night a little after dark. We had nearly reached the summit of the high-lands that lie in our path, and were passing the last ascent. It was about half-past three o'clock, and we were about eleven miles from home. The road was narrow, and a high bank was on our right hand and a small hill lay on our left, close by the road, covered with stunted oaks and bushes. Our company were riding in single file; I was forward. On a sudden I saw two armed ruffians leap out from among the trees a little in advance. A gun was snapped by the men, but, providentially, it missed fire. In a moment as it were I was dragged from my horse and found myself lying upon my back in the road, one of the robbers with his long knife standing over me. I involuntarily raised my hand in which I held my whip, my only weapon of defense, when the robber, with some heavy instrument, struck me one or more blows upon my upraised arm. On looking round I saw that each of our party was in the hands of a robber. Besides the two robbers that I first saw, three others had leaped out from their ambush directly by the roadside. They commanded us to rise, and compelled us to go over the hill on our left. As they were urging us along at a rapid rate, some of them began to make preparations to bind us; but Carabat Agpa begged of them not to do so, assuring them that we would readily go with them wherever they desired, and deliver up to them all our money. Resistance would have been useless, perhaps fatal.

Soon we reached a little secluded valley, where they might plunder our persons and our baggage without fear of discovery by the passer-by.

Hence we were commanded to sit down and be silent. Then they began the work of robbery upon the driver, but found little money and not much else of value. From our guard they took his coat, a nice shawl girdle, a good sword, pistol, knife, pipe, tobacco, and some money. From our Protestant brother, Carabat, they took ninety-nine English gold sovereigns and sixty Turkish sovereigns, amounting to seven hundred and twenty dollars in gold. Besides this they took his watch and other articles, to the amount of sixty dollars more. Then they began to search me. From what they said it is evident that they mistook me for Mr. Belcher, (an English officer who was engaged in purchasing animals and provisions for the army,) and supposed that I must have a lot of gold upon my person or among my baggage. But I took no gold money, and had only about four dollars in metallic currency—the only currency of the interior—in my porte-monnaie. They readily stript open my vest and my outer pants, and soon perceived my porte-monnaie in my pocket, but knew not how to get at it, probably. So one of the fellows with a large knife cut open my pants over the pocket, which he pulled out with its contents, and cut it off. He told me to open the porte-monnaie; he then took it from me, and I saw neither it nor its contents any more. In my vest pocket they found a case of lancets and some other articles, which they took. From my pants they took my knife, and from my overcoat a silk handkerchief. The article upon my person of chief value was a gold watch—a present from my dear brother. This was in its pocket in my vest. As the robbers had stript open my vest in order to search all about my waist—the usual place in the East of carrying articles of value—I continued to hold the vest open, keeping the upper part of it pulled back close to and partly under my arms, and somewhat hidden in the folds of my overcoat. Thus the watch escaped the robbers' search, although repeatedly they put their hands almost upon it, and I momentarily expected that it would be discovered. Then, for a time, they left off searching my person and began to plunder my baggage. As they left me, the leader of the gang said:

"This Frank must have gold *somewhere*, and if he does not find it we will murder him."

Carabat Agpa said to them:

"You are mistaken in the man. This man is a Doctor. He carries no gold. Examine his goods. You will find only his medicines and things necessary for his journey. *Do not kill him.*"

In a sullen, rude manner, they began to open my valise, medicine chest, and a small trunk containing chiefly surgical instruments and a few books. They searched all carefully, and appropriated whatever their fancy or avarice demanded. But found of course no gold, and were dissatisfied. They repeated their former threat and sat down to consult together. Soon they arose and again searched my person and my goods. Again they threatened in their bloody manner, and sat down once more to take counsel, speaking in Koordish tongue

As the robbers sat deliberating, and my friends were pleading for me, I could not but feel that my situation was a critical one, and that truly there might be but a step between me and death. I was sitting apart from the others. My thoughts and prayers were addressed to Him in whose hands are the hearts of all men, and who turneth them as he will. "If it be possible and consistent with thy Holy Will," I prayed, "spare my life, O Lord; but if not, Lord Jesus, receive my spirit." Perhaps this prayer was heard, for when the robbers arose they talked no more of murders, but only said, "We must have one of your horses." But from this they were finally dissuaded, and at length gave us permission to pick up and repack the scattered remnant of our goods. As night was approaching, we asked permission to go, but no, we must sit down and wait a while longer.

The robbers filled their pipes and gave back a little tobacco to Carabat and Ahamet, and they all talked and smoked together like old friends. They also gave back to each of us a small piece of Turkish confectionery, of which they had taken from us a large package; and upon being solicited, they gave back about *forty cents* to enable us to defray the remaining expenses of our journey. Noble generosity! They sent two of their number around to the road *leading* to Tocat, in order, probably, to intercept our return to report there. At length, when it was quite dark, two of them conducted us by a circuitous route or back path to our road again, and, as they disappeared from us, we heard the usual polite and friendly farewell—"posh Geldin," &c., which, being interpreted, signifies, "Your coming was very agreeable." No doubt, in saying this, they for once spoke the truth, though under the circumstances, such a parting salutation sounded rather "*cool.*"

FAYETTE JEWETT.

LIFE IN AFRICA.

Rev. Mr. Beachman, a member of the "London Wesleyan Mission," has recently returned from a visit to Africa, and in his sketch of the social condition of the negroes inhabiting the gold coast and its vicinity, he furnishes a truly awful picture, thus:—

Scarcely has one of their barbarous and bloody customs been abandoned, from the earliest period of which anything is known of them. They will even pave their court-yards, palaces, and even the streets or market-places of their villages or towns with the skulls of those butchered in the wars, at feasts, funerals, or as sacrifices to Bossum.

Still their wives and slaves are buried alive with their deceased husbands or masters. When Adahanzen died, two hundred and eighty of his wives were butchered before the arrival of his successor, which put a stop to it, only to increase the flow of blood and the number of deaths in other ways. The remaining living wives were buried alive, amid dancing, singing, and bewailing, the noise of muskets, horns, drums, yells, groans, and screeches, the women marching by headless trunks, bedaubed themselves with mud and blood. Their victims were marched along with large knives passed through their cheeks. The executioners struggle for the bloody office, while the victims look on and endure with apathy. They were too familiar with the horrid sacrifice to show terror, or to imagine that all was not as it should be. Their hands were chopped off, and then their legs sawed off, and then their heads sawed off, to prolong the amusement. Even some who assisted to fill the graves were then hustled in alive, in order to add to the sport or solemnity of the scene. Upon the death of the king's brother, four thousand victims were thus sacrificed. These ceremonies are often repeated, and hundreds slaughtered at every rehearsal. Upon the death of a king of Ashantee, a general massacre takes place, in which there can be no computation of the many victims.

At their Yam customs, Mr. Bowditch witnessed spectacles of the most appalling kind. Every cabocer, or noble, sacrificed a slave as he entered the gate. Heads and skulls formed the ornaments in their possession. Hundreds were slain; and the streaming and teaming blood of the victims was mingled in one vast brass pan, with various vegetables and animal matter, fresh as well as putrid, to compose a powerful Fetchie. At these customs the same scenes of butchery and slaughter occur. The king's executioners traverse the city, killing all they meet. The next day desolation reigns over the land. The king, during the bloody saturnalia, looked on eagerly and danced in his chair with delight.

The king of Dahoney paves the approaches to his residence, and ornaments the battlements of his palace, with the skulls of his victims; and the great Fetchie tree, at Bodagry, has its wide spread limbs laden with human carcases and limbs. The want of chastity is no disgrace, and the priests are employed as pimps.

"Murder, adultery, and thievery," says Bosman, "are here no sin."

The Sabbath Recorder.

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OUR ACCOUNTS.—The twelfth volume of the Sabbath Recorder is more than three-quarters completed. Bills to the end of the volume have been sent to those who owe the establishment, so that no one need be in doubt as to the state of his account. All of these bills ought to be paid before the volume closes. It has been proposed to make out a list of dues at the end of the volume, and print it with the next Annual Report of the Publishing Society, so that the members may estimate for themselves the value of those unpaid accounts which so seriously embarrass our operations. It is desirable that the list should be as short as possible.

THE AMERICAN BOARD.

A special meeting of the American Board of Commissioners for Foreign Missions was held in Albany, commencing on the 4th inst. For several years, there has been much correspondence between the Board and its missionaries in India, on the question of teaching as a part of missionary labor. The Mission in Bombay requested permission to establish a high school on the model of a Scotch establishment, in which the English language is taught. The expense of this school, in the beginning, would be about $25,000; the annual expense would be about $3,500. This request was also urged by the brethren of the Ahmednuggur Mission. The distinguishing feature of this class of schools is, that the English language is made the chief medium of instruction. This was urged upon the Board as necessary to save the mission from extinction, on account of the strong attractive influence of schools of that class, established by other Societies. The Board felt unable to settle this question by correspondence. It was therefore determined to send out a Deputation to investigate and settle it, subject to the revision of the Board. This Deputation consisted of Dr. Anderson, Senior Corresponding Secretary, and Rev. Mr. Thompson, of the Prudential Committee. Very full instructions were given to the Deputation upon this question and collateral questions.

The Deputation sailed from Boston in August, 1854, and spent 220 days among the India missions, making investigations. They visited 37 missions—28 in India, and 9 in Western Asia. They conferred with 58 missionaries, and carefully considered 87 written reports, in which the views of missionaries were embodied. They held formal conferences with the Mahratta, Madura, Ceylon, Madras, Arcat, and Syrian Missions. Most of their labors were expended with the missions in India. In these conferences with the missionaries, a series of questions were propounded by the Deputation for discussions and reports. The following are some of the topics on which discussions were held, and reports made: The governing object in missions to the heathen; preaching; native churches and pastors; caste and polygamy; station schools; girls' schools; the free schools; the Oodooville Female Boarding School; Batticotta Seminary; Printing and Medical Establishments. After a full discussion upon the topics, they were referred to committees of missionaries, who made their reports. Brief extracts from these reports were made; from which we learn, that the Ahmednuggur, Madura, and Ceylon missions and schools were alike in their beginning. Schools for heathen children were taught by heathen masters. The number of pupils rose at one time in the Mahratta mission to 2,000; in the Madura to 4,000; in Ceylon to 6,000. These schools have declined. Very few conversions resulted from these labors. Looking at the working of the schools, the Deputation decided that "schools, regarded as *converting* instrumentalities, have almost wholly disappointed us; as *preparatory* means, they have not answered expectation; as *auxiliaries*, they have been expensive. Where there are competent Christian teachers, and funds to spare for the purpose, it is well to have schools in heathen villages. In general, and more as missions succeed, the funds to be appropriated to such purposes, will little more than suffice for aiding native Christians in educating their own children, and for educating catechists and preachers." Schools in Ceylon are not as valuable as before. Children do not remain as long, their services being demanded by their parents at an earlier age.

The tendency to centralization in missions, is indicated by the centering of schools, congregations, native helpers, boarding schools, English schools, printing press, &c., at the station where missionaries are located. This centralization is not regarded as useful in missions, and especially the school is not regarded as a good nucleus. The church is in fact the only effective nucleus. The system of village schools and village congregations, commenced some ten years since, is the converse of the centralizing system. The village system is the result of progress, and is found to be much more efficient.

There were found by the Deputation four boarding schools for boys. It was arranged that they should be merged in two at the end of the year, and in one at the close of 1856, and that one to be discontinued at the close of the year 1857. The Prudential Committee decided to relinquish the school at Ahmednuggur, expecting to resume it in an improved form. It was said that "the education of native pastors should be according to their talents, and the field of labor which they were expected to occupy." In cities, it is important that pastors should have such knowledge of English as to consult English books and commentaries. They should also have some knowledge of English science, that they might stand on an equality with educated natives, who are deists or infidels. They should have a knowledge of Sancrit, that they might be able to answer the learned Brahmin in his opposition to Christianity. This education, it was said, was not needed for native pastors in the villages, and that a knowledge of their vernacular would enable them to explain the truth of the Word of God in a satisfactory manner. Arrangements were made to commence the village system on the Ahmednuggur Mission. This would mainly do away with the plan before adopted, and limit its course of education.

The Deputation was clear in the opinion, that the English High School at Bombay should be closed. Their reasons were—1st. The English language is made, to too great an extent, the medium of communicating instruction. The vernacular of any people is believed to be the most suitable language in which to communicate truth, and through which to affect the heart. Schools in which the vernacular is the grand medium of instruction, and the English, if introduced, only taught as a classic, seemed to be founded on the best basis, and to promise and produce the best results. 2d. The expense of such a school is an objection to continuing it. It must be made to compete with other schools of a similar character, or it cannot be successfully maintained. The present amount of funds would not warrant this. 3d. The influence of such schools on other missions is not desirable. Other missions could not be persuaded that there are good reasons for such a school in one city, and not in another. Hence the question became one of mission policy.

The Batticotta Seminary had been shorn of its former great religious strength, and was working mainly for the secular advantage of the native youth. The study of the English had increased on the Tamil, till there were only twelve studies of the Tamil to thirty-five of the English. The introduction of pay scholars was filling the school with the sons of rich men, or men connected with the government, who were preparing for secular posts of honor or profit. The Deputation suggested throwing out the English, except to a select theological class of graduates. To this the Mission objected, and it was decided to suspend the Seminary.

The Oodooville Female Boarding School has retained its character as a religious institution. The object of this school is to give to a select number of promising females an education superior to what they can obtain in the Christian village schools, with a view to their becoming the wives of native pastors, catechists, and other missionary agents. It was determined to reduce the number of pupils to thirty-five; and they are to be twelve years old when they enter, and generally to give evidence of piety, and to come from families of church members, or nominal Christians.

The Board had expended $250,000 in education. After such an outlay, it is thought that a sufficiently broad foundation has been laid in general education. The alumni of these schools are among the leading men—the intellectual aristocracy of their day. But the precise value of the results of the above expenditure, in a religious and missionary point of view, will be seen only after there shall be time to know the results of the changes that are now in progress in the working of the missions. The labors heretofore expended are regarded as only a preparation. It is thought that the labor expended in schools has been very inefficient as converting influence, and that the field ought to be abandoned as unproductive, even if the same amount of talent and labor had been employed in preaching with no better results.

The foregoing brief sketch of the report and views of the Deputation, shows their estimate of teaching as missionary labor. It will be seen, that they have suspended several schools, and limited others, and have almost excluded the study of the English language, confining the labors of the schools to the study of the vernacular where the schools are located. It was also represented, that these changes were suggested or approved by the missionaries of the several missions.

When the report came before the meeting for consideration, a somewhat spirited discussion arose with regard to this part of the report. Several members spoke briefly, advocating and opposing the report of the Deputation. Among these were Chancellor Walworth, Drs. Riddle and McIllvaine. Dr. Cox desired discussion, and said he was informed that the venerable Dr. Winslow, who had been a missionary in India thirty-six years, had just arrived, and requested, if he were in the congregation, that he would take the stand. Dr. Winslow then came forward, and after a hearty greeting from Dr. Cox and others on the stand, proceeded to give his views upon this subject. His long experience in missionary labors secured for him the most respectful attention, and for his opinions the greatest respect. He said that upon the question of oral preaching, in opposition teaching, he took the commission of the Saviour, "Go teach all nations." All teaching on missionary ground is preaching. Teaching schools is preaching the Gospel to children, and this is the most that can be done by a missionary for several years after his arrival. The influence of the schools was underrated. He thought Jaffna in advance of other parts of the country, on account of its education. Education produces effects immediately and remotely. There were many converted in the schools, and many after they had left them, from the instructions there received. He knew of sixty masters in the schools in the district of Jaffna, who had been converted. The Female School had produced greater interest in the community than any thing else. Female education was the only hope of the Gospel in India. Instead of stopping the schools, and the little good that is being done, the churches should furnish greater means for their support, and make them more effective. It would be a very great evil to undo at once what had been done for thirty-five years. Funds are given for the support of schools, that will not be given for other purposes. Sabbath-School children will give for schools. Change should not be made among the Hindoos in a system already in operation. Good results could not be expected from the Madura Schools, because they were stinted. He looked upon the labor in his school as an interesting preparatory work. Bombay and Madras are important missions. It will take a missionary three years to learn the language so as to preach intelligibly. Without anything else to do, he would get discouraged. Missionaries should have something to do. Teaching would be appropriate for them. Missionaries as a body should be permitted to manage the details of their missions. Missionaries should devote themselves principally to preaching, but should have liberty beyond this. In every possible way they should labor to convert the heathen. Native preachers should be raised up. Foreigners cannot give the pure word of God in the vernacular. Superior young men should be educated in English to do this. English should be taught there as Greek and Latin are here. There are not words in the Tamil language to express Christian ideas. There is no word that can give the scriptural idea of sin. It is there equivalent to error or fault. God overrules education. There are five hundred girls in Madras under religious instruction. This is more powerful than preaching. Missionaries need a variety of occupation. He thinks the missionaries were influenced by the Deputation in deciding to make the changes. Regrets these changes, as advantage will be taken of them by Catholics and Jesuits. Regards the village schools as important among one hundred and fifty millions of inhabitants. The English language is progressing, and cannot be stopped. The Bible accompanies the English language in its progress. He would have the English taught to a class of scholars, that they might assist in preparing a full literature, and make translations of tracts and other religious works. Labor should not be valued by the number preached to. He had the highest regard for the Deputation. The system of village churches and schools, with native pastors and teachers, which they had aided in inaugurating, would pay for the effort they had made. He was concerned for the pupils of the disbanded schools. The Catholics were getting strong influence by their education.

From this sketch of the speech of Mr. Winslow, it will be seen that he does not approve the action of the Deputation with regard to teaching as missionary labor. He founds his opinion upon the experience of thirty-six years of missionary labor. It is entitled to much consideration.

I must defer the remainder of my report till next week, and bespeak for this subject a careful consideration, as it may yet affect very much our own missions. J. B.

THE PROMOTION OF RELIGION.

Ever since the introduction of Christianity, the inquiry among the pious has been, "How can we be the most successful in promoting religion in the world?" From the principle which prompts this inquiry, all the machinery that has been heard throughout the length and breadth of the land, has been put in motion, and each has manufactured its own material. Religion will not prosper without the ordinary instrumentalities that God has appointed; and with the appropriate use of these, it will prosper. One of these is the light of Christianity as reflected through its professed friends. "Ye are the light of the world." Every person will have an influence according to the character he sustains; and if all professors of religion sustained characters corresponding with that profession, how soon would we see "Zion arise, with her lamps trimmed, and her lights burning." It is truly lamentable to think that we have in our churches baptized infidels, made worse for mending—rum-drinkers, tavern-haunters, frolickers, gamesters, horse-jockeys, speculators, the worldly-minded, the covetous, and the deceiver, in whose religion the world has no confidence. Christianity is sometimes measured by these hangers on, who will not leave the church, wishing to be called Christians, to take away their reproach; and at the same time the church has not moral fortitude and piety enough to apply to them the principles of Christian discipline. This is a sad state of things, but I believe that in some instances it is true.

To promote religion, the Gospel must be preached in its primitive simplicity. Possibly the influences of the age have tended to lead God's ministers, though unperceived by them, to depart from the plainness and simplicity of the past, and, in adopting a more modern style of sermonizing, they have either blunted the edge of the sword, or formed for it a sheath that has made it harmless. The same success does not attend the word preached now as was apparent in the days of Tennant, Wesley, Whitfield, and others of that class. In 1832 and '33, revivals were the result of faithful preaching in almost every part of the country, both in America and in England. Since that time religious advantages have been increasing; costly sanctuaries have been built; Seminaries, Academies, and Colleges, have been multiplied; and the means for acquiring knowledge have increased beyond our fondest expectations. Hence the mass of the people are better informed than they were then. Why, then, does not the word preached have an effect as it did then? Is it not because it is not preached with the same earnestness, fervor, zeal, and faith, that it was by those men of God?

It is important for the promotion religion, that those who preach the word be truly pious. A stream will not rise above its fountain. It is not impossible for a church to be more religious than its pastor; but a church has a right to expect in him who has willingly taken that office upon him an example of uprightness and piety, and if he has it not, he should not impose on a people in attempting to fill a place that he will only disgrace. I believe that we ought to pray for and expect a higher state of practical piety, and less conformity to the world, among those "who are placed over us in the Lord."

Have we not been too well satisfied with worldly prosperity, and thus, through the deceitfulness of riches, neglected the cultivation of the heart? Our churches have been rapidly increasing in wealth for a few years past. The people being mostly agriculturists, their investments have been safe and sure, and their income abundant. Brethren, I fear this has injured us; we have not piety enough to be rich; we shall be "lifted up with pride, and fall into the condemnation of the devil." Have our churches increased in piety as they have increased in numbers? Are the meetings for prayer and praise as faithfully attended as formerly? And do you see there bowed at the same altar the parents and the children, and the pastor with his flock? I am positive that the preaching of the Gospel, in its simplicity, by men of God, accompanied with a corresponding influence from the church—accompanied also with a knowledge of God's will—and the general exercise of prayer and praise to God, according to the gifts bestowed, are indispensible in promoting true, lasting piety in the churches. There may be some spasmodic movements, and symptoms of returning life, with only a partial use of those means; but the dry bones will not truly live without it; for so hath God ordained. "Ye must be lively stones of the spiritual building." "Ye are God's husbandry; ye are God's building." "Preach the word; apply thyself in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." 2 Tim. 4: 2. A CHURCH MEMBER.

THE COUNTRY HAMLET, N. J., Feb. 7, 1856.

THE CINCINNATI FUGITIVES.

The poor fugitives arrested at Cincinnati have been taken back into Kentucky. It is generally understood that they will soon be sent down the river and sold, in company with several others who have recently made attempts to escape from slavery. The State of Ohio had an undoubted right to hold them for trial on the charge of murdering or encouraging the murder of the child. But the United States District Judge decided that it was the duty of the United States Marshal to take them out of the hand of the Sheriff, and the Sheriff had not pluck enough to resist the demand. The personal claim of the slaveholder to his property was recognized as paramount to the demands of public justice for the punishment of crime. Accordingly, the slaves were taken by the ferry-boat across to Covington, where a grand demonstration was made in honor of the triumph of Kentucky over Ohio.

In this connection our readers will peruse with interest the following letter, written by P. C. Bassett, from Fairmount Theological Seminary, Cincinnati, on the 12th of February, and published in the *American Baptist*:—

Last Sabbath, after preaching in the city prison, Cincinnati, through the kindness of the Deputy-Sheriff, I was permitted to visit the apartment of that unfortunate woman, concerning whom there has been so much excitement during the last two weeks.

I found her with an infant in her arms only a few months old, and observed that it had a large *bunch* on its forehead. I inquired the cause of the injury. She then proceeded to give a detailed account of her attempt to kill her children.

She said that when the officers and slave-hunters came to the house in which they were concealed, she caught a shovel and struck two of her children on the head, and then took a knife and cut the throat of the third, and tried to kill the other—that if they had given her time she would have killed them all—that with regard to herself she cared but little; but she was unwilling to have her children suffer as she had done.

I inquired if she was not excited almost to madness when she committed the act? No, she replied, I was as cool as I now am; and would much rather kill them at once, and thus end their sufferings, than have them taken back to slavery and be murdered by piece-meal. She then told the story of her wrongs. She spoke of her days of suffering, of her nights of unmitigated toil, while the bitter tears coursed their way down her cheeks, and fell in the face of the innocent child as it looked smiling up, little conscious of the danger and probable suffering that awaited it.

As I listened to the facts, and witnessed the agony depicted in her countenance, I could not but exclaim, Oh how terrible is irresponsible power, when exercised over intelligent beings! She alludes to the child that she killed as being free from all trouble and sorrow, with a degree of satisfaction that almost chills the blood in one's veins. Yet she evidently possesses all the passionate tenderness of a mother's love. She is about twenty-five years of age, and apparently possesses an average amount of kindness, with a vigorous intellect and much energy of character.

The two men and the two oldest children were in another apartment, but her mother-in-law was in the same room. She says she is the mother of eight children, most of whom have been separated from her; that her husband was once separated from her twenty-five years, during which time she did not see him; that could she have prevented it, she would never have permitted him to return, as she did not wish him to witness her sufferings, or to be exposed to the brutal treatment that he would receive.

She states that she has been a faithful servant, and in her old age she would not have attempted to obtain her liberty; but as she became feeble, and less capable of performing labor, her master became more and more exacting and brutal in his treatment, until she could stand it no longer; that the effort could result only in death, at most—she therefore made the attempt.

She witnessed the killing of the child, but said that she neither encouraged nor discouraged her daughter-in-law—for under similar circumstances she should probably have done the same. The old woman is from sixty to seventy years of age; has been a professor of religion about twenty years, and speaks with much feeling of the time when she shall be delivered from the power of the oppressor, and dwell with the Saviour, "where the wicked shall cease from troubling, and the weary are at rest."

These slaves (as far as I am informed) have resided all their lives within sixteen miles of Cincinnati. We are frequently told that Kentucky slavery is very innocent. If these are its fruits, where it exists in a mild form, will some one tell us what we may expect from its more objectionable features? But comments are unnecessary.

THE VENERABLE CHAPLAIN—The Chaplain elect of the House of Representatives has not yet reached Washington, but is expected there with unusual interest. The fact that he is a Revolutionary soldier, now on the pension list, though for seventy years a Congregational clergyman, excites a buzz of expectation when his name is mentioned. The Syracuse *Journal* thus speaks of him:—

"'Father Waldo,' as he is familiarly designated, is even now a remarkable man. He has never been sick, and now appears as hearty and vigorous as most men of the age of thirty years. He resides on his farm in Geddes, two and a half miles from Syracuse, and he has daily been in the habit of walking to this city and back. He has for some time been filling the pulpit of the Congregational church at Manlius, in this county. He never preaches a sermon a second time, but always prepares one for the occasion. We have never known an instance of a person of his age 'keeping up with the times' so completely as Mr. W. has done. He is as thoroughly read in the literature of the past year as in that of any previous time of his life. We regret to learn that the aged wife of Mr. W. died about six weeks ago. Dr. Sprague, of Albany, is now engaged in writing Mr. Waldo's life, which must form an interesting volume."

REVIVAL AT ADAMS—A business letter from Bro. Charles Potter, of Adams, N. Y., gives the following cheering intelligence:—

"It may be interesting to you to know, that the Spirit of the Lord has been among us during the Winter, and performed a work which has caused the hearts of many to rejoice, in bringing from the bondage of sin into the liberty of the Gospel many precious souls, and in awakening backsliders to a knowledge of their condition, and enabling them to return to their father's house. About forty have recently been baptized and added to the church; a number of others stand as candidates; and others still are inquiring the way. In this work we have the pleasure of witnessing the gathering in of a harvest, the seeds of which have been sown in our Sabbath School. For a few years past our Sabbath School has been in a prosperous condition, and most of our children have there received a knowledge of the way of life that has enabled them willingly to receive the Spirit, and prepared them for an inheritance beyond the skies."

MADISON UNIVERSITY.—A private letter received by the editor of the *Watchman and Reflector*, from one whose relations to Madison University enable him to speak intelligently, says:—

"Madison University is greatly prospering, though we have sustained a serious loss in the death of Dr. Taylor. As we had, however, been expecting this event for some time, ample provision was made to supply his loss, so far as the internal state of the institution is concerned. The question of the succession is now occupying the attention and anxiety of the Board and friends, and is a question of great importance. Our Theological Seminary has attained to all the vigor and fullness of the most prosperous period under the old dispensation. The University proper reached this position and went beyond it two or three years ago. The Theological Seminary has now come up. Our theological classes are highly respectable in numbers, and embrace members of great promise."

POWER OF CONCENTRATION.—The following incident, related of Webster, by President Woods, shows that the highest power of abstraction existed in the New England statesman. It occurred in one of his great speeches in reply to Calhoun:—

"At the moment when the argument seemed to demand his undivided attention, and when the powers of the assembly were most severely taxed in following him, and all were hanging on his lips, a package of letters was laid on his desk by a page of the Senate. Without at all arresting the course of his argumentation, except perhaps by a slight abatement of the fluency of his utterance, he opened his letters, and cast his eye over them, so as apparently to possess himself of their contents, by a perfect contemporaneous process of thought; and thus gave demonstration that, great as were the occasion and the subject, he had mind enough for them, *and to spare*."

THE JEWS.—By recent accounts, it appears that efforts in behalf of the Jews in Europe are attended with considerable success. The London Society have 91 laborers, of whom 51 are converted Israelites. In Poland, during the past thirty years, 400 Jews have been converted; in the Duchy of Posen 800 Jewish children are in Christian schools; in Berlin, there are 2,000 baptized Jews; in one chapel in London 700 adult Jews have been baptized.

To the Editors of the Sabbath Recorder:—

As I am intending to prepare a reply to Bro. Brown's rejoinder, I wish to defer it until Bro. B. fully develops his views on the mediation of Christ as modifying the Divine Government. And I would respectfully request of Bro. B., that he would explicitly state his view, as to whether the atonement was limited or general, as I am yet at a loss to know his views on that point. And I would just say, farther, that I hope those who have read and may yet read what may be offered, will give the subject a patient hearing; for, as much as Bro. B. sees alarming symptoms in my supposed defection from the faith, he cannot be more alarmed than I am at his views. It is not discussion I am after, but truth; and I was well aware, when I criticised his first article, what it might cost me. But I intend that none of these things shall move me. Neither the cry of Bushism, Swedenborgianism, or Arminianism, ought to deter one from seeking after truth. Whether I hold the faith of the Denomination, or not, I am almost certain that Bro. B. does not. But that is of little consequence, compared with the faith of Jesus. S. S. G.

MELANCHOLY ACCIDENT AT GREENMANVILLE, CT.—On Sixth-day, Feb. 29th, as Mr. Franklin Barber was arranging some of the machinery in the Factory in Greenmanville, Ct., his clothes were caught by a shaft revolving with great rapidity, and he was almost instantly killed. By this appalling accident a wife and two sons have been overwhelmed in sorrow. It has shrouded our community in mourning. His loss will be almost irreparable. As a husband, father, citizen, and Christian, he lived unblemished. In him the man and Christian were most happily blended. In the church at Greenmanville, he was a pillar—a bright and noble example of his profession. His funeral was attended on First-day, at Hopkinton, R. I., by a large concourse of people, who truly mourned the loss of a good man. A discourse from Eccl. 8: 8, was delivered by Elder S. S. Griswold.

COMM.

REVIVAL AT ADAMS CENTER.—As an item of good news, I take this opportunity to inform you, that this coldest and stormiest of winters has been, to the inhabitants of Adams, Jefferson Co., N. Y., a time of great favor from God. The religious community have been more than usually engaged, whilst God has revealed himself in saving majesty and power. The whole number of conversions, in both meetings, it is not now in my power to report; but all the churches have had additions by conversion and baptism. In our own favored Zion we have had thirty-eight baptized, and several others are received for the ordinance; and others still are inquiring; and this with but little more than our usual number of meetings, and amount of means. "Praise the Lord, O my soul, and all that is within me praise his holy name." J. S.

CHURCH EDIFICE FUND.—The Baptists in Illinois are engaged in a movement to secure a church edifice fund. The conditions on which the money is to be loaned are as follows:—

"Loans to the churches shall be made on the following conditions, viz: the sum loaned to be repaid at the end of two years, with interest at two per cent.; at the end of this time, however, the Board may, at its discretion, on application from the church, grant two years more at *six* per cent.; and again, two years, at *ten* per cent. The Board shall take a bond or note from the Trustees of the church, individually, secured by mortgage upon the church property, and on each occasion of renewing the loan, may require, if they think it best, additional securities. The whole transaction is to be regarded in the light of a strictly business one, and all obligations fulfilled as in ordinary business relations."

BAPTISTS IN OHIO.—The anniversary of the Ohio State Convention, held in October last, was, says the *Times*, the thirtieth since that body was organized. In the report we find this term divided into periods of ten years each, and the amount raised in each respectively given. In the first it was $4,720, in the second $16,480, in the third $33,900. This statement shows a very gratifying increase. The total is above $55,000. It is estimated that at the present rate of increase, the income of the Convention will, in ten years more, amount, annually, to $6,000. The last year, the sum raised was $4,300. The Ohio Baptists, with their great and prosperous State and its population of more than 2,000,000, have a noble field for missionary effort. During the year, twenty-five missionaries have been under employ, some for the whole year, others for portions of it. In connection with their labors, two hundred and twenty converts have been baptized, and eighty have been added to the churches by letter.

THINGS IN THE OLDEN TIME.—An article in the *Edinburgh Review*, professing to draw its facts from Felt's History of Salem, gives the following ludicrous description of the way things used to be done among the Puritans:

"The boys were ranged on the stairs of the meeting-house, and a man was appointed to keep people from sleeping by means of a short chubbed stick, having at one end a knob, and at the other a foxtail with which he would stroke the women's faces that were asleep, and with the other would knock unruly dogs and men. In the same place, Salem, two men were appointed to make a circuit of the town during service, and to mark down the non-attendants, in order to present them to the magistrate, while, at the same time, three constables were appointed to keep watch at the three doors of the meeting-house to prevent any one from going forth 'till all the exercises were finished.'"

Jefferson College, Pennsylvania, says the New York *Observer*, has educated nearly six hundred young men for the ministry during her fifty-three years of existence, thirty-five of whom have entered the foreign field.

RELIGIOUS INTELLIGENCE.

At the close of the two conference-years preceding the one just closed, the report of Methodist memberships in Texas gave not far from twenty thousand—over eight thousand in the Western conference, and over eleven thousand in the Eastern. At the recent sessions, the West reported an increase of about three thousand five hundred, making, in that conference, near twelve thousand; while the East reported over three thousand, making, in that conference, over fourteen thousand; so that the entire membership in Texas is not far from twenty-seven thousand —a rapidity of increase far exceeding that of any other denomination of Christians in that State.

The manumission of slaves in Georgia is forbidden by a statute of that Commonwealth. Persons desirous of freeing their slaves have heretofore been in the habit of conveying them to Ohio, Pennsylvania, or some other free State, and there executing the requisite deeds. It has also been the practice of persons desirous of liberating their slaves after their death, to leave provision in their wills for their conveyance to some free State and manumission there. A bill has just passed the Georgia Senate which forbids both practices, and declares null and void all such posthumous bequests.

A letter to the *Puritan Recorder* from Rev. A. Sharpe, of East Cleveland, Ohio, *February 14th, says*:—"I am most happy in being able to write that the Holy Spirit is doing a lovely work among a portion of my people. The interest commenced some six weeks since. There have been several cases of hopeful conversion, and there are others who are inquiring for the way of peace and life. If the blessing is in proportion to our wants, it will be great indeed."

Dr. Doulton's History of Concord, N. H., records the following facts respecting the First Congregational Church: "It is believed that public worship on the Sabbath has never failed to be observed by this church since its organization in 1730. No difficulty has ever existed in it which required the advice and action of an Ecclesiastical Council. Its pastors who have deceased are all interred in the old burying ground, and the average age of the pastors till the present time, is about 29 years.

The paragraph in circulation, stating that Father Matthew has become a missionary in the Feejee Islands, proves to be incorrect. That distinguished philanthropist, writing to a friend, says: "Since my return to Ireland (from Madeira) I have not left for a single day my dear brother's house, to which I am confined by illness. My heart is still, thank God, as ardent as ever in the glorious cause of temperance."

The severe persecution which the Protestants in Austria have endured since the reign of Francis Joseph has driven a considerable number of Lutherans to this country, and settlements have recently been made in Cape Girardeau and Perry counties, and near Jefferson city, Missouri, where churches have been constituted, which are supplied by ministers of the Missouri Synod. Another colony of emigrants from the vicinity of Linz has been made near Jonesborough, Union Co., Ill.

A box of New Testaments in Turkish, that were to be shipped to Thessalonia, were recently sent from the Bible depot in Constantinople to the custom-house. As they were books, some copies had to be sent to the Government censor to be examined before they could pass. They soon came back with the Government seal on the first blank leaf, authorizing their free circulation in Turkey.

It is stated that in consequence of the action of the Protestant Conference lately held in Paris, on the subject of religious tolerance, several Governments have instructed their representatives to use their influence to get the death penalty for apostacy from Mohammedanism removed, and they are already moving in the matter.

The Executive Committee of the Baptist Convention of the State of Georgia advertise the *Christian Index* for sale. They say it is an old-established paper, the organ of Georgia Baptists, and the number of subscribers is about twenty-seven hundred. Bids will be received till the 25th of April next. The *Index* is published at Penfield.

The *Commercial Advertiser* states that a gentleman residing at the South has generously devoted the handsome sum of *thirty-five thousand dollars* for the purpose of building an emigrant ship to run between New York, the Chesapeake Bay, and Liberia.

President Frelinghuysen gives to the *Christian Intelligencer* an interesting account of the religious condition of Rutger's College. He says that "there are forty-one professors of religion in the College, of whom thirty-four hope to labor in the Gospel ministry."

During the past year, the number of ordained missionaries in the service of the American Board was one hundred and sixty-five, and the number of members added to the church fourteen hundred and eighty-seven, making an average of a little more than nine members to each missionary.

In the Paris correspondence of one of the daily papers, we find the names of more than forty Americans, amongst them a large proportion of ladies, who were presented to the French Emperor and Empress at the Tuilleries on a late Sunday.

Rev. E. Jones, missionary among the Cherokees, writes that fourteen converts have been recently baptized. He sends a list of 81 persons—34 males and 47 females—baptized on profession of their faith in Jesus during the year 1855.

Rev. Charles G. Finney is engaged in a sort of Sebastopol seige of Satan's kingdom at Rochester. His preaching is attended by large and attentive audiences, and he is, as usual, making his mark.

Rev. Stephen Dod, of East Haven, Conn., left in his will bequests to religious charities and public institutions, amounting to more than $8,000; among which was a legacy of $3,000 to the Theological Seminary at East Windsor.

A private letter from the Rev. Mr. Wright, missionary among the Ojibwa Indians, in the northern section of Minnesota, reports great scarcity of food in that region.

The steamer Asia brought presents consisting of plate, medals, &c., for the officers and crews of the Kane Arctic Expedition.

Proceedings in Congress last Week.

SECOND-DAY, MARCH 3.

In the **Senate**, Mr. Cass made a personal explanation in relation to the matters in dispute between this country and Great Britain, called out by a communication which appeared in the *National Intelligencer;* after which the bill authorizing the construction of ten sloops-of-war was taken up, and passed after some debate. The estimated cost of each vessel is $507,000, and $2,000,000 are now appropriated.

The **House of Representatives** was engaged all day in a discussion on the Deficiency Appropriation bill.

THIRD-DAY, MARCH 4.

The **Senate** passed the bill appropriating $80,000 for new fortifications at Galveston, and the remainder of the day was occupied in a debate on the Illinois election case.

In the **House**, the Senate bill providing for the construction of ten sloops-of-war was referred to the Naval Committee. A bill was introduced, and referred to the Committee on Foreign Affairs, to prevent the introduction into this country of foreign criminals, paupers, &c. The Deficiency Appropriation bill was then taken up and passed.

FOURTH-DAY, MARCH 5.

In the **Senate**, a bill was reported, making appropriations for fortifications, &c.; the bill establishing Collection Districts was passed; after which, by a vote of 35 to 8, Hon. Lyman Trumbull was confirmed in his seat for six years from the 4th of March last. A rather personal debate on Kansas affairs, between Messrs. Hale, Toucey and Wilson, occupied the rest of the day.

In the **House**, majority and minority reports from the Committee on Elections, in relation to the Kansas contested seat, were presented, consideration of which was postponed.

FIFTH-DAY, MARCH 6.

In the **Senate**, a bill for the construction of a railroad from the Mississippi to the Pacific at San Francisco was introduced. It gives the Company 40,000,000 acres of land at fifty cents an acre; requires a hundred miles to be completed within eighteen months; Government to pay $600 per mile for carrying the mail; the road to be forfeited if not completed within ten years, and the lands to revert to the nation. The Senate passed the usual Fortification bill. After some talk on the Sound Dues, the Senate adjourned to Second-day.

In the **House**, the Military Academy and the Pension appropriation bills were passed. The House took up the Election Committee's report, asking power to send to Kansas for persons and papers in regard to the election of Delegate in Congress. Speeches were made by Messrs. Boyce against and Bingham for the report, and the House adjourned.

SIXTH-DAY, MARCH 7.

The **Senate** was not in session.

The **House** spent the whole day upon Kansas affairs, in connection with the application of the Committee on Elections for authority to send for persons and papers in the contested election case. Speeches were made by Oliver of Missouri, Cumback of Indiana, Culien, and Walker. Adjourned till Second-day.

European News.

News from Europe up to Feb. 23d, was received in New York on the 8th inst., by the steamship Africa.

No tidings from the missing steamship Pacific.

On the subject of the difficulties with the United States we have nothing new to report, excepting that the London Morning Advertiser professes to be aware that Mr. Dallas carries out very stringent demands in regard both to the Central American and the enlistment questions.

The Peace Conference, it was supposed, would meet on the day that the Africa left. Anxiety was daily increasing as to the result. It is stated, but not generally credited, that Russia consents to the dismantling of Nicolaieff. Paris editors have been ordered to write no more respecting peace or war while the Conference sits.

Constantinople advices roport much excitement and confusion in commercial affairs. All things have fallen in price, and merchants who have heavy stocks fear to incur heavy losses.

Sir Joshua Walmsley's motion for opening the National Gallery and British Museum on Sundays was discussed in the British Commons, snd negatived by a vote of 376 against 48. Lord Palmerston opposed the resolution, but without stating his reasons.

The defalcation of Mr. John Sadleir, Member of Parliament, and Chairman of the London County Bank, and Swedish Railway Company, was creating considerable excitement, and some embarrassment in financial circles. The aggregate fraud is double the famous Schuyler defalcation in this City, or about five millions of dollars, of which $1,250,000 is by way of overissue of the shares and obligations of the Swedish Railway.

The English Chancellor of the Exchequer stated to the House of Commons, on the 22d of Feb., that the cost of the Eastern war, for twenty months, was $217,820,000. He also stated that the sum of one hundred millions of dollars, or £20,000,000 sterling, would be wanted in the course of the present year by way of extraordinary loans, and having pointed out that the resources of the country remained unimpaired, moved the authorization of the sum of $25,000,000, being part of the loan that day taken by the Rothschilds.

Twenty-three Boats Wrecked at St. Louis.

From the St. Louis Democrat, Feb. 27.

Another great disaster has befallen our city. The long-dreaded event of the breaking up of the ice, which for two months gorged the Mississippi and all its tributary streams, has come at last, and brought with it a destruction of our marine interests far transcending any thing that was anticipated. Twenty hours since our levee was crowded with steamers—now not a perfect hull remains. All have been swept down that lay opposite the central part of the city—crushed into a common ruin by the overwhelming masses of accumulated ice. Broken cables, chains with their links drawn to threads, a few shattered spars, alone remain to tell the story of stately vessels that were justly esteemed the pride of the Western waters.

At a few moments after 2 o'clock on yesterday the alarm was given that the gorge had commenced to break, and slowly, at first, and majestically, the floating fields began to move; then, gathering force and rushing in upon the boats, it lifted some out upon the bank, while thirteen others were carried down below and stranded upon the bars, where they were rapidly cut into ribbons. A few of them that drifted into the bend of the river, although strained in every timber, fortunately escaped further damage. For some time the ice continued to float off, but after a few hours again gorged, causing additional destruction to those steamers that still lay on the shore. Anxious suspense then ensued. The Mississippi was raging rapidly, and it was well known that the next break-up would be even more terrific than the preceding one.

At 7¾ o'clock, the tolling of the bells and the confused shouts that burst upon the stillness of the night, told that the ice was again in motion. Ten vessels, including among them two wharf boats that had been sheltered from the first violence, were torn from their fastenings, hurled one upon another, and sent crashing and drifting along the front of the levee. The scene was truly appalling to those who were merely spectators, while the heroic exertions of the commanders and officers who stood to their decks amid the falling of timbers and the sinking of vessels, doing all that men could do to save them, was a thrilling exhibition of most true courage in the moment of extreme peril.

A dark night and a beating rain that ensued added dismalness and dreariness to the occasion, and left those who might struggle with the elements almost a hopeless task before them. The additional boats that were thus wrested from the shore, and jammed amid the heaped up flakes that hurried them along, met a like fate with the steamers that had been carried off in the afternoon.

The Republicn Address.—The Address to the People of the United States, adopted by the National Convention of Republicans recently held at Pittsburg, makes nearly seven columns in the daily papers. The following are the leading points in it:—

"It claims the right of trial by jury; urges devotion to the Constitution; goes into a general history of the aggressions of slavery; defends the free State men of Kansas against the charge of disobedience to law; denies that the Constitution recognizes property in man; denies that Congress has any power to authorize slavery to spread over free territory; and closes with disclaiming any intention to interfere with slavery in the States."

SUMMARY.

In the middle of last August, (says a correspondent of the *Independent*,) about six miles below Hannibal, Mo., four men, standing on the river bank, saw a horseman emerging from the timber. As soon as he saw the men, he came to a halt; they made toward him; behind him and on either side was the land of bondage; before him was the Mississippi and the Illinois shore; with one desperate plunge of his spur in the side of the animal, the horse and rider were in the Mississippi struggling with its current. I am happy to say both horse and rider landed on the opposite shore, no man daring to follow. The river at the place of crossing is one mile wide.

A bill relative to the Pacific Railroad has been introduced into the United States Senate by a Senator from Mississippi, the prominent feature being the submission of the question of route to public competition. Bidders, if we understand the telegraphic abstract, are to include the designation of track among the other conditions of their tenders. Government, as in all the various projects, is to give whatever public land is required, and to pay handsomely beside for the transportation of mails and the military. This scheme is referred to the Committee upon the subject.

Col. Fremont's Mariposas estate contains upwards of seventy square miles, situated about two hundred and fifty miles from San Francisco. Palmer, Cook & Co., the California bankers, own one undivided half of the tract, and the Colonel the other, which many persons believe makes him the richest man in the world. He bought this immense gold region in 1846, for $3000, and was laughed at for the recklessness of his investment. It has already yielded some thirty-five millions of dollars, and its resources, both mineral and agricultural, are said to be inexhaustible.

Samuel Williams, a colored man, recently sold his farm near Clearspring, Md., containing near 200 acres, for $7000, to John Pearl. The Hagerstown *Mail* says: "Williams was a slave at 40 years of age, bought himself, has raised twenty-five children, four of whom he bought and manumitted. He is now in his 71st year, and a stout, tall and intelligent old man. He is in independent circumstances. Most of his children are in the West, and the rest of them all desire to go to the same country; so the old man has consented, although fond of this country, to 'pull up stakes,' and follow them."

The Rhode Island Legislature has passed a law by which a married woman may devise by will any lands, tenements, or hereditaments, held in her own right, in fee simple, fee tail, or for the life of any other person, or for any other term than her own life. The only restriction imposed is a provision that such last will or testament shall not impair the rights of the husband upon the death of the wife as tenant by courtesy.

The Virginia Legislature is considering several bills designed to prevent the escape of fugitive slaves. In the course of the debate on Tuesday, it was stated that the people of Norfolk have lost slave property to the value of $50,000 within the last twelve months. One of the bills provides for the inspection of vessels, to see that no fugitive is on board—steam-packets paying the officer $5 for each inspection; other vessels, $10.

Miss Andrews, who went from Syracuse to Norfolk, last summer, to aid in taking care of the sick during the prevalence of the yellow fever, is about to be married to a gentleman of wealth and fortune in the last-named place. These good Samaritans somehow have their reward, and they deserve to.

The Nebraska City News says that a land fever is raging there. Claims of one hundred and sixty acres, within two and a-half miles of that city, are selling at from $500 to $800. For one farm joining the city on the west, the owner has been offered $6000 in gold, which was refused.

At a recent meeting of the Academy of Science at Paris, M. Flourens, speaking of the power of chloroform, remarked that its use in the field hospitals of the army doubled the strength and power of the surgeons, as they are more masters of their action when operating on an inert mass, and are no longer disturbed by the cries or movements of the patient. In the Crimea, chloroform was employed, he stated, more than 25,000 times, and always with success.

The Louisville *Courier*, of the 28th ult., says: A correspondent, writing from Lexington, under yesterday's date, advises us of the failure of Captain Cassius M. Clay. His assignees are his brother Brutus J. Clay and M. C. Johnson, Esq., of Lexington. For several years past Mr. Clay has been a large speculator in hogs, and to the recent heavy decline in hog product, we presume may be attributed his unfortunate failure.

During a recent rain storm at Cape Breton, an avalanche of snow, impelled by a large body of water, overwhelmed the dwelling house of a Mr. Campbell, about thirty miles from Sydney, destroying the house and burying in the ruins Mr. Campbell, his wife, mother, three children, and two young girls. One of the children was rescued. The avalanche occurred in the night. A barn was also overwhelmed, and eighteen head of cattle killed.

Mr. Archer and Mr. Carlton, both of King and Queen county, Virginia, were found near their own houses frozen, one of them leaning against the draw-bars, which he had evidently attempted in vain to get over. A stout negro man was seen standing erect in the field, not far from a house, so long as to excite curiosity, and it was found, on examination, that he, too, was frozen to death! The winter in Virginia has been terrible.

Ship Asterian, Capt. Gay, from New Orleans, arrived at Liverpool on the 16th ult. On overhauling the ship, the customs searchers found a mulatto girl concealed in the boatswain's bunk, where she had been secreted during the voyage, unknown to any one on board, excepting the boatswain. A reward of $500 was offered at New Orleans for the girl's apprehension. She is now at Liverpool.

A gentleman in New York, who has been planning to coöperate liberally with the Kansas Emigrant Aid Company, was called upon a few days since to help a subscription for sending some military supplies to the settlers in Kansas; having no money on hand to be conveniently spared, he sold a diamond pin for $500, and gave the proceeds for the defense of freedom.

Among the Boston Banks, a bag, supposed to contain $5,000 in gold coin, has been circulated in the settlement of the daily exchanges. This bag, on a recent examination, was found to contain its weight in —— copper instead of gold. When the substitution of the baser metal was made is not known, nor is it yet determined on what Bank the loss is to fall.

In the Assembly of New York, last week, Mr. Ferdon reported a bill to regulate the sale of potatoes as follows: "In all sales of potatoes, sixty pounds shall be considered one bushel, and one hundred and fifty pounds one barrel, and in all transactions or contracts for the sale of potatoes hereafter made, the delivery thereof shall be by weight as aforesaid, unless a special contract be made otherwise."

In the latest accounts, we see it stated that a large detachment of the British fleet is expected at Havana, and every one is on the qui vive to welcome them. The Terrible, the Daring, Available, and Powerful, are already there, and are exchanging salutes with the Spanish war vessels in the harbor. Rumor says their destination is Nicaragua, to pay a visit to Col. Walker.

Much excitement was occasioned in New Orleans, by the discovery that Colonel Garland, the City Treasurer, is a defaulter to the extent of $200,000. Mr. Garland attempted to escape on board an outward bound schooner, but was caught at the Balize and brought back to the city. The Treasury Office is closed in consequence of the defalcation.

The report that the Rev. Dr. Bushnell was going to Kansas with the New Haven company of emigrants, is not correct. Mr. B. says that such was not his intention—that the scenes there were not calculated to promote the health of an invalid. He expects to sail for California, in pursuit of health, on the fifth of March.

Gold to the amount of $158 was found around the waist of Mary Flynn, a pauper who died in the Pittsburg almshouse. Two physicians were detected in an attempt to dig her out of the grave, but escaped, leaving their horse and sleigh behind them, with a buffalo skin marked with one of their names.

The Territorial Legislature of Minnesota, finding a population of nearly 70,000 souls, are taking measures to call a convention to organize a State government. It is probable that both Oregon and Minnesota will knock at the door for admission to the Union next winter.

The ship Lapwing arrived at Newport, recently, from a thirty months' whaling cruise, being her first voyage. The Lapwing has taken during the voyage 2100 barrels of sperm oil, 575 barrels of whale oil, and 3500 pounds of whalebone, worth at present prices about $135,000.

A human body, tied up in a bag, was taken from the water near New York on the 8th inst., supposed to be the body of Capt. Palmer, of the schooner Eudora Imogene, which vessel was scuttled in Long Island Sound, by a negro, last fall.

On Monday night, March 3d, Hon. Edward Everett delivered a discourse at the Academy of Music, New York, on Character and Times of Washington. The house was crowded, and the lecture was of a superior order.

Hon. Geo. M. Dallas sailed for England on the 1st inst., to take the place of Mr. Buchanan, as United States Minister at the Court of St. James.

Fifty shipwrecked seamen, belonging to the ships Alaco and Calcutta, and the brig Neptune, lost on the Bahama Islands, have arrived at Norfolk, Va.

The insurance on the steamer Pacific and cargo, now out over forty days, is over $2,000,000, half in this country and half in Europe.

The whole number of Land Warrants issued under the act of March 3, 1855, is now 100,853.

A fire and explosion, at St. Martinsville, Ala., recently, caused the loss of several lives and property worth about $200,000.

The Detroit Tribune says that at the railroad collision which occurred on the Michigan Southern Railroad near Hillsdale, a fortnight since, seventy three registered money letters were destroyed by the fire that consumed the baggage car. Some of the letters contained as much as $500.

The Supreme Court of Indiana has decided in the case of Craft vs. the State Bank of Indiana, that the 28th and 29th days of February, in leap year, are to be counted as one day, and a note falling due on the 28th cannot be protested for non-payment till after banking hours on the 29th.

Bark Proteus, of Shelburne, N. S., Capt Harding, from Liverpool to Jamaica, with a general cargo, struck on the Blackwater bank, coast of Ireland, Feb. 12, and went to pieces; master and 11 men saved, and 1 drowned. The mate got adrift in a boat, and has not since been heard of.

A bill has passed the Senate of Virginia, appropriating $1,000 a year, for five years, to enable the State Historical Society to procure from England manuscript copies of documents and letters, relative to the early history of the Old Dominion.

Mr. Calhoun, surveyor general of Kansas, furnishes the Secretary of State with an estimate of the resident population of the territory. He says about 6000 votes are claimed to have been given for Reeder and Whitfield, and there are about five residents to each voter.

During the present session of the Alabama Legislature, says the Selma Sentinel, there have been about one hundred cases of divorce granted. During the last session of the same body, there was about the same number granted.

In the United States there are 64 tunnels, the longest of which is about one mile. England has 48 canal tunnels of an aggregate length of 40 miles, the longest being over 3 miles. She has 79 railroad tunnels, with an aggregate length of 52 miles.

The Louisville Courier says: A gang of upwards of forty negroes, from Fayette county, bound for a southern clime, came down on the cars yesterday morning. Their owners preferred putting them in their pockets rather then let the Abolitionists run them off.

Three thousand five hundred dollars were offered for one share of the New York Tribune. This would make the one hundred shares, into which that establishment was divided a few years ago, worth $350,000. The par value of each share is $1000.

By estimate, there are more than 1300 insane persons in the State of Maine. Less than one-ninth of these are in the hospital, though it is capable of accommodating 250. The influence of religious worship in the chapel is decidedly beneficial.

The beautiful and elaborate maps and diagrams used by Dr. Baird, in illustrating his lectures on Europe, were executed by Patrick H. Reason, a colored artist of New York city.

A memorial has been introduced into the Minnesota Legislature, desiring Congress to divide that Territory on the line of 45° 10', from St. Croix to the Missouri River.

New York Markets—March 10, 1856.

Ashes—Pots $6, Pearls 7 75 a 8 00.

Flour and Meal—Flour, 7 00 a 7 25 for common to good State, and Michigan, 7 62 a 8 12 for good to superfine Ohio, 8 75 a 10 75 for extra Genesee. Rye Flour 4 00 a 6 00. Corn Meal 3 50 for Jersey.

Grain—Wheat, 1 69 a 1 75 for common to prime Southern Red, 1 85 for common white. Rye 1 12 a 1 13. Barley 1 18 a 1 29. Oats 35 a 40c. for Jersey, 39 a 41c. for State. Corn, 69 a 70c. for Western mixed. White Beans 1 87 a 2 50 per bushel.

Provisions—Pork, 14 25 for prime, 16 00 for mess. Beef, 8 75 a 9 25 for prime, 9 75 a 11 00 for country mess. Lard 10½c. Butter, 17 a 21c. for Ohio, 22 a 26c. for State, 27 a 29c. for prime and choice. Cheese 8½ a 10½c.

Seeds—Clover 13 a 14c. Reaped Timothy 3 75 per bushel. Rough Flaxseed 2 10 a 2 15.

Tallow—10½ a 11c. for prime city.

MARRIED,

In Groton, Ct., Feb. 3d, by Elder S. S. Griswold, Mr. Isaac Parks to Mrs. Mary Heath, both of Groton.

In Ledyard, Ct., Feb. 21st, by the same, Mr. Geo. B. Parks, of Groton, to Miss Julia A. Davis, of the former place.

Feb. 21st, 1856, by Eld. Jas. Summerbell, at the residence of the bride's father, Mr. Julius Tanner, of Laforgeville, to Miss Mariam M. Dewey, daughter of Joel Dewey, Esq., of Adams Center.

In Bridgewater, Oneida Co., N. Y., on the 28th ult., by Eld. W. B. Maxson, Mr. Ulysses F. Corbett to Miss Salome L. Hibbard, both of Bridgewater.

LETTERS.

C M Lewis, A C Spicer, Z Scriven, C W Langworthy, S P Stillman, J Summerbell, P B Maxson, E R Clarke, Wm F Randolph, C Stevens, C Potter, A A Crandall, W B Maxson, Jepthah F Randolph, P C Burdick, W B Gillett, Isaac West, S S Griswold, John Whitford.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

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Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Publishing Society, will be held at the house of T. B. Stillman, No. 80 Seventh-St., New York, on Fourth-day, April 9th, commencing at 10 o'clock A. M. GEO. B. UTTER, Sec.

The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society, will be held at No. 80 Seventh St., New York, on the 8th day of April, 1856, commencing at 10 o'clock, A. M. The Committee on the location of the Denominational College and Theological Seminary will, at this Meeting, present their report, which will be made the subject of consideration. A large attendance of the members of the Board is solicited.

W. C. WHITFORD, Rec. Sec.

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Hudson River Railroad.

TRAINS leave Chambers street daily, for Albany and Troy. On and after MONDAY, Nov. 19, 1855, the trains will run as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Mail Train 8 30 A. M. Through Way Train, 12 M. Express Train 5 P. M. For Hudson 3 30 P. M. For Poughkeepsie—Way Freight and Passenger Train, 12 30 P. M. For Peekskill, 5 30 P. M. For Sing Sing, at 4 20 and 9 P. M. For Dobbs' Ferry, 7 15 and 11 A. M. The Dobbs' Ferry, Sing Sing, Peekskill, and Hudson Trains stop at all the Way Stations. Passengers taken at Chambers, Canal, Christopher, and 31st streets. SUNDAY MAIL TRAIN at 4 P. M., from Canal street, for Albany, stopping at all the Mail Stations. M. L. SYKES, Jr., Superintendent.

Merchant Tailoring Establishment.

THE subscriber, having sold his interest in the firm of A. D. Titsworth & Co., of Plainfield, and located himself at the corner of Fulton and Pearl streets, New York, as Merchant Tailor and Manufacturer of all kinds of Clothing, would respectfully invite his friends, and as many others as feel disposed to study economy, to give him a call, feeling assured that his experience in the business will enable him to do better for his customers than they can do for themselves. He will employ the best of workmen, and give to the business his whole attention.

Cloths, Cassimers, and Vestings, of the latest patterns, constantly on hand, and made to order in the most approved manner, at short notice.

Also, any persons wishing cutting done for their friends at home, by observing the following directions, can be accommodated with any style they wish:—

Coat Measure—1st. Placing the measure at socket bone of neck, down to center of arm or shoulder; then to waist above the hip, and length of coat. 2d. From seam of back, giving width of back; then to elbow and length of sleeve, bending the arm in right angle. 3d. Breast and waist, noting the position, whether stooping forward or extra straight.

Vest—1st. From socket bone down front, giving length of vest. 2d. Breast and waist measures.

Pants—1st. From hip bone to thigh joint and knee, and length. 2d. Waist, hip, thigh, and knee measures.

Also, any persons wishing to avail themselves of my assistance in selecting a stock of clothing or other merchandise, will find me at my office every day, except Sabbath day. All orders thankfully received and attended to with dispatch.

Terms, cash on delivery.
E. B. TITSWORTH, Merchant Tailor.

☞ I can accommodate a Sabbatarian with an office in my room.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

The Carol:

A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. 128 pages octavo; price 35 cents per copy.

The *Carol* is designed principally for Sabbath-Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few Temperance Songs, are included in the book. It contains 93 tunes, and 156 hymns.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Miscellaneous.

The Decimal System.

We find in a late number of the *Independent*, the following synopsis of Prof. Felton's Plan for the extension of the Decimal System in the United States to weight, measure, and number:—

The first principle is, *to place the commercial tables of weight and measure in unison with the decimal scale of notation.* To effect this, these Tables are superseded by graduated Scales, where each term is *ten* times greater than its next inferior; thus:

SCALE OF WEIGHT.	SCALE OF MEASURE.
10 Grains=1 Scruple.	10 Grains=1 Scruple.
10 Scruples=1 Dram.	10 Scruples=1 Dram.
10 Drams=1 Ounce.	10 Drams=1 Gill.
10 Ounces=1 POUND (S.)	10 Gills=1 PINT.
10 Pounds=1 Stone.	10 Pints=1 GALLON (S.)
10 Stones=1 HUNDRED wt.	10 Gallons=1 ANKER.
10 Hundred wt.=1 Ton.	10 Ankers=1 Tun.

The Standards of weight and measure now established by law, will undergo *no change, either in name or quantity.*

Every Scale is derived from *one of these Standards,* of which it is the leading unit.

These Standards are:

I. The United States Pound, avoirdupois.

II. The United States Yard, and the Foot derived from the yard.

III. The United States Acre, also derived from the yard.

IV. The State Gallon of New York, derived from the State Bushel.

The Standards are distinguished by the letter (S.) The invariable quantities are printed in small capital letters.

One Scale of Weight, of which the Pound is the Standard, is designed for all purposes of weight. One Scale of Measure, of which the Gallon is the Standard, for all purposes of measure.

On the Decimal Principle two properties are worthy of notice.

I. The number of figures used to express any quantity, shows the number of each denomination contained in that quantity. Thus, 4567 ounces may be read, 4 cwt., 5 stones, 6 lbs, 7 oz.; or, 45 stones, 6 lbs, 7 oz.; or, 456 lbs, 7 oz.

II. The price of any one denomination on a scale being known, the prices of all the others are known. Thus: Tea at 5 cents per ounce, is 5 dimes (or 50 cts.) per pound, $5 per stone, 5 eagles (or $50) per cwt., and 50 eagles (or $500) per ton; 5 cents per ounce is also 5 mills per dram.

Almost all fluids in common use—as milk, ale, wine, beer, oil of all kinds, (except unrefined fish oil)—are all but exactly equal in weight with distilled water; the Gallon weighs ten pounds. This coincidence of Weight and Measure is productive of many advantages; and among these, the quantity of any fluid may be ascertained in many cases with greater convenience and accuracy by weight than by guaging.

In the valuation of most Liquids, both weight and measure will also correspond with price.

To begin with the ultimate unit, if any fluid be 2 mills per grain in Weight, it will be the same in Measure also; thus:

Weight.		*Price.*		*Measure.*
Grain	=	2 mills	=	Grain.
Scruple	=	2 cents	=	Sciuple.
Dram	=	2 dimes	=	Dram.
Ounce	=	2 dollars	=	Gill.
Pound	=	2 eagles	=	Pint.
Stone	=	20 eagles	=	Gallon.
Cwt.	=	200 eagles	=	Anker.
Ton.	=	2000 eagles	=	Tun.

This may be an extreme case; but take another: Wine at 4 dimes per pint is also 4 dimes per lb.; $4 per gallon and $4 per stone; 4 eagles or $40 per anker and 4 eagles or $40 per cwt.; and $40 eagles per ton, both Weight and Measure.

So, if the price of one term on either scale be known, not only is the price of every other known, but its *weight and measure also.*

The upper part of the scale, representing the Grain as the 10,000th part of a pound, instead of the 7,000th as at present, will be more suitable for those who operate upon substances in minute particles; while the three upper terms, describing weight and measure by the same name, will be convenient for apothecaries.

Scale for Dry Measure.
10 Pints=1 Gallon (S.)
10 Gallons=1 Bushel.
This Gallon equals the present Half Peck in content, and answers to the Stone of 10 lbs.
Scale for Cloth.
10 Points=1 Nail.
10 Nails=1 Yard (S.)
Scale of Length.
10 Seconds=1 Inch.
10 Inches=1 Foot.
10 Feet=1 Rod.

Scale for Land.
10 Links=1 Staff.
10 Staves=1 Reed.
10 Reeds=1 Plat.
10 Plats=1 Chain.
10 Chains=1 Acre (S.)
Scale of Number.
10 Units=1 Decade.
10 Decades=1 Hundred.
10 Hundreds=1 Thous.
10 Thousands=1 Myriad.
10 Myriads=1 Plum.
10 Plums=1 Million.

Superficial and cubic measure naturally flow out of the Scale of Length.

All the advantages explained under the scales of Weight and Liquid Measure will equally apply to every Scale in the Decimal System.

Dry Measure is fast giving way to the more equitable mode of estimation by weight, and, it is believed, will soon be confined to rough commodities, such as oysters and the like.

The retaining of *old names,* when applied to *new quantities,* has been advanced as an objection. At first sight it may appear such, but the nature of the subject admits of no other arrangement. This objection will be examined in a separate article. In fact, this is only a synopsis. To be perfectly understood, each Scale requires a separate chapter.

But the grand question is, Can this system be established without creating a vast amount of confusion? Certainly, it may be, without risk of even *temporary confusion.* Now, please to observe, that *every Scale has its invariable Standard, and not only these Standards, but many other Denominations also, will remain the same as at present, both in price and quantity.* These important landmarks will not be moved; they will serve as regulators of value, both to buyers and sellers, during the period of transition.

The Pound and the Hundred weight; the Pint and the Gallon; the Yard and the Foot; the Link, the Chain, and the Acre; the Square of 100 feet, and all the terms on the Scale of Number, will remain unchanged. Nor will it be imperative to reject convenient Fractions, for while the Pound and the Yard will remain the same in name, quantity, and price, it follows that the half pound and the quarter pound, and the half yard and the quarter, will remain the same also.

Let us take the case of a dealer in cloth, on the first day of the new system. Cloth at $8 per yard, will be $8 per yard still; and of course $4 per half yard and $2 per quarter. But the nail? The new nail being one-tenth of a yard, will be one-tenth of the price of a yard; and as the yard is $8, the new nail will be 8 dimes; and if half the new nail be required, it will be 4 dimes, or 40 cents. Neither the buyer nor the seller need trouble themselves about the relative length of the new and the old nail. Each new division on every Scale is exactly the tenth of its next superior, and its value is seen on the decimal scale of the currency.

Take another example: The article of tea, now at 7 dimes per pound, will be 7 cents per ounce; 7 mills per dram, and $7 per stone; $70 per cwt., and $700 or 70 eagles per ton; while the half pound and quarter pound will remain as at present.

Again, wine at $4 per gallon will be still the same, and the pint 4 dimes; the gill 4 cents; the anker $40, and the tun $400. The half gallon will remain unchanged, and the quarter gallon may still be called a quart, but it will no longer represent 2 pints, but 2½ pints of the new system. Bottled wine is frequently so'd in dozens, for which the Decade on the Scale of Number will be found a convenient substitute. The Scale of Number will also be found useful where articles are sold by the thousand—such as bricks, tiles, boards, etc. The relative value of any quantity, from the top to the bottom of the scale, that is, from a unit to the million, may be seen at a glance.

Indeed, so far from creating confusion, no system can be better calculated to remove the confusion already existing. Every one, on the Decimal System, will entertain a more correct conception of value as combined with quantity than at present; and when it is once fairly established, the wonder will be, how we could so long have endured the present cumbrous and unwieldly process of transacting the affairs of the market, the store, and the counting-room.

Among the many advantages consequent upon the establishment of this system, the improvement it will produce in Education is certainly not the least. By annihilating the compound forms of the first four Rules of Arithmetic with Reduction, Practice, and a host of others, together with the whole department of Vulgar Fractions, the commercial part of the science will be wonderfully changed for the better. It will also pave the way for the introduction of sweeping improvements in the mathematical department also, from which we are now completely shut out; improvements, both mechanical and intellectual, of which very few can even form an idea, the result of which will be to elevate the character of the science, and render it as remarkable for elegance as it now is for utility.

However, the most intelligible point here is the immense saving of time and labor it will effect during the important period of youth. Not only days and months but even years will be saved, that may be devoted to other studies. The time also saved by clerks and calculators in commercial matters, is not unworthy of attention But all the advantages arising from the Decimal System cannot be enumerated, much less will they admit of a separate exposition. The importance of the subject entitles this plan for its introduction, to an impartial examination. It has been for many years before the public; it has been reviewed, analyzed, and freely commented upon, but it has never been condemned. Since its first appearance, some of its minor parts have been improved; but its principles are founded on the basis of scientific truth, and therefore are susceptible of no improvement. The *labor limæ et mora* of Horace, has not been spared, and if it be not near perfection, it is not from the want of application on the part of the originator.

Giant Redwood.

Dr. F. Winslow, an American traveler, communicated a graphic description of this tree to the California *Farmer,* which is introduced here, together with interesting remarks from the *Country Gentleman:*—

"The Great Tree, (thus he distinguishes the Sequoia gigantea,) is peculiar to the Sierra Nevada, and grows no where else on the globe. I may even add, as far as my information extends, that it is entirely confined to a narrow basin of 200 acres at most, of which the soil is silicious and strewn with blocks of Lignite. This basin is very damp, and retains here and there pools of water; some of the largest of the trees extend their roots directly into the stagnant water, or into the brooks. There are more than a hundred which may be considered as having reached the extreme limits of growth which the species can attain. One of our countrymen, Mr. Blake, measured one, of which the trunk, immediately above the root, was 94 feet in circumference. Another, which had fallen from old age, or had been uprooted by a tempest, was lying near it, of which the length from the roots to the top of branches was 450 feet. A great portion of this monster still exists, and, according to Mr. Lapham, the proprietor of the locality, (and who has undoubtedly appropriated to himself all trees by right of occupation,) at 350 feet from the roots the trunk measured 10 feet in diameter. By its fall, this tree has overthrown another not less colossal, since at the origin of the roots it is 40 feet in diameter. This one, which appeared to me one of the greatest wonders of the forest, and compared with which man is but an inperceptible pigmy, has been hollowed, by means of fire, throughout a considerable portion of its length, so as to form an immense wooden tube of a single piece. Its size may be imagined when it is known that one of my companions, two years ago, rode on horseback in the interior of this tree for a distance of 200 feet, without any inconvenience. My companion and myself have frequently entered this tunnel and progressed some sixty paces, but have been arrested before reaching the end by masses of wood which had fallen from the ceiling. Near these overthrown giants others still are standing, not inferior to them in size, and of which the height astonishes the beholder. I can mention three particularly, which, entirely isolated, grow near each other so systematically as to appear to have been planted purposely to produce the effect. A fourth is remarkable in having, between 50 and 100 feet from the ground, its trunk divided into three enormous branches of the same size and nearly parallel, extending to a distance of more than 300 feet. Others are distinguished by the straightness of their trunk, comparatively as delicate and erect as that of a pine tree, and which are not less than 350 feet in height. At some distance may be seen a species of knoll rising from the surface of the ground, and which is merely a half-developed knot, the last remains of one of these monsters, which have fallen centuries ago and are now buried under the soil.

"I am informed by Mr. Lapham, that the wood of one of these trees is remarkable for its very slow decomposition. When freshly cut, the fibre is white; but it soon becomes reddish, and by long exposure to the air acquires a color nearly as dark as Mahogany. Its consistence is rather feeble, nearly resembling the pine or cedar, but the bark covering it differs materially from the latter. It is excessively thick near the foot of the tree, sensibly elastic on pressure, and is readily divided into a mass of fibres closely resembling those constituting the husk of the cocoa-nut, but much finer. About this portion of the trunk it is split in every direction by deep cracks, but at the elevation of 100 or 180 feet, it is almost smooth, and not more than two inches in thickness. At this point the bark is removed from the living tree for exportation. (How can such a sacrilege be tolerated!) A hotel has been built along side of the "Great Tree," the bark of which was exhibited last year at San Francisco, and, on its overturned trunk a sort of ladies' pavilion has been erected, which serves as an elegant promenade. In order to fell it, the trunk was bored, by means of a very long and powerful augur, with many holes very near to each other and arranged circularly; but even when almost detached from its bases its immense mass resisted all efforts to overthrow it. Four days subsequently it was blown down by the wind. It shook the earth when it fell, and made for itself a deep furrow in the ground, in which it lies, at this moment, half buried."

The *Country Gentleman* adds:—

"Now, to read simply of a tree four hundred and fifty feet high, we are struck with large figures, but we can hardly appreciate the height without some comparison. Such a one as that through which the horseback journey was performed, would stretch across a field of twenty-seven rods wide; if standing in the Niagara chasm at Suspension Bridge, it would tower two hundred feet above the top of the bridge; if placed in Broadway, New York, at the head of Wall Street, it would overtop Trinity steeple by one hundred and sixty feet, and would be two hundred and thirty feet higher than Bunker Hill monument, Boston; or two hundred and seventy above Washington monument, Baltimore. If cut up for fuel, it would made at least three thousand cords, or as much as would be yielded by sixty acres of good woodland. If sawed into two inch boards, it would yield about three million feet, and furnish enough three inch plank for thirty miles of plank road. This will do for the product of one little seed, less in size than a grain of wheat.

By counting the annual rings, it appears that some of the oldest specimens have attained the age of three thousand years. If this computation is correct, and we see no reason to doubt it, they must have been as large as our best forest trees in New York, in the times of Homer and the prophet Elijah; and venerable and towering giants during the Carthagenian wars. In other words, "the Roman Empire has begun and ended" since they commenced growing. We hope the small plantation which comprises their whole number, will not share the fate of the world-renowned cedars of Lebanon on their native mountains, now reduced to a dozen in number, but that they will be protected and preserved, and only those that fall by old age be removed for exhibition. It would of course be idle to talk of transporting such a monster to this part of the country, weighing as it does some five thousand tons, and a portion of its shell only may be secured as a fragment of such a specimen in natural history."

The Pilot Fish.

There are few things more singular than the connection which exists between the shark and the pilot fish. The shark, as is well known, is one of the most voracious monsters which are found in the depths of the ocean. He is always hungry, and by no means fastidious in his selection of food. Nothing comes amiss to him—a young dolphin or a bonita, a piece of salt pork or a bullock's hide; a leg of a human being or a red-hot shot, are all swallowed with equal avidity, although they may not all equally agree with his digestive organs. The shark is also an ugly looking rascal, with his dark grey rhinoceros hide, his round mouth awkwardly situated beneath his chin, and his frightful rows of long and sharp teeth. The pilot fish, on the other hand, is one of the most beautiful species of the finny tribe. It is from six to twelve inches in length, and is a remarkably well-proportioned fish, something of a dandy in its appearance—wearing at all times a beautiful mottled dress—amiable in its deportment, so far as has yet been discovered, and most delicious eating. Apicius himself would have swallowed a well-cooked pilot fish, with infinite gusto, especially after having been for some weeks on a short allowance of salt provisions. Indeed, there is nothing of an unpleasant character connected with the appearance or habits of the pilot fish, unless his mysterious and intimate connection with the shark may be considered suspicious. "A man may be known by the company he keeps," is an old proverb—how far it may relate to fishes we are unable to say.

It is well known that sharks are frequently, (not always,) attended by one or more of these pilots. We have seen as many as six, of different sizes, accompanying one of these sea monsters, and between the whole party there seemed to exist the most perfect understanding. Indeed, the connection between the shark and the pilot fish is precisely of the nature of the connection fabulously reported to exist between the lion and the jackall. The pilot fish is literally the shark's provider—there is abundant reason to believe, that though sore pressed by hunger, the shark will never prey on his defenseless friend. The pilot fish seems attentive to the wants of its master, or protector, and is constantly on the look-out to cater to his appetite.

We recollect that once in the tropical seas, a large shark was seen astern of the ship. An event of this kind, which temporarily dispels the monotony attendant on a long passage, usually proves of great interest to the whole ship's company. There being no shark hook on board, a bowline was immediately prepared, and a large piece of beef, attached to a piece of rope, thrown over the stern. The shark remained at a respectable distance, as if suspecting mischief—but in a few minutes two pilot fishes left his side, and swam gently towards the stern of the ship. They were evidently attracted by the beef, which they passed round more than once, smelling it, and apparently eyeing it attentively—they then returned with an increased pace towards their voracious friend, and *appeared* to communicate the result of their investigations. A whispering colloquy, which continued a short time, evidently followed—when the shark, probably convinced that a *bonne bouche* was awaiting him, hesitated no longer, but made a dash at the beef, was caught in the bowline, and, notwithstanding his desperate struggles, was ingloriously captured! [Portfolio.

Traveling in Russia.

Correspondence of the Ohio State Journal.

ST. PETERSBURG, RUSSIA, July 6, 1855.

The railroad east of Berlin extends to Konigsberg, a distance of about 350 miles, which is made in 21 hours. As you approach this latter place the scenery becomes more varied and picturesque. Beautiful villas peep out from the midst of groves of pine and towering poplar, whilst far in the distance, buildings occupying more commanding positions, of loftier mien, and mosque domes, raise their proud forms—an occasional glimpse of the blue waves of the Baltic adds to the diversity and beauty of the view.

Konigsberg contains near 60,000 inhabitants, and is now so strongly fortified that a second Bennington might meet with serious difficulty before successfully storming its ramparts. Much of the trade that was heretofore carried on through the Russian Baltic ports is at present transacted here. Hemp is the chief article of export, whilst large quantities of cotton, sugar and other necessities of life are received in return and transported upon wagons to all parts of the interior of Russia. One of the two only remaining castles, built by the old Teutonic Knights, who, some five or six centuries ago, were the lordly owners of the Southern Baltic shore, is here to be seen—its high walls and lofty keep retaining all their original majesty and grandeur. It is now used for public offices, a suit of rooms being reserved for the King when he visits his loyal subjects of this favorite province. There too is to be seen the humble cottage in which Kant lived, and wove his metaphysical threads of thought into a web of transcendental nonsense. Near by is his favorite promenade, where his material body sought aid and exercise by moving to and fro, whilst the nobler part of his being, bursting from its prison home of clay, wandered far into the regions of the great unknown. In honor of him it is now called the philosopher's walk.

Leaving Konigsberg in the morning, I reached the Prussian frontier early the following morning. The ride in a comfortable mallepost, over the beautiful roads of which Russia is so justly proud, was any thing but disagreeable. A striped pole, large as a giant's fishing rod, swung over the road, marks the boundary line. Near this is the police or government station, to which you are driven, and quietly alighting, must submit not only your baggage and passport, but also your object in visiting his Majesty's dominions, to a rigid examination. All newspapers, and even scraps of printed matter, are destroyed, and should you be in possession of any books, they are taken, and after being neatly packed and sealed, are given in your care to be carried to St. Petersburg, they requiring you to sign an obligation to deliver them upon your arrival to the Censor, by whom they are examined, and if of a proper character returned to their owner. Should any, however, happen to be upon the prohibited list, such are retained until you are ready to leave the country, or sent to any point designated beyond the boundary.

The Governor of the station is a kind gentlemanly man, making the exactions required by law in a courteous manner. Upon learning the object of my visit, he greeted me warmly, and appeared deeply grateful for the sympathy extended towards Russia by Americans. At the first station after passing the boundary line, our comfortable Prussian mallepost returned, and then, for the first time, we were able to experience the luxury of what they call extra post in Russia. This consists of a seat in a telega, or open wagon, with imaginary springs; the body is usually filled with straw, upon which you throw yourself and calmly enjoy the delightful movements of a rapid pace over a rough road. Post stations are from twelve to twenty versts apart, a verst being equal to two-thirds of an English mile. At each of these the horses and telega are changed, paying for the former at the rate of 2½ kopeks (1¾ cents) per verst each, and taking as many as you choose. The horses are usually driven abreast and harnessed with ropes.

At Mariampol we struck the great road leading from Warsaw to St. Petersburg. This was built by the Emperor Nicholas in 1845, to facilitate travel between the two capitals. Formerly it was one of the best roads in the world, but is now much cut up by the heavy freight wagons and transports. We continued to travel in the telega until we reached Kowno upon the banks of the Nieman, which will be recollected as the stream in the middle of which Alexander I, and Napoleon met on a raft in June, 1807, and concluded an armistice which led soon afterwards to the treaty of Tilsit. Up to this place our route lay through Russian Poland. Barren heaths, and beggars, thick as boulders on her plains, were the chief objects of attraction. Those who in the wildest moments have ever dreamed of Polish independence should visit the country and witness not only the barrenness of her plains and the gradual decay of her villages, but also the barrenness of her people in all those qualities that ennoble man.

The day of Polish nationality "has clean gone for ever," and withdraw all opposition by the three powers between whom she is divided, and I much doubt if she, at the present time, possesses intrinsic merit sufficient to enable her to erect a new national temple from the ruins of the old.

At Kowno, tired of the Telega, we procured a private conveyance, which, with the exception of a cover was but little more comfortable. Diligences run between Warsaw and St. Petersburg, but we happened about an hour too late, and would have been obliged to wait two days for another.

In order to travel by post in your own conveyance, a padasoshna, or order to the various station keepers for horses, has to be obtained. In addition to this, toll, or a road tax, has to be paid for each horse, the proceeds of which are expended in repairs upon the road. From Kowno to St. Petersburg, a distance of about seven hundred versts, we traveled day and night, stopping only long enough at the different stations to change horses. The station houses are built and owned by government, and in their exterior are neat, but within mostly dirty and devoid of stomachic luxuries. Immense pine forests skirt the road for miles in many places, and the scenery is usually tame and uninteresting. Nine days after leaving Berlin we reached St. Petersburg, weary in minds and, with limbs half dislocated from the fatigues of the journey. Right heartily did we greet the spangled domes and gilded spires of the city of the Czar, sparkling in the evening sun.

We found comfortable quarters at the Hotel de Russie, which in regard to daily necessary expense is about on a par with the first class New York hotels. We have found quite a large number of Americans, the most prominent of whom are Gen. James, United States Senator from Rhode Island, and the three gentlemen comprising the military commission sent out by our government to examine the fortifications of this and other countries. They speak favorably of their reception here and the facilities afforded them for examining the various military works of government. A day or two since they visited Cronstadt and were highly delighted with the works of defense which have for so long a time been keeping the proud fleet of the allies at bay. The news of the storming of Sevastopol on the 18th of June, and the fatal repulse of the allies, was of course gratifying to all here. The tidings of Lord Raglan's death have just reached the city, and I am pleased to say no disgusting expressions of gratification mark the event. Christian England and enlightened France might learn a lesson from the manner in which the dispensations of Providence are received in Russia.

Sagacity of the Arctic Bear.

On one occasion, a bear was seen to swim cautiously to a rough piece of ice, on which two female walruses were lying asleep with their cubs. The wild animal crept up some hummocks behind the party, and with the help of his fore feet loosened a large block of ice; this, with the help of his nose and paws, he rolled and carried till immediately over the heads of the sleepers, when he let it fall on one of the animals, which was instantly killed. The other walrus, with its cubs, rolled into the water; but the younger one of the stricken animals remained with its dam; upon these helpless creatures the bear now leaped down, and thus completed the destruction of the two animals, which it would not have ventured to attack openly.

The stratagems practiced in taking seals are much less to be admired. These creatures are remarkably timid, and for that reason always lie back to back or sleep on the very edge of the pieces of floating ice, so that on the slightest alarm they can by one roll tumble themselves into their favorite element. They are exceedingly restless, constantly moving their heads from side to side, and sleeping by very short naps. As with all wild creatures, they turn their head to the direction of the wind, as if expecting danger from that quarter. The bear, on seeing his intended prey, gets quietly into the water and swims till he is leeward of him, from whence, by frequent short dives, he silently makes his approach, and so arranges his distance that at his last dive he comes up to the spot where the seal is lying. If the poor animal attempts to escape, by rolling into the water, he falls into the bear's clutches; if, on the contrary, he lies still, his destroyer makes a powerful spring, kills him on the ice, and devours him at his leisure.

The Prairie Dog.

In Capt. Marcy's Exploration of the Red River of Louisiana are given some interesting facts about that singular animal, the prairie dog. He says, "Passing through these dog villages, the little animals are seen in countless numbers, sitting at the entrance of their subterranean dwellings, presenting much the appearance of stumps of small trees; and so incessant is the clatter of their barking, that it requires but little effort of the imagination to fancy one's self surrounded by the busy hum of a city."

The immense number of animals in some of these towns, may be conjectured from the large space they sometimes cover. Capt. Marcy passed one of these towns twenty-five miles in length, and supposing it to be as large in other directions it would embrace an area of six hundred and twenty-five square miles, or eight hundred and ninety-six thousand acres. Estimating the holes at twenty yards apart, the usual distance, and each dwelling occupied by four or five dogs, the whole population of this tract would be in round numbers, forty millions of dogs!

The food of these animals consists principally of a coarse, wiry grass, which grows in abundance on elevated plains, often many miles from any water, which does not seem necessary to their existence. About the last of October the prairie dog carefully closes all the passages to his habitation, and turns in for a long nap. He keeps housed until the warm days of spring, when he removes the obstructions in front of his door, and emerges full of life, fun and frolic. The rattle-snake is often an inmate of their dwellings, and sometimes preys on them when hungry.

GULF STREAM.—Prof. Bache, in his lecture upon the Gulf Stream, among other curious facts, stated that the Coast Survey had found that the bottom of the Atlantic ocean was traversed by a range of mountains similar to the chain some distance back from the coast, and that the Gulf stream pursued its way over the tops of these, and had an evident connexion with them. In the gorges of these ranges they found bands of cold water evidently from the polar regions. As far south as latitude 29 degrees the register indicated, at great depth, water at only two degrees above the freezing point. These polar streams seemed to be pursuing a course from northeast to southwest; and in a directly contrary direction to the bands of warm water which form the main feature of the Gulf Stream. How far this knowledge of the bands of cold water might be made available to commerce he would not pretend to say.

LESSONS FOR THOSE WHO LIKE THEM.—Be not always speaking of yourself. Be not forward. Listen when spoken to. Avoid odd sayings and vulgarisms. Be choice in your compliments. Command your temper and countenance. Never acknowledge an enemy, or see an affront, if you can help it. Doubt him who swears to the truth of a thing. Dare to be singular in a right cause, and be not ashamed to refuse. Never appear to be in a hurry. Neglect not an old acquaintance. Make no one in company feel his inferiority.

More than 100 men and 40 sloops, belonging to Havre de Grace, Md., are employed annually through the proper season in supplying the market with wild ducks.

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IN connection with the Lehigh Valley Railroad, opened to Mauch Chunk—WINTER ARRANGEMENT, commencing Nov. 19, 1855. Leave New York for Mauch Chunk from Pier No. 2 North River, at 7 30 A. M. For Easton, at 7 30 A. M. and 3 15 P. M. For Somerville, at 7 30 and 10 45 A. M., and 3 15 and 4 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt street, at 7 30 and 11 A. M., 3 and 4 P. M.

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The Sabbath Recorder.

THE DEATH OF MRS. MINOR.

To the Editors of the Sabbath Recorder:—

The enclosed letters from our missionaries in Palestine to Mr. C. A. Minor, have been transmitted by him to me for perusal, with permission to publish at my discretion. In view of the interest so generally felt in the scenes which are transpiring in that Holy Land, I deem it my duty, with your permission, to lay them before your readers. T. B. B.

Letter of Mr. Jones.

JAFFA, Palestine, Nov. 8, 1855.

Mr. C. A. Minor, New York:

VERY DEAR BROTHER,—I wrote you a brief note in the summer, and sent it, I think, by the girls, Lydia and Emma. You may have wondered at the long silence of friends in this country, but that has not been occasioned by want of interest or affection for you. You may have had some anxious suspense for the unusual delay in communications from your mother; circumstances have also occasioned that. Trials are the common lot of all, and happy are those who are prepared to bear them as Christians, yea, to welcome them as God's means of using us, and trying us, and even of fitting us for heaven. I ever feel to weep with those who weep, and to mourn with those who mourn, and especially to do all in my power to render as light as possible the burden of the living. But grief fills my heart, not for myself only, but for *you*, dear brother. As others will doubtless do, so I feel that I must bear to you the solemn and painful intelligence that your dearly beloved mother is no more. She died on the 6th inst., at 10 A. M., happy in the Lord, and fully conscious of her dissolution. Bear up, my brother; you believe in God; believe also in Jesus Christ. Look to Him, and He will comfort you. Your loss is irreparable in this world, but in the world to come you will find that eternal life and its joys and services outweigh all the agony of this vale of tears. Therefore, while you weep, you may rejoice to know that her end was peace; her mind clear and calm to the last. She requested several to write you, and among them myself. I had rather have been excused from being the bearer of so painful tidings, but duty and affection require it.

Self and family arrived home from Jerusalem after an absence of three months, on the 4th of September. The next day I visited your mother, and found her sitting up, but not well. The next, the 6th, Mrs. Jones and self visited her and found her in bed, as also John and Rosa; both J. and R. were down with the ague. Mrs. J. nursed them as well as she could for the day. I visited them the day following, and on Sabbath self and wife went again. Mrs. Jones then remained till the 10th; then came home, returned and spent three days and nights to the 17th. From this time onward Miss Almira Dickson remained with your mother, and cared for her most tenderly for ten days or more. I cannot say whether it was all one time, or at two different times. Miss D. did her best, and Mrs. Minor always spoke of her care in the highest terms. Up to the 30th Sept., I visited your mother almost daily, and frequently Mrs. J. accompanying me in order to aid your mother what she could.

At the time she made her will, Sept. 13, I was sent for early in the morning. Miss Dickson had been called in the night to write at your mother's dictation. The article was well written, but as she concluded to add to it, I copied it and took it to the Consul's for signature, and copied on to his book his evidence, &c. From the 1st to the 6th of Oct., self and wife, or one of us, visited sister Minor daily. When Mrs. J. went, she started in the morning and remained through the day, and returned in the evening, generally after dark. * * * *

The morning of the 4th, Mrs. Jones accompanied me to see your mother. She rode out in much pain; one hand was useless. Of course she could not assist in lifting, but could sit by her side and fan, &c., with one hand. We remained through the day. We were alarmed to see how rapidly she had failed. She was in great agony most of the time. From my journal I copy the following:

4th—Morning. Wife and self went to sister Minor's and spent the day. Mrs. M. is very sick. She experiences great agony of body. Her spirit is quiet. Much of the time she prays. Then again her exclamations are, "Blessed Jesus, come quickly. Hid with Christ in God. I wonder if these pains will continue to the end. How long will it be before I die? I thought last night would be my last." Then, as the sun went down, she proposed that we return; she told us she thought she would not live till morning.

5th. Mrs. Jones spent the day at sister Minor's. She is still in the same distressing agony. She knew us, and appeared to be fully conscious of every thing. The day before, she was anxious that those of us present should eat; advised that the table be removed out door, under the awning. I remarked at table, that she was literally strong in death. We were all astonished at the same expression of her eye, the strength of her voice, and her appreciation of all things around her. To-day, the 5th, she is still strong, though weak—very weak. Still she will by the strength of her will rally a great deal of power. But how she suffers! The disease is of a very putrid kind. She looked up to Mrs. Jones and said, "O! don't you pity me. Mr. and Mrs. Saunders are so very kind." It is very distressing to behold her agony.

The 6th, at noon, Bro. Dickson called and informed us that sister M. died at 10 A. M. We were anxious to go out early in the morning. We wanted to be with her in her last moments, but in consequence of aiding the widow lady before mentioned to start for Jerusalem, we were prevented. We went as soon as we could. Found indeed that death had visited the house. O! it was a solemn time. The remains were neatly laid out—the features quite natural. Bro. John told me, as he will tell you, that a little while before she died, she called your name and his. She said to sister S., "Come and stay with me; lay your warm hand upon my bosom—I want to feel it, for death is cold—I am going," &c. I should say, that from our first visit to her on arriving from Jerusalem, she had constantly affirmed her conviction that she should not recover. About the 23d or 24th of September we requested her to consent to send for a French physician, from Damascus, who was then in Jaffa waiting the steamer. But she refused, saying that medicine would do her no good. Frequent were the kind inquiries made after her welfare on the part of the Arabs, Jews, and others, who knew her. At one time, a week or so before her death, while I was with her, she spoke of death: "The fear of death has been taken from me since 1843. I do sometimes fear the last physical struggle, but I know in whom I have believed. I would like to live for the work's sake. It seems hard to leave it; but thy will, O Father, be done." I began to talk to her of the land of everlasting deliverance from all the sins and evils we are subject to here. She interrupted me, saying, "I love to hear you, but I am too weak to bear it. Your words go all through me." Brother and sister Saunders were with her for a week or more previous to her death, and for the last three or four days, they were there all of the time. They labored hard, and did all they could. Sister M. often spoke of them as being excellent nurses, and as meriting her heartiest thanks. It will be a great comfort to hear that they were with your dear mother in her last moments, and that they labored so faithfully and kindly in relieving and smoothing the rugged pathway to the gates of death. Rosa, the colored girl, worked hard, and was very faithful. She went beyond our expectations, being constantly on her feet through the day, and constantly attending to calls enough certainly to bewilder and wear out. Yet she endured all remarkably well. Her attention and willingness show that she is deserving the kind regards of those she is serving during her minority.

Sister Dickson has been prevented from visiting your mother by distressing chills and fever. Almira so far recovered as to visit her again several times previous to her death, and sit by her side. Bro. Dickson visited her, I believe, on first-day morning before she expired. But it is duty to speak of Brother John. *From first to last*, he has been as attentive and as kind as any natural son could well be. He was the constant nurse in the most unpleasant part of the care needed. He stood over her, watched her, waited upon her, lifted and moved her, and in short anticipated every want of hers, with a solicitude, and tenderness, and aptness, that surpasses all praise. He is worthy your highest esteem, if for nothing more than for this. All of us here award to him our respect and love for his unremitting care and labor for your dear mother, but especially from the time of his return from Beirut, for his indefatigable labor to care for her. Words are too feeble to express the devotion, judgment, and attention, of that young brother during the last eight or nine days of her life. He is not proud, and I hope and trust that what may be said to his honor will be received by him in all humility. I heard that just after the trying moment, when the gate of death had been passed, he kneeled beside the lifeless remains, and said in broken accents, "You were not my mother to bring me into the world, but *you are my mother* because you brought me to Jesus." I can conceive of nothing more touching than that. "O," said he to me, "my heart is almost broken." But he is now more calm, and I trust will ever prove worthy of the cause he serves. He is certainly deserving, is trustworthy, &c.

I may also add, that Bro. Steinbeck is worthy your confidence as an associate in your benevolent work. His honesty and wisdom in the management of business are not to be doubted. May the Lord grant him all grace, and make him abundantly useful in his calling.

Mrs. J. and self watched during the night succeeding the demise. At about 3 P. M. the following day (yesterday) there were assembled, in that same room she built a little more than a year ago, our little colony, (excepting Mrs. Dickson,) Miss Williams, the American Consul, Cavasse, brother-in-law, another Armenian, Rabbi Levi, several Jewish laborers, and some Arabs at the door. The coffin, very neatly made by Bro. Dickson and his son Henry, was placed on a table. I introduced the services by having Mr. H. read the 23d Psalm in Arabic. Then I read a part of the 5th of 1st Corinthians—prayed—chose my text from Mark 14: 8, "She hath done all she could," and from Rom. 8: 18, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." A brief exposition of these verses, a hasty review of her labors, persecutions and sufferings, and a tribute to departed worth, was all that time would allow me to do. It was a place of weeping. We then sung the 23d Psalm in English. Your mother loved this psalm very much.

Before writing more, I will here state, that in the morning an Arab, a former watchman of the garden, called. I took him in to see the dead. He lifted up his hands, and began to weep and pray—"*God is great.*" It broke me all down. Arab women called, and when shown the corpse, they wept profusely. These all, as well as others, were constantly saying, "The Signora is gone. Who will now give us medicine?" It was to me heart-rending to see this primitive people express their sorrow for their loss. They all said she is happy now, but what shall we do? Again I was overcome; past afflictions of my own came up. I told our people that these were showing the good deeds of a second Dorcas.

The religious exercise being ended, we proceeded to the resting place on Mount Hope. The bearers were brethren Saunders and Dickson, and Henry, Frederic S., Mr. ——, Janissary to Lieut. Lynch, and some of the Jewish laborers. Consul Murad, Cavasse and self walked in front of the bier; the assembly followed in good order in the rear. The grave was dug in shell-rock. It is in a commanding place, and near to where Emma, Lydia, John, and sister M. read and prayed just before the girls left for the States. After burying the dead from our sight, I made a remark or two, repeated a few passages of scripture touching the resurrection, and pronounced the benediction in Arabic and English. Thus we separated, not knowing who of us will be called next. Oh! my God, prepare us all for the summons. WM. M. JONES.

Letter of Mrs. Jones.

JAFFA, Palestine, Nov. 11, 1855.

DEAR BROTHER,—Although personally unknown to you, I feel that the strong tie of Christian love and sympathy binds me to you—especially on account of the strong love and respect I have borne to your mother ever since my personal acquaintance with her. My visits to her since my arrival in this country have been as frequent as my occupations would permit, and I often remarked to my husband, that I never visited her without feeling my mind more and more drawn to God and the suffering poor. While in Jerusalem, we enjoyed a short visit from her, which was particularly *precious* to us, and on our return to Jaffa, I hastened to her as soon as I could, when, to my surprise and sorrow, I found her on the bed, as also John and Rosa. I offered to stay all night; but she said, "No—John can give me what I need to-night." In the morning, Sabbath, I went out before breakfast, and remained three days; at the end of which I left her sitting up quite convalescent; also John up and able to do what was necessary. I remained at home, I think, two days, as we had a month's washing to do; after which I went to her, and to my deep sorrow found her again on the bed with a fever. She thought her relapse was brought on by a draft of wind coming upon her while sleeping. It not being convenient to remain at that time, and Miss Almira Dickson having expressed to me her readiness to go to her, they sent immediately for her. She arrived before I left, and remained three days, when I went and took her place for three days; after which Miss D. was with your mother for eight or ten days; left her better, went home for a day, and was taken sick. She remarked to me, "I could hardly bear to be sick, for I wanted so much to be with Mrs. Minor." Your mother spoke very kindly of her attention to her. During this time I only saw Mrs. M. occasionally, as I had company staying with me, and no servant. After this I was with her daily for about two weeks, with one or two exceptions. When I entered, she would frequently exclaim, "There is that angel of mercy again." When I bathed her she would say, "You darling, no one ever did it so nicely." And when I combed her hair, (which I did every day,) she would say, "Oh, how soothing! If it were not for you I would lose my hair. If I do not get well, you will cut off my back hair and send it to Albert, and tell him *all*." She requested me to arrange her front hair as she usually wore it—telling me every thing that she wanted to wear in the narrow house. She spoke often of you, and said, "I would be glad to live to see my boy again; but I must not think of it; it will kill me. He is all that I can wish except his health."

From the first, at times, she seemed to think she would recover, and at other times she would talk about where she would live while building on her new place. I think the last time she talked to me of it she thought she might come into the rooms formerly occupied by Miss Williams, in the house with us.

There seemed many ups and downs in her disease, of which John will write you the particulars better than I can from memory. The cares of watching with her, and the duties of my family, I am sorry to say, prevented me from keeping a journal, which I would have done at all events if I had known the end from the beginning. I had not the least idea but that she would recover until the time that I was taken down with the erysipelas in my hand and arm, which kept me from her for two weeks. I began to be alarmed as soon as I heard that the dysentery continued. While I was with her, her mind was as clear as in health; consequently I consulted with her (reading to her from our medical works) as to what remedies she should take; but, as is sometimes the case in that disease, the remedies would at first appear to give relief, and afterwards seem useless. During the hemerrhoids, we used astringents externally and emollient clysters, through which means she seemed to recover from that phase of the disease, and gained a good appetite. We did not doubt but that, with proper care, she would soon be able to come to our house, which she had said she would do as soon as in a condition to be moved. It was at this time that John, through her urgent request, went to Beirut, expecting I would be with her daily until he returned. But alas! the next day I was prostrated upon a bed of suffering, which kept Mr. Jones with me, and absent from her, for six days, the latter part of which time she was waited upon by Mr. Saunders, who with his wife ceased not to give every attention to her while she needed anything at their hands—a minute account of which they will no doubt write you.

At the end of two weeks of suffering, I again made an effort to see her. When I entered, I found her much wasted; she looked deathly; but she embraced me most tenderly, saying, "My dear sister, you have come in time to see me die." My hand was still useless, but I sat by her most of the day. She suffered great pain at times, between which she would talk a little. She said to me, "Tell Albert that I want him to come and continue this work." Once she said to me, "You can't help me; you would if you could." Frequently she would say, "Jesus, let me come; my righteousness is filthy rags; in *thee I trust*," and many similar expressions.

In the evening she said to me, "Now, dear, go home and rest; you are not well"—saying, "Good-bye for this world." I replied, that I would come early in the morning—that she might still be living. This seemed to give her pain.

In the morning I returned and found her little changed. I remained through the day; in the evening I thought there were some signs of death being near; but as I could not watch, and we had an afflicted widow at our house, who was going to Jerusalem next day, I left without saying anything to her, as I did not wish to pain her. Even that day she prescribed for my hand. Such was her consideration for every one around her. I saw her no more in life.

The next day I found her hair and person arranged just as she had told me weeks before. She had often spoken of John. "I know you and brother Jones will comfort him; he has been as a son to me." Words cannot express the anxiety he felt for her from the first moment of her sickness. No son could have shown more sympathy, tenderness, affection, and attention to every want, than he did, performing *every office* with delight; and in short, she would not have him away from her. No one could take his place.

I might say much more, but time fails. It is impossible to tell how much we shall all miss her; we can only pray that her example may lead us to greater devotion to the cause of God. My dear brother, words will fail to comfort you; but the Holy Spirit is able to support and comfort you. Surely, the remembrance of her godly example and pious instructions—the fact that she has given her life for the glory of God, and the hope of ere long meeting her glorified spirit in heaven, is enough to comfort you in this deep trial. God bless you and support you.

ELIZABETH P. JONES.

Letter of Mrs. Saunders.

PALESTINE, Jaffa, Nov. 12, 1855.

MY VERY DEAR CHRISTIAN FRIEND,—It is with deep emotion, and with heart-felt sorrow, that I announce to you our painful bereavement, which I very well know will fall upon your heart with overwhelming weight. May our Heavenly Father give you strength to bear it. Your dear mother closed her eyes upon the fleeting scenes of earth, to open them in a brighter and better world, on the 6th of November, ten minutes before 10 o'clock, A. M. Her death was such as we might expect; it was peaceful, glorious, and triumphant. It has been my inestimable privilege to watch beside her during the last week of her life. There has been something exceedingly beautiful and deeply interesting in her conversation. It seemed as though the light of heaven had been sent to brighten her upward pathway. It is impossible for me to convey, even to you, who know her conversation so well, a clear conception of the glowing eloquence, the beauty of expression, and the deep pathos, when she spoke to me, a few days before her death, of the course which she had taken in relation to this work, and the evidence which she has continually had, and still felt, in her own soul, of God's approval, and her bright hope of heaven. She felt to the last moment an unshaken confidence in the final success of this mission. I saw that your worthy mother was gradually declining for some time previous to her sickness. She was taken sick about the first of September—first with chills and fever—then inflammation of the stomach and intermittent fever—the last two weeks dysentery. During her sickness her physical sufferings have been very severe and almost without intermission. In this she glorified God, as in every thing else, by her patience and entire submission to his divine will. At the commencement of your mother's illness, I was unable to be with her, as dear sister Williams was then with us, and very sick. At times we despaired even of her life; yet God, in his infinite wisdom and tender mercy, has seen fit to bless our humble efforts, and she is now recovering. A few days after your mother was taken sick, we went to see her, and told her that it was our wish to remove her to our home, that we might nurse her. She thanked me in the most kind and tender manner, and said, "You have sister Williams now with you, and she is very sick; if you can save her, you will do a good work; this is enough for you at present." As soon as I could leave, we went again to see her. I found her still sinking. We then earnestly entreated her to be removed to our house, as I could not leave then to take care of her, sister W. still having critical symptoms. She replied, "I have not strength to be removed now; all the medicines which I have taken have failed to help me, and I think my time has come to die." After this, as often as I could leave, I went and passed a day with her, which I always found to be a blessing to my own soul. When the dysentery set in, her life ebbed away so rapidly that she told me she had not one ray of hope of her recovery, and she was longing to depart and be with Christ. I have particulars which I have not time to tell you now; I can only give you these of her last moments.

One hour before she died, she called for me. I went immediately to her, she looked up to me, with a calm sweet smile, while her whole countenance beamed with love, and said, "My dear precious sister, I am now going home; lay your hand upon me, for death is cold; let me feel your warm hand, for it comforts me." I took her right hand, and laid my other hand upon her forehead. I then repeated a portion of her favorite psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." She said, "What a mercy that God has granted to me my reason to the last!" She then pressed my hand and said, "God bless and reward thee for administering relief and comfort to this worthless body, and consolation to its departing soul." She then said in a clear voice, "Albert, my blessed child, my devoted Albert!" She then made a short prayer; I could only understand these words, "Lord Jesus, receive my spirit." Her last words were, "Dear sister, will you go with me?" Not a momentary spasm disturbed her placid peace—not a muscle contracted—her breath grew softer and fainter, until it faded away upon the air, and her redeemed spirit took its flight upward, to its final rest in God's glorious kingdom!

I closed her eyes and composed her limbs. The scene which then ensued was most affecting. John S., bowing by the side of her bed, broke out into fresh lamentation, saying, "You are my mother; you did not give me birth, but you *did* bring me to Jesus!" Rosa and the poor Jews stood without, bewailing and mourning for her. After I had laid her out, the poor Arabs and Jews came in to mourn and weep together, and look once more on the face which had so often cheered their lowly hovels when upon her errands of mercy. The funeral was at her house on Fourth-day, Nov. 7th, at 3 o'clock P. M. When we had looked our last farewell upon the loved remains, she was borne to her own sweet spot—*Mount Hope*—where her dust will rest until Jesus shall come to make up his jewels. My dear friend, it is my humble prayer that this heavy affliction may be sanctified to you. I trust the molding impress of your sainted mother's hand is still upon you, and may you, like her, bow meekly to the will of God.

Affectionately yours, MARTHA SAUNDERS.

From the New York Examiner.

LAYMEN AND THE SOCIETIES.

Several articles have lately appeared in the *Examiner*, illustrating the importance of giving to Christian laymen a larger share in the management of the Benevolent Societies. Most of these articles were written by laymen, and laymen, too, who may be regarded as speaking for others as well as themselves. They have spoken, not because they wish the additional control to pass into their own hands, but because they believe it to be poor economy to cast the administration of the Societies so generally upon ministers, while there is a much greater number of laymen in the churches, who have the ability and the heart to perform the labor. A more equal distribution of labor and responsibility, it is said, would increase the strength and efficiency of laymen, and relieve pastors of burdens which they cannot carry without damage to the higher and holier ministry to which they have been called.

These views, in our opinion, have so much force, that we should be glad to see two-thirds or three-fourths of the Managers of all our benevolent institutions composed of laymen. We believe the interests of the Societies, of the pastors, and of the churches, would be promoted thereby. Every person conversant with the operations of these Societies, knows that their administration is almost wholly a *business*, or semi-secular administration, and the pastor whose aid is the most coveted, as a Manager, is he who is understood to possess the somewhat rare combination of good "business abilities" and an elevated rank as a pastor—the latter being determined by his power to move men, and the pecuniary resources of the men whom he has to move. City pastors of this stamp are not unfrequently connected with from five to ten different Boards—every one of which makes a perceptible draft on their time and their strength, even when no "special emergencies" claim extra meetings, and awaken earnest controversies.

We are not able to see the necessity of so tasking the "business abilities" of pastors, when the same thing is to be found in greater perfection among hundreds of Christian laymen. If they are less intelligent, in the sphere and operations of benevolent enterprise, than pastors, it is simply because their opportunities for knowing have been less favorable. Lay upon them the responsibility of shaping and conducting their administration, and they would soon become as "well posted" in Missionary, Bible, Education, and Tract Societies, as they are in stocks and merchandise; and the knowledge and discipline thus acquired would serve to make them the most valuable members of the churches.

But the churches would gain a more substantial good from the change. Their pastors would be relieved of cares which often prove incompatible with complete preparation for the pulpit, and the most faithful discharge of pastoral duties. It is useless for any man to shut his eyes upon the fact, that the common schools and academies and colleges of our country, are filling the pews of our churches with hearers who demand and WILL HAVE preaching that bears the marks of severe and protracted study—instructive, strong, earnest preaching—such as no man ever did or ever will give a people, from Sabbath to Sabbath, without patient and painstaking preparation. Multitudes of the best young men, trained in the best schools of our villages, are drawn to the great cities to seek distinction and a fortune; and any evangelical denomination that would retain them within its fold, must have spiritual and intellectual POWER in the pulpit. Gothic architecture, quartette singing, and stained windows, will not do it. So long as all these, and more too, can be had elsewhere, *with* the highest exhibitions of pulpit attractiveness and strength, it requires large credulity to suppose that intelligent and aspiring young men will consent to substitute a sort of gilded common-place for genuine pulpit power. No; that which they cannot find in one congregation they will seek in another, and the denomination that ventures to tolerate imbecility in the pulpits of large cities, will assuredly count up their nett losses by hundreds and by thousands. It is, therefore, with inexpressible pain that we see so many city pastors laden with the care of executive trusts, the tendency of which cannot be otherwise than to entail feebleness on their pulpit preparations. It is like attempting to give strength to an outpost, and throwing wide open a citadel.

The churches would not be the only gainers by assigning the chief share of the administration of the Societies to laymen. The change would be for the good of the Societies themselves. It would introduce into their Boards a larger element of business *experience*, and, perhaps, a more unflinching regard to the economical expenditure of money. Questions of organization and administration, concerning which there may be wide differences of opinion, would be more likely to be considered in the light of a practical common sense, and the conclusions reached would be more certain of being based on the absolute merits of a case. No true pastor can be indifferent to the feelings or opinions of his church, and it can seldom be advisable to place him in circumstances where he must, even in appearance, disregard their views, or fail firmly to meet the emergencies which may arise in the many-sided administration of a great benevolent institution.

From such considerations as these, we are prepared to welcome the coming of the time when more laymen and fewer ministers shall have the direction of our Missionary, Educational, and Publication Societies. The Managers of the American Bible Society are all laymen, the Prudential Committee of the American Board of Commissioners has seven laymen and two ministers, and the Executive Committee of the American Tract Society ten laymen and six ministers—the ministers constituting the Publishing Committee. These institutions have become great by the blessing of God on a *lay* administration; and we do not believe that the executive ability of Baptist laymen would prove unequal to the successful administration of all our denominational Societies.

SERMONS FOR THE TIMES.

Hosea vii. 8—"Ephraim is a cake not turned."

That is, says Matthew Henry, "Burnt on one side and dough on the other, and good for nothing on either side;" i. e., says John Gill, "Neither fish nor flesh;" "A motley mixture," says Thomas Scott, "of idolatry and the worship of God." Ephraim was made up of contrarieties and inconsistencies. The same characteristics distinguish many now. They may be divided into four classes.

1. *Those whose good purposes are seldom fulfilled.* They purpose to train up their children in the way they should go, and let them have their own way. They purpose to do a great deal of good with their property; measurably to be their own executors and almoners, and thus enjoy the luxury of their beneficence; at all events to make their wills so that the cause of Christ shall be greatly promoted by their large liberality; but they do neither. They accumulate and hold their property—except some pitiful donations doled out as they part with their teeth, and die, leaving their estates to breed quarrels among a tribe of hungry heirs. Excellent their purposes, but execrable their execution. They live to make good purposes; and die to find, and lament that they have done nothing more. What are they but cakes unturned?

2. *Those whose judgment and conduct rarely agree.* It is their deliberate judgment, that a large amount of property given to children, is almost invariably a curse, instead of a blessing; and yet they will pile the dollars on those children till they take away all motives to personal effort, make them mere drones in a full hive, render them either reckless spendthrifts, or wretched misers, nearly useless while they live, unwept and unmissed when they die.

"Whom none can love, whom none can thank;
Creation's blot, creation's blank."

Others there are whose judgment is convinced that the use of alcoholic drinks, or tobacco, is injurious to their digestive organs, their nervous system, and general health; and injurious to others so far as their character gives currency to their example; and yet they will take their glass, and chew or puff away, with the simple and oft repeated confession, it is a bad practice. Unturned cakes are they.

3. *Those who are too conscientious to do right.* One man stays away from the polls lest his vote should be cast in the minority, and he cannot bear to be numbered with the ignoble few. Another drinks wine on extra occasions, because he is too conscientious to be singular in declining it. Another is too conscientious to pay his debts, lest he should so drain his purse, that he shall not always have at hand the very convenient change. Another will not attend church where John Baptist discourses to the adulterous Herod; where Nathan thunders in the ears of the murderous David, Thou art the man. Go to such a church! Not he; his consequence forbids it, lest his nice sense of propriety, or the finer feelings of his purse, be disturbed. "Burnt on one side and dough on the other," surely are all such.

4. *A numerous class are those whose profession and practice are contradictory.* "They profess that they know God, but in works they deny him." Some of them are seen in the theater, or opera house, and their presence is quoted as an endorsement both of the acts there performed, and the immoralities which invariably cluster about such places. They pray not to be led into temptation, and the very next evening are at a fashionable party, tasting the intoxicating cup, and tripping in the giddy dance. Fashions! None are more fashionable than they; and they seem tenfold more anxious about the cut of a garment, or the shape of a hat, than about the soundness of their creed. Others there are who care neither for plays, parties, nor fashions; they are too religious to mind such things; their whole souls, six days in the week, and how much of the seventh it is not our province to tell, are absorbed in worldly gain. The preface and appendix to their creed is, *who will show us any worldly good?* Both of these classes heavenward bound! the former carrying too much sail; the other too much ballast, and both, by their works, denying Him whom they profess to love. We do them no injustice in calling them, also, cakes not turned. [N. Y. Evangelist.

DEVOTION.—Nothing is more striking in the lives of such men as Augustine and Calvin, and Edwards and Bellamy, the master theologians of the church, and of such choice missionary spirits as Henry Martyn and David Brainerd, and of such earnest preachers and pastors as Whitfield, Wesley, and Payson, than the fact that God filled up their whole souls. They seem to be utterly lost for words to pour forth their adoration and love, and the intensity of their desire for his honor and glory.

Diligence, the hand-maid of Providence, is the parent of intelligence, and the noble dispenser of excellence; all arts and sciences are at her command; she crowns all her sons and lovers with riches and honor.

The Sabbath Recorder.

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Our Accounts.—The twelfth volume of the Sabbath Recorder is more than three-quarters completed. Bills to the end of the volume have been sent to those who owe the establishment, so that no one need be in doubt as to the state of his account. All of these bills ought to be paid before the volume closes. It has been proposed to make out a list of dues at the end of the volume, and print it with the next Annual Report of the Publishing Society, so that the members may estimate for themselves the value of those unpaid accounts which so seriously embarrass our operations. It is desirable that the list should be as short as possible.

MORAL GOVERNMENT AS AFFECTED BY CHRIST'S MEDIATION—NO. 3.

Should it be objected to the view presented in our last article, that it does not hold good with respect to the heathen, they being ignorant of the Gospel; we reply, that there is as great a modification of the moral government exercised over the heathen, as there is of that which is exercised over those who have always lived in the light of Revelation. The heathen are, therefore, brought under the trial of a *new test* of their disposition with respect to God's service, as well as those who are instructed out of the Bible. For though the heathen are ignorant of the Gospel, they are also ignorant of the Law. If their moral character is not tested by the Gospel, neither is it tested by the Law. Of the Law as revealed through Moses and the Prophets they are as ignorant as they are of the Gospel which is revealed in the New Testament.

Nevertheless, there is, in the condition of the heathen, ample room for the modification of which we are treating. Though ignorant of revealed law, they "shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." (Rom. 2: 15.) They have the knowledge of duty as indicated to them by the works of Nature; and if Nature reveals to them any thing of Gospel grace, they have also the knowledge of that.

But does Nature publish the Gospel? That it sets forth the *plan* by which sinners find favor with God, is not, and will not be, pretended. Nature gives no intimation of "God manifest in the flesh;" it says nothing about Jesus Christ dying for our sins, rising from the dead, and making intercession for us. It tells not *how* God can be just, and yet justify the ungodly. And though a heathen agonize with the inquiry, "Wherewith shall I come before the Lord, and bow myself before the high God?" (Mic. 6: 6,) he finds nothing in all the works of nature to furnish a satisfactory answer. The details of the plan of salvation are certainly hid from him who has no other guide but the Book of Nature.

But whether the *fact* that God is *appeasable* is not intimated to the heathen, is another question. It must be owned, however, that this question cannot be so satisfactorily answered as to dissipate all doubt. The Apostle says, that God "left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." (Acts 14: 17.) By this kindness the Almighty taught the heathen, not only his existence as the Creator of all things, but his constant presence and care for the creatures of his hand. For "as a friend, in sending us frequent presents, expresses his remembrance of us and affection to us, though he neither speak nor write, so all the gifts of the divine bounty which are scattered abroad on every side, are so many witnesses sent to attest the divine care and goodness; and they speak it in very sensible language to the heart, though not to the ear."

Now, as all these evidences of divine goodness are given, not only to men, but to *sinful* men, the inference from them is, that there is some way, or manner, (though not yet revealed,) by which the Creator can hold intercourse with, and bless, his erring creatures. For since these marks of his care are bestowed, notwithstanding they have been forfeited by sin, what is more rational than the conclusion, that God does not desire the death of the wicked, but that he turn from his ways and live?

This view of the subject includes, not only the creation, but also what is called *providence*, as testifying the goodness of God. We cannot well separate them, for the providence of God is as widely extended as his creative works. Indeed, the one argues the other by necessary implication.

But, on the other hand, the forces of nature are often employed in such a way as to render it doubtful whether God can be reconciled to sinners upon any terms. The earthquake swallowing up armies of living beings, the volcano overwhelming whole cities with its eruptions, the tornado sweeping its destructive blast over fruitful lands, the sea quenching the fire of human life in its angry foam, the pestilence walking into crowded cities to lay waste and devour, together with innumerable other fearful visitations, proclaim that there is wrath with God, with as much distinctness as his more kindly visitations proclaim his goodness. So that the fact of God's willingness to be propitiated is veiled in so much darkness, that a revelation from heaven is needed to dissipate all doubt.

But notwithstanding this uncertainty, it is clear that the providence of God towards the heathen is not what it would have been, had the mediation of Christ not interposed. We who have revelation to guide us know it, whether the heathen themselves do or not. And inasmuch as his providence *is* modified, to such an extent that, instead of destroying them for their wickedness, he bears long with them, and gives them the fruits of the earth for their comfort and gladness, it is clear that this manner of dealing with them is a *test* of their moral character, over and above what is implied in the law discovered to them by the creative works of the Almighty antecedently to any such experience of his providential goodness.

The sum of what we have said on this head is, that the heathen do, in the *providence* of God, receive the knowledge of the great elementary principle, (the universal goodness of the Almighty,) in which the Gospel is founded, as really and substantially as they do, in what is "written in their hearts" by his *creative power*, receive the knowledge of the great and elementary principle of the Law.

T. B. B.

EDUCATION—DENOMINATIONAL.

That the parent is greatly responsible for the education of the child is felt by all who have deeply studied the relation of parent and child. The State is in duty bound to provide for the citizen an education which will enable him to discharge the primary duties of citizenship. It is likewise the duty of the church to so educate her sons and daughters as to enable them best to accomplish their mission as Christians. These propositions have come to be regarded as almost axiomatic.

If this be so, then it follows as a legitimate sequence, that it is the especial duty of each branch of the Christian church, of the great Christian family, to educate, in the higher and more central principles, at least, her own children. *How and where shall our youth be educated?*—has often been and should ever be a question of deep solicitude to all denominations. There may be certain literary advantages in favor of other than denominational culture, but all of the more religious considerations are in favor of such an education. Some of these higher considerations are the following:

Each denomination sustains to its members the relation of spiritual parentage. It is her duty to exercise such an influence over her youthful members throughout their preparatory training, as shall tend most effectually to prepare them to meet properly and efficiently the great duties of life. The young are to be trained for the world and for heaven—not only directed, but encouraged, assisted. It is not enough that they have the path of duty pointed out to them It must not only be said to them, "Here is the way of life—walk ye in it;" but they must be taken by the hand and helped onward.

These children of the church need to sit under a common "roof tree," and there learn their common lessons, and together prepare for action. In order that they may be bound together by the indissoluble ties of the common faith of a Christian brotherhood, it is necessary for them to have a common home, where they can meet for culture and for counsel over their mutual interests—over the interests of the world—where they can sing, and pray, and weep together over the interests of religion. They need, while thus being trained, the frequent visits, counsels, and encouragement of the guides and leaders in Israel. They also need to be where they can spend their vacations and short respits from study among their own churches, or else be sent by them on agencies or missionary tours. By being thus situated, they would not be, as is too frequently the case, with many, on completing their education, without acquaintance, and knowing not as much, perhaps, about the history and operations of their own as of other denominations. They would be acquainted with the denomination, and the denomination would be acquainted with them, and know about what station they were best fitted to occupy; hence would not be compelled, as is too frequently the case, to experiment so much, in order to ascertain the appropriate sphere of its members.

If the denomination neglects to exercise this parental solicitude and protection, then will she continue to behold her youth scattered like sheep without a shepherd—her children wandering, the church scarcely knowing where. Thus scattered—with but little or no acquaintance with each other—without any central rallying point, save a common religious belief—without knowledge or sympathy concerning denominational enterprises—how could any thing bespeaking union, strength, or concert of action, be expected from them? Not only this—is it surprising that the want of a common instruction and sympathy should so frequently lead to indifference and finally desertion of the denomination? The truth is, that the young are more easily swerved by persuasion and kindness than led by abstract truth; hence, when they meet with kind and hearty receptions—when they are presented with bright prospects of usefulness—offered station, preferment, and honor, and entreated to accept of such offers, it is not strange, if they should frequently yield to the temptation. This will occur with especial frequency, where denominational influences are not cordial, bracing and invigorating. The struggle between conscience and the temptation thus presented to the young and ardent, will often be long and severe, and if conscience prevails, it will often be after many tears and prayers.

This thrusting the young out to contend single-handed with errors in high places, before they are prepared for it, reminds one of the ancient gladiatorial contests. If they fall in the contest, and give up their former belief, how often is it said, "Thumbs back—let them go—they are too nerveless and fickle minded to be of any worth to us." This, too, without giving them that previous preparatory training which was granted to gladiatorial combatants. Is not such a course more like those nations where the father looks coolly on, and sees his son perish, rather than help him; but if he gains the victory alone, lavishes unnumbered favors upon him?

How much better and nobler is that system, which protects, encourages, and assists. Various denominations have tried both the collecting and the scattering systems, and those denominations which have and are still exerting the most influence and power in the world, have taken the most pains to establish denominational Institutions. They have given their tens and their hundreds of thousands for this purpose. They find that by this system, their youth, as a mass, are better educated. Their ministers are so educated as better to advance the interests of the denomination, of the church, and of the world. Their missionary enterprises thrive better; more men are furnished for foreign fields. In short, all of the important aggressive and progressive movements of a denomination are promoted by a denominational system of education.

If such systems work well in other denominations, why would they not in our own? They would. If we mean to advance; if we wish to educate our youth in a way that will best promote the interests of the denomination; if we wish to raise up and send forth missionaries; if we wish to hold up the Sabbath to the world in a manner that will claim its observance; if we wish to exert a commanding influence—we must have literary and theological institutions. *

THE AMERICAN BOARD.

Concluded from last week.

Rev. Mr. Fairbanks was next called to the stand. He had been a missionary on the Mahratta Mission nine years. He said that preaching the Gospel is the great work of missionaries. They do this by means of Schools and the Press. The inquiry is, How can we do most? They change till they can do most—try English Schools, the Press, Tracts, &c. Deprecates sudden changes. There is a great lack of men and means, and with this lack they do the best they can, and accommodate themselves to circumstances. Their last change was to devote themselves to preaching the Gospel for the conversion of souls, and use schools to train converts, and not heathen minds to oppose their work. Would do more if they had the means. In that country, the missionary women can preach the Gospel all the time in the villages. Preaching is the best expenditure of our strength. The difficulty is in the mind of the Hindoo. His vernacular must be used to instruct him. Let the School and the Press alone, and attend to the language, and in one year one can preach the Gospel to the natives. The natives generally will not seek the English language; a few only will seek it, for the advantage gained thereby. There have been few conversions. The reason is, we have not labored for conversions. The cross of Christ converts, and not general education. We must teach the natives that they are sinners, and how they may be saved. We must teach, print, and translate the Bible to some extent; but we must keep up preaching. The feeling in the Mahratta Mission is gaining toward preaching only. The best educated natives get the best employment and best pay. Since the change, there has been constant progress in the new direction. The missionaries were not influenced by the Deputation. They were unanimous, with the exception of one opposed and one non-committal. The plan was adopted by the united counsel of the Deputation and the missionaries. In the final vote, each in order gave his opinion. The Deputation gave the impression, that the change was in the line of feeling of the Board and the churches in this country. The London Missionary Society pursues the same course. After the Bombay School began, there were only Mr. Brown and himself on the Mission; Brown had charge of the School, and he of the missionary labors. Would like the School still, if we could have it. Concurred in the change, because we had not the men to conduct it, and also do the work of the Mission. There were one hundred and seventy-five young men in the School at Bombay when it closed. The average number of hearers in the meetings in the villages is one hundred. The change in his mind with regard to the High School in Bombay commenced while the Deputation was in India. Since that time this conviction of the propriety of the change has increased. The School was abandoned first from necessity, because there was no one to go on with it; afterwards, and during his journey home, he became convinced of the propriety of the change.

The Rev. Dr. Allen was the next speaker on the stand. He went to India in 1827, and returned in 1853. The first five or six years he spent in Bombay, he was chiefly engaged in itinerant preaching. He traveled considerably over India, and spent some time in Madras and Ceylon. He was not engaged in teaching, but in preaching, and general missionary labors. Had charge of the printing office nine years, and was also engaged in the revision of the Scriptures, &c. He thought there was no material in the vernacular of India for education. They have no system of Geography, or Cosmogony, or other sciences. The changes proposed were great. Without the system of education adopted by the Missions, no suitable Christian teachers can be prepared. We might as well expect qualified preachers from the common schools of this country, as from the native schools of India. Occasionally a good teacher or preacher may be had without this education. The European Missionary Societies have five-sixths of the missionary force in India. They all adopt the system of teaching as essential to their success. This Board has one eleventh of the mission force. Schools are necessary to open the way for the spread of the Gospel. There cannot be much done without them. Heathenism is to be overthrown by education, by raising up a competent native agency of the highest kind. This is increasing more lately than before, led by the Free Church of Scotland. A better class of preachers are thus secured They teach nothing but English, except to candidates for the ministry, who are taught Greek and Latin. He would have schools where the unconverted could be educated. When their school was abolished, they lost those that were sent to the schools of the Church of Scotland and the Church of England. Of the six hundred and fifty educated at the Batticotta Seminary, three hundred and fifty have been converted. One hundred and twenty of these are in the employ of the Mission, as preachers, catechists, teachers, and in other missionary labor. In Dr. Duff's school, in Calcutta, of thirteen hundred men who entered to prepare for office, and money-making, and other temporal interests, one hundred and fifty have been converted. Government scholars might become good translators, if they had the material for education in their language, and also some might do for teachers in higher classes. Their language must be Christianized to be right for the conversion of the heathen. Christianizing the people will Christianize the language. It is more difficult to translate the Scriptures than other works. Translating the Bible will tend to purify the language. A comparison shows that all missionaries rate education higher than the Board. The educating by others is a sufficient reason why the Board should educate. The creation of an educated native agency is the great work of missions. Being asked if he considered the report of the Deputation as the opposite extreme to the views of Dr. Duff, he said that it differed from the practice of all other Societies. The Church Missionary Society has 3000 pupils; the English 4000; and other societies large numbers. From a comparison with them he thought——the audience can judge for themselves.

The English language is used in the courts in the provinces of Bombay, &c. Elsewhere the language of the district is used. There are Government and private schools, where the English language is taught, and where the natives will learn it.

Rev. Mr. Poor, son of Dr. Poor, who labored many years in Ceylon, next took the stand. He reviewed in a lengthy and impressive argument the Report of the Deputation. He took the position, and maintained it with much force, that the new order of things in the limiting and suspension of the schools, and the teaching of the English language, was not in accordance with the wish of the missionaries, but a necessity forced upon them. His views were in agreement with those given by Drs. Winslow and Allen, and in opposition to the Deputation.

Dr. Bacon read a lengthy letter from a missionary who took substantially the same view of the subject. The opposition to the Report was very strong and decided.

The Deputation reviewed the opposition at considerable length, and sought to defend themselves and their Report. Several members of the Board also debated the matter at issue with a good deal of zeal. The Report of the Deputation, and the discussion thereon, failed to harmonize the views of the members of the Board. The difference was manifestly greater at the close than at the commencement of the session. A resolution, and the only one of importance acted upon, was adopted, referring the whole subject to a committee, consisting of Rev. Drs. Beman, Hopkins, Riddle, Smith, Palmer, Fowler, Taylor, Bacon, Gov. Fairbanks, Hon. L. Child, H. Holden, and Judge Jessup. There were eighty corporate members and one hundred and fifty honorary members present.

To us, as a people just commencing in the work of Foreign Missions, this subject is of very great importance. The brief report that I have given of this meeting, from minutes taken at the time, will give a general idea of the subjects under consideration. Unless the wisest councils prevail, very much mischief to missions will follow. The missionaries are almost unanimous in the opinion that teaching schools, and teaching the English language, is indispensable to the success of missionary labors. May our own Board be guided by Divine wisdom in all their plans and labors for the conversion of pagan sinners.

J. B.

Female Tract Society.—The Female Branch of the New York City Tract Society held its regular monthly meeting at the Tract House, on Monday, March 10th. The collections for the month amounted to $517 25. The meeting was addressed by the Rev. O. Eastman, who also read letters from agents and colporters of the Parent Society. A few days before the meeting, two gifts of *one thousand dollars* each, one from a Baptist, and the other from a Congregationalist, had been received. One of the gentlemen accompanied his check with the remark, that he had formed a resolution to devote henceforth the profits of his business mainly to religious benevolent objects. An account was given of an old lady, who had reached four score years, who contributed to the Society one hundred dollars received for *knitting chair tidies* within a few months past. A letter was read from South Carolina, in which it was stated that every mountainous district in the State is about to be explored by colporters. [Independent.

SABBATH PUBLICATIONS IN CHINA.

Wanted immediately—Ten Life Members of the Missionary Society, at twenty-five dollars each, to enable our missionaries in China to print and circulate Sabbath Documents. Read what Bro. Carpenter writes, under date of Shanghae, Dec. 6, 1855:—

"Now what shall I say about books? We are doing, and have been for a long time, next to nothing in that line, while others are flooding the country with their publications. It is really painful to be obliged to be a spectator to the trampling down of the law of God, by good men, without the power of unfurling the banner of truth. Almanacs are in great demand among all classes of the Chinese. I think it might be of immense advantage to the cause we love, if we could have the means of scattering through the neighboring cities and villages only one-tenth part as many Sabbath Almanacs as there are Sunday Almanacs scattered. It would cost something to print them, and something more to hire boats to go and scatter them. I am not sure but Mr. Black's perpetual Almanac might form the proper basis for one."

Send on immediately your names, with the money, or get it if you have not got it on hand, for "the Kings business requires haste." Borrow it, or make a donation party for it; only let us have it forthwith.

J. Bailey, Cor. Sec.

MINNESOTA LANDS.

Milton, Rock Co., Wis., March 4, 1856.

To the Editors of the Sabbath Recorder:—

I have been requested by a number of brethren, to say to those brethren scattered over the denomination who desire to avail themselves of the benefits of claiming good land, that there are a number of us intending to go into Minnesota in the spring, choose our locations, make our claims, build our houses. Some of the young men expect to stay and fence and break the land, while the remainder come back for our families. We expect to start about the tenth of May. If any of our brethren want to go with us, they should inform us immediately, and we will give timely notice. Minnesota is noted for the fertility of its soil, its excellent water privileges, its beautiful timber and rolling prairies. I spent some four weeks in traveling through the territory the past season. It is as beautiful and healthy a country as I ever saw. We expect that some twenty-five or thirty will meet in this place to start for our new homes.

John W. Ayars.

Donation Visits.—We hear of two or three Donation Visits recently made to pastors of Seventh-day Baptist Churches. One was to Eld. Thomas B. Brown, of Genesee, N. Y., which came off on the afternoon and evening of Feb. 19th—a very pleasant gathering, which produced the happiest social effects, and conferred a pecuniary benefit upon the pastor of about one hundred and seventy-five dollars. Another was to Eld. Wm. B. Maxson, of Leonardsville, N. Y., the pecuniary results of which were about the same as that at Genesee, and the social features of which we have heard highly commended. Such "Visits," when properly conducted, often lead to pleasant and profitable intimacies between the families of pastors and those who, except for these occasions, would keep at a distance.

Dress in the Olden Time.—It is well to be reminded occasionally of the simplicity and economy of the early days of our Republic. A writer in *Putnam* for February says of the time of Washington:—

"Clothing was very expensive; and though made a matter of more consequence than now, as marking the distinctions of rank, still so sedulously maintained, it was often difficult for persons of much pretension to keep up the outward appearance of gentility. For this reason, all apparel was preserved with much care. I have seen specimens of mending, piecing, and darning, in garments belonging to good old families, which would have commanded a premium from some of our modern industrial societies. The raiment purchased for a young woman's bridal was worn by her in old age; and young girls of the household were glad to assume the faded relics of a grandmother's wardrobe. Rich dresses, in those days, were considered of sufficient importance to be mentioned in wills, and left as an inheritance to relatives or friends."

Rum-drinking around Westerly, R. I.—The following paragraphs from the *Westerly Echo and Pawcatuck Advertiser* indicate that rum-selling and excessive rum-drinking are rather expensive luxuries in that vicinity:—

"Wm. S. Berry was arraigned before Justice Sheffield, of this village, (Stonington side of the river,) on Tuesday last, on charge of being intoxicated. He confessed his guilt, and was fined $20 and costs, amounting to about $25, which he paid.

"Silas Beverly was brought before Justice Knight, of this town, yesterday, on charge of being a common seller of intoxicating liquors, in violation of the law. He was adjudged guilty, and fined $20 and costs, and ten days imprisonment. He appealed.

"Harvey C. Richmond and Charles H. Card, were also, at the same time, charged with selling intoxicating liquors in violation of the law. They were adjudged guilty, and ordered to pay a fine of $20 and costs, and to be imprisoned ten days. They left in charge of officers Olney and Collins, this morning, for Kingston Jail."

Wisconsin on Kansas.—An anonymous letter from Milton, Wis., gives the following expression of enthusiasm in the cause of freedom in Kansas:—

"There was a meeting at Milton, Wisconsin, Feb. 29th, to see what was to be done in regard to Kansas. After debating the subject some time, there was a committee appointed to go to Milwaukee, to attend a meeting there which comes off March 6. This State will probably send one thousand men, well armed with Sharp's rifles, to Kansas. Wisconsin will not back out in that cause, but will send three thousand men to Kansas if they are needed."

RELIGIOUS INTELLIGENCE.

The Baptist Missionary Society has a dark prospect before it, if we may judge from the following language of a late number of the Baptist *Record*: "*Thirty-one thousand dollars deficiency. A debt of forty-five thousand dollars in prospect!* Such are the startling utterances of the Board of Managers of our Missionary Society, in a recent circular to the ministry of the Church. They state that the missionary contributions of the Church for 1855 were thirty-one thousand dollars less than for 1854. In consequence of this deficiency, the treasury will be overdrawn prior to the first of March, to the amount of forty-five thousand dollars."

At the late Concert of Prayer for Colleges in Boston, Rev. Mr. Tarbox, Secretary of the American Education Society, noticed a change, interesting in connection with this meeting, as being that a less number than years ago of students are in preparation for the Christian ministry. Formerly one-half of these students used to prepare for the ministry; now only about one-sixth are studying with that end in view. This is seen more particularly in the theological seminaries, in which there has been a material decline of students. We cannot as yet, he said, discover any change for the better.

The Rev. Robert Alexander, an agent of the American Bible Society, Texas, has, during the past year, traveled more than four thousand miles, organized seventeen auxiliary societies and eleven Bible committees; has visited nineteen auxiliary societies, *properly* organized; has preached one hundred and fifty sermons; raised in cash, $3,694 97, and in subscriptions, $1,600; and has sent into the interior of the State copies of the Scriptures to the value of $4,675 50.

Rev. Cortlandt Van Rensselaer, D. D., Secretary of the Presbyterian Board of Education, says the New York *Observer*, is one of the most useful, as well as extraordinary men in the church. A man of independent means, and having a right to do with his own as he wills, he employs the income of his office in promoting the cause of Christian education in his own way.

Mr. Peter Cooper has applied to the legislature of New York for an act of incorporation of a Board of Control of suitable persons to whom he proposes to convey the grand and costly edifice which he is building, in the square directly south of the American Bible House, New York City, by the name of "The Union for the Advancement of Science." It is said that Mr. Cooper intends to add a liberal pecuniary endowment, and that the institution will have some of the features of a college or university, with a provision for lectures, and for the cultivation of the fine arts.

Several of the States have laws on their statute books making it a penal offense to teach a slave to read even the word of God. The laws on the subject, owing to the power of enlightened Christian sentiment, are mostly a dead letter, and should be repealed. Many have been of the opinion, that the statutes of Tennessee make it criminal to teach the slave to read; but it seems they have labored under a wrong impression.

The chaplain of the House of Representatives, the venerable Daniel Waldo, of Onondaga Co., in the 97th year of his age, has arrived at Washington, and entered upon the duties of his office, by offering the opening prayer in the House, on Monday, March 3d, which duty he is said to have performed in a very appropriate and solemn manner.

The new church organization formed from the Collegiate Dutch Church worshiping in Ninth-street, having elected a consistory, under the name of the "Central Reformed Protestant Dutch Church," have unanimously called the Rev. Abraham B. Van Zandt, of Petersburg, Va., (formerly of Newburgh,) to become their pastor, and there is reason to believe he will accept the invitation.

The New England Emigrant Aid Company at Boston have issued the fifth edition of their "Information to Kansas Immigrants," 12mo., pp. 54, which they will forward to any person by mail on application to Thomas H. Webb, M. D., their Secretary.

Rev. Dr. Dowling has accepted the call of the Berean Baptist Church, corner of Bedford and Downing Streets, New York, and will enter upon his duties the first Sunday in April.

A Curious Case.—We find in a late number of the *Independent* the following curious case:—

A case of insurance on slaves was decided recently in the Supreme Court at New Orleans, which carries the doctrine of chattelization to the extreme. Hunter & Co. shipped fourteen slaves from Richmond to New Orleans, which were insured at the office of the Mutual Insurance Company in New York, "against loss by drowning in consequence of the stranding, shipwreck, or otherwise, of the vessel, the assurers being warranted against all other risks." The vessel stranded, and a portion of the lading was thrown overboard to save the rest, and a general average of loss made on the effects saved, *including the slaves.* Hunter & Co. sued the Insurance Company for this loss, which was resisted on the ground that the slaves were only insured against drowning, and as they were not drowned, the Company was not liable; but the Court decided the other way, on the ground that he who participates in the benefit should divide the burden of the sacrifice. The presumption is that, had the goods not been thrown overboard, the cargo, including the slaves, would have been lost.

Important to New York Liquor Dealers.—A case has been recently decided in Rhode Island of considerable interest to those engaged in the liquor traffic. A person residing in Rhode Island bought liquors in New York to the amount of some $500 to $600, and failed to pay for them. An action was commenced against the purchaser, and in reply he pleaded that the 17th section of the Maine law ordains that "no action of any kind shall be had or maintained in any court in this State for the recovery, or possession of intoxicating liquors or the value thereof, except such as are sold, purchased or held in accordance with the provisions of this act;" averring that the notes in suit were given for liquors purchased in New York, and denying the right of the Court to entertain the suit. The question was argued in the Court of Common Pleas, and the Judge sustained the plea of the respondent. The *Journal* says the case will be carried up to the Supreme Court.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MARCH 10.

In the Senate, an exciting debate occurred in connection with the consideration of the bill for increasing the armaments and munitions of war, and for the manufacture and alteration of small arms, in which our relations with Great Britain were discussed by Messrs. Seward, Cass, Hale, Crittenden, and others.

In the House of Representatives, the consideration of the application of the Committee on Elections for power to send for persons and papers in the Kansas contested election case, occupied most of the day.

THIRD-DAY, MARCH 11.

In the Senate, the Naval Committee made application to be empowered to send for persons and papers to enable them to investigate complaints against the action of the Naval Retiring Board. The matter was laid aside for the consideration of the bill to appropriate $3,000,000 for arms, munitions, &c.

In the House, a bill was introduced to enable the States bordering on the Ohio to improve the navigation of that river. It was referred to a Select Committee. A discussion of Kansas affairs occupied the rest of the day.

FOURTH-DAY, MARCH 12.

In the Senate, Mr. Douglas, Chairman of the Committee on Territories, made a report on Kansas affairs. He reviews the history of the introduction and progress of Slavery in this country, and the constitutional relations it assumes. He says new States have the right to come in with any domestic laws and institutions not conflicting with the Federal Constitution. This principle, he says, was embodied in the Kansas-Nebraska bill. He goes on to condemn the action of the Emigrant Aid Societies (of the North,) and denies that the illegal votes said to have been cast at the Whitfield election nullify that election, or that the removal of the seat of government vitiated the acts of the Legislature. The report denounces the Topeka Convention, and closes with a plain threat of bringing forward the bayonets and bullets of the Federal Government if necessary to support order (*i. e.* Slavery) in Kansas. Mr. Collamer, from the same Committee, followed with a minority report, affirming the right of the North, or of any section of people opposed to Slavery, to take all lawful measure for its restriction. He depicted clearly the fraudulent nature of the Whitfield election, and asserted the justice of the movement of the cheated and oppressed Free State voters to secure a proper hearing in the Territory and at Washington. Mr. Sumner followed in a brief but pungent speech, vindicating the Emigrant Aid Societies from the majority report. Mr. Douglas replied rather sharply, threatening terrors of war upon the Free-State men who should dare to disobey the internal code now in force in Kansas. Mr. Seward retorted, claiming that the backers of the Border Ruffians had Congress to consult, and, in less than a year, the people to settle with. He said Kansas would soon be at the capitol with a free Constitution, and he should then demand her admission as a Free State. The reports were ordered to be printed, and the Senate adjourned.

In the House, Mr. Whitney introduced a bill establishing a uniform rule of naturalization, and repealing the present laws. Mr. Herbert introduced a bill providing for an overland mail from some point on the Mississippi River to San Francisco. The House then resumed the consideration of the resolution asking that the Committee on Elections may be empowered to send for persons and papers in the Kansas case. Speeches were made by Mr. Trafton of Massachusetts in favor, by Mr. Davis of Maryland against, and by Mr. Wakeman of New York in favor of the power.

FIFTH-DAY, MARCH 13.

In the Senate, after the presentation of various resolutions, Mr. Brown concluded his speech in vindication of the conduct of the Administration relative to the Clayton-Bulwer Treaty and the enlistment question, bearing severely on the want of faith of the British Government. Mr. Mallory agreed with the views expressed by Mr. Brown. The Senate passed the bill to amend the act establishing the Court of Claims; also, the bill to authorize two Judges to hold Court as a quorum.

In the House, a bill to refund duties on railroad iron was referred. The House then resumed the consideration of the report of the Committee on Elections. Mr. Purviance spoke in favor of sending for persons and papers in the Kansas case, arguing that the House had a Constitutional right to go beyond the record. Mr. Taylor said there was no contestant for the Delegate's seat, and Gov. Reeder had no right to be heard. Mr. Todd insisted that the validity of the laws of Kansas should be investigated. Mr. Washburn, the Chairman of the Committee on Elections, gave notice that he should call for a vote on the resolution to-morrow. Mr. Harris of Illinois made a violent Pro-Slavery speech. Mr. Letcher also spoke against Mr. Reeder.

SIXTH-DAY, MARCH 14.

In the Senate, there was a sharp personal debate between Mr. Douglas and Mr. Trumbull of Illinois and Mr. Crittenden of Kentucky. Mr. Douglas led off in an attack upon Mr. Trumbull, whom he charged with having been elected by a miserable set of Abolitionists and Know Nothings. The answers, though more courteous, were not less severe than the attack. Adjourned till Second-day.

In the House, Mr. Washburn of Maine spoke in favor of the resolution empowering the Committee on Elections to send for persons and papers in the Kansas case. At the close of his remarks he moved the previous question on the resolution, but on a call of the Yeas and Nays the House refused to sustain the call. Adjourned till Second day.

The "Resolute" at New London.—The "Resolute," one of the few vessels dispatched in 1852 in search of Sir John Franklin, which was brought, a few weeks since into New London (Conn.) by a whaling ship that found her abandoned at sea, still remains in New London, in possession of the Custom-House officers, who received her in charge there. Our reporter paid her a second visit on Friday last. Some pains have been taken to make her interior more presentable. A great many visitors daily board her, not a few of whom avail themselves of the opportunity to test the quality of liquors found upon her and still remaining on board. Some unscrupulously curious visitors, too, have borne away as relics many handsome pieces of her splendid dinner service. Some of the most valuable books from her library (one of the choicest nautical libraries, by the way, ever put on board ship) have been stolen. For these reasons, the parties having the vessel in charge cannot be as polite they would to those whom they do not know. The "Resolute" will be retained in New London till orders as to her disposition are received from the English Government. Unless some orders are received soon, she will be abandoned, according to rules governing such cases, to the parties finding her, for salvage. She is valued at $75,000, or thereabout. [N. Y. Times.

European News.

European news to March 1st was received in New York on the 12th, by the steamer Arabia and the telegraph from Halifax.

There are no tidings from the missing steamship Pacific. There are some confused rumors of ship's furniture seen at sea, but they amount to nothing.

The excitement in regard to the American difficulty appeared to be wholly extinct.

Three meetings of the Peace Conference had been held in Paris, but nothing of the preceedings had been suffered to transpire. Rumors, favorable and otherwise, were circulated in abundance, and at the close of the week considerable alarm was created by a report that Russia had started objections which would cause the Conference to break up. It was, however, regarded as a mere stock-jobbing ruse, and a general impression prevailed that matters were progressing favorably. The opinion increases, that immediately after peace is proclaimed, a general European Congress will meet to readjust the balance of power.

Active preparations for a continuance of the war prevailed on all sides. An armistice until the end of March had been officially announced, and was made known to the Crimean armies. It is not to affect the existing blockade of Russian ports.

The Sultan's decree in favor of Christians had been read in the presence of Turkish dignitaries at Constantinople.

3,000 Russians are employed day and night in constructing a triple row of piles across the Gulf of Finland, twelve miles across, and six miles from Cronstadt, with but few openings, behind which is a steam fleet of 18 ships, 14 corvetts, and 70 gunboats.

California News.

The Steamer Northern Light, from San Juan, arrived at New York on the 13th inst., with two weeks later news from the Pacific coast.

In San Francisco, on the morning of Feb. 15th, a violent shock of an earthquake was felt. The people were aroused from their sleep and hundreds rushed frantically into the streets in their night clothes. The shock lasted about twenty-five seconds, and was proceded by a rumbling sound like distant thunder. No material damage was done to property. The fire-wall fell from one brick store, the plastering was more or less cracked in a good many buildings, and in some instances slight fissures are created in brick walls. A great many timid people were terribly frightened for a time, but they were soon led to believe that there was no danger. It was the most severe shock of which we have any account in San Francisco.

The last mail brought the news of the explosion of the steamer Belle, on the Sacramento river, on the morning of the 5th ult., but without any of the particulars. About thirty lives were lost.

Accidents in the mining region have been quite common. Caving in of embankments, burying from one to six or eight persons at a time, have been of frequent, almost of daily occurrence.

On the 12th of Feb., a sorrowful casualty occurred; two women and two children, while riding with some others in a carriage by the margin of a small lake near San Francisco city, were drowned by the overturning of the carriage in the water.

The Indian troubles in Oregon and Washington still continue, and new volunteer companies are being raised. It appears that the Governor of Oregon has already issued $4,000,000 in scrip to defray the expenses of calling out volunteer soldiers to fight the Indians. This war promises to prove a very expensive affair to the General Government.

The schooner Page arrived at San Francisco from Japan on the 14th Feb. She brought news of a violent earthquake which took place at Jeddo on the 11th of November, and destroyed 100,000 houses and 30,000 people. This may be an exaggerated account, although it was obtained at Simoda from the Dutch interpreter.

Sad Calamity on the Delaware River.

On the evening after the Sabbath, March 15th, a fearful calamity occurred on the Delaware River near Philadelphia. One of the Camden and Philadelphia ferry-boats took fire when in the middle of the stream; the flames spread with great rapidity; the boat became unmanageable; the passengers, about one hundred in number, panic stricken, leaped into the water to escape death by burning; many of them were picked up, but about thirty were drowned. The following account of the matter is furnished by Wm. F. Agnew, one of the passengers:—

I am in the employ of Messrs. Burns & Piers, proprietors of the Philadelphia Local Express, and reside in Camden. Returning home from business on Saturday evening, I took the steamboat New Jersey at 8½ o'clock from Walnut street wharf, and was an eye witness of the most serious disaster that has ever happened on the Delaware. When the boat started she attempted to reach Camden by way of the channel which divides Windmill island, but finding the eastern end much blocked with ice, she was backed out and headed up the stream with the view to circumnavigate the island. When opposite Market street, I observed flames bursting out around the smoke stack, and raised the cry of "fire." An unusually large number of passengers were on board, many of them women and children. The fire originated in the fireroom during the absence of the fireman, and spread with fearful rapidity. It soon wrapped the entire after part of the boat in flames and drove the passengers forward. The strong ebb tide setting up the river convinced me it was impossible to run the boat aground upon the northern part of the island, and I was glad to see the pilot head for the Philadelphia shore. The captain at this time was in the pilot house giving orders. I was upon the bow of the boat, in the midst of a wild heart-rending scene of terror. A crowd of at least one hundred persons, including twenty or twenty-five ladies, were clustered together in the smallest possible space to avoid the intense heat of the flames—some clinging to the guards, others frantically endeavoring to wrench loose the stanchions which were yet free from the devouring element, while some stood horror stricken, gazing upon the fast approaching flames behind, or the icy current before them. There was nothing on board save a bench or two that could be made available as a float or life-preserver. As the volume of the flames increased, it caught the dresses of the women, whose shrieks for assistance were appalling. Not until their clothing was burnt from their persons did the passengers seem willing to seek a chance of safety in the bosom of the other element. One by one, sometimes five or six at a time, they made the fearful leap from the burning deck. The boat had been forced to a distance of not more than ten feet from the wharf, when the pilot house fell—the government of the helm was lost, and the vessel sheered off again into the river. Some on the upper deck, however, had a chance to leap ashore; others fell short, and were crushed by the paddle wheels. Every hope of running into the wharves was now dashed, and I turned to Mr. Muschamp, late a conductor on the Camden and Amboy Railroad, and asked him if he could swim. He replied that he could not. I advised him to take a bench which was near him, and jump overboard with me. The engine was still going, and I took care to jump clear of the wheels. I believe my friend followed me, but fear he did not take the like precaution. I swam about one hundred yards, when I providentially reached the bow of a clipper ship, and was rescued by the promptness of those on board.

SUMMARY.

On a recent Friday evening, four notorious pickpockets planned a descent upon the congregation of Rev. Dr. Alexander, in Fifth Avenue, New York. They selected their game from convenient points of observation, and after the services were begun, walked singly up the aisle, with light step, and crowded themselves each into the head of a different pew, with an air of freedom, as though they were merely occupying their own proper places, where they sat devoutly waiting, until the services were over, to begin their thefts in the rush and press coming out. A policeman, however, who had suspected their design, entered the church with three companions, and when the congregation was dismissed, the rascals were caught, and after being exposed to the shaming gaze of the crowd, were hurried off as they deserved.

Barnum's villa at Bridgeport cost $150,000, and is mortgaged for $125,000, probably all that it is worth. Anybody levying on it, is liable to have it set off to him on appraisal. We apprehend creditors will not meddle with it. Barnum's East Bridgeport property is mortgaged for $185,000. Is any one disposed to lift that sum? The mortgage on Barnum's real estate, recorded in New York, amounts to $179,000. His confidential debts are stated at $100,000. His museum is in the possession of Greenwood & Butler; his claims against the Jerome Co., nominally $500,000, will not realize $100,000.

A bill has passed the Virginia Legislature, providing that free negroes, migrating to, or voluntarily entering that State, without authority of law, are to forfeit their freedom. Hotel keepers employing free negroes of another State, shall be liable to a fine of $50. The emancipation of slaves shall be null and void, unless $150 be provided for the removal of each slave from the State, within twelve months. Free negro convicts, at the expiration of their term of imprisonment in the Penitentiary, are to leave the State within thirty days, or forfeit their freedom.

The directors of the Troy and Greenfield Railroad, which is to pass through Hoosac Mountain by a tunnel four miles long and eight hundred feet below the summit, have applied to the Legislature of Massachusetts to subscribe $150,000 to the stock, on the ground that it is a matter of common interest to the whole State to lessen the cost of reaching the Hudson from Boston one-third. The subject has been referred to a very able committee, of seven senators and thirteen representatives, or one from each county.

Notwithstanding the very severe weather, the prospects of a good crop of peaches are reported as being quite equal to the most sanguine calculations. The New Jersey New Brunswicker says that the cold weather has not hurt the buds any yet, except in those orchards situated in low, wet grounds. There the buds are somewhat injured, though not so badly as they are some years. If the buds are not blasted with cold winds and wet weather in April and May, the peaches will probably be very plentiful.

The London Standard of Feb. 21 says: "The daughter of the late Mr. Samuel Blackwell, of Bristol, has just completed her medical studies in Paris, and obtained a diploma to practice as a physician. She has a sister who pursued her studies also in Paris, who is acting in a similar capacity in New York, under the title of Dr. Elizabeth Blackwell. The lady who has just obtained this honorable distinction is Dr. Emily Blackwell. Her studies have been principally directed to the diseases of women and children."

The Supreme Court of Tennessee decided at last term that the hirer of a slave was not authorized to re-hire him without the assent of the owner, and if he did so, and the negro died or was injured, the hirer might be sued by the owner and recovered against for the whole value of the slave. They also decided that a negro hired in that State could not, without the assent of the owner, be removed from the State or even from the county where he was hired, and if he was so, it would be a conversion.

The Cincinnati Gazette has been shown a private letter from Mr. C. M. Clay with reference to his failure, noticed a few days since. Mr. Clay says his creditors have allowed him to go on, and he will be able to pay all his debts and have a handsome estate left. He did not lose a dollar this season in the pork trade.

The Free-State Legislature of Kansas organized at Topeka on the 4th inst., and Gov. Robinson's Message, was read. He states that secret instructions have been sent to the United States Marshall for the arrest of the members of the Legislature. If this arrest is made, no resistance will be offered until revolution shall be the only means of relief. The Legislature had adjourned to Lawrence, and Gov. Shannon was on his way there to watch them.

The Boston and Providence Railroad Company, it is stated, owns a large tract of woodland in Virginia, from which it procures its fuel, and the agents of the Company hire slaves and slave drivers, and buy whips and thongs as disciplinary aids in carrying on the operations. The Boston Herald asserts that the State of Massachusetts has a stock interest in the railroad, and hence participates in the hire and punishment of these slaves.

A farmer near Galt, C. W., who had eight hundred bushels of wheat, for which he had been offered the high prices of last season, but chose to keep it, in the hope of getting more, hung himself last week. Another farmer near London, had three years crop on hand, which he had refused to sell at the extreme rates of last fall. He is now insane, his reason giving way at the prospect of having to sell at a greatly reduced price.

One of the largest stock transactions was made in New York a few days since which we have ever noticed in this market. One party sold privately to another, in one lot, 15,000 shares Reading and 8,000 shares Erie. The entire sale amounted to about $1,200,000. The Erie was sold at 58, and the Reading at about 91. The Reading all belonged to one party.

On Saturday morning, March 8, the steamer E. Howard came in collision, near Troy, Ia., with the steamer Henry Lewis, from Cincinnati for New Orleans. The latter boat sunk. The Howard was but slightly damaged. All the cabin passengers of the Lewis were saved through her hurricane deck, but twenty of the hands and deck passengers were drowned.

The Express Train from Norfolk, Monday, March 10, for Weldon, went through a curve in the bridge near Marnaretville, killing Messrs. Adams & Co.'s Express Messenger, Mr. Dougherty, Mail Agent, and Charles Neal, a boy. The Engineer and several of the passengers were severely injured. The train, after the accident, took fire and was entirely destroyed.

Gov. Chase, of Ohio, has issued his official requisition, calling on the Governor of Kentucky to deliver up, according to the constitution, the four persons under indictment for murder, who were flagitiously rescued from the custody of the Sheriff of Cincinnati, by the Judge and Marshal of the United States, on the pretext that they were fugitives from slavery.

The General Assembly of Virginia has passed a resolution requesting the representatives of that State in Congress "to secure the passage of a bill making full compensation to all owners whose slaves have or may hereafter escape into any of the non-slaveholding States of this Union, and withheld from those to whom such service or labor may be due."

A singular fossil was discovered some time since in Pompey, Onondaga County, N. Y., in the shape of the profile of a man's head and shoulders, perfectly formed, with mouth, nose, eyes, &c. It is described as "about the size of a peck measure," the lower part of limestone, and the upper portion of some other stone rather darker in hue.

The Rochester Daily Union is informed by a gentleman from Sandusky, that the people of Canada come to that city in sleighs across the ice, among the islands at the upper end of Lake Erie. An ice bridge at this point has not been known since 1837, and then it was not so strong as at present.

The Judiciary Committee in the Pennsylvania Legislature have negatived the bill for a change of venue from Delaware county to Philadelphia in the case of Williamson vs. Kane. It is said that the Legislature is not disposed to interfere with this important case.

A dispatch dated Montreal, Thursday, March 6, 1856, says:—Two engines and a snow-plow ran off the track on the Grand Trunk Railroad yesterday afternoon, near Stauns, twenty miles above Montreal. One man was killed and two others badly injured.

The New York Legislature, March 6th, made choice of Messrs. George W. Clinton of Buffalo, and Robert Kelley of New York, as Regents of the University, in place of Jabez D. Hammond, deceased, and Philip S. Van Rensselaer, resigned.

A Member of the North Carolina Legislature made a decidedly good "hit" a short time ago. A bill was pending which imposed a fine for selling liquor to free negroes, to which he objected, on the ground that "such a law would make them more decent than the whites."

No tidings have yet reached us in regard to the Pacific. We confess that the prospect is gloomy, although there are many who yet believe in her safety. The underwriters, we think, would now willingly pay 50 per cent. to have her safety guaranteed.

The anniversary of the Bible Revision Association will be held at Louisville, Ky., on Thursday, April 10. Ample provisions are to be made for the accommodation of the delegates and members from a distance. Eminent speakers from various States will be present.

The Kansas Aid Society in New York advise Western emigrants going to Kansas by no means to think of taking the journey by land across Iowa and Nebraska, but to go down to St. Louis by rail or boat, and then by boat up the Missouri.

The fire department of Cincinnati have a locomotive steam boiler with which all frozen hydrants, water pipes, hose and other things can be immediately thawed. There is a flexible tube attached to the boiler to convey the steam to the point to be operated upon.

The movements towards Kansas among the free yeomanry of the North and West, promises to become immense this season, and has in fact already commenced in some quarters but will be quite general by April.

There are seventy-six thousand barns in Massachusetts. The profit of cultivating an acre of corn in that State is fifty per cent. greater than it is in Illinois.

The Great Showman, Barnum, has at last "seen the elephant" for himself. At a meeting of his creditors at New Haven lately, which represented about $300,000 of his indebtedness, he was "put through" a course of bankruptcy, and Frederick Croswell, Esq., appointed trustee of his estate.

A dispatch dated Buffalo, Thursday, March 13, says: The first train which has arrived in this city since Sunday, came in this noon over the Central Road. It consisted of twenty-one cars, containing 700 passengers, and brought the first mails which have arrived from any quarter since Sunday.

A memorial has been introduced into the Minnesota Legislature, desiring Congress to divide that territory on the line of 45 deg. 10 min., from the St. Croix to the Missouri River.

One of the conductors of the Harlem Railroad during the Winter measured a snow bank fifteen feet high at Chatham Four Corners.

A dispatch dated Chicago, Monday, March 10, says: The Commercial Bank of Chicago closed its doors this morning.

A Republican Association has been formed in Providence, for the State of Rhode Island.

The expenses of the late Slave Trials at Cincinnati were $22,400.

New York Markets—March 17, 1856.

Ashes—Pots $5 75 a 6 00; Pearls 7 75 a 8 00.

Flour and Meal—Flour, 6 93 a 7 12 for State and Michigan, 7 31 a 7 75 for Indiana and Upper Lake, 7 56 a 8 12 for Ohio, 8 75 a 10 75 for extra Genesee. Rye Flour 4 00 a 6 25. Corn Meal 3 50 for Jersey. Buckwheat Flour 1 75 a 2 12.

Grain—Wheat, 1 84 for Western mixed, 1 78 a 2 00 for Canadian, 1 80 a 2 04 for white. Rye 1 18. Barley 1 20 a 1 29. Oats, 35 a 39c. for Jersey, 42 a 44c. for Western. Corn, 66 a 73c. White Beans 1 75 a 2 50.

Provisions—Pork, 14 50 for prime, 15 75 for mess. Beef, 8 75 a 9 25 for prime, 9 50 a 11 00 for country mess. Lard, 10 a 10¾c. Butter, 19 a 21c. for Ohio, 22 a 24½c. for State Dairies, 25 a 26c. for fresh-made State. Cheese 8½ a 10½c. Eggs 23 a 25c. per dozen.

Seeds—Clover 13 a 14c. per lb., Timothy 3 50 a 4 00 per bushel. Rough Flaxseed 2 12 a 2 20 per bushel of 56 lbs.

Tallow—10 a 10¾c.

Wool—35 a 38c. for Native, 45 a 47c. for full-blood Merino, 48 a 55c. for American Saxony Fleece.

MARRIED,

Nov. 21, 1855, by Eld. C. Rowley, Mr. James C. Hills, of the town of Scio, N. Y., to Miss Frances E. Wright, of Dansville, N. Y.

Feb. 10, 1856, Mr. Charles Walsh to Miss Barbary W. Proctor, all of Wellsville, N. Y.

March 8, 1856, the evening after the Sabbath, Mr. Ansel Stannard, of Genesee, N. Y., to Mrs. Asenath Oviatt, of the town of Amity, N. Y.

In Leonardsville, N. Y., March 1st, by Eld. W. B. Maxson, Mr. Henry B. Dye, of Plainfield, to Miss Celinda E. Meeker, of Burlington, N. Y.

DIED,

In Genesee, N. Y., on the 18th of February, Catharine L. Burdick, daughter of Jabez and Mary A. Burdick, in the 22d year of her age. The deceased had omitted to seek the Saviour while in health, which was a cause of deep sorrow to her on her dying bed. But through the kindness of a forgiving God, she found peace in believing in the Lord Jesus Christ, and when the time came for her to die, we believe death had lost its sting. She quietly fell asleep in Jesus, to await the resurrection morn, to put on her triumphant spirit anew. J. B.

At West Edmeston, N. Y., on the 6th inst., Mrs. Elizabeth B. Denison, widow of the late Francis F. Denison, aged 42 years. Sister Denison was a worthy and highly esteemed member of the First Seventh-day Baptist Church of Brookfield, N. Y. In her afflictions, as well as in the time of prosperity and health, she gave the most satisfactory evidence of the sincerity of her attachment to the Redeemer's cause, and she was happily prepared, when she was conscious that she was passing away, cheerfully to resign her son of a tender age to the guardian care of her heavenly Father, and her spirit to Him who gave it, with a strong hope of meeting her God in peace.

Suddenly, on the 8th inst, at his residence near Union Village, N. J., Mr. Ezra Wilcox, aged about 55 years.

In Lincklaen, March 9th, of chronic inflammation of the liver, Mr. Benjamin H. Burdick, in the 75th year of his age. His sufferings were great, which he bore with Christian fortitude. Bro. Burdick was born in Hopkinton, R. I., in 1781. His parents removed subsequently to Petersburg, N. Y., where he remained till 1805, when they removed to German, now called Lincklaen, Chenango Co., N. Y., where he spent the last 50 years of his life. He first joined the Berlin Seventh-day Baptist Church, where he remained a member until the formation of the DeRuyter Church. He remained a member of this church till the Lincklaen Church was organized. He then removed his standing to the Lincklaen Church, of which he remained a member until his death. Bro. Burdick has been a valuable man in society, and a pillar in the church.

LETTERS.

D E Lewis, A P Saunders, Wm F Randolph, C Vars, J P Livermore, A R Cornwall, John Drake, Eli Forsythe, Wm P Langworthy, O Snowberger, J Pierce, E Lanphear, S S Griswold, P C Stillman, Charles Card, P Soper, Jabez Burdick, C Thacher, B G Champlin (all right,) W C Kenyon, R S Nicholson, J Maxson, P S Crandall, L R Babcock.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

Clark Saunders, Rockville, R I	$4 00	to vol. 12	No. 52
Sam'l Lippincott, Montra, O	4 00	12	52
Darius K Davis "	2 00	12	52
Davis Babcock	2 00	12	52
O T Coon, Berlin, Wis	2 00	13	26
C Burdick "	2 00	12	42
Robert Nicholson, Pittsfield, Ill	4 00	12	40
Phebe Soper, Johnson, Iowa	2 00	12	52
Cyrus Thacher, Philadelphia, Pa	2 00	12	52
Charles Card, South Troupsburg	1 00	13	26
Daniel Oviatt, Wellsville	3 00	13	13
Charles Truman, Scio	2 00	12	52
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Wm Ennis "	2 00	13	6
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Geo Rosebush, Andover	3 00	13	6
A G Coon, Independence	2 00	12	52
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FOR THE SABBATH-SCHOOL VISITOR:

Cortland Vars, Dorrville, R I .25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Hazard P Clarke, Independence $3 00

FOR THE CAROL:

Wm F Randolph, Green Brier Runn, Va .35

WILLIAM M. ROGERS, Treasurer.

Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Publishing Society, will be held at the house of T. B. Stillman, No. 80 Seventh-St., New York, on Fourth-day, April 9th, commencing at 10 o'clock A. M. GEO. B. UTTER, Sec.

The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society, will be held at No. 80 Seventh St., New York, on the 8th day of April, 1856, commencing at 10 o'clock, A. M. The Committee on the location of the Denominational College and Theological Seminary will, at this Meeting, present their report, which will be made the subject of consideration. A large attendance of the members of the Board is solicited.

W. C. WHITFORD, Rec. Sec.

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THIS establishment, for the cure of Chronic Diseases, is conducted by H. P. Burdick, M. D. The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spine, Nerves, Female Diseases, Bronchitis, Incipient Consumption, &c., are not excelled in any establishment. Patients will have the benefit of skillful Homeopathic prescriptions—an advantage found in but few "Water-Cures." Especial attention will be given to diseases commonly called *surgical cases*, such as Hip Diseases, White Swellings, Cancers, (in their early stages,) and Caries and Necrosis of bone.

Connected with the establishment is a Dental Shop, where all calls in that profession will be attended to.

Address, H. P. BURDICK,
Alfred, Allegany Co., N. Y.

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Hudson River Railroad.

TRAINS leave Chambers street daily, for Albany and Troy. On and after MONDAY, Nov. 19, 1855, the trains will run as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Mail Train 8 30 A. M. Through Way Train, 12 M. Express Train 5 P. M. For Hudson 3 30 P. M. For Poughkeepsie—Way Freight and Passenger Train, 12 30 P. M. For Peekskill, 5 30 P. M. For Sing Sing, at 4 20 and 9 P. M. For Dobbs' Ferry, 7 15 and 11 A. M. The Dobbs' Ferry, Sing Sing, Peekskill, and Hudson Trains stop at all the Way Stations. Passengers taken at Chambers, Canal, Christopher, and 31st streets. SUNDAY MAIL TRAIN at 4 P. M., from Canal street, for Albany, stopping at all the Mail Stations. M. L. SYKES, Jr., Superintendent.

Merchant Tailoring Establishment.

THE subscriber, having sold his interest in the firm of A. D. Titsworth & Co., of Plainfield, and located himself at the corner of Fulton and Pearl streets, New York, as Merchant Tailor and Manufacturer of all kinds of Clothing, would respectfully invite his friends, and as many others as feel disposed to study economy, to give him a call, feeling assured that his experience in the business will enable him to do better for his customers than they can do for themselves. He will employ the best of workmen, and give to the business his whole attention.

Cloths, Cassimers, and Vestings, of the latest patterns, constantly on hand, and made to order in the most approved manner, at short notice.

Also, any persons wishing cutting done for their friends at home, by observing the following directions, can be accommodated with any style they wish:—

Coat Measure—1st. Placing the measure at socket bone of neck, down to center of arm or shoulder; then to waist above the hip, and length of coat. 2d. From seam of back, giving width of back; then to elbow and length of sleeve, bending the arm in right angle. 3d. Breast and waist, noting the position, whether stooping forward or extra straight.

Vest—1st. From socket bone down front, giving length of vest. 2d. Breast and waist measures.

Pants—1st. From hip bone to thigh joint and knee and length. 2d. Waist, hip, thigh, and knee measures.

Also, any persons wishing to avail themselves of my assistance in selecting a stock of clothing or other merchandise, will find me at my office every day, except Sabbath day. All orders thankfully received and attended to with dispatch.

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☞ I can accommodate a Sabbatarian with an office in my room.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

The Carol:

A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. 128 pages octavo; price 35 cents per copy.

The *Carol* is designed principally for Sabbath-Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few Temperance Songs, are included in the book. It contains 93 tunes, and 156 hymns.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Miscellaneous.

From "The Crayon."

Wanderings in the Southwest—No. 10.

Camp Lancaster, Texas, Nov., 1855.

On the morning of the 12th of October, I found Captain Carpenter had made arrangements to go with a small party to the head of Live Oak Creek, which he did not reach in the previous effort, and I volunteered to accompany him, provided I could find a horse worthy his rider. Mr. Savier, the sutler, had a fine pony, almost an exact counterpart to my lost Pelicano of pleasant memory, without his fear of fire-arms. "Pompey's nerves are as solid as iron," Savier assured me, and his saddle was of the best Texan manufacture, and nearly new. It was charming to be so well mounted, and I hurried up to join the Captain. With us were Beardall, Dennen, M'Culloch, and a teamster driving a six-mule team, to bring the poles that were to be cut. The Captain rode his favorite old blood horse, "Driver," and was accompanied by his two dogs. His "six-shooter" hung at the horn of the saddle, and across the saddle in front of him he carried his shot-gun. Over one shoulder hung his powder-flask, and at the other his shot-belt; an ivory whistle, fashioned after a dog's head, was suspended at a button-hole of his hunting-jacket. Beardall was armed simply with a rifle, and rode a bare-boned, black pony, in which every thing seemed wanting but the essential *go*. Dennen rode a horse also, and was armed with a double-barreled gun, and into his pocket he had slipped a few musket-cartridges, each containing an ounce ball, and four buck-shot. M'Culloch had his musket and cartridge-box, and rode with the teamster, who was unarmed. The distance to the source of the creek was not more than seven miles for mounted men, and a mile further for the team, but we were all to meet at the crossing of the creek, three miles distant, from which point there was no road. We four who were mounted rode up the valley on the south side of the creek. The Captain and Dennen kept close up under the hill, on a military reconnoisance. Beardall skirted the creek, in hopes of falling in with game, while I held on *in medias res*, ready for any thing that might turn up, with a shot-gun and No. 6 shot, the best I had since Quail ran off with the larger size. My attention is arrested by a pile of small stones to the amount of several tons, resembling that which is broken up for macadamizing a road. Was it the grave of an Indian? I could not tell. I would have explored it, but it was the work of several men for half a day, and I rode on. When I joined Beardall I mentioned it, and he told me he had seen similar ones, but did not believe they were graves, as there were some undoubted graves near where we were going, and they were very unlike these. We hunted along the creek for ducks, and never did we look so far in vain. Crossing the creek where the El Paso road crosses it, we all met on the north side, and continued on, keeping close to the creek, where a belt of coarse grass intervened between it and the chaparral, in order to avoid the thorns of the latter, no less than the ravines that inrersected the plains. The creek is almost concealed by the growth of small trees and grape vines, whose leaves, already fallen, rustled under our horses' feet. We cross a deep ravine, where the bank of the creek is high and free from thickets, and a sand-bar makes out from the ravine, meeting the bare rock on the other side, and over which the creek glides with little noise. A chaparral cock *(Geocoxyx mexicanus,)* the first I have seen since I left Fort Clark, ran across, and disappeared on the other side. On each side of the valley, opposite to each other, and a mile asunder, are two natural curiosities, which I noticed when I first descended the creek, as they are distinguishable at a great distance. Were we not in a region where castle-crowned hills were always in sight, one would pronounce these two to be artificial works. They are completely isolated, and their tops apparently inaccessible without ladders, rounded, and one third way down the escarpment; that on the north side has another circular wall, as an outwork; that on the south has four disconnected outworks, forming a square around the hill, flanking each other, and commanded by the castle above them. As *lusi naturæ*, they are wonderful. Having reached the grove, which is ten or more acres in extent, the team was left outside, while the Captain, with three men, proceeded to open a way through the dense weeds and undergrowth that rendered the thicket impenetrable to the eye. The creek intervened, and was nearly obscured by the rank growth of weeds and flags—from which a flock of turkeys took wing and flew around the mott. I continued on alone, along the little chain of ponds which formed the sources or springs of the creek, until there appeared only a dry aroyo, and a treeless valley, stretching away to the northwest, until it was lost in the haze of the distance. I returned to rejoin the party, whom I found hard at work in the heart of the mott, cutting trees. The live oaks were too crooked to serve their purpose, but some hackberry and gum-trees furnished poles comparatively straight for the distance of thirty feet. Leaving the four men at work, the Captain and myself passed out on the other side of the grove, with the intention of going to another and smaller mott of trees, half a mile further up, and to the right of the aroyo, where the turkeys were supposed to have fled. I stopped to examine a shrub which bore a strong resemblauce to the apple-tree; the leaves were all fallen from it, and I could not be certain, but I believe it to belong to that genus. As I remounted, the Captain was just disappearing around the edge of the wood. The grass was very long and coarse, such as is used for thatching, and patches of dead weeds almost buried my horse. I found Driver tied in a little opening on the left of the grove, and there I tied Pompey, well concealed, and plunged into the thicket, as I heard the report of the Captain's gun, to get my chance at the game. This grove was entirely of small live oaks, with much undergrowth. There was an abundance of turkey signs in the deepest shade, where the ground was bare; they had nestled in the dirt during the heat of the day, digesting their morning's feast of acorns, and filling their feathers with dust. I proceeded cautiously, expecting each moment to get sight of a file of red-heads stealing through the bushes, (for even when full-grown, the wild turkeys follow their parents in Indian file) until I had traversed the thicket. The Captain was not there. Where could he be, and what meant the report of the gun? At the edge of the wood, opposite that at which we had entered, I was startled by the sight of a trail of four or five horses. No party from our camp had ever been here, and white men from any other quarter were still less likely to have been. They entered from above. I inspected the trail closely; it could not have been more than two days old, for the tracks were sharp, though dry to dustiness. It could not have been made by wild horses, or strayed ones, for such avoid thickets, and the tracks were so deep as to make it certain that they had riders; besides, I noticed that it did not pass under the branches, but around them. The Indian horses are unshod, or only with raw hide when necessary; only one of these was shod, and he must have been recently stolen. What had these tracks to do with the shot I had heard, and the absence of the Captain? I thought I would follow the trail until I should find that of the Captain. I dared not call, and I crept along, carefully avoiding breaking twigs, or making any noise that might betray me. I soon heard something rushing towards me, breaking and bearing down the bushes, and my breath grew rapid as I raised and cocked my gun, for though I had but fine shot, the bushes were so dense, that when the object became visible, the shot would be as effective as ball. I saw the two white dogs of the Captain, and their master's legs, and hailed, "Captain, what's the matter?" although my mind naturally connected what I had already discovered with the Captain's alarm. "Where are the horses?" "This way," said I, and led off in quick time in the direction where, to the best of my recollection, the animals were concealed. Having found them and mounted, "Now, then," said he, "I have old Driver and the six-shooter, let them come on." "Where are they, Captain?" He then explained, as we rode back to join our party, how he had wounded a turkey, and pursued it over the hill with his dogs in full chase, when, just as he reached the crest, he saw a large party of Indians at the foot of the opposite slope. He called in his dogs at once, and thought they must have been observed, and started to return for his horse, but taking a second thought, he returned to reconnoitre. There were fifteen in a file, and several others riding up in the line. To the best of his judgment there were nineteen, well mounted, armed with shields, bows and arrows, lances, and a few with guns; they were painted and bedeviled for war. The hill to which he referred was a long, narrow ridge, running parallel to the creek, and about fifty feet high. It commenced just above the crossing, and above the motts it turned off to the right gradually, and terminated in the high bluffs. Having returned to the thicket where the men were at work, the Captain ordered that no one should leave the spot for hunting or other purposes, but that all haste should be made to complete the loading of the team, and we rode down the creek, with the view of crossing it and the hill in rear of the savages, to inspect their trail, and to keep an observation upon them. We had gone a few hundred yards, when the report of a gun in the mott caused us to return. Beardall had fired his rifle in order to light his pipe, and the Captain was now unwilling to leave the working party until we could all leave together. We all fell to work to expedite matters, so as to get out of the way of the Indians, and permit them to go up tha valley unobserved, as they seemed disposed to do. The skirts of the thicket were so dense that we could not see out, and if they designed mischief, they knew better than to attack us there. There was no doubt that they intended to escape observation, and were bound up the country.

The wagon being loaded, was driven out into the level ground, where the flag-staff had been previously dragged, and this was still to be adjusted to the load; and, as the Captain was not there to direct, much time was lost. Growing impatient, I went back to find him. He was concealed in the skirts of the further end of the mott, watching the hill over which he had seen the Indians, and where they must pass to reach us. The presence of our chief having adjusted difficulties, we were soon on our way, in the order in which we came. As the Captain was still anxious to reconnoitre, he took Beardall with us, and we proceeded in advance, leaving Dennen and M'Culloch to go with the team. From the tangled thickets of grape-vines, buck-eye, and other shrubs, that choked the ravine of the creek, it was difficult to find a passage across it. The long hill here came down close to the creek, and the bank was abrupt. "Here," said Beardall, "on the highest part of this hill, are those Indian graves of which I spoke." We determined, if possible, to take these in our course. The team being delayed, we waited a short time, until the Captain returned with Beardall, to aid them, if necessary, and I lost sight of them as well as the team from the inequality of the ground.

I stood still while Pompey browsed the coarse grass. The sun was about three hours high, and the eastern slopes of the hills were already in deep shadow. One feels in such a country a constant disposition to gaze even when the uniform glare of the sun on the rocks, and the distance to which one looks, make the act painful to the eyes; for the fewer objects of interest there are, the more we look for them. From the bend in the long hill, which had been the object of so much solicitude, and the small elevation of the part opposite to me, I could, from my position, get a rear view of the part where the Indians had been seen. The little valley where they were was bounded on every other side by impassable bluffs, and the conviction forced itself upon me that the savages were there for no other object than concealment. At the same moment a yell from the direction of our party drew my attention, and a scene burst upon me that nearly paralyzed my nerves. The incarnate fiends! Running to and fro with the swiftness of hell-hounds and yells of triumph over the very spot where I had just before seen my companions! I saw the teamster running for his life towards the creek, and two nearly naked and painted, mop-haired savages in close pursuit, and making two yards to his one; the white man disappeared, and I saw only the infuriated savages. I strained my eyes to see if any one had escaped from the *mêlée*; but there was not one, and my turn was next. The two savages who had run down the teamster came towards me like blood-hounds, without a sound, as though their object was not to alarm me, but to kill. I had not heard a shot fired. Had the surprise been so complete! There was no time for reflections. A warrior, mounted on a pie-bald horse, joined the runners, and I had no doubt that they would all be down upon me as soon as they could mount their horses. Turning Pompey's head towards camp, and striking him with the shot-gun and spurs at the same moment, I soon put his mettle to the test, as well as my own equestrianship. He vaulted over the chaparral with the elasticity of the Spring-bok, clearing a rod at a bound. It was my first lesson in the steeple-chase, and I did not know but each bound would be the last. I would have dropped the gun, but it was not mine, and it served me for a whip, and might yet save my life, should the enemy close upon me; and on I went, holding on with one hand to the horn of the saddle, and the other to the gun. The deep ravine which we noticed coming up yawned an instant before me, and the next we were poised on the opposite brink; here my horse voluntarily stopped, as though he was sprung, and until then I could not look back without great risk of being thrown. I could not tell, from the inequality of the ground and the shrubs that intervened, whether the pursuit was continued. I knew that Pompey was good for them, provided we could keep together; but I feared the party might, by following the creek out of my sight, still cut me off in my fancied security, but I gave Pompey the reins. I had yet three miles to run through the chaparral before I could strike the El Ross road that led past the camp. A herd of deer broke before me, as if they thought I was after them, and for a time held on my way, but soon fell off to the right and left, to let me pass. I discovered that my horse was running away, and paid no attention to the bridle, but would use his own discretion whether he would jump a bush or go round it, and in the effort to manage him the bridle parted in my hand; but, as he held on towards camp, I had only to hold on to him.

Once more on the road, I felt that I had a good chance of living to fight another day, and I quietly resolved that the first requisite for that purpose was a good horse. My arrival at camp, swaying in my saddle from exhaustion, and the appearance of the horse told all that I could. I reported the whole party killed, as I had no doubt they were, before I "broke" for camp.

Remainder of No. 10 next week.

A Story with a Moral.

A gentleman, who had seen the world, one day gave his eldest son a span of horses, a chariot, and a basket of eggs. "Do you," said he to the boy, "travel upon the high road until you come to the first house in which there is a married couple. If you find that the husband is the master there, give him one of the horses. If, on the contrary, the wife is the ruler, give her an egg. Return at once if you part with a horse, but do not come back so long as you keep both horses, and there is an egg remaining."

Away went the boy full of his mission, and just beyond the borders of his father's estate, lo! a modest cottage. He alighted from the chariot and knocked at the door. The good wife opened it for him, and courtesied. "Is your husband at home?" "No;" but she would call him from the hay-field. In he came, wiping his brows. The young man told them his errand. "Why," said the wife, bridling and rolling the corner of her apron, "I always do as John wants me to do; he is my master—ain't you, John?" To which John replied, "Yes" "Then," said the boy, "I am to give you a horse; which will you take?" "I think," said John, "as how that bay gelding seems to be the one as would suit me the best." "If we have a *choice*, husband," said the wife, "*I* think the gray mare will suit us best." "No," replied John, "the bay for me; he is more square in front, and his legs are better." "Now," said the wife, "I don't think so; the gray mare is the better horse; and I shall never be contented unless I get that one." "Well," said John, "if your mind is set on it, I'll give up; we'll take the gray mare." "Thank you," said the boy; "allow me to give you an egg from this basket; it is a nice fresh one, and you can boil it hard or soft, as your wife will allow." The rest of the story you may imagine; the young man came home with both horses, but not an egg remained in his basket.

A Word to the Ladies.

The old adage aptly says, "An ounce of preventive is worth a pound of cure." When we consider how fatal a disease consumption is, and how comparatively easy it is to avoid it, we are more than ever impressed with the truth of this old proverb. During the last few days, we have been amazed indeed at the folly of women whom we have seen promenading the streets, with the snow a foot deep at the crossings, in low, paper-thick shoes, thinner than the thinnest worn by men in summer time. Will the sex ever exhibit common sense in regard to this matter? There is but one proper covering for the foot of a woman, in either cold or sloppy weather, and that is a Wellington boot, such as every gentleman uses. In fact, the protection which it affords to the leg, especially against wet, is more necessary in the case of women than of men, because, in such a case, the damp skirt flaps against calfskin or morocco, instead of against the limb. We are glad to see that within a few years these high boots are beginning to be worn by the ladies; but they are by no means universal, as they ought to be, and it is a pity that the leaders of fashion would not set the example, both of walking and of wearing water-proof boots.

For daily walking is as requisite to health as the wearing of impervious shoes. The wives and daughters of our rich men, who never take exercise except in a carriage, are undermining their constitutions quite as effectually as those of their sex, who, unable to keep coaches, yet imitate them in wearing their drawing-room shoes, The one is injured by wet feet, the other by want of proper exercise. It is a common thing, at this inclement season of the year, to hear ladies congratulate themselves on their warm rooms; yet often these furnace-heated apartments are only less deleterious than the unprotected hovel of the beggar. We often enter parlors, where the thermometer is eighty, where the air is fairly scorched, and where, to cap the climax, every door is shut so as to exclude the possibility of ventilation. Yet many females remain in such rooms, at this season of the year, week after week, without once going out, especially if they are in circumstances too good to compel their working for a livelihood, yet not good enough to enable them to keep a carriage. The consequences are impaired digestion, or hysterical affections, or incessant head-aches, excessive liability to catch cold, and, what some perhaps will think more than all, loss of color and beauty.

There are, therefore, two faults characteristic of American women; one a neglect to exercise and the other a too thin style of dress in winter. Every female, who can possibly do it, ought to walk in the open air, from one to to two hours every day. If suitable clothing was worn, and especially if the feet were properly protected, a daily walk, even in winter, would be more conductive to health and loveliness, than all the panaceas ever concocted, or all the drugs prescribed by the faculty. It would give elasticity to the step, bloom to the cheek, brilliancy to the eye, gay spirits, brightness of intellect, sound slumbers, every blessing, in short, that vigorous physical health bestows, and of which, alas! so many American women practically know nothing. Vitality would be strong and high, the deficiency of which, in most cases, is the beginning of consumption. The lungs, too, would have needful play, for no one can go out, on a bracing winter morning, without inflating the lungs fully; and the air at such times, is always the purest. If you would escape pulmonary complaints, ladies, if you would live to a good old age, if you would enjoy life while living, if you would add to your personal charms, dress warm and dry, and take daily exercise in the open air. Let nothing keep you in doors but inclement weather; but be always clothed to defy cold and wet, especially to your feet. [Philadelphia Ledger.

The Legend of the Koh-i-noor.

There is a strange and gloomy superstition in India, respecting the possession of the Koh-i-noor—that famous diamond which all England went mad to see, in the Crystal Palace in Hyde Park, which the Hindoos say entails ruin and destruction on every dynasty that possesses it. This is its history, as far back as it can be traced. The earliest years of the Koh-i-noor are lost, like the beginnings of all great things, in the obscurity and mists of time. Meer Joomlah, its first historical possessor, is supposed to have torn it from a native Hindoo prince, and is known to have presented it to Aurungzebe, the Emperor of Hindostan. With him then begins its historical existence. At the death of Aurungzebe, the fortunes of his house declined, and the Empire, consolidated by him with so much skill and power, crumbled to pieces as soon as his powerful hand was withdrawn. A complete desolation came over India on the invasion of the tyrant robber, Nadir Shah of Persia. He took the Koh-i-noor from Mahommed Shah, the degenerate Emperor of Hindostan; and after plundering Delhi, and floating its streets in blood—after committing cruelties and excesses that make one blush for humanity, and after gathering up a fabulous amount of spoil from his victims, he set out on his return to Persia—but never to reach it. He was assassinated by his chiefs in the mountains of Cabul, and Ahmed Shah Dooranee, the first king of Cabul, secured the Koh-i-noor as his share of the plunder. His dynasty lasted till our own times; but a fate hung over it parallel only to that which brooded so darkly over the fortunes of Ægisthus. Parricide, murder, incest, treason, rebellion—these make up the annals of Ahmed Shah Dooranee's house, the only alternations being from crime to misfortune, from sorrow to sin. Shah Shooja, driven into exile, sought hospitality as a fugitive king from Runjeet Sing. The fatal Koh-i-noor was still preserved to him—almost the only remnant of his former wealth. Runjeet Sing knew that he had the diamond with him, and starved him till he gave it up to him, which the poor, weak, craven runaway was at last compelled to do. Soon afterwards, Runjeet Sing entered into an alliance, offensive and defensive, with our Government, one of the objects of which was the absurd one of replacing Shah Shooja on the throne of Cabul. When the alliance was concluded, Runjeet Sing died, bequeathing the diamond to the god Juggernaut. His bequest was disregarded, and after a rapid succession of members of his family had each in turn obtained possession of the Koh-i-noor, and each in turn came to sorrow and ruin, the British Government destroyed the Sikh nation, and Lord Dalhousie sent the Koh-i-noor to Queen Victoria.

This, then, is the history of this famous diamond, and these are the facts on which is founded the superstition that no dynasty possessing the fatal gem can prosper or continue. This supposition has a material truth. So many foregone coincidences could not fail of leading to a like conclusion for that which is to come after; the dark shadow of such a past must inevitably fall on the pathway of the future. But it has also a spiritual truth, which is, that ill-gotten wealth seldom prospers with those who have gotten it, and that if Justice sleeps for one generation, she wakens up with her naked sword brandished before the eyes of another. The Koh-i-noor has been fatal to all its possessors, because they were all men of violence and crime; they ruled lawlessly, and they plundered ruthlessly, and that plundered wealth turned to curses, not to blessings, in their hands. With us—when the people of India shall be ruled in justice and in mercy—the chief ruler of England may wear the Koh-i-noor on a brow uninjured by its mystical blaze, but until then, until justice and not lawlessness, right and not violence, stand by the Indian throne in our British halls of Government, we may fear that the fate of the Koh-i-noor may be fulfilled here as in Hindostan, and that ruin may follow robbery, and judgment come after crime. [Pen and Pencil.

The New Perpetual Motion.

There stands on a table at No. 565 Broadway, New York, an innocent-looking machine, consisting mainly of two brass wheels geared together, moderately but continuously revolving without the visible expenditure of any power! The smaller gear wheel, between one and two inches in diameter, is mounted on a vertical axis and is steadied by a small fly-wheel. This makes some 80 revolutions per minute and gears into another some ten times larger, which latter is fixed on a shaft inclined toward the first some fifteen degrees from the perpendicular. This wheel carries delicately mounted on its upper surface two heavy bars of brass, extended diametrically across at right angles to each other. A small wheel on the quick shaft comes in contact with the ends of these bars as they pass and continually thrusts them over toward the highest side. What we have termed bars are much larger at the ends than at the middle, and are in fact weights connected by a wire; but the effect is the same, and the increased weight on the side which is descending apparently causes and maintains the motion of the whole. The glass covering was partially removed and the machine was stopped in our presence—the second time only, we are assured, for several weeks—but it slowly started again when released in a suitable position for gravity to act favorably on the bars, and soon attained its ordinary speed.

A perpetual motion of the character which this *appears* to be is simply impossible. The difficulty of solving the riddle, however, renders it a most interesting object for study, and we recommend it to the attention of the curious. The machine is an importation from New Haven, and some score of editors, mechanics, and *savans* of various grades in that favored city, certify strongly to their belief in its genuine character. If a humbug, it is certainly no shallow one; and such is the irresistible conclusion of every one after watching its quiet revolution closely for an hour or more.

Forty-three years ago a perpetual motion in this city attracted great attention, until Robert Fulton suggested the existence of a secret band, which, impelled by suitable means outside the room, might be connected to one of the shafts of the machine at some point concealed within a bearing. Backed up by the audience, he commenced a "pursuit of knowledge under difficulties" more earnest in its character and fortunate in its results than morally justifiable, and forcibly separating the parts of the construction proved his supposition to be correct, a band of twine being found to lead into the room above, where an old man sat turning a crank with one hand and holding a crust in the other. In the machine now under notice both shafts are delicately supported both at the top and bottom on thin discs of transparent glass, thus effectually cutting off any mechanical assistance through these avenues, and the nonconducting property of this material tends to shut the mouths of those superficial philosophers who are always ready to explain everything unusual by simply pronouncing the words "animal magnetism" or "electricity."

Our solution of the phenomenon consists in supposing the large wheel, or more likely the crossed bars supported thereon, to contain iron at one or more points. This wheel runs in very close proximity to two wooden posts in the framing, one or both of which points we conceive to conceal iron bars, which latter become magnets at regular intervals. The magnetism is induced, either directly or inductively, by the aid of a battery or a revolving armature, located outside the room, and connected through the legs of the table. The fluid operates in the ordinary manner, by a helical coil, the period of the current being regulated by clock work. As the iron in the wheel approaches the post, the iron therein becomes a magnet and attracts it, but as it reaches the nearest point, the current is suspended, and the magnetism disappears. Should the wheel turn too fast, the magnetism does not cease in time, and by operating as a slight retard after the point is passed, soon brings it back to its favorite velocity. This theory explains both the *existence* and the *regularity* of its motion, and, if correct, leaves the apparatus possessing a very moderate degree of interest as a feeble magnetic engine. [N.Y. Tribune.

The London Police.

London is a very quiet city, for the most part. In all the west end, the streets are seldom disturbed by noise or confusion of any kind. You may walk through them with perfect safety at any hour of the night. The police is numerous and admirably trained. It constitutes in itself a small standing army. Besides two commissioners, it embraces a Superintendent-in-chief, 18 Superintendents, 127 Inspectors, 613 Sergeants, and 4,812 Constables; in all 5,571 persons. This is exclusive of the city police (the old Corporation) which employs about 600 men. The policemen are all uniformed and carefully drilled, and move with military precision. More than half of them are on duty all night; and when occasion requires it, there is a mounted patrol. They are prepared for all weathers, and while on duty at night they are forbidden to sit down. Of course, the metropolis is carefully mapped out into sections, and each man has his beat assigned him. So thoroughly, it is said, has this arrangement been carried into effect, that every street, road, lane, alley, and court, within the metropolitan district—that is, the whole of the metropolis (except that small part the city of London,) the county of Middlesex, and all the parishes, 218 in number, in the counties of Surrey, Kent, Essex, and Hertfordshire, which are not more than 15 miles from Charing Cross, comprising an area of 700 square miles and a population of more than two and a half millions—is visited constantly, day and night, by the police. There are some 125 police stations, and the system of communication is such between them and the chief office at Whitehall, that the Commissioner can collect the whole 5,571 men in one place in two hours. The wages of the policemen are understood to be from 2s. 5d. to 3s. per day, or from 60c. to 75c., and the cost of the whole force in 1853 is stated at upwards of one and a half millions of dollars. The charges for "truncheons, rattles, belts, and swords" were some $430,000. Each police constable walks about twenty miles daily in his rounds, besides attending the police offices, equal to five miles more. During two months out of three according to Timbs, each constable is on duty nine hours each night.

And so this great living machine keeps watch and ward over the lives and property of the largest city in the world—holding in check the multitudes of desparate men who would not hesitate otherwise at deeds of violence, and the thousands of professional thieves who are always on the watch for opportunities to plunder. Since its establishment under its present organization, the military has not been actually mustered in London to aid the civil power. Happy the people who do not need so extensive a police; but where a large police is needed, happy the people who have one as well organized and efficient as that of London.

The Draining of the Harlem Sea.—The Chairman of the Commission on the Draining of the Harlem Sea has published a final report on this work, which is to be finished this year. The expenses from 1839 to 1855, inclusive, are $3,400,000, and the receipts from land to be sold is estimated at $3,200,000. It was at first supposed the reclaimed land would be worth only some $32 per acre, but in 1853 it was actually sold for over $120. This return exceeds all expectation, as the draining was not undertaken as a speculation, but as a precaution against further inroads of the sea. Fruitful farms already begin to appear here and there, on the former floor of the sea. Forty-five thousand acres in all have been reclaimed from the sea, which will supply 100,000 people bountifully, with the means of life. [N. Y. Tribune.

The business men of St. Louis propose to clear the ice opposite that city by the use of powder. Experiments have been made, and there seems to be no obstacle in the way. The explosions so shatter the ice that the current floats it down the stream.

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The Sabbath Recorder.

For the Sabbath Recorder.

JEHUISM.

There are few mistakes in religion of more serious consequences than intemperate zeal. Pope seems to have had reference to this false zeal in that part of his poetic prayer where he says:

> "Let not this weak, unknowing hand,
> Presume thy bolts to throw;
> And deal damnation round the land,
> On each I judge thy foe."

Saul charged his Jewish brethren with possessing this zeal, when he admitted that they had a zeal for God, but that zeal was not according to knowledge.

Jehu, one of the kings of Israel, was decidedly a man of this stamp. In his zeal for the Lord, he seemed to think it would be justifiable to advance reform by any means, not excepting deceit, cruelty, or even murder. And the sequel of his history shows, that under the cloak of zeal for the Lord, he was aiming to gratify his own ambition, and to secure, by his horrid barbarities and murders, safety to his throne. (See 2 Kings, 9th and 10th chapters.)

Such are the circumstances, many times, in which men are placed, that resort is had to questionable means in order to extricate themselves from difficulty, or to gain some apparent good. Such was the case with the Puritans who settled New England. Believing they were the appointed agents of Heaven to plant Christianity there, they often resorted to deeds of cruelty and death, which even Judaism could hardly sanction—much less Christianity. The massacre of the aborigines of that country, the burning of whole villages of those wronged red-men, was done from a zeal for the Lord. The error of those Puritans lay in the fact that they mistook Judaism for Christianity. So also the death penalties inflicted on those wretched ones denominated witches, was a zeal for God, more in accordance with Moses than Christ.

But even the nineteenth century has not ushered in the fullness of the Gospel dispensation. Modern Christianity seems to partake much of ancient Judaism. Even Christianized slavery falls far behind that of Judaism. Jewish servitude forbade the recovery of the fugitive, but modern Christianity, as ultimated in the Fugitive Slave Act, not only sanctions the rendition of slaves, but imposes fines and imprisonment if one refuses to aid in catching the fleeing bondman. So in respect to war. Judaism seldom, if ever, presented a more warlike appearance than now do Christian nations. Even the few in Christendom who maintain what seems to be the plain teachings of Jesus on these subjects, are generally classed with Infidels, Universalists, Quakers, &c., by way of reproach.

I have been led to these remarks by reading Wm. L. Garrison's remarks on H. W. Beecher's moral efficiency of Sharp's rifles in settling the Kansas question. And in order that the readers of the *Recorder* may judge which of the views—Garrison's or Beecher's—accords most with the plain teachings of Jesus, I beg leave to make a few extracts from articles published by them respectively. Mr. Garrison says:—

"I admit, that if it be right to destroy human life in any case—to resort to murderous weapons in defense of life and liberty, when these are in peril—then the *bona fide* settlers of Kansas are fully justified in employing Sharp's rifles against the Missouri bandits who are thirsting for their blood, and in destroying as many of them as possible. On that point we have no controversy. But we insist on the inviolability of human life; on the duty of returning good for evil, at whatever hazard; on the *immense superiority of the martyr spirit to that of armed resistance;* on taking the shield of faith, putting on the whole armor of God, and following His example, 'who, when he suffered, threatened not, but committed himself to him who judgeth righteously; leaving us an example that we should follow in his steps.' We maintain, that it is from the assumed right of man to take the life of his fellow man at discretion, on the ground of necessity, duty, personal safety, or the general welfare, that all the tyranny, violence, and bloodshed in the world emanate, as water flows from a fountain; hence, to *make life sacred in all cases* is to cure all these excesses, and render their perpetration impossible. 'Where no fuel is, the fire goeth out.'

"Who threaten the lives of the honest settlers of Kansas? Who have invaded their territory, assumed the reins of government, committed robbery and murder, and sought to drive out every freedom-loving spirit? Surely, not a band of non-resistants—not those who act upon the self-evident truth, that the Creator has endowed every human being with an *inalienable* right to life—not believers in the sinfulness of war under all circumstances. No; they are those who scoff at the principles of peace, and are ready at any time to join with Henry Ward Beecher in eulogizing Sharp's rifles and Colt's revolvers, as worthy of all acceptance. What if they had been taught, by precept and example, from early childhood, to discard all such murderous weapons, and to revere the image of God, however marred by sin, and to return blessing for cursing—would Kansas at this time be suffering from their lawlessness? What—wild and besotted as they may be—if they had been met by the Free State men in a Christlike spirit, [illegible] in principle, and ready to die rather than return evil for evil—would they now be filled (as, alas! they are) with the spirit of hell? Mr. Beecher begs the question when he declares, 'Let thieves, assassins, and rioters, know that their schemes of violence would never be resisted, except by moral means, and society could not stand a month.' We shall leave him to resort to the weapons and devices of thieves, assassins, and rioters, and descend to their plane of deadly antagonism, but, as for ourselves, we shall rely on moral means for the blessing and protection of Heaven, and if these shall lead us to the stake or the cross, we know that the blood of the martyrs is the seed of the church, and cannot doubt that the world will be aided by the sacrifice. Let society act upon this principle, and be animated by the divine spirit of love toward all its enemies, and we have no doubt that there will be fewer thieves, assassins, and rioters, than there are now, with all the instruments of death relied upon for protection. It may excite the laugh of the unreflecting to say, 'You might as well read the Bible to buffalos as to those fellows who follow Atchinson and Stringfellow;' but the comparison is a beastly one, and places man on a level with a brute, for the purpose of justifying his destruction. This is not to be in the spirit of Him who came to seek and save the lost, even the most degraded. In what manner Christ and his Apostles would have been seen going down to the Indians, had they been living at that time, it is not difficult to conjecture, inasmuch as the weapons of their warfare were not carnal, and as they had no fear of those who kill the body only. Did the Indians look upon William Penn and his followers as mad, because they had no deadly weapons?—or revere them almost as if they were demi-gods, on account of their loving spirit? It is strange, it is shocking, that at this late day Mr. Beecher should exult, in view of the sanguinary exploits of the fierce old Puritans against the poor Indians, who were regarded by them as no better than 'buffalos,' to be hunted to their extermination, and whose blood is yet crying to Heaven for retribution. With what a gusto he says, 'The Puritans used to carry their muskets and their Bibles with them to church—the one for inside work, and the other for outside work.' History shows us the result of this policy, in characters of fire and blood. Contrast with it the pacific course of Penn and his associates, and the consequences flowing therefrom."

The above are the views of Mr. Garrison, a man whom the church calls infidel, and unworthy of membership in its body. In reply to the above, Mr. Beecher says:—

"There have been two parties among Christians from the beginning in respect to the true intent of Christ's teaching in the matter of physical force in self-defense. One party, (and it has been numerically the minority, but has ranked very able writers in its service,) hold that it is wrong to use force for self defense—for the protection of societies, or for defensive national wars; that men are to repel wrong only by moral means, and when these fail, that then they are to suffer patiently and heroically." [Can any one doubt but that Christ and the Apostles did thus?] "The other party, (continues Mr. Beecher,) and they are an immense majority of ethical writers and commentators, believe that no man may retaliate a wrong, or avenge himself, for the sake of gratifying his temper. Yet they hold that self-defense is allowable, and that defensive wars are justifiable."

Mr. Beecher maintans that "the use of physical force is no more at variance with the law of love, than is a parent's chastising a child with a rod, or a magistrate's condemning a culprit to a life imprisonment for his crimes." Mr. B. adds, that "in the present condition of the world, he should regard the spread of peace principles *in that* (Mr. Garrison's) *sense,* in which they deny the right of self-defense, as a premium bid upon rascality and tyranny. It is the devil's doctrine, and it would inure to the benefit of satan, and of his minions throughout the world." Now, it seems to me, that all must admit that Mr. Garrison's view coincides nearer with the teaching and practice of Christ than that of Mr. Beecher. And when Mr. Beecher declares that the views of Mr. Garrison, as a non-resistant, are a premium bid on rascality and tyranny, and that such a doctrine is the devil's doctrine, I am at a loss what to think. Was not Christ, and were not the Apostles and early Christians, non-resistants to the extreme? And was their practice a bid on rascality and tyranny? And did they teach the doctrine of the devil? And would their conduct inure to the benefit of satan and his minions?

Mr. Beecher says: "In the present condition of the world, he would regard the spread of peace principles in that (Garrison's) sense, as a premium on rascality and tyranny." But I would inquire, if the present condition of the world is worse than when Christ taught and practiced non-resistance? Mr. Beecher indirectly admits that a time will come when the views of Mr. Garrison, as a non-resistant, will be right and expedient. Mr. Beecher ought to know, that nothing but true Christian non-resistance will or can bring that time about. "It is in vain to expect that preparation for war, or actual self defense with brutal force, will, either individually, socially, or politically, bring about such a state of things. It is the merest moonshine to talk of non-resistance, when the whole world is at peace. We might as well talk of Temperance when there was nothing to excite the appetite, or of Slavery when nobody desired to enslave. No—it is when the enemy comes in like a flood, that the Spirit of the Lord is to lift up a standard. It is when men are smitten that they are not to smite. It is when they are put to death, even by those who think they are doing God service, that they are to forgive, and, like Stephen, pray, when dying, for their murderers.

It is because Christ's kingdom is not of, or governed like, the kingdoms of this world, that his subjects are forbidden to fight. Some men, some communities, some churches, some nations, must first set the example of non-resistance. If Christianity only forbids its subjects to engage in offensive wars, what is it better than any other religion in that respect? What nation ever justified offensive war? None. When Mr. B. thinks defensive war justified by Christianity, wherein does he make Christianity any better than paganism? Can he point to any war for which its abettors did not enter the plea of defense? The invasion of Kansas by the "border ruffians" was to defend their property, as well as to secure luxurious pasturage for their bipeds while the free-soilers are defending their right to that soil. Thus both claim defense. That the free-state men have a right to live in Kansas, is true. So Paul had a right to live in Jerusalem or Damascus. Still, when he could not stay longer without using brutal force, he left. The whole body of martyrs, perhaps, had a right to live, even at the expense of their murderers, but they did not. It must be remembered, that Christianity professes to stand on higher ground than naked justice. It has announced to the world that evil can be overcome with good—that suffering, even unto death, is the surest way to gain the victory over an enemy. It thus becomes the transcript of the Divine government. It was therefore designed that the church should govern only by those divine principles of reason, moral means, suffering for truth's sake, painstaking for the good of enemies, and, if necessary, death in behalf of the offender. So when the real church becomes universal, all kingdoms ruled by physical force will have passed away, and the kingdom of heaven be triumphal. Therefore it seems to me that until the consummation of that event, every Christian may expect that he may be called upon perhaps to lay down his life in behalf of the cause. Let us all then be careful, lest, in showing our zeal for God in the Kansas troubles, we be too much like Jehu, who invited Jehonadab to ride with him in his chariot, and see his zeal for the Lord.

Mr. Beecher says that the non-resistants have been "numerically the minority." But what of that? Have not real Christians always been "numerically the minority?" The true worshipers of God were numerically the minority in the reign of Ahab. But what of all that? When one can chase a thousand, and two put ten thousand to flight, is there not much nearer an equality of power than might be supposed? If God be a majority against every thing besides, will it not follow, that the numerical minority of non-resistants are in fact on the side of the majority, if so be they are on the side of Christ? It may not be amiss for numerical majorities to consider this, else they may reason without their host. True Sabbatarians are just now numerically the minority, (and some think that minority is growing beautifully less;) yet none can dispute but that they may be considered in the majority when reckoned with the Lord of the Sabbath.

Mr. B. says: "There have been two parties among Christians from the beginning in respect to the true intent of Christ's teaching in the matter of physical force in self-defense." If history be reliable, Mr. Beecher is mistaken. For there is no fact better established, perhaps, than that the primitive Christians eschewed all wars, and refused to participate in them, even although their lives had to pay the forfeit. They understood that the Christian profession forbade even their enrollment as warriors. Jehuism and Christianity are incompatible and irreconcilable with each other. S. S. G.

ASSYRIAN DISCOVERY.

It is stated that Colonel Rawlinson, who is at present engaged in prosecuting the discoveries commenced by Layard and Botta, and in exhuming from the mounds of the long-lost rival cities of Nineveh and Babylon, the instructive remains of this once gigantic power, has lately discovered in a state of preservation what is believed to be the mummy of Nebuchadnezzar. The face of the rebellious monarch of Babylon, covered by one of those gold masks usually found in Assyrian tombs, is described as very handsome—the forehead high and commanding, the features marked and regular. This interesting relic of remote antiquity is for the present preserved in the museum of the East India Company. Of all the mighty empires which have left a lasting impression on the memory, none has so completely perished as that of Assyria. More than two thousand years have gone by, since the two "great cities," renowned for their strength, their luxury, and their magnificence, have crumbled into dust, leaving no visible trace of their existence, their very sites forgotten. A chance traveler, Layard, riding through the Mesopotamian valley, discovered "the buried city," and with a success that will immortalize his name, has commenced to unroll the book of Assyrian history and civilization, which of all the histories of the first period of the world, is most clearly connected with the subsequent destinies of the human race. The discoveries already made, furnish ample testimony to refute the sceptic and unbeliever of Scripture truth.

THE WINTER KING.

I come! I come! with my frozen breath,
To blight your fields and scatter death;
My car is seen in the ragged cloud,
My voice is heard when the storms wail loud;
My merciless hand
Shall cover the land
With chains of ice and a snowy cloud.

I'll seize each mount in my ruthless grasp,
And every vale in my cold arms clasp;
And forest oaks at my nod will shake,
And fast I'll fetter the stream and lake;
The sun will look down
With desolate frown,
And nature's self at my reign shall quake.

I'll rush at night from my hidden seat,
And fill the air with a driving sleet,
And when some pilgrim alone is found,
I'll bind him stiff to the frozen ground;
And as the storm moans,
Will he utter his groans,
And I will laugh at the dismal sound.

I'll ride the gale to the roaring sea,
Where sailors' cries shall my welcome be;
I'll sport awhile with the reeling mast,
Then crush the ship with a fearful blast,
And mock at the prayer
They utter there,
And flee away when the sound is past.

I'll seek some widow in lonely cot,
Where peace and plenty inhabit not,
Where the flame on the cold hearth dies,
Heeding not tears, nor cold, nor cries:
I'll seize the fond child,
Rave she ever so wild,
And bid her look where the victim lies.

I'll clothe the earth with my dazzling sheen,
And who shall live where my track is seen?
The leaves shall fall and the birds take wing
When first approacheth the Winter King:
A sound will go out
With echoing shout,
Beware, beware of the Winter King.

AN INCIDENT.

The Rev. John H. Gode, a missionary in Nebraska Territory, writing from Omaha City, on the 7th of January, mentions the following incident that occurred while attending a religious meeting held in the State House in that place:—

I believe and love the sentiment, that "moral effort never is lost." Occasional and unexpected incidents through past life have contributed to strengthen the sentiment. One such has just occurred. Last evening—Sabbath—was cold and stormy. The winds were raging fearfully. Still a few were found at the place of worship, not, however, without some marks of injury from the frost, even in the short walk from their lodgings. During the period that elapsed before the service commenced, a gentleman to whom I had been previously introduced, seated himself by my side, and introduced a conversation in substance as follows: "Do you recollect, in the summer of 18—, to have traveled by stage through the counties of —— and ——, in the State of I——?" "I do," was my reply. "You got on board at the village of S——, at a late hour of the night, took a seat outside with the driver, and rode to G——'s station?" "I remember it perfectly well." "You conversed freely and familiarly with the driver on the way, and gave him some moral and religious advice." "I have some recollection of this also." "Well," said he, "I am the young man who was then driving; I have often wished to know who that stranger was. I have desired to meet him that I might give him my thanks, and now I have the opportunity." I only add, that the gentleman referred to is now the head of a family, a reputable member of the Methodist Episcopal Church, and occupies a seat in the Nebraska Legislature. Often have I fled from the undesirable associations "inside" a crowded stage-coach, taken refuge "on deck," admired the scenery by day or by night, and sought to drop a word into the ear of exposed and unpolished youth. This is the first instance of manifest fruit.

THE MONEY LENDER.

A merchant sat in his private counting-room, with an anxious, troubled look upon his face. A few thousand dollars had just been paid, which he now wished to re-invest. But it was the dark winter of 1854, a date long to be remembered by the business world. Railroad companies were failing, banks were crashing, large firms were daily being closed, men supposed to be high above the tide were astounding their acquaintances by assignments; indeed, the commercial bark seemed to have struck the hidden rock, and only a general wreck could be anticipated.

The merchant continued his perplexed meditations, which were every moment becoming more unsatisfactory. He could easily lend the money at forty or fifty per cent., but his sense of uprightness would never allow him to take advantage of his friend's necessity; besides, were he disposed to lend it, whom could he trust? At length a silent voice whispered to his soul a little text of Scripture, about "lending to the Lord." A warm glow stole over his heart, and a ray of light seemed dawning on his mind. Yes, that would be a safe investment. No fear of loss or failure there.

But Prudence queried, "Can you afford to give so much? Does your income justify it? Few rich men bestow as large a sum at once, unless it be something in their legacies."

Again the merchant pondered long, but was dissatisfied and undecided. Kneeling, he prayed earnestly for guidance from an all-wise hand. He rose with a soul filled with the sweetest peace. The decision was made. In his own home was enough to supply all the wants of his household, and a portion for the needy. Had the money been lost before it reached him, no suffering would have come near his dwelling in consequence. Besides, it was only a partial payment on the immense debt he owed, for all his mercies. The sum was appropriated, and a light heart and a soft pillow were his that night.

The money went its ways, cheering the sad hearts of widows and orphans, gladdening a poor home missionary's little circle as they wondered over the anonymous letter, which brought them fifty dollars, sending little tracts to the lowly home of the pioneer, or buying the bread of life for starving souls in Asia, Africa, or the islands of the sea. It was ever increasing in value, until, at length, the amount was beyond computation. Never did the merchant regret the investment, for the sums were secured to him with a sure bond, with a three fold signature, and laid up in the mansion where were all his treasures.

Would that many, who yearly compute by thousands the surplus of their incomes above their expenditures, might follow the example of this money lender. [N. Y. Evangelist.

UNIVERSAL PROVIDENCE OF GOD.

Dr. Williams, in one of his published discourses, expresses this thought finely:—

"The experienced disciple sees the most trivial incidents entering into the counsels of God's all-grasping government. Is Kish to have his son made king of Israel? The straying of the beasts because they found the fence low or saw the herbage beyond it greener—the roving fancy of a brute herd—brings the youth to the prophet who is to crown him. The woman of Samaria needs, as is her daily wont, to fill the urn at the well, and her unconscious errand is to meet, in that memorable day, salvation incarnate in that Messiah, whom the world had for centuries been expecting. Zaccheus climbs the tree from curiosity, the blind man sat by the wayside to intercept the passing traveler's gift, the lame man is borne to the Gate Beautiful of the Temple to win by the old spectacle of his distress the daily pittance of alms; and for all these the Gospel is waiting thus, to meet and bless them eternally. Nothing is petty in God's government. So, too, how strange the chemistry of heaven, that, from *evil,* extracts its own good and blessed ends. How many, and long-cherished, and murderous, must have been the grudgings of Joseph's brethren against the lad with the coat of many colors; but all their unbrotherly love, and Reuben's lie, and the Midianites' covetousness—all are to prepare for the feeding of Jacob and his household in famine, and to make way for the wonders of the liberation of the nation of Israel from the house of bondage. Look at Pharaoh's obduracy and unblushing falsehood, as miracle after miracle wrests a fresh and larger promise from him in favor of the chosen tribes, to be afresh forfeited and falsified. How daring his defiance of Jehovah, but Jehovah sees the end from the beginning, and all this impenitence, so tantalizing and exasperating to the Hebrews, is but the foreground of the picture, in whose dim distance are seen, Egypt and her gods confounded, the Red Sea cleft, and the thundering Sinai, and the subdued and apportioned Canaan. Look at Goliath and Saul, and Doeg, and Absalom and Shimei, all mad against David's life; but all tributary to his best interests. See, in later times, the school of Gamaliel, and the massacre of Stephen, the letters of the High Priest—all fitting Saul of Tarsus to be a relentless persecutor, a ravening wolf of the tribe of Benjamin, as successful as he is savage in his quest of the lambs of Christ's sheepfold. No—man and Satan so meant it. But God otherwise *disposed* what man and fiend *proposed.* His Rabbinic learning is to write the Epistle to the Hebrews. His zeal in persecution is to seal the genuineness of his conversion, and to guard his humility."

EARNEST GOSPEL PREACHING.

The *Genesee Evangelist,* in noticing a statement of the *Puritan Recorder,* that there is a growing taste for earnest Gospel preaching in New England, says:—

"Do not the crowded audiences, that now assemble almost daily to her plain, practical extempore preaching in this city, afford additional evidence that the above sentiments are becoming well nigh universal? In two instances within a few months have we seen the interest of an audience lost, and their sensibilities apparently shocked by discourses, which elsewhere, and at another time than in the pulpit and on the Sabbath, would have been regarded as literary efforts of a high order.

"The rage for sparkling intellectualities in pulpit discourse does seem to be declining, and that not to the detriment, but, as we think, greatly to the advantage and promotion of true religion in our midst. Ignorance and crude commonplace in the pulpit have been known and deplored as one extreme, in some branches of the Church, and this falsely learned style is perhaps the opposite extreme brought about by reaction. All must rejoice, then, if there is an increasing appreciation of that learning which is of the Word and of the Spirit, and which appeals to the heart as well as understanding."

TIME AND ETERNITY.

A lady once looked into a book and saw a word which made her much afraid. She could not sleep that night. She loved life. She loved this world. She did not wish to leave it. The word she saw in the book was "ETERNITY." It is a solemn word. I do not wonder that it fills the minds of sinners with fear. Yet the pious do not hate the word. They think of it often. They love to think of it.

But what is eternity? It is like a sea which has no shore; a race that is never all run; a river that has no spring and no mouth, yet always flows. It is forever-and-ever. None but God fully knows what it is. We know it is not time told by hours, days, months, years, and ages. We speak of an eternity past, and of an eternity to come. Yet there are not two. But we so speak, because we are at a loss for words. We go back, back, back, until our minds tire; but we come not to any point where eternity began. We go on, on, on, until we can go no further, and yet there is no end.

A teacher in a blind school, once gave this sum to one of the boys. He was to work it out in his mind: "A pile of sand is ten feet high, ten feet wide, and seventy feet long. Each square solid inch contains ten thousand grains. A bird comes every thousand years and takes away one grain at a time. How long would it take to carry away all the sand?" The little blind boy soon gave the answer, which was, that it would take 120,960,000,000,000 years. What a long row of figures! You cannot form an idea of such a sum. Now put all the sand on the sea-shore into one heap, and let a bird take away one grain every thousand years till all is gone, and yet that would not be the end of eternity. Eternity has no end.

Some of the ancients tried to give some idea of eternity by drawing a circle. A circle has no end. In that it is like eternity. But in no other respect. We can measure all circles. But we cannot measure eternity. None but God knows what it is.

Men's bodies may die, but shall live again. But their souls live on, and on, and on, forever. Nor do angels ever cease to live. All angels and all men shall live as long as God lives.

THE PARTING HOUR.

The hour is coming, and it is a fearful and solemn hour, even to the wisest and the best; the hour is coming, when we must bid adieu to the scenes which please us, to the families we love, to the friends we esteem. Whether we think or whether we think not, that body which is now warm and active with life, shall be cold and motionless in death—the countenance must be pale, the eye must be closed, the voice must be silenced, the senses must be destroyed, the whole appearance must be changed by the remorseless hand of our last enemy. We may banish the remembrance of the weakness of our human nature, we may tremble at the prospect of dissolution; but our reluctance to reflect upon it, and our attempts to drive it from our recollection, are in vain. We know that we are sentenced to die, and though we sometimes succeed in casting off for a season the conviction of this unwelcome truth, we never can entirely remove it. The reflection haunts us still, it haunts us in solitude, it follows us into society, it lies down with us at night, it awakens with us at morning. The irrevocable doom has passed upon us, and too well do we know it. "Dust thou art, and unto dust thou shalt return." [Townsend.

THOUGHTS WORTH PONDERING.

Said Nettleton—"We may talk about the best means of doing good; but, after all, the greatest difficulty lies in doing it with a proper spirit. Speaking the truth in love—in meekness instructing those that oppose themselves—with the meekness and gentleness of Christ. I have known anxious sinners to drop the subject of religion in consequence of the preacher addressing them in an angry tone."

Said Payson—"I never was fit to say a word to a sinner, except when I had a broken heart myself; when I was subdued and melted into penitence, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness and pity."

Said Brainard—in speaking of the Spirit of God—"When ministers feel these special gracious influences in their hearts, it wonderfully assists them to come at the consciences of men, and as it were to handle them with hands; whereas, without them, whatever reason and oratory we make use of, we do but make use of stumps instead of hands."

Inquiries—1st. Must we not infer from the foregoing, that the great secret of the success of these men as laborers for God, was their deep-toned piety?

2d. Must we not believe that the same deep-toned piety continues to be the secret of all success in spiritual things at the present day?

3d. Ought not, then, this type of piety to be regarded as the first and highest of all qualifications in the minister of the gospel, or other spiritual teachers?

4th. Do our churches, ministers, theological students, and theological professors, act in accordance with this principle? And if not—and a beautiful sermon—a polished style and a pleasing address—are, after all, the first and highest qualifications to be aimed at and sought after—why marvel at cold churches, worldly preachers, and few conversions? View this matter as we may, it is certain that the fruit will be of like character with the tree. Erroneous principles bring forth mournful and disastrous results.

5th. A guilty one cries out, "Is it not quite time to awake out of sleep in this matter?" [Congregationalist.

THE FIRST BOOK.

The first book published in America was "The Psalms in Metre, Faithfully translated for the Use, Edification and Comfort of the Saints in Public and Private; Especially in New England," printed in Cambridge, in 1640. The version was made by Thomas Welde, of Roxbury, Richard Mather, of Dorchester, and John Elliot, the famous Apostle to the Indians. The translators seem to have been aware that it possessed but little literary merit. "If," said they in their preface, "the verses are not always so smooth and elegant as some may desire and expect, let them consider that God's altar needs not our polishings; for we have respected rather a plain translation, than to smooth our verses with the sweetness of any paraphrase, and so have attended rather to conscience than elegance, and to fidelity rather than poetry." After a second edition had been printed, President Dunster, of Harvard College, assisted by Mr. Richard Lyon, attempted to improve it, and in their advertisement "to the godly reader," they state that they had special eye both to the gravity of the phrase of the sacred writ, and sweetness of the verse." Dunster's edition was reprinted twenty-three times in America, and several times in Scotland and England, where it was long used in the dissenting congregations.

The Bible contains numerous epitaphs of the pious dead, written by God himself. The writing on Abraham's tomb is, "He was the Friend of God." On Enoch's, "He walked with God, and was not, for God took him." On David's, "A man according to God's own heart." And on John Baptist's, "He was a burning and a shining light."

The Sabbath Recorder.

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OUR ACCOUNTS.—The twelfth volume of the Sabbath Recorder is more than three-quarters completed. Bills to the end of the volume have been sent to those who owe the establishment, so that no one need be in doubt as to the state of his account. All of these bills ought to be paid before the volume closes. It has been proposed to make out a list of dues at the end of the volume, and print it with the next Annual Report of the Publishing Society, so that the members may estimate for themselves the value of those unpaid accounts which so seriously embarrass our operations. It is desirable that the list should be as short as possible.

MORAL GOVERNMENT AS AFFECTED BY CHRIST'S MEDIATION—NO. 4.

The *Providence of God* indicates the modifying influence which the mediation of Christ has upon the government of the world. It is evident from the Scriptures, that the dispensations of divine providence are managed with especial reference to the redeemed. To accomplish their good, "all things work together." (Rom. 8: 28.) The Apostle's reasoning, in this connection, is worthy of notice. His declaration that "all things work together for good to them that love God," is founded upon the divine purpose concerning the saints. God has "predestinated" that they shall all bear "the image of his Son;" and having "predestinated" this, he "calls" them by his grace, "justifies" them unto eternal life, and finally "glorifies" them. If they love God, they are already "the called according to his purpose," and are also justified; so that the particular "good" in store for them is their conformity to the image of Christ, and their glorification with him in heaven.

To bring about this "good," "all things" are made to contribute. The preaching of the Gospel, the afflictions which befal them, the losses which they incur, the poverty which pinches them, the oppressions of the wicked, the assaults of Satan, death itself, in a word every thing, tend, under the wise and powerful direction of the Almighty, to this great result. (See 1 Cor. 3: 21—23) The following Scriptures may also be taken as bearing upon this point; Deut. 8: 2, 3, 16, 2 Cor. 4: 15—17, 2 Chron. 16: 9, Ps 34: 15, 16, Nah. 1: 7, 8, Ps 37: 18—24; together with all those passages which declare the refining, sanctifying influence of "the sufferings of this present time."

Had man never sinned, afflictions had not entered into the dispensations of providence, nor made any part of them. And after he sinned, even on the supposition that he was to remain on the earth and propagate his species, yet if the Redeemer had not interposed for his salvation, the afflictions of life could not have tended to any such result as they are now made to with respect to God's chosen. But now, not only the sorrows growing out of the Apostacy, but the "all things" embraced in the Providence of God, are made to "work together" in order to the spiritual and eternal good of the saints. And that "all things" may contribute to this end, the management of the universe is committed to Him who has undertaken to redeem them. (See Matt. 11: 27 and 28: 18, John 3: 35, 13: 3, and 17: 2, 1 Cor. 15: 27, Phil. 2: 9—11, Eph. 1: 21, 22, 1 Pet. 3: 22) Accordingly, he must reign, till the salvation of his people shall have been fully accomplished in their resurrection and glorification; nor will he deliver up the kingdom to the Father, to be administered in any other manner, till his mediation shall have brought to pass this grand result.

What is sometimes called *special* providence, as distinguished from general, seems to amount to this—that God's plan or method of dispensing his providence did, from all eternity, contemplate the spiritual and everlasting good of his people as the great point to be compassed. All things were arranged in the Divine mind, therefore, and so adjusted and related to one another, as to carry out this design; and therefore all things, as they transpire in the history of the world, are actually working together to this end. There are a thousand things which, taken singly or as isolated facts, do not tend to the good of God's people; but taken in their relation to one another, are made to "*work together*" for this purpose. The *specialty* or *particularity* of divine providence with regard to the saints, would therefore seem to imply nothing more than that God's *general* providence embraces the spiritual and everlasting good of his people as the *particular, definite* object in view.

Hence, the rise and fall of empires, desolating wars, commercial activity, agricultural thrift, the construction of railroads, the operations of the printing press, the legislation of civilians, the administration of justice, the erection of colleges and schools, improvements in the arts, together with every thing by which the condition of the world is affected physically, morally, or politically, are controlled, ordered, and directed, with reference to this one particular, definite object, as embraced in God's great and ultimate purpose of glorifying himself through his Son Jesus Christ.

Now it is very obvious that, when men come to render their final account to the Judge of All, their conduct as related to the peculiar manner in which providence has been dispensed will be brought under review. The proceedings of Judgment will be *grounded* upon what has been the providence of God; we may say, indeed, that Judgment will be the *consummation* of his providence. T. B. B.

DONATIONS.

In the *Recorder* of March 20th, notice is taken of several "Donation Visits" made to pastors of Seventh-day Baptist churches. These visits, it seems, produced satisfactory pecuniary results, while the "social features" of them are highly commended; and the remark is very properly made, that "such visits, when properly conducted, often lead to pleasant and profitable intimacies between the families of pastors and those who, except for these occasions, would keep at a distance."

Please add to the list of "visits" one made to Rev. N. V. Hull, pastor of the 1st Seventh-day Baptist Church in Alfred, on the 18th inst.; and as an intimation of what the people of Alfred understand by "properly conducted" donation visits, please publish the following programm:—

1st. The pecuniary results were highly satisfactory.

2d. A hymn was sung by the choir.

3d. Prayer was offered by Rev. Mr. Washburn, of Andover; and after another hymn was sung, Elder Hull gave his views of "properly-conducted donation visits," of which the following is a synopsis:

He said such visits should always be so conducted as to aid other instrumentalities of the Gospel in promoting the glory of God and the salvation of souls. They should not be the scene of gluttony and frivolity, such as would tend to bring the cause of Christ into disrepute, and to give occasion for criticism by the ungodly. Minister and people should so conduct that they could confidently ask God to bless the occasion to the conversion of souls, and so that the remembrance of it may not hang like a cloud over the minister the next time he enters the desk, to teach the duty of doing all that we do to the glory of God. All should go away loving God more, and loving the minister more, as the faithful oracle of God to declare the whole truth. It should be an occasion of *feeding the soul*, and not the body. Donation visits, thus conducted, had been the means, in the hands of God, of converting souls, while others, conducted on the *more popular* plan, had brought deep disgrace on the cause of Christ, for which all the contributions in the world could not atone.

After this statement of his views, Eld. Hull gave a brief, but most affecting history of his Christian experience, into which the *trials* and the *joys* of the Christian minister's lot entered most conspicuously. This truthful narrative elicited tears, not only from the eyes of him whose experience had been bathed in tears, but eyes unaccustomed to weep involuntarily filled with tears. Those tears flowing together were indications of the union of heart between *pastor* and *people*, which such an occasion could not fail to elicit.

Eld. Washburn followed in many interesting and profitable illustrations of the minister's calling, and heartily concurred with Eld. H. in his views of "*properly conducted donation visits.*" Between these exercises, and at the close, the choir discoursed much sweet music, and after the blessing of God had been invoked by "our beloved pastor," we all went home, thanking God for the Gospel, and the faithful ambassadors who proclaim it to us from week to week. D. E. MAXSON.

THE STATE OF THE CHURCH.

I wish to offer some of my views on the situation of the Church of the present time. The religion of Jesus Christ differs in nearly every essential point from all other systems. The Great Head of the Church was not ushered into this world with regal pomp and splendor, surrounded by wealth and affluence, courting the association of the rich and honorable of the earth; nor was he influenced by the glittering pomp and splendor of earthly kings and potentates, to deviate from the course he had designed to pursue. When he commenced his career as a public teacher, he passed by the rich, the learned, (in this world's wisdom,) and chose for his associates and active agents, poor illiterate fishermen, and although he had worlds at his control, and might have furnished his followers with abundance of gold, he never condescended to use such vile means; but, destitute of purse or scrip, sword or staff, he sent them on their mission of saving sinners and relieving the distress of the needy. Thus armed, he sent them forth to meet the haughty Scribe and stubborn Jew, with the gracious promise, "Lo, I am with you always, even to the end of the world." In what age, or under what circumstances, have the labors of his followers been attended with such success? On their first return, they informed him that even the devils were subject unto them through his name. So great had been their influence, that he informed them that he saw Satan as lightning fall from heaven. The subsequent history of the church furnishes abundant proof that his disciples followed the example of their great leader. The Apostle who is so often quoted as an example for mental training and sacred wisdom, drank deep into the spirit of his divine Master, and cautioned his brethren against their partiality for the rich. He asked, "Do not rich men oppress you, and draw you before the judgment seat, and blaspheme the worthy name whereby ye are called?"—and informs them that God had chosen the poor of this world as heirs of his kingdom. The Scriptures abound in proof that the disciple of Jesus Christ has too much benevolence to become rich, or to remain so after his conversion.

In contrasting the Church of the present day with that of the apostolic age, my object is not to wound feelings or impugn motives; but, as of old, when comparing the second temple with the first, the old men wept while the young men laughed, so it is now; we exclaim, How is the most fine gold become dim, and the church become as a wilderness! How is it that our missionaries labor and pray for months and years with so little success?—that though our ministers preach year after year, and our brethren and sisters pray and hand out their money with a liberal hand, still the church is becoming more and more like the world? From the humblest member in the church to the reverend in the desk, pride and popularity reign supreme. The cry is, Money, money, money. The clergy, instead of leaving the pecuniary business of the church to the lay brethren, as the Apostle gave directions, or to persons qualified and chosen for that purpose, undertake to do all the duties of the members, except laboring for money by the sweat of the brow, and then ask us to hand the money over to them to expend. The brethren, thinking they are not the most judicious persons to use it, often refuse to hand over, thereby showing that they have become very covetous and ungrateful. I have thought sometimes that I would attempt to show the contrast between the course pursued by the clergy in the days of the Apostles, and that of modern times; but a hint to the wise is sufficient. I would ask, which of the Apostles hired out to a church to preach for a stipulated sum, satisfied himself by delivering a discourse or two of one hour's length on the Sabbath, and loitering about the house the remainder of the week? What Christian brother in that age labored six days of the week to accumulate property for himself and children, satisfying himself with occasionally handing out a few shillings or dollars to build up the church of which he was a member, while sickness and poverty met him at every corner, and the cry of the needy was coming up to the throne of God? My brethren, can the Judge say to us in the last day, "I was an hungered, and ye gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me;' and inasmuch as ye have done it unto one of the least of my disciples, ye have done it unto me?" L. P. B.

SERMON ON THE SABBATH.

To the Editors of the Sabbath Recorder:—

Before me lies the following skeleton of a sermon preached not long since by Rev. N. Colver, pastor of the 1st Baptist church, Detroit, Mich., and published in the *Michigan Christian Herald*.

Text—Mark 2: 27.

Proposition—"The Sabbath as a divine provision for an abiding necessity of man."

In speaking, *first*, of the *institution* of the Sabbath at creation, it was remarked—

1. That from the beginning it was a provision for our race. Gen. 2: 3. God sanctified, i. e., set it apart for man, the race. Very good. Noble testimony this to the divine origin of God's holy Sabbath.

2. It was so recognized by the law of Moses. Ex. 16: 5, 23. All true.

3. It was so referred to by the Prophets. Isa. 56: 4, &c. Very good.

4. It was so claimed by Christ. Mark 2: 27, Rev. 1: 10. This is grand.

In remarking, *secondly*, upon the *uses* of the Sabbath, it was observed—

1. It meets a demand for alternation in our nature, both of body and mind.

2. It is the poor man's release from the oppressions of cupidity.

3. It is the Christian's release, with surety, from worldly toil to spiritual enjoyment.

4. It is God's ordinance day, when he waits to be spoken to, and to speak to man.

Remarks—1. The Sabbath is disregarded, whether by individuals or nations, at their own cost and peril. Query—Does any body know how Bro. Colver appropriates the Sabbath instituted in the beginning at the end of the first week of time? Does he regard or disregard *it*? And if the latter, may it not be at his cost and peril?

2. Sabbath despisers are man corrupters. The virus of moral leprosy is in the crime of its desecration. It is a revolt against God and nature. Hear, hear.

3. The Sabbath is entitled to sanctified uses. The Pharisee and Libertine alike pervert it to purposes of mischief. Sure enough.

Now, what is there peculiar about all this? It was preached on what we are wont to call a Sunday evening, in honor of that day Really, was there ever any thing more positively out of joint than this subject, and its reference, and application. Bro. C. has talked all the way through just as though the first day was the seventh. What an absurdity! CONSISTENCY.

BEECHER ON SPIRITUALISM.

Rev. Henry Ward Beecher having been represented in various parts of the country as a convert to the faith of modern spiritualism—and having received many letters "of inquiry, or of expostulation, or of congratulation"—has made public through the *Independent* his answer to one of those letters, which is as follows:

BROOKLYN, March 15, 1856.

DEAR SIR:—Your letter asking me whether I am a believer in modern spiritualism, is but one of a number which are before me. And by publishing both your inquiries and my reply, it will serve to disabuse other persons who have been told the same stories which are circulated in your neighborhood.

1. I have no doubt that there are curious and surprising phenomena witnessed in "spiritual circles," quite worthy of scientific attention and investigation. The fact that imposture is often mixed with such exhibitions, and that many peripatetic exhibitors are in part or wholly designing men, does not alter the fact, that the phenomena witnessed in these circles are often such as have never yet been adequately accounted for.

2. But, I am a stout unbeliever in the spiritual origin of these phenomena, either by good spirits or bad spirits, or any spirits whatever. This testimony I have borne again and again, in private and in public, by speech and by pen. And they who represent me as believing in modern spiritualism, do so without any warrant whatever in truth. The substance of the "communications" have quite turned the stomach of my faith. Nor do the results of such faith in others incline me to it; for,

3. Although many sincere and excellent people do believe in modern spiritualism; and although there may be some who have been brought by it to a belief of the Scriptures, yet, in so far as I have had opportunities for observing, it has seemed to weaken the hold of the Bible upon the conscience and the affections, and to substitute diluted sentimentalism and tedious platitudes instead of the inspired truth. And the general adoption of the modern spiritualistic doctrines, I should regard as no better than a march of Infidelity in the garments of Faith. Without doubt, those who have represented me as a spiritualist, have done so honestly; but, without any foundation in fact. Truly yours,

H. W. BEECHER.

BLESSING INFANTS.

The following extract from a letter of Rev. G. W. Lehmann, a Baptist pastor in Berlin, Prussia, was communicated to the London *Christian Times* by Sir Culling E. Eardley. It will be perused with interest by all of our readers, and especially by those who were favorably impressed with the views on the subject of blessing infants set forth in our columns by the late Dr. Fahnestock:—

"Finally, I come to the subject which engaged our attention in our conversation at your hotel in Cologne—I mean *the blessing of infants*, on which you desired me to make some statements. I would say, that when the question about the true and scriptural mode of baptism was mentioned, among the many discussions against Baptists' views, this was also a very important point—what should be done with infants, seeing that with the Jews there was a ceremony at their birth, (observed indeed only with males, and the Christian feeling seemed to require a similar one in our time and circumstances. The passage, Mark x. 13, 16, of course, was urged to the utmost; but it would only prove that the Saviour spake on that occasion a blessing on those children. It appeared to us, then, in yielding to Baptist views, that such an act (of laying on of hands on children, and 'praying over them, and speaking a blessing on them,') though not directly instituted by the Saviour, yet could not be against his intentions, seeing he himself had acted on this rule.

"Accordingly, we agreed upon such a practice, and at the beginning of our church in Berlin, nearly twenty years ago, it was introduced, and many doubts and scruples, especially of twelve mothers, were thus calmed. We indeed enjoy much blessing on such occasions, and I am happy to say, that at the present revival among our children, which the Lord vouchsafes to give us, most of the new converted and baptized children are such as were in this way consecrated to the Lord—indeed, the very first which was converted was one of those. However, there was prevailing also with us a feeling of a want of explicit institution, and therefore a danger of falling into our own devices, which feeling was with various of us so strong that they abstained from the mentioned practice. Gradually the growth of our church, from a very little band of twelve or some twenty to three or four hundred, made the performance in a church meeting inconvenient and much likely to reinstate infant baptism. Therefore we ventured to perform the act of blessing our infants, not any longer in our meeting place, but in the bosom of the family. There, generally, the babe lies on his mother's lap, and a number of relatives and members surround her; I then induce the father to pray first; give an address on an appropriate Scripture passage; and, laying on of hands, I pray myself, and close with the benediction. But I ought to state again, that a goodly number of our members do not invite me for such a performance. How far this practice is followed in other churches, I cannot say, but I believe that those in Prussia, which mainly sprung out of our church in Berlin, follow our example."

HEALTH OF BRO. SAUNDERS.—Bro. Charles Saunders, one of our missionaries at Jaffa, Palestine, has suffered much during the past year from diseased eyes. From a letter just received from him, we learn that he has nearly recovered from that difficulty, and is able to devote most of his time and energies to his labors. Very little has as yet been accomplished in that department of the mission of which he is superintendent, as he has been laid aside by sickness. He also reports the members of the mission as in good health. It has been greatly feared that the locality they had selected would prove too unhealthy for a missionary station. J. B.

REVIVAL AT MOUNT MORRIS, N. Y.—The New York *Chronicle* learns that the church at Mount Morris, Livingston Co., N. Y., under the care of Rev. David Bellamy, is again enjoying a sweet season of revival. Several have been hopefully converted, congregations large and solemn, and the work is spreading. In many respects it resembles the revivals of earlier days, particularly in the fact that the knowledge of the conversion of one is the means of arousing and convicting another. In one rural district connected with the church, almost every house has been visited by the Spirit, and one or more converted. Convictions for sin appear to be deep, clear, and thorough; but the season of distress has, in all cases, been brief, being followed by a ready reception of the Gospel plan of mercy. The church is much encouraged, and hope for great things.

THE BROOKFIELD ACADEMY commenced a new term on Fifth-day, March 20th, with Prof. A. R. Cornwall, A. B., Principal; Mrs. A. R. Cornwall, Preceptress; Miss Eliza Potter, a graduate of Alfred Academy, and other able and approved teachers. Andrew Babcock is President of the Trustees, and Hosea B. Clark, Secretary. Post-office address, Brookfield, Madison Co., N. Y.

REV. W. R. WILLIAMS, D. D.—The New York correspondent of the Boston *Daily Journal*, has the following notice of this eminent scholar and divine:—

"Rev. Dr. Williams, of the Amity street Baptist Church, gave a lecture last night in his own church, before the Young Men's Christian Association. No man stands higher in this city than Dr. Williams, though he is one of the most peculiar men that fills a New York pulpit. He is a very learned man; but no orator in any sense of the word. His voice is feeble, and it is made more so by his refusal to 'make an effort,' as Mrs. Chick would say. He speaks like a man far gone with the consumption; it is painful at times, in the extreme, to hear him. A husky whisper is all that can be heard at first, and but for the death-like stillness of his auditory, nothing would be heard at all. He rises in his pulpit as one overborne with lassitude, and sinking with fatigue. He gives out his text in a whisper. His manuscript, written in a firm hand, is laid on the Bible. His head is brought down so low as to almost touch his paper. His arms are extended, and he grasps the ends of the pulpit cushion with each hand. And save as he occasionally rises when very much impressed, and raises both hands, he keeps the recumbent posture to the close. But his sermons are of the highest order. His imagery is surpassingly fine; his thoughts bold, original, and most beautifully expressed. His audience is held in a hushed stillness to the end. No one moves, no one coughs, no one seems to stir. The stillness is painful; one can hear the clock tick. And the universal movement at the close of the sermon, indicates how close the attention has been. The congregation is usually small, but very select; and some of the first literary men of the city and State are found in the congregation. Washington Irving is seen among Mr. Williams' hearers, when he is in the city. Rev. Dr. Skinner, a Presbyterian and Professor in the Union Theological Seminary, has a pew in the house, and on each Sunday Dr. W. preaches to a 'fitting audience, though few.'"

LIBERAL LEGACIES.—The late Mr. Asa Hopkins was born February 2d, 1779, in the town of Litchfield, Northfield Society, Ct., where he spent a very useful life. He died in New Haven, after a short residence there, October 31st, 1838. He left the use of his property to his widow during her life, directing his executor, after her decease, which occurred December 1st, 1855, to pay certain small legacies to his surviving sisters, and to distribute the balance of his estate as follows:

To Northfield Congregational Society, $3,000; to the Church of said Society, $300; to his native school district, $600; to the Bible Society, $500; to the A. B. C. F. M., $250; to the American Tract Society of Boston, $250; to the Missionary Society of Connecticut, $250; the residue, amounting to about $7,000, to the aforesaid Congregational Society of Northfield.

KINGS SHALL BE NURSING FATHERS.—Missionaries Dawson and Kincaid, of the American Baptist Union, in Burmah, have recently visited Ava, where they were very kindly received by the King. His Majesty asked them when they would bring their families and make his royal city their home. When they replied, "Not this year," he expressed disappointment, and told them he would pay all the expenses of their removing. Soon after he sent them a thousand rupees, saying that it was only an expression of good will, and out of respect for the memory of his royal father, and not to impose any obligations on the teachers. When he left, he expressed a very kind wish for them to return soon with their families. The missionaries feel encouraged in the belief that the time has arrived in the providence of God to commence the Ava mission.

AMERICAN BOARD.—The *Journal of Missions* gives a statement of receipts of the American Board for fifteen years, which discloses some unexpected facts. There has been considerable advance in the annual income of the Board during this period; yet the greatest amount given in any one of the years was in 1842, when the donations amounted to $277,495. The largest amount of legacies occurred in 1846, when it reached $63,437. The greatest debt existed in 1848, when it amounted to $59,891. In 1851 the debt amounted to $43,999. The total amount of donations in all this period is $3,544,314; of legacies $471,195. Though there has been an increase, the amount of donations in different years has been very fluctuating.

LIQUOR-SELLING ON SUNDAY.—On the 19th of March, the New York State Senate passed the following Act, which is strangely enough entitled "An Act to secure the better observance of the *Sabbath* in the cities of New York and Brooklyn:"—

No person shall sell, or expose for sale, any strong, spirituous, or intoxicating liquors in the cities of New York or Brooklyn, on Sunday. Any violation of the provisions of this act is hereby declared a misdemeanor, and may be tried by any Court of Special Sessions in said cities, and, if found guilty, shall be punished by a fine not less than ten dollars nor more than fifty dollars, or by imprisonment in the penitentiaries in said counties, not less than ten days nor more than sixty days, or both, in the discretion of the court before which such conviction shall be had.

THE SUNDAY ORDINANCES IN BROOKLYN.—On the 18th of March, the City Court, Judge Culver presiding, was engaged in the trial of Thomas Townbee, the keeper of a public house, for selling liquor on Sundays, in violation of the city ordinance on the subject. The suit was brought by the city authorities for the recovery of certain fines incurred by repeated violations of said ordinance. The offense is charged on the 30th December, 1855, and on all the preceding Sundays during the year, making 53 counts in the indictment. The case was given to the jury under charge of the Court, and a verdict for plaintiff was rendered in about half an hour. Defendant was fined in the sum of $800.

An interesting revival of religion is in progress in the First Baptist Church, Staten Island.

RELIGIOUS INTELLIGENCE.

The Executive Committee of the American Bible Union—the association organized for the purpose of making a new translation of the Bible, to supersede King James' version—holds a meeting monthly. At the last meeting it was reported that the expenses of the work in February amounted to nearly $3,500. The venerable Wm. Colgate, Esq., the Treasurer, tendered his resignation, assigning as a reason the infirmities of advanced age. Dr. Eleazer Parmly was elected his successor.—The committee that reports from time to time the progress of the translation, announces that the version of the New Testament is now in such a state of forwardness that its publication may be expected before the ensuing May anniversaries.

From January to July about fifty persons have been baptized in connection with the Prome mission, some of them men of talent and promise. A native teacher at Toungoo sent information that 37 new zayats for preaching and teaching had just been built, in connection with that station, in different villages, with the hope that they would all soon be occupied by suitable teachers. No less than three thousand Karen converts were waiting to receive the ordinance of baptism. "The intelligence," says Dr. Dawson, "was overwhelming to our poor fainting hearts. It is as marvellous as the showers of divine grace poured down at Pentecost."

On Sunday, March 18th, being the appointed day of communion, *forty persons* were received into Rev. Mr. Cuyler's church, in New York, as the first fruits of a revival which has been enjoyed by the congregation for several weeks. "The reception of the converts to membership with the church," writes a correspondent, "was a scene of exceeding solemnity, and filled the crowded assembly with grateful joy. The inquiry-meetings are largely attended, and the work gives blessed promise of being only begun."

The American Missionary says that the Rev. Mr. Hotchkiss, who has been laboring among the colored people of Canada, meets with much success. Mr. Hotchkiss says he fears there has been one man "kidnapped" from Canada recently, under the pretense that he was a fugitive from justice. This is a mode of regaining their fugitive slaves practiced some years ago by slaveholders, but put a spot to by the British government.

A new museum is projected in London. It is to be called the Scriptural Museum; and its purpose is to afford a series of illustrations of Bible history, geography, and manners, embracing all the various departments of Biblical knowledge. The Earl of Chichester is President, and the Rev. D. Edwards, Secretary. It is proposed to establish a library in connection with the Museum; and also to organize courses of lectures on the topics illustrated by the articles in the Society's collection.

There are 119 American and English missionaries in the Pacific Islands; 45,929 communicants, and 54,708 pupils. This wonderful success in the missionary efforts of barely a single generation, is an earnest of the immense harvest yet to be reaped among the millions of Asia, Africa, Australia, and Polynesia, when once the Bible and the living teacher shall be found heralding the Gospel in all the different tongues and languages of the Eastern Hemisphere.

It is stated that in the Andover Association of Congregational Ministers, embracing eighteen churches, fifteen of the number have dissolved their pastoral connection *within less* than five years, and four of them have changed twice within the same period. Six vacancies have occurred during the past four months; and the only three ministers remaining undisturbed, are Rev. Messrs. Blanchard of Lowell, Clark of Chelmsford, and Phillips of Methuen.

A correspondent of the Notes and Queries says, The only words in English for the first day of the week, before the existence of Puritanism, were Sunday and Lord's day. The former of these expressions was used by our Saxon ancestors, with all Teutonic nations. The latter was adopted from the Christian form of Southern Europe. Saturday, in Italian, still retains the name of Sabbato. The word for Sunday, in Russian, means resurrection.

The Directors of the London Missionary Society have heard of the death of a venerable Missionary, Mr. Davis, who landed in Tahiti in 1081, and died in his work at Papara in August last, in his 85th year. He died on Sunday morning, having preached on the preceding Sunday; thus called to his rest and reward after 55 years of missionary labor in Polynesia.

On board the ship Cæsar, before Cronstadt, there were, last year, three only that professed Christ, but now there are between sixty and a hundred; more than half of these can rejoice in the pardoning love of Christ, and have the witness of the Spirit—results attributable to the labors of Nelson, Ryding, Lindalius, and other sailor missionaries.

It is now said that the Protestants of the Russian empire are allowed to have the Bible, if they can get it; but the scarcity of that bread of life is very great, and whole villages of Protestants are found, which have not a single copy—and among one hundred and twenty children assembled at a church, not one had ever seen a Bible or a Testament.

During the past year the number of ordained missionaries in the service of the American Board was one hundred and six-five, and the number of members added to the church was fourteen hundred and eighty-seven—making an average of a little more than nine members to each missionary.

Two Chinese evangelists from Hong Kong have reached Melbourne, Australia, where are already congregated 30,000 Chinese, and where others are coming in swarms, and have entered on Missionary work among their countrymen, with the Scriptures in their hands, and hallowed zeal in their hearts.

The rumor of a union between the Theological Schools at Yale and East Windsor, has brought out a communication from the officers of the latter seminary, stating that such a result was attempted, but it has failed for the present, and that they must now try to maintain the institution on its old basis.

Rev. Leonard Withington, D. D., pastor of the Oldtown Congregational church, Newbury, has been induced by the urgent desire of his people to withdraw his resignation, and enter upon the second half century of his pastorate.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MARCH 17.

In the **Senate**, Mr. Douglas reported a bill authorizing the people of Kansas to form a State government. Mr. Clayton made a speech on the Clayton-Bulwer treaty, the course of Great Britain in regard to it, the proposed Pacific Railroad, the importance of an interoceanic canal across the Isthmus of Panama, the Transit Company's difficulty, fillibustering, and General Walker, whom he stigmatized as a ruffian, buccaneer and pirate. Mr. Weller intimated his intention of giving his views with regard to General Walker's character on some future occasion. Bills for the improvement of the St. Clair and St. Mary rivers, the mouth of the Mississippi, and the harbor of San Diego, were passed. The correspondence on the subject of the back pay of General Scott was received. It is very voluminous. The War Department allowed the General but ten thousand dollars for arrearages, while he claims forty thousand dollars.

In the **House of Representatives**, the discussion on the Kansas contested election case was resumed and continued until the hour of adjournment.

THIRD-DAY, MARCH 18.

In the **Senate**, notice was given of a bill to increase the pay of Members of Congress. A bill was introduced to regulate the appraisement of merchandise. Mr. Houston made a speech condemnatory of the doings of the Naval Board. Mr. Clayton and Mr. Bayard defended Capt. Dupont and Mr. Butler, and Mr. Mallory also spoke in defense of the Board.

In the **House**, the Kansas debate was continued. Mr. Smith (Va.) opposed the resolution to send for persons and papers. Mr. Granger said give the Committee full power to examine the facts; the country demands this; let there be no dodging. Messrs. Hall (Iowa) and Lake spoke against and Barbour in favor of granting the request of the Committee. Mr. Damrell defended the Massachusetts Aid Society. Mr. English should not vote to give the Committee the unlimited power asked. He was willing to have the subject investigated by a disinterested commission.

FOURTH-DAY, MARCH 19.

The **Senate** passed the Military Academy Appropriation Bill, and considered for a while the Deficiency Appropriation Bill. Mr. Clayton concluded his remarks on Central American affairs, in the course of which he took occasion to deny, on the authority of the President of the Nicaragua Transit Company, that there was ever any act on the part of that Company which in any manner encouraged Walker's movements in Nicaragua.

In the **House**, the debate on the application of the Committee on Elections for power to send for persons and papers in the Kansas contested election case was concluded, and finally Mr. Dunn's proposition, in lieu of the original resolution, providing that the Speaker shall appoint a Committee of Three of the members of the House to proceed to Kansas and take testimony, was adopted by a vote of 101 against 92. This plan provides for an appropriation of $10,000 to pay the expenses of the Committee, and requests the President to give them military protection, if necessary.

FIFTH-DAY, MARCH 20.

In the **Senate**, Mr Douglas made an elaborate speech on the Kansas question, principally in answer to the minority report by Judge Collamer. Mr. Trumbull replied to some of Mr. Douglas's personal remarks. Mr. Seward submitted a substitute for Mr. Douglas's bill for the admission of Kansas as a State. Mr. James reported a bill to prevent frauds in the collection of the revenue, and making important changes in the tariff. The Senate adjourned to Second-day.

In the **House**, Mr. Campbell reported the Navy Appropriation bill. Mr. Benson, from the Committee on Naval Affairs, reported the Senate bill for the construction of ten sloops-of-war, with amendment providing that the Secretary of the Navy may, in his discretion, cause two of them to be built with side-wheels, with a view to the greatest attainable speed. After a speech on Kansas, by Mr. Benton, the House adjourned to Second-day.

European News.

The mammoth steamer Persia arrived at New York on the 20th March, with later but not important news from Europe.

In the British House of Commons, Lord Palmerston announced that the preliminaries of peace had been signed by all the representatives of the several parties to the Paris Peace Conference, and his tone appeared to imply a hope, and inspire a general confidence, in the establishment of peace. The speech of Louis Napoleon was marked by a similar character. The Conference still continues sitting, but the nature or result of its deliberations are not permitted to transpire.

A debate has taken place in Parliament on the subject of Church rates in England, and a motion in favor of abolition of the impost was carried by a large majority—Lord Palmerston and the members of his Government sustaining the rates. A new measure of education was introduced by Lord John Russell, but as it proposes the introduction of religious as well as secular education, it is not likely to succeed. A severe and bitter attack was made on Lords Raglan, Cardigan, Lucan, the Duke of Cambridge, and Gen. Simpson, by Sir De Lacy Evans, who exposed in strong and forcible language the inability and corruption of the English military system. Rumors of a dissolution of Parliament were still afloat, but they are not reliable.

In Ireland, the Tipperary Joint Stock Bank had failed for £400,000, of which £200,000 was an overdraft of the late Mr. John Sadlier, and the remaining £200,000 is said to be connected with his difficulties.

Covent Garden Theatre has been destroyed by fire, and the ruins have been visited by the Queen and various of the nobility. The loss sustained is computed at £100,000, £75,000 of which is covered by insurance.

From the continent, the most important intelligence relates to the expected arrival of a new scion of the Bonaparte family. The near relatives of the French Empress have left Spain for Paris in order to be present at her confinement.

Kansas News.

The inauguration of the new Free-State Government was quietly accomplished on the 4th inst. Charles Robinson was sworn in as Governor, and W. Y. Roberts took the oath as Lieutenant-Governor of the State. The Legislature was duly organized; Lieutenant-Governor Roberts presiding in the Senate, and T. A. Minard being elected Speaker of the House. Governor Robinson delivered a brief inaugural Address upon taking the oath of office, and afterwards sent in his first Message. The Governor takes strong ground in opposition to the President, whose special message and proclamation in reference to the affairs of Kansas are discussed critically and fearlessly. The Governor exposes the hollowness of the pretence that the acts of the bogus Territorial Legislature were binding upon the people of Kansas, and animadverts upon the President's declaration that a regularly organized resistance to the decrees of that body would be an act of treason. Facts and precedents are cited in the Message, to show that the people of Kansas are wholly justified in the course they have seen fit to pursue, and that the Free-State movement is not a mere party movement, but that all parties in the State united in the formation of the Constitution under which the new State organization has been effected.

The following is the closing paragraph of the Message:—

"It is understood, that the Deputy-Marshal has private instructions to arrest the members of the Legislature and the State officers for treason, as soon as this address is received by you. In such an event, of course, no resistance will be offered to the officer. Men who are ready to defend their own and their country's honor with their lives can never object to a legal investigation into their action, nor to suffer any punishment their conduct may merit. We should be unworthy the constituency we represent did we shrink even from martyrdom on the scaffold or at the stake, should duty require it. Should the blood of Collins and Dow, of Barber and Brown, be insufficient to quench the thirst of the President and his accomplices in the hollow mockery of 'Squatter Sovereignty' they are practicing upon the people of Kansas, then more victims must be furnished. Let what will come, not a finger should be raised against the Federal authority until there shall be no hope of relief but in revolution. The task imposed upon us is a difficult one, but, with mutual co-operation, and a firm reliance on His wisdom who makes 'the wrath of man praise him,' we may hope to inaugurate a Government that shall not be unworthy of the country and the age in which we live."

A dispatch dated St. Louis, Tuesday, March 18, says: The Kansas correspondent of the St. Louis *Democrat*, writing from Topeka, March 8, says that in joint session of the Legislature on that day, Gov. Reeder was elected United States Senator on the first ballot, (six years,) and Gen. Lane on the second (three years.) Each candidate received 38 votes—56 members being present. The Legislature, which organized on the 4th inst., was still in session on the 8th, and the letter makes no mention of any anticipated time for adjournment.

Fate of the Murderers of Lovejoy.—A correspondent of the Ravenna *Democrat*, writing from Alton, Illinois, says:

"An old and intelligent citizen, formerly of the East, who was present at the death of Lovejoy, stated to me that as he was acquainted with the two men who shot him, he resolved to mark their after history. The first, a Dr. Beall, went to Texas, was taken by the Indians, and chopped to pieces and divided among the tribes. The other man, by the name of Jennings, went to New Orleans, and in an affray in a gambling-house was cut to pieces with a bowie-knife. Thus perished the miserable murderers of Lovejoy.

"The fall of Lovejoy was the death blow to the growth and prosperity of Alton. Many business men became disgusted, and abandoned the place, and others who were seeking homes and business places in the West passed it. Thus for more than twelve years, Alton was a hiss and a byword, and it is only very recently that it has exhibited signs of life and growth. It is a fixed fact in the minds of the people of Alton, that no such occurrence would be permitted to transpire in their midst again."

Kansas Meeting at New Haven.—A company of men from New Haven, Ct., are about to start for Kansas, to found a free city there. They are mostly church members, and all men of good standing in community. On the 20th inst. a public meeting was held at New Haven for the purpose of raising money to provide the party with proper weapons of self-defense against the "border ruffians." Several addresses were delivered, one of which was by H. W. Beecher. Money was subscribed to buy twenty-seven Sharp's Rifles at $25 each, and Mr. Beecher pledged the Plymouth Church for twenty-five more rifles.

The train which left New York at 12 o'clock, March 19, on the Hudson River Railroad, was thrown from the track when about three miles below Albany, by the breaking of some of the running gear of the first passenger car. The first and second passenger cars were pitched down an embankment into a field, landing bottom up. George B. Woodbridge, Sergeant-at-Arms of the Legislature, had both legs broken. Joseph Ranney, of Greenbush, one leg broken. Reuben Ellis, of New York, injured internally. A Mr. Ellis, from Fair Haven, N. Y., ankle broken. A lady, name unknown, was severely burned by the stove. Many others were slightly injured. Among the passengers in the first car who escaped injury were Rev. Dr. Osborn, Rev. C. Phillips, and Rev. S. Van Duesen.

The editor of the Cincinnati Gazette has seen a note from Gov. Morehead of Kentucky, addressed to the agent who was employed by Gov. Chase to proceed to Frankfort, to demand the return of the slave woman who had murdered her child in Cincinnati, but who had been sent by her master, Mr. Gaines, to Arkansas, before the requisition could be served in due form of law. Gov. Morehead expresses his extreme regret and indignation at the course taken by Mr. Gaines, and says that the slave shall be returned, and that measures have already been taken to cause her return.

SUMMARY.

On Monday, March 17th, the New York Juvenile Asylum sent off its fourth detachment of children, seventy-five in number, to comfortable homes in the West. They were sent by the Erie railroad to Danville, Ill., where they are provided for by a benevolent society organized for that purpose, and where they remain until the arrangements for sending each child to its special destination can be completed. Every family into which any of the children are received pay their fare of travel, bind themselves to provide for them and treat them well, teach them to read, write, and cipher through compound interest, and give the boys, when they have attained the age of twenty one, a Bible, a suit of new clothes, and $125, and the girls $50 at the age of eighteen.

Another act has recently been passed by the General Assembly of Virginia to provide for the more effectual protection of "slave property," in that State. The ostensible object of the law is to prevent the abduction of slaves by means of Northern vessels navigating the streams tributary to the Chesapeake Bay; but whether it will have any other tendency than to ruin the already limited commerce of the State remains to be seen. The pilots are required by it to search every vessel outward bound, to ascertain whether any fugitive slaves are on board, and for making this search they are to exact a fee of five dollars from the vessel, whether there may be any thing wrong or not!

An immense and most enthusiastic Kansas meeting was held at Milwaukee, Wis., on the 6th March, E. D. Holton in the chair, the object being expressed in the call, to raise money and men for Kansas—"money," to relieve the present necessities of those who are now there; and "men," to swell the hosts of freedom as citizens of the new State. The meeting was eloquently addressed by Gen. Paine, Wm. Dawes, Vaughan of Chicago, and others; many young men pledged themselves to go, and a subscription was raised of nearly $3,000, of which the Chairman gave $500, four other gentlemen $100 each, and eight $50 each, &c. A Kansas Emigrant Aid Society was formed.

A brighter day is at last dawning for Kansas. So much endurance, so much heroism, as the Free State inhabitants of that territory have exhibited, could hardly fail of accomplishing its object. Simultaneously with the organization in Kansas itself of a Government based on the new State Constitution, the House of Representatives at Washington has resolved to send thither a committee of its own members clothed with ample authority to investigate the whole political history of that territory since its first organization, and to lay bare the mean frauds and the gross violence of which the Free State settlers of Kansas have been by turns the victims.

A collision occurred between two freight trains on the Baltimore and Philadelphia Railroad, on the night of March 10, near Havre de Grace. George Godwin, the conductor, and William Todd, brakeman, were killed. A drover named Flynn was injured. The collision occurred at Aberdeen, at about 10 P. M. One of the trains left Baltimore at 6 o'clock, and the other, an extra freight train, about an hour afterward. The advance train was delayed, waiting for the mail train to pass, and the usual signals were displayed, but, in consequence of the thick snow-storm, they could not be seen by the engineer of the rear train—hence the collision.

The reaction in the freight business, consequent upon the recent long-continued embargo, is completely glutting the several forwarding lines between Boston and New York. The Sound steamers, between the latter City and New Haven, and in fact all the Sound steamers, are reaping immense harvests. The Hartford and New Haven Railroad is completely "overflowed."

Land Warrants are in active demand, with good supply. Messrs. F. P. James & Co. quote:—

160	Acre Warrants,	selling at	$1 15	per acre
120	"	"	1 10	"
80	"	"	1 15	"
60	"	"	1 10	"
40	"	"	1 20	"

A line of first-class steamers is about to run from Quebec to Lieverpool. It is now proposed to etxend the telegraph from Quebec about 700 miles, to Forteau Bay, on the Straits of Bellisle. This is only 1878 miles from Liverpool, and 122 miles nearer than Cape Race, the nearest point in Newfoundland, and could be easily reached in six days, so as to send all important news at once to Quebec, and thence all over the continent.

The colporteur employed by the Reform Tract Society of Cincinnati writes from Lawrence, K. T., Feb. 21: "I was to-day in the neighborhood where resides the widow of the martyred Barber. She is as inconsolable as ever, and it is the opinion of her neighbors that she will grieve herself to death. The widow of the martyred Brown is a raving maniac, caused by intense grief."

The latest account from Mexico says that General Comonfort left the capital on the 29th ult., to put himself at the head of the troops and 48 pieces of artillery. The Revolutionists at Puebla were about 80,000 strong. The officers who led the revolt at the Castle of San Juan de Ulloa had been sentenced to be shot.

A farmer, named Buck, was murdered at his residence near Morrisville, Madison Co., N. Y., on Friday night, March 14th. His body was found on Saturday morning, horribly mangled, with a bloody axe near by. A man who worked for deceased, and who had had some difficulty with him, has been arrested on suspicion.

It is reported that the steamboat Alabama, plying on the Red River, has been totally destroyed; that the boiler burst, the boat took fire, and was burned to the water. A number of persons were injured, according to the account, and several are missing.

The Cincinnati *Price Current* publishes full returns of the pork trade in the West, and also of the shipments East. The increase in the number packed up to the present time, as compared with last year, is 343,000, and the increase in the shipments east 155,000.

The contract for building twenty miles of the Sheboygan and Fond du Lac Railroad, from Sheboygan to Greenbush, has been let to some Eastern contractors of means and energy. By the terms of the contract, this portion of the work is to be in running order within one year.

The late L. B. Leavell, a wealthy citizen of Elkton, Ky., by will provided for the emancipation of several of his slaves, and disposed of the entire residue of his large estate—said to be worth at least $200,000—to three or four of them, who, by the provisions of the will, are to be removed to the city of New York as soon as practicable.

On the 3d of March, Rev. Dr. House and lady of Newark, N. J., and Rev. Andrew B. Morse and lady of Princeton, sailed from New York, in the ship Robert B. Forbes, as missionaries to Siam. They sail direct for Batavia, Java, and from thence will go to Singapore, China, and thence to Bangkok, Siam, their destined field of labor.

During the year ending June 30, 1854, Great Britain and Ireland bought of the United States property to the value of $150,000,000, exclusive of what was taken by the British colonies and dependencies; France and her colonies took more than $33,000,000; Austria, $1,903,600; Russia less than half a million.

The Mt. Pleasant Observer states that a fine bed of Cannel coal has been discovered a few miles south of Salem, Iowa. The vein is, at the opening, four feet and a half thick. The coal is equal to Kentucky Cannel coal, being set on fire by the blaze of a candle and burning up, leaving but few ashes and but a small quantity of other matter.

A letter dated Coast of Africa, Feb. 3, reports the loss of the whaling schooner Mountain Spring, of Provincetown, which was capsized in Cintra Bay, Jan. 8. Her master, Capt. Young, a boat-steerer named Center, and a cabin-boy named Miller, were saved; all the rest on board perished.

The census returns show that there are in St. Louis six hundred and forty-six manufactories, employing eleven thousand and seventy-two hands, and having an aggregate capital invested of nine million seven hundred and eighty thousand two hundred and thirty-five dollars.

The ship Potomac, Capt. Sweeney, from New York for Australia, sprung aleak, and was abandoned at sea Jan. 13, in lat. 1 deg. 4 min. S., long. 32 deg. W. The captain and eleven men reached the coast of Brazil five days after; the mate and five men took a boat and have not since been heard of.

Andrew Jackson Donelson says, in a published letter, that he was not the adopted son of General Jackson, but that the latter was his uncle, guardian and friend from infancy. General Jackson's adopted son bears the old hero's name, and is now living at the Hermitage.

The Kansas League, 229 Broadway, N. Y., give notice that they intend to dispatch a party of settlers for Kansas five times a month, viz., in first-class trains on the 1st and 15th of each month, or in second-class trains on the 1st, 10th and 20th of the month.

The New Haven company bound for Kansas, already numbers above two hundred persons, and will be organized as a Christian church before starting on their journey. They will be amply provided to commence at once with all the materials of a thriving and happy town.

A. Kidder communicates to the Independent some account of a revival in Friendship, N. Y. About twenty-five had united with the Congregational Church, and others were intending soon to unite. Several had joined the Methodist and Baptist churches.

The Savannah (Ga.) Republican states that several companies of emigrants from that State are about to start for Kansas, but that few, if any of them, are slaveholders, and that no slaves accompany them.

Another attack has been made by the Indians of South Florida on the settlers on the Alafa, about thirty miles east of Tampa. Four men, one woman and three children were brutally murdered and scalped.

Thirty-one bodies have been recovered from the Delaware river, near Philadelphia, since the burning of the ferry-boat New Jersey. A number of persons are yet missing, and it is thought that the number of lives lost will not fall much short of fifty.

Churches are being built in Paris as stock speculations. The shares will be convertible, like those of the Rentes. Quotations will be governed mainly by the popularity of the preacher and quality of the music.

Sarah, a negro child about eight years of age, the property of P. A. Clayton, of Columbus, Ga., was recently killed by wounds inflicted upon her head and body by Mrs. Clayton.

At a Kansas meeting in Albany on Thursday, March 13th, after eloquent speeches, a subscription was raised of $4,940, of which Gerrit Smith gave $3000, and E. C. Delavan $1000.

The American Almanac thus divides the population of the globe; Europe, 263,517,521; Asia, 620 000,000; Africa, 100,000,000; America, 57,706,882; Australia, 1.445,000; Polynesia, 1,500,000; total, 1,050,169,403.

Seven of the eight Judges of the Supreme Court of Michigan have affirmed the constitutionality of the Prohibitory Liquor Law of that State, which is similar to the law of New York.

The boiler of a steam saw-mill in Oakdale, Indiana, exploded on Friday, March 14, killing four persons and wounding three others. The building was shattered to pieces.

Judge Burgoyne, of Cincinnati, has decided that a Commissioner has no constitutional right to act in Fugitive Slave cases, and that all such acts are null and void.

Rev. Dr. Thomas E. Bond, principal editor of the New York *Christian Advocate and Journal*, died last week at his residence in New York, aged seventy-five years.

A Legislative Committee recently visited several tenement houses in New York, in one of which they found two hundred and sixty families!

Fifty-one children, from the New York Children's Aid Society, were dispatched to Western homes, March 19th. The parting was a touching time. Good luck to them.

Rev. John Pierpont, within two years past, has traveled 25,000 miles, and lectured five nights a week on an average. Mr. Pierpont is now upwards of 70 years of age.

The Norwich Courier (Ct.) says:—A very marked and gratifying state of religious interest exists in most of the churches of this city at the present time.

A meeting of prominent citizens was held at Buffalo, recently, to consider the subject of tunneling the Niagara. A committee was appointed to prepare a memorial, or bill, to be presented to the Legislature, praying for the passage of an act authorizing the formation of a company for the purpose of constructing a tunnel under, or a bridge over, the Niagara River.

Neither England nor France can approach Russia in the cheapness of sustaining their armies. Russia could support four soldiers and a half for one English soldier, three and ten-twelfths for one French, two for one Prussian, and one and five-thirtieths for an Austrian.

The intelligence from Nicaragua is important. It is alledged that General Walker has seized the property of the Accessory Transit Company, annulled their charter, and granted a new charter to another company.

The researches of the late Professor Edward Forbes have rendered it probable that there was a time when Ireland, the Faro Islands, Iceland, and even the Azores, were connected together by continuous tracts of land.

A man named Hunter has been fined $1,000, and forfeited six slaves, at New Orleans, for selling them in such a manner as to separate mother and child, contrary to the laws of Louisiana.

Leverton Thomas, the wealthy citizen of Washington Co., Pa., lately convicted at Pittsburg of forgery, and sentenced to the penitentiary, has been pardoned by Governor Pollock.

The Hartford Bank, at Hartford, Ct., recently redeemed a $2 bill that had been in circulation for fifty-two years.

New York Markets—March 24, 1856.

Ashes—Pots $6 00; Pearls 8 00.

Flour and Meal—Flour, 6 75 a 7 00 for common to good State and Michigan, 7 12 a 7 75 for various grades of Ohio, 8 50 a 10 50 for extra Genesee. Rye Flour 4 00 a 6 25. Corn Meal 3 50 for Jersey. Buckwheat Flour 1 12 a 1 50 per 100 lbs.

Grain—In Wheat nothing is doing, and prices are nominal. Rye 1 12 a 1 16. Barley 1 20 a 1 30. Oats, 34 a 38c. for Jersey, 38 a 40c. for State, 41 a 43c. for Western. Corn, 2 to 3c. lower, and but little doing; a lot of white Southern brought 67c.

Provisions—Pork, 14 75 for prime, 15 87 for mess. Beef, 8 25 a 8 75 for prime, 9 25 a 11 00 for country mess. Lard 9¾ a 10½c. Dressed Hogs 8½ a 9c. Butter, 18 a 21c. for Ohio, 22 a 25c. for State dairies. Cheese 8 a 10½c.

Hay—1 18 per 100 lbs.

Seeds—Clover 13½ a 14c.

Tallow—10 a 10½c.

MARRIED,

By Eld. H. P. Burdick, in Hornellsville, March 10, 1856, John Beeker, of Cattaraugus Co., to Miss Nancy Burdick, of Hornellsville.

By the same, March 13, 1856, at the Alfred Highland Watercure, Mathew Potter to Miss Sarah Hemphill, all of Hartsville.

At Alfred Center, March 20, by Eld. N. V. Hull, Mr. Jarvis S. Kenyon to Miss Lydia Sweet, all of Alfred.

In New York, on the 22d inst., by L. Crandall, Mr Timothy Quigley to Miss Harriet Louisa Vanderbilt.

DIED,

In West Edmeston, Otsego Co., N. Y., after an illness of eight days, Benjamin F. Burdick, aged 36 years. The subject of this notice experienced religion in early life, but had never put on Christ in the ordinance of baptism. His mind had been frequently called up to this duty. but timidity, and a want of entire consecration to God, had prevented him. This neglect he deeply regretted, and solmenly promised God, if He would spare his life, he would publicly own his Saviour. During his sickness he rejoiced in the hope that God had, for his Son's sake, pardoned all of his wanderings. His last days were spent in exhorting his friends to faithfulness and sinners to repentance. He leaves an afflicted wife and three sons, with a numerous circle of relatives and friends, to mourn his sudden departure. In his death society has lost an active member, a kind citizen, and the poor a warm friend. May this affictive providence be sanctified to us all. L. M. C.

In Hartsville, N. Y., March 6th, Mrs. Fanny Burdick, wife of Stillman Burdick, of erysipelas, after an illness of five days, aged twenty years, six months, and eight days.

In Hope Valley, R. I., March 13th, 1856, of disease of the brain, Wayland Rogers, son of Geo. E. and Lucy E. Lanphear, aged 2 years, 8 months, and 9 days.

In Verona, N. Y., March 19th, 1856, George Nelson, son of Albert and Sophrona O. Babcock, aged 8 months, and 7 days.

LETTERS.

H P Burdick, N V Hull, D E Maxson, C D Langworthy, C W Langworthy, H W Randolph, S S Griswold, P S Crandall, S D Petty, W Pigsley, A M West (return and exchange,) D P Curtis, T G Briley, Abel Stillman, C A Minor, J L Boyd, Ephraim Maxson, Wm F Randolph, Zebulon Scriven.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

G F Randolph, Plainfield, N J	$4 00	to vol. 12	No. 52
Wm Woodmancy, Rockville, R I	2 00	12	52
G H Burdick, Walworth, Wis	2 00	12	52
Clark P Maxson "	2 00	12	52
Welcome B Crandall "	2 00	13	33
W Pigsley, Tiratt, Ill	3 00	13	6
J R Shaw, Alfred	2 00	12	52
J H Burdick "	2 50	12	52
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John Woolworth "	2 00	13	52
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Manlius Bush, Clear Creek	2 00	12	52

FOR THE SABBATH-SCHOOL VISITOR:

Joshua Clarke, Brookfield	$2 00
Manlius Bush, Clear Creek	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Gilbert F Randolph, Plainfield, N J	$2 00

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181 William Street, New York.

Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Publishing Society, will be held at the house of T. B. Stillman, No. 30 Seventh-St., New York, on Fourth-day, April 9th, commencing at 10 o'clock A. M. GEO. B. UTTER, Sec.

The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society, will be held at No. 30 Seventh St., New York, on the 8th day of April, 1856, commencing at 10 o'clock, A. M. The Committee on the location of the Denominational College and Theological Seminary will, at this Meeting, present their report, which will be made the subject of consideration. A large attendance of the members of the Board is solicited. W. C. WHITFORD, Rec. Sec.

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Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	[illegible]
Forty copies to one address	5 00

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Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

The Carol:

A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. 128 pages octavo; price, 35 cents per copy.

The *Carol* is designed principally for Sabbath-Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few Temperance Songs, are included in the book. It contains 93 tunes, and 156 hymns.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Miscellaneous.

From "The Crayon."

Wanderings in the Southwest.

NO. 10—Concluded.

The probable death of Captain Carpenter, who was so much beloved by the whole command, created a most painful sensation. There was a hurrying of men to arms, and a party started off on foot at quick time. In the mean time, a large draft of whisky and water, and a portion of cold turkey, which had been waiting for me, so far revived me, that I was ready, with a fresh horse, to accompany Lieuts. Reynolds and Williams; but Savier, whose horse I had, claimed the privilege of riding it himself. When they were gone, I climbed the hill in the rear of the camp, to watch their progress. It was just dusk when I saw the Captain, to my great surprise as well as delight, slowly riding in, and I ran down to meet him. He supported a bloody hand, his horse was bleeding from an artery in the foreleg cut, and his dogs, at his horse's heels, were of a crimson color from head to foot. The sight was sanguinary indeed. M'Culloch followed on foot, limping with an arrow-wound in the foot.

"Is it possible, Captain, that you have escaped?" He held out his hand to me, and asked if he was badly hurt. I examined the wound, and assured him that he was not. "The rascals were determined to have old Driver," said he; "but I was determined they should not, while I could defend him." At the camp I proposed to dress the Captain's wound, but he told me to save Driver if I could. An arrow had transfixed his leg and severed an artery, and his life was fast ebbing from the wound. A compress and bandage arrested the blood, and he was led down to the corell, with instructions to the Orderly to give him all the water he would drink. While I was dressing the Captain's hand, through which an arrow had passed, he told me the particulars of the attack.

At the moment in which he reached the team, which had stopped to adjust the loading, he saw the Indians issuing from the wood directly on our tracks, and approaching to within two hundred yards, open to the right and left, to encircle the little band. Their intention was to *stampede* the party, according to their custom, run down the fugitives, and take their scalps and horses. But they had an extraordinary man to deal with. Captain C. immediately dismounted, as did Dennen and Beardall, and gave orders not to fire, until the savages should approach so near as to make a sure thing of each shot. Several rifle-shots were fired by the Indians at too long range to do any execution, but by which they hoped to draw the fire of our men, when they would have charged in upon them, and dispatched them before they could reload. Disappointed in this, they withdrew a short distance, when our men started on with the mule team, but the Indians, having secured their animals, now returned to the attack on foot. The teamster, being unarmed, acted on the advice of Beardall, and abandoned his team, and fled for safety to the creek, unconsciously followed by the two savages, who I supposed had killed him. The position of the Captain was in the grass, which skirted the creek a few rods wide; beyond this the ground rose somewhat, and was covered with the thin, scattered bushes of which I have already spoken.

The Indians approached under cover of the bushes, rising to let fly an arrow, and immediately hiding again, before a sight could be drawn upon them, and all the while they were in sight, jumping about in the most sprawling and ungraceful attitudes, at the same time yelling, to frighten the men from their steadiness in aim. Our men dodged the arrows successfully, until the Indians approached within fifty yards, when they began to return the fire.

Dennen and Beardall were musicians to Company K, and from boyhood had served in the army on the frontiers, were expert hunters, and cool as if it were only deer that they had to shoot. Beardall felt the brush of an arrow, and saw the Indian who shot it, and disregarding all others, he held his rifle to the spot where he saw him disappear behind a bush, until he rose again, when he fired, and the savage fell without sending his arrow. There seemed to be two Indians who were decorated with whistles, and which they used to stimulate their men to the attack, and they singled out the Captain as particularly worthy of their regard. One of them was a huge-framed fellow, whose vermillion-colored face bore more malignity than he had ever seen expressed in a human countenance. They advanced upon him at right angles, launching their arrows from behind their circular shields. The Captain held his horse and shot-gun by the left hand, and in his right his six-shooter, pointing the latter at the chief alternately. He had already fired three shots, and his antagonists had advanced to twelve paces from him. One arrow had struck his horse, which was rearing and plunging, one severed the strap at his shoulder, which held his shot-belt, another transfixed his boot from behind, passing between the sock and his leg; this he drew out with his other foot; a fourth pierced his heavily-quilted hunting-coat, and passed through, and a fifth struck his hand in which he held his gun, by which the force of the arrow was arrested from passing into his vitals. It was a critical moment for him. He had abandoned all hope of saving his own life, and became intent only on selling it dearly. If his next shot failed he was lost; he leveled his pistol upon the fierce chief in front of him, who stooped, the more perfectly to protect his body with his shield, when, by a quick movement of the pistol, he brought it to cover the other chief, who was closing upon him with his spear, and struck him full in the chest before he could raise his shield. Then, dropping his pistol, he was about to try the effect of the shot in his gun upon the shield of the other chief, but he was already stretched out dead, in all his ferocity and paint. A cartridge from Dennen's gun laid him low, just at the moment that he was about to spring upon the Captain. It was the work of a moment; and all was as hushed about them as a calm after a storm. The whistle no longer sounded to the charge, and our men stood ready to meet another attack; but, save the gurgling breath of the dying chiefs, not an indication was given of their being in the vicinity.

The mule-team, during the fight, had strayed off, grazing, amongst the bushes, to the distance of several hundred yards, when an Indian rose from his concealment and led them off up the valley; and the Captain felt himself in no condition to make an effort for their recovery. Beardall's horse, which he had hitched to the wagon, in order that he might drive the team after the flight of the teamster, fell also into their hands. From the concealment afforded by the bushes, it was impossible to tell the extent of their loss, and reinforcements did not arrive on the ground until an hour after the Captain left it, and the Indians had carried off their dead and wounded, according to their custom. They knew that I had escaped to camp, and that reinforcements would soon be at hand, and they lost no time in getting away. Lieutenant Reynolds found one of the mules still hitched to the wagon, and an arrow sticking in his side, but he was not seriously injured by it. Pieces of harness were scattered along the trail. A small bear-skin, wet with blood, and several articles of Indian wearing-apparel, and arrows, were strewn about the ground where the conflict took place.

These Indians were a band of Apaches, and, as we learned by following their trail afterward, they had observed us in the morning as we passed up the creek, from their concealment in one of the cañons near the north fort; and they descended and crossed the valley, keeping themselves concealed in the bottom of the ravine, from which, seated on their horses, they could just observe our movements; and when we entered the mott, they crossed the creek and passed along under the hill to where they were seen by the Captain at noon. There they waited until our full number had left the grove and were on open ground, where there was no chance of escape. Their dispositions were well made, and the whole plan of attack showed great sagacity, and would have been successful in cutting off every man in the party, were it not that they wanted victory too cheap. They are not satisfied to get victory, unless it can be had for nothing. But, the fact is, that, in a greet majority of cases, they would have been left in possession of the field under the circumstances. Two days after this affair, a train of wagons, bound to Fort Davis, which had left our camp but a few days before, was surprised by a large party of Indians, and every animal was carried off, amounting to sixty six, in broad day-light—the men not firing a shot in their defense. This was my first sight of an Indian in Texas, although I had had such convincing evidence that they had more than one of me. I shall be glad to know that it will be the last. I had rather die by wild beasts, than by the hands of beings who possess all the ferocity of the wildest beasts, added to the cunning and cruelty of man.

I had promised to my friend Dr. Nott, of Mobile, a skull of this tribe, if I could get it; but I think I would prefer to send him mine, while it is at my disposal, than to pursue such ethnological inquiries at such risks.

The next morning two parties were sent out, under Lieutenants Reynolds and Williams, one to the crossing of the Pecos, and the other to follow the trail. But the parties being on foot, and a drizzling rain having fallen during the night, making the walking very laborious, the pursuit was abandoned. This was the first rain that I had seen in two months; during all that time the sky has been almost if not quite cloudless. A northerly wind has occasionally broken the monotony of fine weather, and rattled our tent-ropes and stiffened the locusts that came in myriads with the first north wind, and made another blanket comfortable at night. In a few days I shall be again upon the road to leave a dreary country and a pleasant camp, where I have experienced many kindnesses and cordial greetings, that one will look for in a band among the crowded "tents of Israel."

J. D. B. S.

Sufferings of the Poor.

Dickens, in his *Household Words*, describes in his inimitable style one of the scenes of wretchedness which may be seen nightly in the streets of a crowded metropolis like London:—

"On the 5th of last November, I, the conductor of this journal, accompanied by a friend well known to the public, accidentally strayed into Whitechapel. It was a miserable evening; very dark, very muddy, and raining hard. There are many woful sights in that part of London, and it has been well known to me in most of its aspects for many years. We had forgotten the mud and rain in slowly walking along and looking about us, when we found ourselves, at 8 o'clock, before the workhouse. Crouched against the wall of the workhouse, in the dark street, on the muddy pavement-stones, with the rain raining upon them, were five bundles of rags. They were motionless, and had no resemblance to the human form. Five great beehives covered with rags—five dead bodies taken out of graves, tied neck and heels, and covered with rags—would have looked like those five bundles upon which the rain rained down in the public street. 'What is this?' said my companion. 'What is this?' 'Some misereble people shut out of the casual ward, I think,' said I. (Mr. Dickens then describes his inquiries in the workhouse. He found that the women were shut out simply because the house was full.) We went to the ragged bundle nearest the workhouse door, and I touched it. The rags began to be slowly stirred within, and by little and little a head was unshrouded—the head of a young woman of three or four and twenty, as I should judge, gaunt with want, and foul with dirt, but not naturally ugly. 'Tell us,' said I, stooping down, 'why are you lying here?' 'Because I can't get into the workhouse.' She spoke in a faint, dull way, and had no curiosity or interest left. She looked dreamily at the black sky and the falling rain, but never looked at me or my companion. 'Were you here last night?' 'Yes, all last night, and the night afore, too.' 'Do you know any of these others?' 'I know her next but one; she was here last night, and she told me she came out of Essex. I don't know no more of her.' 'You were here all last night, but you have not been here all day?' 'No; not all day.' 'Where have you been all day?' 'About the streets.' 'What have you had to eat?' 'Nothing.' 'Come,' said I, 'think a little. You are tired, and have been asleep, and do not quite consider what you are saying to us. You have had something to eat to-day. Come! think of it.' 'No, I haven't. Nothing but such bits as I could pick up about the market. Why, look at me!' She bared her neck, and I covered it up again. 'If you had a shilling to get some supper and a lodging, should you know where to get it?' 'Yes, I could do that.' 'Get it, then.' I put the money into her hand, and she feebly rose and went away. She never thanked me, never looked at me, melted away in the miserable night, in the strangest manner I ever saw. I have seen many strange things, but not one that has left a deeper impression on my memory than the dull, impassive way in which that worn-out heap of misery took that piece of money and was lost. One by one I spoke to all the five. In every one interest and curiosity were as extinct as in the first. They were all dull and languid. No one made any sort of profession or complaint; no one cared to look at me, no one thanked me. When I came to the third, I suppose she saw that my companion and I glanced, with a new horror upon us, at the last two, who had dropped against each other in their sleep, and were lying like broken images. She said she believed they were young sisters. These were the only words that were originated among the five."

The Earthquake at Jeddo.

A trading vessel which arrived at San Francisco from Japan, reports an earthquake in the Island of Niphon on the 11th of November last, in which the city of Jeddo suffered the loss of a hundred thousand houses and thirty thousand inhabitants.

Japan is a volcanic country. Ever since it has been known to Europeans, earthquakes have from time to time occurred there; and no longer ago than last year there happened one by which the Town of Simoda, our treaty port in the Island of Niphon, was greatly damaged, and a Russian frigate then lying in the harbor totally disabled. Jeddo was reported to have suffered somewhat from that shock; and without putting implicit reliance in the extent of the injury inflicted by the present one, we may well believe that it has been very serious.

In the case of earthquakes in Japan, the injury done is almost always aggravated by fires, common everywhere on such occasions, but to which the Japanese are peculiarly liable from the excessively combustible character of their buildings, which, with the exception of a few ancient stone castles, are all built of wood, with windows and partitions of paper, and covered with varnish, which makes them still more combustible.

Jeddo is a great city; all the princes and nobles of the empire are obliged to maintain establishments there. It is possible that a hundred thousand houses may have been destroyed, but the alledged loss of life is, we hope, exaggerated. The Japanese houses are not of a kind to crush the inhabitants by their fall, and those who perished must either have been swallowed up by the yawning earth, or have lost their lives in the flames or in the crash and confusion incident to such an occurrence.

The most recent accounts which we have of Jeddo, from persons who actually saw it, are those given by Herr Herodrick Doeff, who resided in Japan from 1797 to 1815, during which he twice or three times visited Jeddo, and that of J. F. Van Overmeer Fischer, who went to Japan soon after Doeff left it; and that of Dr. Phillipp Frans Von Siebold, who was at Jeddo four years after Fischer. In his "Recollections of Japan," Doeff describes a terrible fire which occurred in Jeddo in 1806, while he was in the city. It began at a distance from the inn where the Dutch lodged at about 10 in the morning. At 1 the Dutch took the alarm and began to pack; at 3 they fled. "On running into the street," says Doeff, "we saw everything in flames. There was great danger in attempting to escape by running before the fire; we therefore took a slanting direction through a street already burning, and thus succeeded in reaching an open field. It was studded with the standards of princes whose dwellings had been destroyed, and whose wives and children had fled thither for refuge. We followed their example and marked out a spot with out Dutch flags. We had now a full view of the fire, and never did I see anything so terrific. The terrors of this ocean of flame were enhanced by the heart-rending cries of the fugitive women and children." This fire raged till noon the next day, when it was extinguished by a fall of rain. The hotel of the Dutch was on fire within five minutes after they had left it. The palaces of thirty-seven princes were destroyed. The weight of fugitives broke down the famous Nipon-bas, or Bridge of Japan, (across a river which runs through the city and from which all distances throughout the Empire are reckoned;) so that beside those burned to death, many were drowned, including a daughter of the Prince of Arva. Twelve hundred lives were said to have been lost.

[N. Y. Tribune.

Reasons for Growing Ruta-Bagas.

Turnips, both of the Swedish and common varieties, are cultivated to a much greater extent in England than in this country. A few years ago we met with a statement to the effect that the annual value of the turnip crop of England, with a population about the same as that of the United States, was somewhere in the vicinity of 20 millions of pounds sterling, or nearly equal to $100,000,000. About the same time the turnip crop of the United States was so inconsiderable that it was not included or reported in the Census Returns of 1850 at all. According to the above estimate, and the Census Returns of the Agricultural Products of the United States, the turnip crop of England not only exceeds that of the latter country immeasurably, but is fully equal to the largest crops which we raise. According to the census of 1850, the wheat crop of the United States was a little over 100,000,000 bushels, which at $1 per bushel would make the value of it just equal to the estimated value of the turnip crop of England. In 1850 the hay crop of the United States was 13,838,642 tons; and this at eight dollars per ton, would again be about of the same value as the turnip crop of England. From these data it is very obvious that this crop is much more highly valued in England than in this country, and much more extensively cultivated.

We were led to make the examination of the Census Returns, &c., the results of which have been just stated, in consequence of a visit lately made to an English farmer, who is somewhat celebrated for raising ruta-baga and other root crops. He has raised crops of ruta-bagas averaging over 600 bushels per acre, for several years, and notwithstanding that he makes as widely known as possible what he esteems as the advantages and recommendations of this crop, still very few of his neighbors have ever been induced to try to raise it. This seems truly surprising considering that the recommendations which he gives of this crop do not fall much if any below a dozen in number. Of these we remember the following as the most important.

1. Ruta-bagas are a very profitable or remunerative crop, as an acre will generally produce from 500 to 800 bushels, with an expenditure upon it, for seed, labor, &c., of from $20 to $30. Our informant stated that no crop he had ever raised had cost him as much as five cents a bushel, and that for feeding all kinds of stock he estimated them, by a comparison with the value of hay, &c., at average prices, to be worth as much as twenty-five cents per bushel. After deducting expenses of cultivation, there would be, according to this estimate, a net profit of over one hundred dollars per acre. Our informant assured us that repeated trials of this root as to its feeding qualities had made him confident, or, as he phrased it, "perfectly certain and no mistake," that there is no crop that he raises, or that is usually raised in the Northern, Middle, and Western States, which is as profitable, per acre, as this crop.

2. Ruta-bagas make a good and palatable food for oxen, sheep, and hogs. Horses, also, often eat them.

3. Sheep are particularly fond of them, and thrive on them.

4. They are especially good for ewes having lambs.

5. They can be kept easily until there is a good supply of grass in the spring. They do not become pithy or deteriorated in their feeding qualities, as white turnips do.

6. They can be planted as a second crop, as the last week in June or first in July is about the right time of sowing, in the latitude of 42°, and two or three degrees on each side of that.

7. They do not "run the land," as they derive much of their nourishment from the atmosphere.

8. They can stand in the ground till all other fall work is disposed of and out of the way.

These and some minor advantages of this crop, having been set forth with some earnestness and enthusiasm, have deepened our conviction of the importance of it. To aid in fixing in other minds a similar conviction we have been induced to make a record of the principal recommendations which may be urged in favor of *increased* attention to this crop so generally and so unwisely neglected. Additional reasons for more attention to this crop may be found in the *Country Gentleman* and *Cultivator* for 1853 and 1854.

[Country Gentleman.

Dr. Dwight and Mr. Dennie.

As Dr. Dwight was traveling through New Jersey, he chanced to stop at a stage hotel, in one of its populous towns, for the night. At a late hour of the same night, arrived also at the inn, Mr. Dennie, who had the misfortune to learn from the landlord that his beds were all paired with lodgers except one, occupied by the celebrated Dr. Dwight. Show me to his apartment, exclaimed Dennie; although I am a stranger to the Rev. Doctor, perhaps I can bargain with him for my lodging. The landlord accordingly waited on Mr. Dennie to the Doctor's room, and there left him to introduce himself. The Doctor, although in his night-gown, cap and slippers, and just ready to resign himself to the refreshing arms of Somnus, politely requested the strange intruder to be seated. The Doctor was struck with the literary physiognomy of his companion, unbent his austere brow, and commenced a literary conversation. The names of Washington, Franklin, Rittenhouse, and a host of literary and distinguished characters, for some time gave a zest and interest to their conversation, until Dwight chanced to mention the name of Dennie.

"Dennie, the editor of the Portfolio, (says the Doctor in a rhapsody,) is the Addison of the United States—the father of American Belles Letters. But, sir, continued he, is it not astonishing, that a man of such a genius, fancy and feeling should abandon himself to the inebriating bowl, and to bacchanalian revels?"

"Sir," said Dennie, "you are mistaken; I have been intimately acquainted with Dennie for several years, and I never knew or saw him intoxicated."

"Sir," says the Doctor, "you err; I have my information from a particular friend; I am confident that I am right, and that you are wrong."

Dennie now ingeniously changed the conversation to the clergy, remarking that Doctors Abercrombie and Mason were amongst our most distinguished divines; nevertheless, he considered Dr. Dwight, President of Yale College, the most learned theologian—the first logician—and the greatest poet, that America has ever produced. But, sir, continued Dennie, there are traits in his character unbecoming so great and wise a man of the most detestable description—he is the greatest bigot and dogmatist of the age!"

"Sir," said the Doctor, "you are grossly mistaken. I am intimately acquainted with Dr. Dwight, and I know to the contrary."

"Sir," says Dennie, "you are mistaken; I have it from an intimate acquaintance of his, whom I am confident would not tell an untruth."

"No more slander," says the Doctor, "I am Dr. Dwight, of whom you speak!"

"And I too," exclaimed Dennie, "am Mr. Dennie, of whom you spoke!"

The astonishment of Dr. Dwight may be better conceived than told. Suffice it to say, they mutually shook hands, and were extremely happy in each other's acquaintance.

Mending Roads.

The veteran editor of the Massachusetts Ploughman thinks roads should be improved in early spring. He says:—

"A little gravel spread on our roads early in the Spring is so moist that it is soon trod hard, and remains solid through the summer, but if applied in June or September, it lies loose, and is a nuisance in the highway till another season. We have every reason, therefore, in favor of mending the roads early in the season. More leisure, easier labor, better work, and the use of a good road through the whole summer season, in lieu of heaps of mud and mortar that surveyors used to make a show of work, and to while away the time, which has been allotted to them, to get rid of their highway taxes.

Now, let the old district system be pursued, or the new mode of letting one surveyor do the whole business of road mending. Let the work be seasonably done, and when it will be of some use to the public. This carting of mud or any other substance into the highway in September, October, or November, as we often see it done, is but a nuisance, a cheat, and a squandering of the public money.

We were much pleased, last year, to see numerous districts early engaged in mending their roads, and doing real service to the public instead of rendering the traveling worse through the summer. Towns have now a legal right to say at what time the labor on the highways shall be performed, and we trust that all town officers will look to this important matter.

A Chronicle of Cold Weather.

In the year 301, the cold was so intense in Europe, that the Black Sea was frozen entirely over.

In 401, the Pontus Sea, and the sea between Constantinople and Scutari in Turkey, were entirely frozen over.

The Danube was frozen over in 462, so that a whole army crossed on the ice.

The Black Sea was again frozen over in 765, and the snow drifted to the depth of 50 feet

Carriages crossed the Adriatic Sea, or Gulf of Venice, in 859, and in 860 the cold was so intense that cattle froze to death in their stalls. The Mediterranean Sea was so thickly frozen over, that it was passable for carriages and horses, and merchandize was transported across it on the ice.

1133. This year the river Po, in Italy, was frozen from Cremona to the sea; wine burst the casks containing it, and the trees split with a loud report.

1216. The river Po was frozen to the depth of *sixteen* feet.

1234. The Mediterranean was again frozen over; and a whole pine forest was killed by the cold.

1282. This year the snow was so deep in Austria that the houses were entirely buried beneath it, and many persons perished.

1292. The Rhine was frozen over, and the snow is represented as being of an "enormous depth."

1323. The Baltic Sea was frozen over so as to be passable for six weeks.

1344. All the rivers in Italy were frozen over.

1349, 1392, and 1408. The Baltic Sea was frozen over in each of these years.

1384. The Rhine and Gulf of Venice were frozen over.

1423, 1426, 1459. In each of these years the traveling from Lubec to Prussia was performed on the ice.

1620. The sea between Constantinople and Iskodar was passable on the ice.

1670. The cold was intense throughout Europe.

1681. This year the cold was so severe as to split whole forests of oak trees.

1690. Scotland this year was visited with an awful snow-storm, which lasted *thirteen* days and nights, during which time nine-tenths of the sheep were frozen to death, and many shepherds lost their lives.

1692. Wolves came into Vienna, and attacked men and women, owing to the intense cold and hunger.

1729 and 1730. In one of these years another snow-storm visited Scotland, in which about twenty thousand sheep and many shepherds were lost—"by a single day's snow."

1776. This year the Danube was frozen over *five feet* thick below Vienna.

Scotland was the scene of another terrible snow-storm in 1794, which is the most extraordinary one of which there is any record. In one single night snow fell to the depth of eight or ten feet, and in some places the most lofty trees were entirely covered. By this one night's storm seventeen shepherds lost their lives, and thousands of sheep, besides other animals, were destroyed. One farmer alone lost fourteen hundred sheep. After the storm had somewhat disappeared, there were found collected together (by its violence) in one spot, the dead bodies of two men, one woman, forty-five dogs, three horses, nine black cattle, one hundred and eighty hares, and one thousand eight hundred and forty sheep.

The above contains the most remarkable accounts of severe weather in the old world; and some of them could hardly be believed were they not well authenticated by the histories of the times. They contrast strangely with the weather of recent times there, and of the present, in the new world, until the Winter we are now passing out of.

The Use of Tobacco.

It is to be hoped that a crusade may be commenced against tobacco at some future day, which may lead to a general abandonment of its use. It is a fruitful source of evil to young and old, and is of small utility, save to gratify a morbid appetite and amuse a vacant hour. *Uncle Toby* has enlisted heartily in this crusade, and says many hard things of the slaves of the weed. He thinks its use a sin.

"I knew one who said, 'Sir, I can hear no more, for all you say on this drug is true, and cuts me to pieces. I have been a slave to it twenty years, and shall die a slave; but, if my son uses it, I will disinherit him!' Here was consciousness of slavery and sin.

I knew an excellent deacon, who was an inveterate 'chewer,' who, on reading the passage which bids us glorify God, whether we eat or drink, said to his wife, 'I cannot glorify God in the use of this poison.' He dropped it once for all, and became a holier and happier man. Here was the consciousness and renunciation of sin—a ceasing to do evil in one form.

I can name a clergyman who was much enslaved to his snuff; he sometimes reproved a neighbor who was a drunkard. At length the drunkard said to him, 'If you will give up your snuff, I will give up my rum.' The bargain was made. But within forty-eight hours the clergyman was in perfect anguish for his snuff. He set a spy over the drunkard to watch for his downfall. When told that the fatal cup had passed his lips, he flew to his snuff-box with the fury of a maniac, made himself idiotic, and died a fool! Tell us which was the greater drunkard? Or, as sin is the point in debate, which was the greater sinner?

The time would fail me to tell of men, Christian men, and Christian ministers, who have renounced this sin as they renounce other sins, and who, with rejuvenated health and jubilant hearts, bless God for their escape from these 'bonds of iniquity.'"

Uncle Toby thinks also that the use of tobacco is the parent of numerous other sins, and adduces the following facts in confirmation:

"Documents relating to the State Reform School at Westboro, now lie before me. I see that of the whole number of young criminals now in this establishment, 290 of 569 had used Tobacco before going there. This I think an instructive fact, which, with other facts, the same in kind, leads me to believe that there is a connection between tobacco and crime, as well as between alcohol and crime."

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The Sabbath Recorder.

For the Sabbath Recorder.

THE SABBATH.

A correct theory is indispensable in any branch of mechanical art; and no man can form a pattern, or model of any thing, without having a preconceived theory or idea of the thing which he would produce. As it is in mechanics, so it is in religion; and as an error in theory in one department leads to error in practice, or to wrong results, so with the other. No man, therefore, errs in religious belief, without more or less affecting his practice.

Perhaps there is no subject on which there are so many and such conflicting theories as on the observance of the Sabbath. While some professedly believe that there is no Sabbath, and consequently keep none, others keep the first day of the week, in conformity to the prevailing custom, or to legislation, and others still because on that day Christ rose from the dead. Only a few question the origin of the Sabbath, that is, the divine appointment of it, or its obligation, requiring rest on the seventh day of the week, up to the resurrection of Christ. And we think that if prejudice, selfishness, and tradition, were laid aside, the conflicting theories that now confound the world in regard to the Sabbath would cease. But if prejudice be indulged, in regard to any thing, the chance for arriving at just conclusions is small. It is useless to attempt the propagation of any truth whilst this great enemy stands in the way. It at once magnifies its idol to enormous proportions, and compresses its victim to mere nothing. To limit or calculate its power is very difficult. The only way to see things in their proper light is for us to dispossess ourselves of prejudice altogether. Then we may perhaps with profit compare views on subjects about which we differ, and that too without being hurt with each other because we differ. Now, since the obligation to observe the seventh day is acknowledged until the resurrection of the Saviour, let us inquire whether that obligation ended then, or remains still, and is perpetual.

First, then, if the Sabbath was instituted as a commemorative institution, what benefit could it impart to one generation, which the next was not also entitled to? Why should God require that commemoration of one man more than of another. Christ said that "the Sabbath was made for *man*, and not man for the Sabbath"—for man indiscriminately—that is, for all men. As every scholar knows, a noun without an article is used in its widest and most general sense. Take the following example by Mr. Webster: "*Man* is mortal, i. e. *all* men are mortal." In this sense must the language of Christ be understood; and therefore it must apply to *all men*, in every age, under all circumstances and dispensations. See what God says to Israel, Ex. 31: 16, 17—"Wherefore, the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Mark the expressions, *throughout their generations*, and *for ever;* the one must reach to the end of time, and the other as long as a generation of Israel can be found on the earth. These generations have already run far beyond the resurrection, and will continue, no doubt, to the end of the world. This is certain, according to Scripture prediction. But some one may say, "I admit it to be a perpetual institution of the Jews." Well, then, it was not to be changed at the resurrection, nor at all affected by the gospel. For, says the Apostle to the Jews, "To you and your children was the gospel of this salvation sent; but since they counted themselves unworthy of eternal life, lo, we turn to the Gentiles." Again, it is certain that many of the Jews did embrace the gospel, and constituted a part of the Christian Church, and in obedience to the commandment of God, kept the Sabbath. And Christ told his disciples to pray that their flight be not on the Sabbath day, when Jerusalem should be destroyed, which did not take place until some forty years after, thus acknowledging the perpetuity of the same Sabbath to that time, and that too by the church, or by his disciples who composed the church. It would be very unreasonable to suppose that God would require the observance of two days as Sabbath. Finally, to think he ever has required the observance of any other day than the seventh, is unreasonable, if Scripture silence of any such requisition be taken as evidence, which we think should be accepted as evidence conclusive. For if, as God has said repeatedly, "the seventh day is the Sabbath of the Lord thy God," what reason have we, or can we have, for substituting any other day in its stead, without the least intimation from Him of a change of His will or purpose. I know that some say an intimation may be inferred (nothing more) from the practice of Christ and his disciples meeting for worship on first day. If this were proved, and nothing more, it would fall far short of proving it a Sabbath; and nothing short of precept or command was ever designed as a guide in the pathway of duty. "Where there is no law there is no transgression;" consequently, nothing short of precept or command should ever be relied on in matters of religion, especially when the plain commandment of God stands recorded to the contrary, as it does in this case. In no ordinance or institution that God ever committed to man was mere intimation considered sufficient authority for its observance; at least, God never left one to mere conjecture, unless this case be an exception.

But we will see how far it was the practice of Christ and the Apostles to meet on first-day. First—Luke 24: 13—two of his disciples traveled to Emmaus, a distance of some seven or eight miles, Christ bearing them company on the way; and so far was he from reproving them for traveling or making such a journey on first-day, that he appeared as though he would have gone farther, but they constrained him, and he went in. Although he had much conversation with them by the way, and enlightened their minds in a proper understanding of the Scriptures, yet nothing appears to have been said of any requirement that they should observe that day as the Sabbath. The same evening he appeared to the eleven, where they were met for fear of the Jews. See John 20: 19. This is the first, the last, and the only meeting of Christ with the Apostles, or of the Apostles themselves, on the first day of the week. There is not an instance on record, showing that any of the twelve ever met a congregation on the first day of the week. We have two particular instances of Christ's meeting with his disciples afterward, one of which certainly could not have been on first-day, for the reason that it is stated to have been "after eight days." The other was at the sea of Tiberius, where the disciples were fishing. Whether this was on first-day or not, we are left to conjecture, as the sacred historian has not informed us. We are further told, that he was seen of them forty days, so that if his appearance to them constituted the day of such appearance a Sabbath, then we have forty Sabbaths in succession.

But we are told that the apostles or disciples were accustomed to meet on first day for worship. Let us see if this is true. Of all the disciples, among whom were probably many preachers, seventy being sent out at one time, we find but one solitary instance of their meeting for worship on the first day of the week, and that was at Troas, where Paul preached in the evening. See Acts 20: 7. Were many such meetings held, we think the first-day cause could gain nothing from the fact; for, as every Bible scholar knows, in those days time was reckoned, according to the mode adopted in "*the beginning*," from evening to evening, which mode is still kept up by the Jews and many others; consequently it must have been the evening following the seventh day, and Paul started on his journey first-day morning. Thus, instead of keeping it as the Sabbath, he spent it as a working or traveling day, just as Christ and the two disciples did on their way to Emmaus. But if it were admitted, as some pretend, that they came together to break bread and for worship on that day because it was first-day, and that therefore it became an example for imitation, then those who believe the day began at midnight have in the example a portion of two days, and there is as much reason for observing the second day as there is for the first, and more, if the breaking of bread has any weight in point of evidence, which did not take place until in the morning of second-day; so that, taking it in whichever light we may, there seems to be no intimation of Sabbath-keeping growing out of it at all It indirectly proves, and quite conclusively too, that the day on which they assembled was not Sabbath, if taken, as I think it should be, that Paul started and traveled on his journey on first-day.

We are referred to 1 Corinthians 16: 2, where Paul gave instructions concerning the collections for the poor saints at Jerusalem, telling his brethren that every one, on the first day of the week, should lay by *himself*, (or "*by him*" as it reads, meaning one and the same,) that there be no gathering on his coming; that is, upon the *first of the week*, (*day* being supplied, as shown by Italics) No doubt the Apostle would have them commence the fore part of the week, without any reference to a particular day, to cast up in their minds and lay aside what they could afford to give, that it might be in readiness when he came, for he was not then present with them. But as he was visiting the churches, and as it was doubtless his custom to preach on the Sabbath, they were to commence in time, so that there should be no gathering when he came. Nothing like a public contribution is implied in the injunction, but laying "by him" in store seems to be strictly worldly in character, and if the word *day* is admissible, I think it appears conclusively, that first-day was devoted to worldly occupations, and therefore was no Sabbath. I certainly must place this passage along side of others which I think prove this fact.

We have now gone through with all that can be found in regard to the holding of meetings on the first day of the week by Christ and his Apostles. It appears that the first day on which the Saviour arose was the only one on which he met with his disciples, and that he then gave them not the least intimation that the day ought to be observed as the Sabbath, but the reverse, by journeying on that day. The disciples were met for *fear of the Jews*, as the Scriptures tell us, and no other reason is mentioned; hence there are no grounds for assigning any other. Their peculiar circumstances at that time render it very rational to suppose that they would come together, inasmuch as they were that day accused of committing a misdemeanor in stealing away the body of Christ from under the guard which government had stationed at the sepulchre; which, if true, would no doubt have subjected them to severe punishment. But suppose it could be proved that they actually met for worship, I submit, whether *one* meeting proves a custom. That the day on which Christ arose should be celebrated in any way, we are not informed; and as a matter of obedience, it certainly cannot be celebrated at all, for there is no commandment, express or implied, to this end, any more than there is for the observance of the day of his birth, crucifixion, or ascension. If there is reason for the observance of either of those days as a Sabbath, I think that on which he ascended has the preference, because then, and not until then, he entered into rest. The work of redemption was not complete until he took his seat at the right hand of the Father; his mission was not finished until then, for he was seen of them forty days, speaking the things pertaining to the kingdom of heaven. Acts 1: 3. I know not why we may not think he honored the Sabbath, or seventh day, by resting in the grave until it was past; and from the fact that he burst the tomb, and immediately set himself to work again, on first day, have we not an example of labor there instead of rest? The Sabbath, or a Sabbath, is no commemoration whatever of resurrection, or of any work performed on that day. But the work of atonement, as we understand it, was completed when he gave up the ghost, as he said, "It is finished;" and commemorative of this event, he instituted the Lord's Supper, saying, "This do in remembrance of me." Hereon the Apostle says, "As oft as ye do this, ye do show forth the Lord's death, until he come." Two commemorations of one event, so closely allied in all its parts as the work of redemption, would appear unnecessary; and so it seems Christ thought, for he instituted one only. The apostles give us no intimation of any other; and Paul said, he shunned not to declare the whole counsel of God, (Acts 20: 27,) but no where has he declared, or even intimated, that it was God's will that any one should keep first-day for a Sabbath, as we have already shown. That God himself has declared that the seventh day is the Sabbath, no one acquainted with his word will deny. That the apostles observed this day, we think is evident. It seems to have been their custom to preach to their congregations on that day, and on no other, and they called it the Sabbath, which name was never applied to any other day than the seventh. First-day is called first-day, and no where in sacred writ is it called Sabbath. That the day on which the Jews met for worship was the seventh, none, I think, pretend to deny; and that it was of weekly occurrence, is proven from Acts 13: 27—"Because they know him not, nor yet the voices of the prophets, which are read every Sabbath day." Also, Acts 15: 21—"For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." This not only proves the practice of the Jews in meeting every Sabbath, but that the apostles called that day the Sabbath. These quotations are from Paul and James, and they agree in calling this day the Sabbath, without comment.

We will now see what was the custom or example of the apostles. First, Acts 13: 5—Paul and Barnabas, preaching in the synagogues of the Jews; and, verse 14 and onward, they went to Antioch, and went into the synagogue on the Sabbath day, and sat down, and after Paul had preached, and the Jews had gone out, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath came almost the whole city together to hear the word of God. Here we have Jews, Gentiles, and Apostles, observing the same Sabbath together, calling it by its own appropriate name, and understanding, apparently, its true meaning. Again—Acts 14: 1—In Iconium Paul and Barnabas went both together into the synagogue of the Jews, and so spake that a great multitude, both of Jews and Greeks, believed. Here again we find not only Jews but Greeks, with the Apostles, met on the Sabbath, or seventh day; so that it is clearly intimated that such was the custom, not only of the Jews and disciples, but also of the Gentiles, if they were in the habit of meeting at all for worship. In the first instance—at Antioch—it is recorded that the whole city came together; and in the second we are told that great multitudes of Greeks believed. We have already three examples of Gentiles having met in worship on the seventh day of the week, and we have yet another at Thessalonica, (Acts 17: 2,) where "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." And of the devout Greeks a great multitude believed. So we have four positive records of Gentiles having met in worship on that day. Besides, we think two others may be pretty clearly inferred in this place, inasmuch as three meetings were held, and no distinction made. In verse tenth another is found, where it is stated that Paul and Silas, at Berea, went into the synagogue of the Jews, and that honorable women which were Greeks believed, and of men not a few. In all of these instances, it appears that a multitude of Gentiles were in attendance at worship on the seventh day, or Sabbath day, and agreed in calling it by its own appropriate name, and probably understanding its import.

But to return to the practice of the Apostles. Acts 16: 13—"On the Sabbath they went out of the city, by a river side, where prayer was wont to be made, and spake unto the women who resorted thither." This is evidence of the practice of Apostles and Gentiles to meet on the seventh day. This was a Roman colony, and at or near the same place where Paul directed his epistle to the Romans, or the Romish church; and I know of no evidence showing that any Jew ever resided there; and yet they were accustomed to meet there for worship on the seventh day. The woman whom Paul baptized was of the city of Thyatira, another Gentile city, and I think all concur in the belief, that she was a Gentile; and here she appears, in company with other women, to have established a prayer-meeting, or meeting for worship, on the Sabbath; for it is said that she was one who worshiped God, and that where prayer was wont to be made, thither the women resorted.

Again—Acts 18: 4—Paul abode at Corinth, with one Aquila, being of the same craft, a tent-maker; and he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. Here it appears that the Gentiles were in regular attendance, for many Sabbaths together, in the house of worship, listening to the preaching of Paul. Although declaring it to be his intention to leave them, yet, being told by God to speak boldly, and be not afraid, for He had much people in that city, Paul continued there a year and six months, converting and baptizing many of the Corinthians. And after this it is said, "he tarried there yet a good while." Every Sabbath he reasoned in the synagogue, persuading the Jews and Greeks; and in this statement, together with the fact that he abode there more than eighteen months, we see a well-established custom; for the Jews and Gentiles met on the Sabbath at least seventy-eight times in regular succession, and were taught "the word of God." While many Corinthians believed and were baptized, and both Jews and Gentiles became members of the same church, yet there seems to have been not the least misunderstanding respecting the Sabbath, or the time of meeting, during all that long period. Here it seems to me we have an *example* in *reality;* and especially when we consider that this was about twenty years after the resurrection, and yet no change from the seventh to the first day had been made, and no apparent disposition existed among the brethren, either Jews or Gentiles, to observe any other than the Bible Sabbath.

Again—Acts 19: 8—at Ephesus, Paul went into the synagogue and spoke boldly for the space of three months; so that in all we have examples of more than one hundred meetings for worship on the seventh day, or Sabbath-day, and at some eighty-two of these meetings the Jews and Gentiles in concert attended on the ministration of the word of God by Paul and other Apostles, while we have but a single instance of their holding public worship on the first day, or Sunday as now called, and that was in the night, when Paul preached until the dawn, and then pursued his journey. We find, then, that it was the custom of Christ and his apostles to meet with the Jews and Gentiles in the synagogues on the Sabbath, and all, indiscriminately, agreed in meeting then, and in calling the seventh day the weekly Sabbath. No where, indeed, do the Scriptures give the least intimation that any other day was ever so known. And no where do they tell us that the first day is any different from, or should be any more observed than, any other of the working days; but to the seventh day, on which God rested from His labors, and to which He affixed the name of Sabbath, which name he has always applied to that day, whenever he has in his sacred word given any account of it. This name belongs to it as justly and appropriately as that of the sun and moon to those orbs, or as that of man and woman to the sexes, or as that to any other thing created. In commemoration of creation's work it was made a Sabbath, and must remain so just as long as the universe exists. God therefore gave a special commandment, saying, "Remember the Sabbath-day to keep it holy; for in six days the Lord created the heavens and the earth and the sea and all that in them is; wherefore the Lord blessed the Sabbath day, and hallowed it, because that on it he rested from all his works that he created and made." And so long as we keep it, we evince to the world that we believe in God, the creator of all things. There is no other way that we can so clearly exhibit to the world our belief in God. We find it to have been the practice of the Apostolic Christians to observe the seventh day, not as Judaizing religionists, but as disciples of the Saviour, showing, both by precept and example, fidelity to the law of Jehovah. Paul says, "Do we then make void the law through faith? God forbid; yea, we establish the law." He farther says, "So worship I the God of my fathers, believing all things which were written in the law and prophets;" and certainly he must have herein embraced the keeping of the seventh day as the Sabbath, which belief he no doubt held, for he says, "Herein do I exercise myself, to have always a conscience void of offense, towards God and towards man." Is it not established, beyond controversy, by these passages, that he kept the only Bible Sabbath? It would seem they were sufficient, and that nothing more need be added. The fact that he never was accused by the Jews of doing otherwise, amounts to evidence quite conclusive; for, had he neglected to observe the Sabbath, or had he changed it, or taught contrary to it, how quick the Jews would have brought such an accusation against him; but nothing of the kind was ever alledged. Although, when before Festus, the Jews stood round about and made many and grievous complaints against him, yet no one charged him with violating the Sabbath, which most certainly would have been the case, had such been the fact. He himself declares, (Acts 28: 17,) that "he had committed nothing against the people, nor customs of our fathers." Certain it is, that it was the custom of the Jews, and of their fathers, to keep the seventh day of the week as the Sabbath, and since Paul committed nothing, neither by deed nor word, contrary to it, we can not suppose he taught or practiced the observance of any other.

We have now come to the winding up of the historical account of this matter given by the great Apostle, founder-in-chief of the Christian faith and religion—the inspired Apostle to the Gentiles; and we find him, with all of the church of Christ, obeying God by heeding his holy law, which says, "Remember the Sabbath-day to keep it holy; six days shalt thou labor and do all thy work, but the *seventh day* is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates."

Daniel Babcock.

Scott, N. Y., Jan. 26, 1856.

To the Editors of the Sabbath Recorder:—

The following lines were suggested by reading, in the *Recorder* of February 7th, an account of a fugitive slave-mother who cut her children's throats rather than have them carried back to slavery. Those striking words of Jehovah, contained in Genesis 4: 10—"What hast thou done? the voice of thy brother's blood crieth unto me from the ground,"—were forcibly brought to my mind.

THE VOICE OF BLOOD.

Methinks I hear a mournful sound—
It is the voice of blood,
Crying for vengeance from the ground—
Its cries ascend to God.

'Tis like the voice of innocence—
A sad and plaintive moan;
What was it caused thy cruel death,
Thou little helpless one?

"It was the law of freedom's soil,
That caused my early death,
Which bids go hunt the fugitive,
Who runs and pants for breath.

'Twas in accordance with this law
That hirelings sought for me;
My mother hid me in the grave
From cruel Slavery.

She suffered cold, and hunger too,
With her poor children three,
In hope to gain some safe retreat
Where they might all be free.

But while her anxious bosom throbbed
With joy, and fear, and hope,
Behold! the officers of law
Had come to take them up.

How could she let her darlings now
Be torn from her embrace,
To go and dwell with tyrants vile
In ruin and disgrace?

She 'd sought on earth, but all in vain,
For hope or liberty;
The friendly knife should end their life,
And set their spirits free.

She 'd witnessed their last agonies—
Their last faint sigh for breath—
And feel that she had saved them from
A fate far worse than death."

This child's faint moan—this voice of blood—
Men may refuse to hear;
Yet there's an ever-present God
Who lends a listening ear.

He will take vengenance on our land
Of boasted liberty,
Unless we listen to his voice,
And let the oppressed go free.

How long, O Lord, shall bondmen's blood
Thus stain free soil with gore?
Hasten the time when Slavery
Shall curse our land no more. Republican.

CHARACTER OF JOSHUA.

The *Presbyterian Quarterly Review* complains that preachers fail in giving distinctness of outline to Scripture character, and ascribe to them all alike such gifts and graces as destroy their individuality. In contrast with such monotony it gives a portraiture of Joshua, which has at least the merit of uniqueness, whatever one may think of its sobriety or good taste:—

"Joshua was the *Jewish hero;* his character was essentially military; he was a pious captain. His faith took the form of implicit obedience to the Lord of Hosts, the Commander-in-Chief of the universe, and as a consequence of this implicit faith and obedience, he had perfect confidence in himself as the chosen instrument of God. All great captains have this. It may be seen in Mohammed, Gustavus Adolphus, Cromwell. The early Greek and Roman commanders felt it; even Attila thought that he was the scourge of God, and Napoleon had a singular idea that he was an instrument of fate. Joshua's mind had comparatively little of the range of that of Moses or of David. He never wrote a psalm. His speeches are military orders, or else pithy statements, like Wellington's: "As for me and my house, we will serve the Lord." His courage was military—unswerving, unflinching, straightforward, like Jackson's or Taylor's. He never troubled himself about the philosophy of things, like Moses, who hesitated about the quails, and the water at Meribah; or Jeremiah, who used sadly and doubtingly to argue with the Almighty as to the effect of his prophecies. Joshua looked to his orders, and whether he was to march three millions of men, women, and children dry-shod through a river, or make the sun and moon stand still, or take a city by an assault, or by ram's horns, was nothing to him; if God told him to do it, he did it. He had, too, the courtesy and grace of a soldier, and in his expeditions, the *coup d'œil* that always characterizes great leaders, for example, Hannibal, Conde, Washington. The Gideonites, with their old shoes and stale provisions, would not have imposed upon David; and yet as a purely military stratagem, as at Ai, Joshua was capital. His piety, in short, had every characteristic of a soldier's, and the man was a simple-hearted and noble hero. If one wishes to draw a parallel after the manner of Plutarch, let us say that Joab was a great captain, but he was fierce, cruel, irreligious and selfish; Jonathan was a most noble and brave gentleman, who could fight with even romantic bravery, but his fighting was like Sir Walter Raleigh's, an accomplishment rather than a profession or taste; David was a great strategist, but he was king, statesman, poet, scholar, as well; but Joshua is very like Claudius Lysius, the Roman captain, who came down on the mob at Jerusalem that were misusing Paul, examined impartially into the case, treated him courteously, and then, without troubling himself with either the politics or religion of the business, sent him skillfully, by night, with a sufficient escort, to the Roman procurator. Heroic, simple, faithful, pious, generous, courteous, straightforward, without much scholarship, or extraordinary range of mind, except as a general; such was Joshua."

A Beautiful Incident.—A lady visiting New York city, saw one day on the sidewalk, a ragged, cold and hungry little girl, gazing wishfully at some cake in a shop window. She stopped, and taking the little one by the hand, led her into the store. Though she was aware that bread might be better for the child than cake, yet desiring to gratify the shivering and forlorn one, she bought and gave her the cake she wanted. She then took her to another place, where she procured her a shawl and other articles of comfort. The grateful little creature looked the benevolent lady up full in the face, and with artless simplicity asked: "Are you God's wife?"

THE EFFECT OF A TEAR.

In a little village, in the northern part of England, open air services, for the purpose of preaching the gospel to the ignorant and profligate, had been carried on during nine successive summer seasons, and not without some salutary effects, as evidenced in the conversion of several. But among others, Joseph K., full of self-righteousness and prejudice, despised in his heart the preacher, his message, and all who loved the truths which he declared.

In the week he was, by necessity, associated with two or three, who, since the preaching of the gospel in their village, had tasted that the Lord was gracious, and who, as a consequence, ardently longed that others should enjoy the same holy privileges, and pleasures as those in which they participated.

But Joseph despised all their desires and efforts, because in his heart he viewed them only as hypocrites, or as enthusiasts. Many a word in season was dropped by these plain Christians in their daily intercourse with their fellow-laborer. But for a long time all was to no good purpose; K. remained insensible, caring for none of these things.

During the winter, his master ordered him and John B. to thrash together in a barn. And often between the strokes of the descending flail, was many a stroke tenderly aimed at K.'s conscience. However, the only return which he usually made, was a taunting answer as to some people being righteous overmuch, or else a silent yet significantly contemptuous sneer. But his associate in labor was a man of patient, tender spirit, yet of very susceptible feelings. He grieved inwardly at the hardness and impenitency of heart manifested by his neighbor. At length, having on one occasion spoken to K. very kindly about his need of a Saviour, and of the things which related to his everlasting peace, and seeing that he disregarded all B.'s counsel, and would have none of his reproof, the fountains of his grief were suddenly broken up, and turning towards a dark part of the barn, a gush of grief burst forth, and betrayed itself, rolling down the cheeks of the poor and pious, yet despised, thrasher. But although B. had turned aside, and endeavored to hide his tears by hastily wiping them away with the rough sleeve of his smock frock, K. saw the big round tear glistening in his fellow-laborer's eye, who silently but thoughtfully soon resumed his work, by diligently plying with his flail the corn which lay spread out on the thrashing floor.

That tear, by the over-ruling power of God, did more than all the sermons he had heard under the elm tree, or all the kind and truly Christian expostulations of his associate in labor. That tear subdued his heart. He melted into tenderness and godly sorrow for his past sins. From that moment he considered. "What," thought he, "shall John B. shed tears on my account, and yet I have never shed one tear about my soul's concern?"

After much inward conflict, he obtained joy and peace in believing. He began soon to love the minister and the people, whom before he as heartily despised.

SCENE IN A LOG CABIN.

It was nearly midnight on Saturday night, that a messenger came to Col. ——, requesting him to go to the cabin of a settler, some three miles down the river, and see his daughter, a girl of fourteen, who was supposed to be dying. Col. —— awoke me and asked me to accompany him, and I consented, taking with me the small package of medicines which I always carried in the forest; but I learned soon that there was no need of these, for her disease was past cure.

"She is a strange child," said the Colonel, "her father is as strange a man. They live together alone on the bank of the river. They came here three years ago, and no one knows whence or why. He has money, and is a keen shot. The child has been wasting away for a year past. I have seen her often, and she seem gifted with a marvelous intellect. She speaks something as if inspired, and seems to be the only hope of her father."

We reached the hut of the settler in less than half an hour, and entered it reverently. The scene was one that cannot easily be forgotten. There were books, and evidences of luxury and taste, lying on the rude table in the center. A guitar lay on the table near the small window, and the bed furniture, on which the dying girl lay, was as soft as the covering of a dying queen.

She was a fair child, with masses of long black hair lying over her pillow. Her eye was dark and piercing, and as it met mine, she started slightly, but smiled and looked upward. I spoke a few words to her father, and turning to her, asked her if she knew her condition.

"I know that my Redeemer liveth," said she, in a voice whose melody was like the sweetest tones of an Æolian. You may imagine that the answer startled me, and with a few words of like import, I turned from her. A half hour passed, and she spoke in the same deep, richly melodious voice:

"Father, I am cold; lie down beside me," and the old man lay down by his dying child, and she twined her emaciated arms around his neck, and murmured in a dreamy voice, "Dear father, dear father."

"My child," said the old man, "doth the flood seem deep to thee?"

"Nay, father, for my soul is strong."

"Seest thou the thither shore?"

"I see it, father; and its banks are green with immortal verdure."

"Hearest thou the voices of its inhabitants?"

"I hear them, father, as the voices of angels, falling from afar in the still and solemn night-time; and they call me. Her voice, too, father—oh, I heard it then!"

"Does she speak to thee?"

"She speaketh in tones most heavenly!"

"Doth she smile?"

"An angel smile! But a cold, calm smile—but I am cold—cold—cold! Father, there's a mist in the room. You'll be lonely, lonely. Is this death, father?"

And so she passed away.

The Sabbath Recorder.

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British Correspondent—JAMES A. BEGG.

A RELIGIOUS LANGUAGE.

Missionaries, in almost all pagan lands, have found it extremely difficult to translate the Word of God into the language of the country so as to convey the ideas that the English version contains. This difficulty arises, in part, from the meagreness of the language of pagan countries; but more from the fact that the natives use few if any words that are necessary to express Christian ideas. The English words that are used as names of the Supreme Being, when translated into pagan languages, convey to the mind of the pagan the idea of his own God, and not the Christian idea of God. So also the idea of sin, as conveyed by our language, cannot, in some cases, be conveyed through the language of pagan lands. Thus is it, also, with other ideas that are peculiar to Christianity. There are not words to convey them adequately to the mind of pagans. This has presented a very serious difficulty to missionaries in their labors. It has been asserted by missionaries, that there is a marked difference in the feelings and conduct of natives converted under the use of the vernacular of the country, and those converted through the use of the English language. The one receives his impressions from the language used to define the character of heathen deities and heathen views of religion. If his language represents his deity as possessing attributes and a character different from the true God, how can he correct his ideas, and feel as the one does who gets the true idea of God? If the idea of sin is conveyed to his mind by language that fails to represent it in its true character, how is he to feel the exceeding sinfulness of sin? That such is the case with regard to the language of most pagan countries, there can be but little doubt. The ideas of Christianity, as represented by the English language, are not conveyed through such language. We cannot, therefore, expect converts from paganism to look upon Christianity altogether as those do who are better instructed in its ideas.

The Romans, as the worshipers of Jupiter and Mars, were a warlike people; as the worshipers of Venus, they were a lecherous people. So all the ancients cultivated and practiced the virtues and vices of which their gods were the patrons. Not one of all the gods described in heathen mythology, and worshiped by the Orientals, possessed the characteristics of the God of the Bible. The Budhists, Taouists, and Confucians of China have learned to pay their highest veneration to their deities. And when the English words used as names of the Supreme Being are translated into Chinese, there are no words to be found to express the true idea of God, that are not used as appellations of their own deities. What is true in this case, is also true all through the languages of pagan countries. And what is true of this one item of religion, is also true of many other items of it. Hence we find that the English language is the only one in use, by which Christianity can be fully represented and understood.

The literature of every nation is embodied in its language. Every Latin student has become familiar with Latin literature by the time he has mastered the language. It will be impossible for him to cast out of his mind the many new ideas he has obtained from the study of the language, so long as he retains a knowledge of the language. So is it with all languages. The French language conveys the polite, voluptuous literature of France to the mind of the one that learns it. German ideas are learned by the study of the German language. Thus is it, that one thinks and talks and believes and frames his mind and character in the language he learns and uses.

The language of pagan lands conveys pagan literature and pagan ideas and habits to those who use it. It will be almost impossible for a pagan, in the use of his vernacular, to rise above the habits and character of his country. His religious ideas will be those conveyed by his literature. And nothing short of the Divinity that accompaines the Gospel of the blessed Saviour can change or entirely modify his religion.

The language and literature, as well as the religion of pagan lands, are alike serious hindrances to the introduction of the true religion. The easiest and surest method of overcoming these hindrances, is an unsettled question of vast account. The universal prevalence of the English language would materially aid, as it has a religious literature, and fully expresses Christian ideas, and on this account is sometimes called a religious language. The pagan receives ideas through the English language that he could not receive from his vernacular. He receives the idea of the exceeding sinfulness of sin from the English. From his vernacular he received only the idea of mistake or error. Under the former impression he sees himself condemned and lost; under the latter, he can readily find an excuse for his mistake, and justifies himself.

Our missionaries have complained much of the exceeding duplicity of the Chinese character. They have had to use their utmost sagacity in detecting it, and preventing imposition. There is every reason to fear that this will always present an obstacle to their success. Could they talk to them in plain English, they might perhaps be able better to meet this difficulty. Some missionaries have taught the English language to the natives as the best means of bringing them to embrace the religion of the Bible. Others esteem a knowledge of the English language by more or less of the people as indispensable to the success of the Gospel in pagan lands. J. B.

ALFRED ACADEMY.

The Winter Term of Alfred Academy has been unusually prosperous. The number in attendance has been about two hundred and thirty. The term closed on Wednesday, March 12th, at 1 o'clock P. M., after an examination of classes occupying the two and a half days previous. The examinations indicated, that very much labor had been expended during the term upon the studies pursued in the several departments, with a corresponding success on the part of the students. On the Tuesday evening previous to the close of the term, the Department in music held an *exposè*, consisting of a concert given by the classes in Vocal and Instrumental Music. Although the evening was exceedingly stormy and tedious, the large chapel of the Institution was filled, and the audience indicated that they were amply repaid for coming out on so boisterous a night. Some of the performances, both in singing and instrumentation, were very successful. Among the pieces upon the piano, we noticed particularly, "Speed the Plough, with variations," played by Miss Wood; "Gov. Miller's March," played by Miss Mitchell; "The Wandering Minstrels," played by Miss Goodrich; and "La Prophetè," an instrumental duette, played by the Teacher of the Department, Mrs. E. P. Larkin, and Miss Goodrich. There were many other pieces well played, which we have not time to notice. Of the songs, "I long for Jenny with the light brown hair," was sung by Miss Wood, with much delicacy and expression. "A Musical Dialogue," by Mr. T. M. Stillman and Mr. Tanner, was sung with much humor, and convulsed the audience with laughter. The "Captive Knight" was finely sung by Miss Goodrich, also "Life on the Ocean Wave," by Mrs. Pickett, was beautifully enunciated, and sung with sweetness and expression, although it would have been an improvement if it had been sung with more volume of voice. But it remained for Miss Ida F. Sallan to crown the vocal performances of the evening by the highly successful manner in which she sung, "I know that my Redeemer liveth," from the oratorio of the Creation.

The Spring and Summer Term of Alfred Academy commenced Wednesday, the twenty-sixth March. The prospects are fine for a large term. A SPECTATOR.

FROM THE LAND OF CANAAN—NO. 7.

JAFFA, January 1, 1856.

DEAR SISTERS,—With heartfelt gratitude, I hail the opening of this new year. It brings to mind the blessings which have crowned the past; and I feel to devote myself with renewed vigor to this work, and to Him who has watched kindly over us, who never slumbers nor sleeps, who numbers the very hairs of our heads, who suffers not a sparrow to fall to the ground without his notice, and "hears the young ravens when they cry."

While recounting our blessings, I cannot well dismiss the sad thought, that the grave has closed over one of our colony. And we have cause for deeper sorrow even than this; for there is a more ruthless destroyer here than even the grim monarch of the grave; and not only here, for when we look at the records of the last year, and read the testimony that comes up from nearly every quarter of the globe, we see that sin sits enthroned in high places, and holds dominion from sea to sea. We hear of "wars and rumors of wars," and little else appears to our vision but confusion and devastation. Still, we may not despair, for better and brighter days are spoken of by Him who mistakes not, nor fails in the full accomplishment of all his plans. Yet let us not, dear friends, lose sight of our own individual responsibility in hastening these promised and glorious results.

Jan. 2d. The Rev. Mr. Marks, of America, and the Hon. Mr. Calthorp, son of Lord Calthorp, of England, left here this afternoon for Alexandria. They arrived here yesterday afternoon from Jerusalem, and accompanied us last evening to the Rev. Mr. Kruse's, who gave a new year's party, and where we passed a very pleasant evening. Mr. Kruse is a clergyman of the English Church. Mr. K. and his worthy wife are highly esteemed by all who know them.

Jan. 8th—Evening. The flat roof of our house affords an inviting position to look at the heavens, for night has thrown a sombre mantle over a weary world; and Luna, pale, yet peerless, moves on in her majesty, and in her train are all the constellations of the skies, and myriads of glittering stars bespangle the deep blue serene. No where are the heavens more pure, intense, and cloudless, than above Syria. Most probably it was a night like this when David gazed upon the bright constellations and said, "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" The inhabitants now, as in by-gone days, resort to the roof to enjoy the open air. Most of the dwelling houses are built of stone, with a flat roof surrounded by a wall from three to five feet high, to prevent persons from falling. Moses said, "When thou buildest a new house, then thou shall make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence." The staircase from the roof leads down into the court, by which one can descend and escape without passing through the house. Our blessed Lord said to his disciples, when he predicted the destruction of Jerusalem, "Let him that is on the house-top not go down into the house, neither enter therein to take any thing out of the house."

Feb. 10th. Alone upon the terrace; much rain has fallen this day; but the scene has changed, and the setting sun is now casting a charming, hallowed spell on every thing around; while it moves majestically from the white clouds tinted with gold, which rest on the edge of the horizon, and is fast sinking behind the western wave, and climbing high to its zenith, over the far distant homes of many loved ones. What a charm hangs around them! How many tender and thrilling associations spring up from the deep fountains of the soul! Memory, ever faithful to its charge, now arrays before me dear countenances, which draw forth a tender tear. Shall I ever greet them again? Hope says yes, and plumes her pinions to light the pathway, and points to a future world.

Feb. 12th. There is much suffering here on account of the extreme high prices of provisions. One poor widow, who has three small children, comes to us for her daily bread to prevent starvation, and we are doing what we can for others. There is no lack here of lip confession that God is good; still there is a deadness of the conscience which it seems almost impossible to arouse. There are some persons, however, with whom I have daily conversation, who seem to be awakened. I cannot say that this is a real work of grace in the heart. Still, my hope and my trust is in God, whose command to us is, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, this or that."

MARTHA SAUNDERS.

THE FIRST RESPONSE.

INDIANAPOLIS, Ind., March 24, 1856.

In response to a call, in the *Sabbath Recorder* of last week, for "Ten Life Members of the Missionary Society," I herewith enclose you twenty-five dollars, to constitute myself one of the ten, hoping it may prove at least some slight aid in the pulling down of the strong holds of the adversary, and in the advancement of Christ's Kingdom in the earth. Could not something be done to "stir up" our *young men* in this work? Plain *facts* will move those whom *arguments* will not reach, and I hope the *Recorder* will lay them before the people. Yours very truly,

NOYES SPICER.

THE REVIVAL AT ADAMS.—A recent letter from Eld. James Summerbell says:—

"You will be glad to learn, that since the last notice in the *Recorder* of our revival, we have been again called to the baptismal waters. Last Sabbath nine more happy converts were laid in the liquid grave, making forty-seven since the revival; and others still are to go forward. In addition to those received into the church by baptism, seven have been received upon their profession, who had been previously baptized—some by Eld. A. B. Burdick—but had not united with the church till now; and some have been received by letter. During the winter, the church has held about five evening meetings during the week, and for about three weeks we met every evening. In view of what has been accomplished, therefore, I cannot help repeating, we have done but little; yea, I fear we have been *altogether* unprofitable servants, and, as I look back upon the good work, give all the glory to God, and cry, 'What hath God wrought!' To some it will be interesting to learn that several of the number baptized were formerly observers of first-day."

A NEW SOCIETY.—A Society has been organized in Philadelphia, called "The American Systematic Beneficence Society." Its object is to endeavor to promote the great work of *Systematic Beneficence*, according to the scriptural principle, viz: that of *giving statedly*, and "*according as the Lord has prospered*" each person. The characteristic doctrine of the Society is, that a certain per centage of every one's income is to be given to the Lord, and a portion also of what each one already has. In a Circular, it is stated that in Philadelphia "many are giving ten per cent., others one-quarter, others one-third, and some nearly the whole of their income. Some gentlemen connected with this Society are giving for benevolent purposes twenty-five to thirty thousand dollars a year. It is said that there are those in New York who give twice this amount, and that one gentleman in England has given, for a long time, one hundred dollars a day for Foreign Missions."

The following is the Pledge, or Covenant, adopted by those who become members of the Society:—

"Believing that the Scripture system of benevolence requires every one statedly to 'lay by him in store as God hath prospered him,' I engage, on every Sabbath, or at other stated periods, to set apart such a portion of what God shall give me, as my judgment and conscience shall dictate; to be sacredly applied to charitable objects, according to my sense of their respective claims."

SUNDAY TRAINS SUSPENDED.—The Albany *Argus* states that "the Central Railroad has discontinued its Sunday passenger train, and that the Erie road signified a willingness to do the same. We believe that the proposition originated with the Central; and that, without waiting for the concurrence of the rival line, they have carried it into effect. The Northern Railroad, it is stated, has adopted the same rule; and, last of all, the Hudson River."

DEATH-BED TESTIMONIES.—Whitfield was accustomed to say that earnest and devoted Christians do not always have peaceful and triumphant deaths. God is honored by their holy lives, and does not need additional testimony from their last hours. F. D. Maurice has some striking remarks of a similar bearing:—

"We must turn elsewhere than to the books of the New Testament for death-bed scenes. One beautiful record of the first deacon of the church, who prayed for his countrymen, 'Lord, lay not this sin to their charge,' is all that we have of martyrology in the Bible. Its warriors fight the good fight. We know that in some battle or other they finish their course. Where, or how, or under what circumstances of humiliation or triumph, we are not told. If it pleased God that their lamps should shine out brightly at the last, that was well, for He was glorified in their strength. If it pleased Him that the light should sink and go out in its socket, that was well too; for He was glorified in their weakness. Not by momentary flashes does God bid us judge of our fellow-creatures; for He who reads the heart, and sees the meaning and purpose of it, judges not of them by these. And never be it forgotten, that at the death which has redeemed all other deaths, and made them blessed, there was darkness over the land until the ninth hour, and that a cry came out of the darkness, 'My God, my God, why hast thou forsaken me?'"

A USEFUL CHURCH.—The *Independent*, in a notice of recent confirmations at St. George's Episcopal Church, in New York, of which Rev. Dr. Tyng is rector, says:—

"The size and liberality of this congregation, and the extensive benevolent operations carried on by it, are well known. The customary Dorcas Society is efficiently sustained. The Parish Sunday-school numbers over *one thousand* scholars, and is one of the largest in the city. A mission Sunday school is supported, numbering nearly three hundred, in which is included a department for German children, under the direction of a German superintendent. A chapel has also been established as a place of worship principally for the parents of the children attending the mission school, in which church services are held, after the scholars are dismissed from their classes. Its congregation is large and flourishing. A sewing-school, under the charge of the young ladies of the church, is held on Saturday mornings, in which poor children are taught the industrial art of the needle. We learn that the church and chapel not only, but also both the Sunday-schools, are imbued with a missionary zeal, and that by the personal solicitation of scholars large contributions are statedly made to the cause of missions."

SELLING SERMONS IN MANUSCRIPT.—The English Plymouth *Journal* says:—

"The clergy of the Clerical Society, meeting at Bridstow, Devon, some days ago, addressed to the Rev. A. Watson a remonstrance on the steps he was taking in the sale of manuscript sermons, and, while acknowledging the many services rendered by him to the church, they thought it right to tell him, that the measure was calculated to bring the church into disrepute, and had already given occasion for much scandal."

Mr. W. sent a long reply, in which he says:

"One great reason which had induced me to put forth the series is, that I have found idle men, if led to choose the sermons they will copy, choose those which offer but little rebuke to their idleness, and which commit to them little or nothing to the order and system of the church. Knowing that the practice largely prevailed, such sermons were as little distinctive as possible, I resolved on publicly avowing my readiness to supply a distinctive and consecutive exhibition of the church's teaching."

SINGULAR SCENE IN AN ENGLISH CHURCH.—The new church at Ambleside, England, has recently been warmed by means of flues leading from a coke fire. Owing to some imperfection in the flues, a deleterious gas issued into the body of the church during the morning service on a recent Sabbath. Young children being nearest the floor, were first affected, and about twenty of them followed one another out before the adults took the alarm. At about the middle of the sermon the congregation rose in a body and went out, to the apparent astonishment of the preacher, who, in his elevated pulpit, was unware of the mischief. He was left entirely alone in the church; and it is the opinion of the medical men that if the congregation had staid fifteen minutes longer no one would have been able to help himself or his heighbor, and many must have perished.

THE SUNDAY IN ENGLAND.—The following motion, offered in the British House of Commons by Sir Joshua Wamsley, and discussed with great interest, both in and out of Parliament, has at length been rejected:—

"That, in the opinion of this House, it would promote the moral and intellectual improvement of the working classes of this metropolis, if the collections of natural history and of art in the British Museum and National Gallery were opened to the public inspection after morning service on Sunday."

CHRISTIAN HARMONY.—In no other part of the world is there such a degree of Christian union as is exhibited by the different missionaries, one towards another, in India. While occupying stations apart from each other, the laborers in the different societies cultivate each other's acquaintance, and preach together to the heathen. Almost all use the same versions of the Bible, and at Calcutta, Madras, and Bombay the missionaries of all societies meet monthly for united conference and prayer.

THE WEATHER IN ALLEGANY CO.—A business letter from Eld. N. V. Hull, of Alfred Center, Allegany Co., N. Y., says:—

"I have nothing noticeable to communicate, unless it may be to say, that the weather, for severity, is uneqaled. This (the 28th March) is a severe winter day; the snow flies briskly, and everything without looks like the dead of winter. We have now had some ninety-five days' sleighing, and present indications are that we shall have it for weeks to come.

N. V. H.

ORTHODOXY AND UNITARIANISM.—In a late number of the *Christian Examiner*, Rev. Dr. Ellis, in a review of Unitarianism during the last half century, gives the following as the three leading points on which Unitarianism opposes what it calls Orthodoxy:—

First, that human beings do not inherit from Adam a ruined nature—that there is no transfer from his guilt made to us, inflicting upon us a moral inability—that our relation to God has not been prejudiced by his fall.

Second, that whatever be the rank of Jesus Christ in the scale of being, and whatever be his nature, he is not presented to us in the Scriptures as the Supreme God, or as a fractional part of the Godhead—therefore he is not the source, but is the channel of Divine grace—he is not the object of our homage or our prayer.

Third, that the Scriptures do not lay the emphatic stress of Christ's redeeming work upon his death, above or apart from his life, character, and doctrine—and that his death as an element in his redeeming work is made effective for human salvation through its influence on the hearts and lips of men, not through its vicarious value with God, nor through its removal of an abstract difficulty in the Divine government, which hinders the forgiveness of the penitent without further satisfaction.

THE PROHIBITORY LIQUOR LAW UNCONSTITUTIONAL.—The Court of Appeals has decided that the Prohibitory Liquor Law passed by the Legislature of New York during its session in 1854–5, is unconstitutional, and therefore null and void. The feature of the law which seems to have been most prominent before the Court was that which allows the destruction of liquor, or what was held as property before the passage of the law. The Court is said to have stood three for the constitutionality of the law, and five against it. It is also said that they were unanimous in the opinion, that the Legislature has power to prohibit the sale of intoxicating liquors. The Opinions of the several Judges in the case have not yet been written out and made public. It is not likely that a new law can be got through the Legislature this season, but a stringent excise law has been introduced in the Assembly, which may be passed.

THE KANSAS INVESTIGATION.

Probably the most important measure adopted by Congress during its present session is that to investigate proceedings in Kansas. The Committee consists of Messrs. Howard of Michigan, Oliver of Missouri, and Sherman. They are to be accompanied by G. C. Fogg of Concord, N. H., Mr. Bowen of Westchester, Pa., and S. P. Hanscom of Boston, as Secretaries and Sergeant-at-arms. The following is the act of the House of Representatives under which the Committee was appointed:—

A committee of three of the members of this House, to be appointed by the Speaker, shall proceed to inquire into, and collect evidence in regard to the troubles in Kansas generally, and particularly in regard to any fraud or force attempted or practiced in reference to any of the elections which have taken place in said Territory, either under the law organizing said Territory, or under any pretended law which may be alledged to have taken effect therein since. That they shall fully investigate and take proof of all violent and tumultuous proceedings in said Territory, at any time since the passage of the Kansas-Nebraska act, whether engaged in by residents of said Territory, or by any person or persons from elsewhere going into said Territory, and doing, or encouraging others to do, any act of violence or public disturbance against the laws of the United States, or the rights, peace, and safety of the residents of said Territory; and for that purpose said committee shall have full power to send for, and examine and take copies of all such papers, public records and proceedings as in their judgment will be useful in the premises; and, also, to send for persons, and examine them on oath, or affirmation, as to matters within their knowledge, touching the matters of said investigation; and said committee, by their chairman, shall have power to administer all necessary oaths or affirmations connected with their aforesaid duties.

Resolved further, That said committee may hold their investigations at such places and times as to them may seem advisable, and that they have leave of absence from the duties of this House until they shall have completed such investigation. That they be authorized to employ one or more clerks, and one or more assistant sergeants-at-arms, to aid them in their investigation; and may administer to them an oath or affirmation faithfully to perform the duties assigned to them, respectively, and to keep secret all matters which may come to their knowledge touching such investigation as said committee shall direct, until the report of the same shall be submitted to this House; and said committee may discharge any such clerk, or assistant sergeant-at-arms, for neglect of duty or disregard of instructions in the premises, and employ others under like regulations.

Resolved further, That if any persons shall in any manner obstruct or hinder said committee or attempt so to do, in their said investigation, or shall refuse to attend on said committee, and to give evidence when summoned for that purpose, or shall refuse to produce any paper, book, public record, or proceeding in their possession or control, to said committee when so required, or shall make any disturbance where said committee is holding their sittings, said committee may, if they see fit, cause any and every such person to be arrested by said assistant sergeant-at-arms, and brought before this House to be dealt with as for a contempt.

Resolved further, That for the purpose of defraying the expenses of said commission, there be, and hereby is, appropriated the sum of $10,000, to be paid out of the contingent fund of this House.

Resolved further, That the President of the United States be, and is hereby, requested to furnish to said committee, should they be met with any serious opposition by bodies of lawless men, in the discharge of their duties aforesaid, such aid, from any military force as may at the time be convenient to them, as may be necessary to remove such opposition, and enable said committee without molestation to proceed with their labors.

Resolved further, That when said committee shall have completed said investigation, they report all the evidence so collected to this House,

RELIGIOUS INTELLIGENCE.

A magnificent column is about to be erected in Rome, opposite the College of the Propaganda, to commemorate the promulgation of the Dogma of the "Immaculate Conception." It will be 46 feet high, and the capital ornamented with lilies and wreaths of olives. There are to be two basements; one supporting colassal statues 15 feet high, in Carrara marble, of "the Prophets who spake of the future glory of the Virgin—Moses, Ezekiel, Isaiah, and David,"—and the other bearing the column itself, together with bas-reliefs and inscriptions, recording the solemn definitions of the dogma and also the arms of the present Pope.

The Rev. Dr. Jones, a distinguished Presbyterian minister of Georgia, is earnestly advocating the education of slave children in the Sunday-Schools. He thinks it may be safe to introduce them into the same schools with white children, if placed in another part of the room, and is very confident that religious instruction will make them more useful and reliable as servants. He urges, what has been unavailingly urged a thousand times, that if the slaves of the South perish eternally for want of Christian knowledge, upon their owners will the heavy guilt rest.

It is now becoming a regular practice for travelers to visit the interior of the Great Mosque, on the site of the Temple at Jerusalem. The Pasha of Jerusalem went so far as to offer to the Jews to enter the Mosque, in order to pray for rain; but they refused for two reasons—*first, because they* were all ceremoniously unclean; and secondly, they might have put under their feet the words of the law, which they believe to be buried under this Mosque. The Jews, however, went to the tomb of Daniel to pray for rain, which came next day.

Rev. Dr. Prime died, suddenly, at the house of his son-in-law, A. P. Cummings, Esq., of the New York Observer, March 27. He was well known as a Presbyterian minister of great ability, and author of the History of Long Island. He was a native of the island, having been born at Huntington, in 1785. His sons are men in active service; one of them is a physician at White Plains, two of them are clergymen and connected with the New York Observer, and one of them is a lawyer, now traveling in the East.

The Report of the Methodist Book Concern for the year 1855, presented to the Conference of the Methodist Episcopal Church at Baltimore, states that the periodicals, except the *Christian Advocate*, failed to meet the expenses of their publication. The assets of the concern amount to $738,977, against which there are liabilities to the amount of $170,249, leaving a capital stock of $568,672.

A benevolent individual, having at heart the spiritual advantage of young men, sent to President Maclean, two hundred and fifty copies of "Rev. Dr. Magie's Spring Time of Life," for distribution among the students of the College at Princeton. Another sent fifty copies of "Primitive Piety Revived." Such instances of liberality and benevolence should be recorded, and incite others to go and do likewise.

About thirty citizens of Norwich, Ct., have founded a Free High School in that city, and endowed it with $84,000, of which $50,000 is a permanent fund, the rest being in land and school buildings. The same generous citizens propose to endow it still further, so that every school district in New London County may send one scholar to the school free of charge.

A large number of the most respectable citizens of Portland, Me., united in a very complimentary letter to the Rev. Dr. Cummings, so many years editor of the *Mirror*, on occasion of his leaving that place for his new home, tendering him a public dinner, where the public respect for him and his faithful services might find fit expression. Dr. C. replied affectingly to the letter, but declined the dinner.

It is stated that of the six hundred and six convicts who now occupy the Ohio Penitentiary, two hundred and forty-four cannot read and write, and four hundred have no trade. This statement is full of meaning. It admonishes and instructs. It suggests two great essentials for success in life—education and regular occupation.

Extensive preparations are making on the Continent of Europe for getting up pilgrimages to Jerusalem. According to Galignani, a fresh departure of pilgrims for Jerusalem and the Holy Land was to take place at Marseilles toward the end of February. About the same period another caravan, formed in Germany, was to sail from Trieste for the same destination.

An English officer, after some thirty years' service in India, was engaged in the missionary work. He might have returned to his native land with a pension and a fortune, but he has become a lay-assistant of the Church Missionary Society; his post being Peshawur, a distant frontier station. Such an instance is too rare not to be recorded.

The Christian Advocate, of last week, was in mourning for the death of its late editor, Dr. Bond. A blank column is left under the editorial head, where his weekly speculations on religious and other subjects used to have their place.

Andrew Carney, Esq., of Boston, presented to the trustees of the Sisters of Charity the munificent sum of twelve thousand dollars toward the new St. Vincent de Paul Orphan Asylum, in course of erection.

Romanists boast of thirty-one Colleges, thirty-seven Seminaries, and one hundred and seventeen Female Academies in the United States—all founded and controlled by Jesuits.

A letter from Jerusalem states that on a recent Sunday his Excellency, Kiamil Pasha, attended the English service in company with his two secretaries, and followed as far as the door by a long train of servants.

It is stated that there has been a powerful work of divine grace the past winter in Piermont, N. Y. There were about 70 inquirers, and between 40 and 50 have indulged hope in Christ.

Gov. Gardner of Massachusetts has appointed Thursday, the tenth day of April, to be observed in that Commonwealth, as a day of fasting, humiliation and prayer.

At the close of the first week of the session of Oberlin College, 605 students had settled their bills, and still the daily additions were large.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MARCH 24.

In the **Senate**, information in regard to Nicaraguan affairs was called for. The Deficiency bill was considered for a time, when, on motion of Mr. Weller, the Pacific Railroad bill was made the special order for April 14. The bill for a Government Printing Office was made a special order for April 21.

In the **House of Representatives**, the Speaker announced the Kansas Investigating Committee: Messrs. Campbell of Ohio, Howard of Michigan, and Oliver of Missouri. Mr. Millson made a speech condemnatory of the action of the Naval Board. After voting themselves books to the amount of $1,000 each, the Members adjourned.

THIRD-DAY, MARCH 25.

In the **Senate**, Mr. Mason gave notice of his intention to introduce a bill amendatory of the act remodeling the diplomatic and consular system. A bill was reported, providing for the reception at Government officers of the Spanish and Mexican quarters, eighths and sixteenths of a dollar, at the rate of twenty, ten and five cents respectively, and making them legal tender at such rates to the amount of five dollars. The bill provides for the recoining of these pieces as fast as they come into the possession of the Government. The Deficiency Appropriation bill was discussed.

In the **House**, the Judiciary Committee were instructed to ascertain whether the Kansas Investigating Committee have power to compel the attendance of witnesses, and punish for contempt. Mr. Campbell was excused from serving on the Committee, and Mr. Sherman was appointed in his stead. The Naturalization question was discussed with considerable animation.

FOURTH-DAY, MARCH 26.

In the **Senate**, the Post Office Committee were instructed to inquire into the expediency of discontinuing the franking privileges of Members of Congress, and allowing them money for the payment of postage instead. The Senate also passed the Deficiency Appropriation bill, after amending it.

The **House** debated the Senate's bill in relation to the confinement of persons guilty of violating the laws of the United States in Penitentiaries within the Judicial District where convicted.

FIFTH-DAY, MARCH 27.

In the **Senate**, all matters connected with the action of the Naval Retiring Board were made the special order for Second-day next. The Invalid Pension bill was passed. Senator Harlan made a speech on Kansas affairs, taking ground against Mr. Douglas' report. Adjourned to Second-day.

In the **House**, the Committee on Foreign Relations were instructed to inquire into the expediency of modifying the act remodeling the Diplomatic and Consular system. The rest of the day was occupied in the consideration of the bill defining the rights of voters and the duties of the Commissioners of Elections in Washington.

SIXTH-DAY, MARCH 28.

The **Senate** was not in session.

In the **House**, the bill prescribing the qualifications of voters in the District of Columbia was recommitted to the Committee. Mr. Lane, from Oregon, appealed for aid to suppress Indian hostilities in that Territory, and offered a bill appropriating $300,000 to secure the services of friendly Indians. Adjourned to Second-day.

European News.

The Cunard steamship Emeu, with Liverpool dates to March 12th, arrived at Boston March 27th. The news brought by her is unimportant.

The Paris Congress held its seventh sitting on Monday, the 10th of March, but its proceedings, like those of previous sittings, were enveloped in complete secrecy. The belief continued to prevail, that the object of the Conferences would be attained. In a written reply to an address of the nobles of Silesia, in Prussia, thanking him for the readiness he had shown to negotiate, the Czar expresses "a hope that God will favorably hear the prayers which he, and those who share his sentiments, unceasingly offer Him for the success of this attempt."

Paris was, as usual, in an excitement about the approaching Imperial birth; and correspondents say that the greatest curiosity was manifested by the public to see the Imperial baby-clothes. Prince Jerome Bonaparte had been seriously ill; but on the day previous to the steamer's departure, his malady had taken a favorable turn, and he was considered out of danger by his physicians.

The Coroner's Jury have returned a verdict, in the Sadlier fraud case, that the deceased committed suicide while perfectly sane.

Intelligence dated Marseilles the 11th of March, and Crimea the 1st, mentions that a neutral line had been traced between the Allied armies and the Russians. A review of 50,000 British troops took place on the 25th of Feb., at Balaklava. The White Works at Sevastopol were blown up on the 28th of February.

The Allies were constructing wooden huts on both banks of the Bosphorus, for their troops, and English Engineers were laying out a camp on the Asiatic Coast.

A financial crisis had occurred at Constantinople. The Exchange on London had risen to 197; that on Vienna to 520. The French piece of 20 francs was worth one hundred and eleven piasters, and the English pound sterling one hundred and forty piasters. The Ministers of Finance had appealed to the merchants, and invited them to devise some means of remedying the evil.

Telegraphic accounts from Hamburg state that advices had been received there from Norway, announcing that a serious commercial crisis had occurred there. In the city of Bergen alone twenty houses had suspended payment.

Three Days Later.

The Canada, with three days later news, being to March 15th, arrived at New York, on the 28th March. The news brought by her is epitomized by the *Tribune* as follows:

She brings no news of the Pacific. Mr. Dallas had arrived at Liverpool, where the American Chamber of Commerce greeted him in a congratulatory address. Mr. Buchanan's speech at the Lord Mayor's banquet had produced a soothing effect, and all excitement respecting a war with the United States had died out. Accounts from Paris and other parts of the Continent agree in considering peace as certain. The Peace Congress, however, has still many details to arrange, and the signing would for that reason be somewhat delayed. The Russian and Allied Generals in the Crimea had established a line of neutral ground. There was still considerable sickness in the French and Russian armies. In Parliament, Admiral Napier has brought forward his motion for a committee of inquiry into his management of the Baltic fleet. The programme of arrangements for the birth of the Empress Eugenié's baby had been published, but the interesting stranger had not arrived. Persian affairs are looked upon with some interest, and two British war steamers had gone up the Persian Gulf to watch a rumored attack upon India.

California News.

Two weeks later news from California was received in New York on the 27th March, by the steamer Illinois. She brought $1,261,000 in gold dust. The following summary embraces the principal items of news.

The most interesting topic in San Francisco during the two weeks before the steamer sailed was the trial of Cohen for embezzling the assets of Adams & Co. It seems that the cash book and ledger of Adams & Co. were the evidence chiefly relied on in the case, but these were missing. On the 27th of February they were discovered in the most extraordinary manner on the beach where they had been washed ashore by the waves. The event created quite a sensation.

The City Council of Sacramento has passed an ordinance requiring all the butcher shops or meat-markets in the city to be closed at and after 12 M. on each Sunday, nor must they make sale of any meat on that day after that hour. This is the first law in the State to forbid on Sunday the prosecution of a calling acknowledged by all to be necessary and moral.

A large fire occurred in Sonora the 26th February. The loss was $36,000.

The Indians about the mouth of Rogue River have attacked the whites, burned a number of houses, and killed about twenty persons. Among the killed is Capt. Ben. Wright, late Sub-Indian Agent. A lady and her daughter are in captivity with one of the Indian tribes.

Slave Case in California.

A very interesting case has been decided in favor of freedom, by Judge Benjamin Hays, of the first Judicial District in California. Robert Smith left the State of Mississippi, took two slave women with their six children, went to California, where he has kept them as servants, the number of the family having now increased to fourteen. Smith was about to return to the Atlantic side, intending to settle in Texas, carrying the blacks with him. A writ of habeas corpus brought them before the court, where Smith pretended that they were going to Texas with their own consent, and one of the women declared that he told them they would be as free in Texas as in California. It was proved that Smith had but $500, after making provision for his journey. Also, that the lawyer who sued out the writ of habeas corpus had been tampered with after the parties had been brought into court, and had abandoned the suit. The judge decided that those persons were all free by the express provision of the constitution of California; that there was no proof of their willingness to go to Texas; that if the women were willing to go, they could not be allowed to decide the momentous question of voluntary slavery for their young children; that Smith could not take them back to Mississippi because the importation of slaves is prohibited by the constitution of that State; that he could not take them to Texas as free, because the constitution of that State prohibited the settlement of free negroes; that the mother would be the proper guardian of the children, if a suitable person, and able to protect them; that under the circumstances they should be placed in the special charge of the Sheriff, who should watch and protect them; and that if Smith or any one else should attempt, by force or fraud, to rescue or inveigle any of them from the Sheriff, it would constitute the crime of kidnapping, and be severely punished by law. There seemed to be no person to claim the rights of paternity to these children, which is remarkable, as there seems to have been no man slave in the family. [Independ.

Heroes of the Rail.—Engineer John F. Haskins, in charge of a passenger locomotive upon the Rochester and Niagara Falls Road, saved a train of cars containing one hundred and fifty travelers, thus skillfully and bravely. He was running rapidly upon an embankment. A flange flew off from one of his forward truck wheels. The divergence of the head of the machine from the line of the track caught the engineer's eye, and told him that the engine must go down the bank. At the same instant he felt the train press upon the tender and engine, and knew the couplings were slack. This sensation suggested to his experienced mind as quick as lightning, the salvation of the passenger cars by the breaking of the first coupling next the tender by a sudden and powerful jerk. He twitched open the throttle valve to its full width, and gave the pistons suddenly a full head of steam. The engine leaped and snapped the couplings of the first car, plunged down the bank and overturned—the whole train passed in safety upon the rails, and were stopped by the breaks—its saviour, severely wounded, but not killed, laid at the bottom. Dignified as heroic, the faithful engineer refused a large present of money from the passengers whom his devotion had saved.

A Husband Property.—The free North, after all, is not half as free, in some respects, as the South. Only in the slave States is it any woman's prerogative to go into the market and buy a husband on such terms that she can compel all the world to treat him as property, while she secures the advantages of getting a chattel instead of a master. This prerogative has been exercised by a New Orleans dame, one "Margaret Adams, a sprightly f. w. c, of No. 269 Bienville street." The Bee says that on the 1st of March she made affidavit before Recorder Ramos, that her husband was her slave, "she having bought him for a husband," and demanded the arrest and amersement in damages of a bellicose free black named Edwin Nash, who had whipped her spouse so severely that he was confined to the house.

Horrible Tragedy.—The Syracuse *Journal* of Monday, March 24, says that a most heart-rending occurrence took place, yesterday (Sunday) on the Oneida Lake Shore road, six miles east of the village of Bridgeport, in Madison County. A woman by the name of Ward, wife of Matthew Ward, who is represented to us as being a drunken, worthless fellow, murdered four of her children in cold blood!

It appears that the husband neglected his family, and treated them in the most cruel manner. The wife and mother has threatened that if he did not reform his ways and help her to take proper care of the children, she would murder them and take her own life. He heeded not the threat, but persisted in his brutality.

Yesterday morning he left home to go fishing on the Lake, and during his absence she executed her threat, taking an axe, and with it cutting the throats of four of the five children, the youngest of whom was only two months old. The oldest of the children, aged about eight years, escaped only by running away, she vainly pursuing him, with axe in hand, for some distance.

She then returned to the house where she had perpetrated these shocking acts, and seizing her husband's razor, attempted to commit suicide by cutting her throat. She did not cut deep enough, however, to render the wound fatal, and when discovered was literally covered with blood, and suffering the most intense agony.

Capture of an American Slave-Schooner by a Brazilian Brig-of-War.—By way of England we have Rio Janeiro dates to the the 4th of February. The American schooner Maria E. Smith had been captured by the Brazilian brig-of-war Olinda, while attempting to land 320 negroes which she had brought from the coast of Africa. The Olinda took the schooner into Bahia, where the commander and crew (all American) were ironed and locked up in the jail. When the schooner left the coast of Africa she had on board 500 blacks, but they were so closely packed on board, totally naked, and so badly fed during the voyage, that 180 died and were thrown overboard, and of those landed at Bahia 64 died a few hours afterwards. The survivors were immediately fed and clothed, and will be taken care of until their ultimate destination is resolved upon. The Maria E. Smith (or Mary Smith) was formerly a packet running between Boston and Halifax. She left Boston for the coast of Africa some time last Autumn. Attempts were made to detain her on suspicion of her being a Slaver, but she ran away from the Revenue Cutter after she had been seized by the U. S. Marshal.

Value of a Microscope.—Professor Ehrenberg's microscope, which did such good service in procuring undeniable proof of the Simonides fraud, has been made use of again, in Prussia, to detect the thief that stole a barrel of specie, which had been purloined on one of the railways. One of a number of barrels, that should all have contained coin, was found, on arrival at its destination, to have been emptied of its precious contents, and refilled with sand. On Professor Ehrenberg being consulted, he sent for samples of sand from all the stations along the different lines of railway that the specie had passed, and by means of his microscope identified the station from which the interpolated sand must have been taken. The station once fixed upon, it was not difficult to hit upon the culprit in the small number of employees on duty there.

An Old Miser.—The Wilmington (Del.) Republican tells a story of John Beeson, an old miser in those parts, who is a bachelor, about eighty years of age, and by his peculiar mode of living has amassed a fortune, being the owner of some two or three hundred acres of land in Brandywine Hundred. It is alledged that since he arrived to manhood he has never slept in a bed, preferring to lie on the floor near the fire-place, with a stick of wood for a pillow. He has taken all the wheat he produced on his farm to the Brandywine mills, where, it is said, the money has remained for two or three years before he would lift it. He went without shoes, and the soles of his feet became impervious to briars and even thorns.

SUMMARY.

In the Supreme Court at Boston, a few days ago, among the opinions delivered was one in the case of Mary Chase vs. Job Chase. This was a suit brought by plaintiff against her father-in-law for damages for a large amount for slander. It appeared that the plaintiff had procured in the State of Maine a divorce, and had commenced the suit in the present case in the Supreme Court of Massachusetts in her own name. The Court ruled that the divorce in Maine was void in Massachusetts on the ground that the plaintiff went there for the purpose of obtaining it on grounds which would not have been sufficient in Massachusetts. The suit in her own name was not therefore properly brought, and the action was void.

Florida papers speak of the delightful spring weather, many of the earlier-leaved trees being already clothed in living green. The Alligator *Advertiser* says: "The cropping season is fast approaching, and our planters are getting ready for it. We saw a field of corn planted two weeks ago. The annual burning of the woods has just commenced, and in the upper part of the country the range is thoroughly burnt off."

According to the English journals, the Minie weapon must soon be superseded. Lancaster's elliptically bored carbines having been subjected to various proofs in the arsenals at Woolwich, her Majesty's corps of sappers and miners are now being armed with them. These muskets have several qualities which have caused them to be pronounced superior in construction and power to the Minie rifle, and have a range of upwards of 1,000 yards.

The last number of the *Herald*, published at Camden, Arkansas, contains the following: A few days since, a negro woman, belonging to Col. John Ducery, the worthy President of our railroad, was delivered of four children at one birth—three girls and one boy; their average weight is seven pounds each. When last heard from, the mother and children were doing well.

The Presbyterian church in Ovid, Seneca county, N. Y., was destroyed by fire on Monday week, and the district school adjoining. The estimated loss of the church is $10,000, and no insurance. The loss of the school about $1,000.

The Legislature of New Jersey at the recent session incorporated, with very liberal privileges, the Long Wharf Company of Jersey City, capital stock $800,000, with authority to borrow money, if this be not sufficient, for an extensive improvement of the Hudson River front opposite this City, and to build a rail track to and through Bergen Hill. The whole improvement will be arranged with particular reference to the convenience of the Erie Railroad and its freight customers, and is also expected to be the means of inviting many Flour and other Produce receivers to put up extensive storehouses on the Jersey side of the North River, as well for the convenience of shipping as receiving Produce arriving by the Erie Railroad.

A bill has passed the Legislature of Kentucky to raise a sum of money by special tax, for the purpose of keeping [redacted] bank of the Ohio river, to [redacted] of slaves. The injustice o [redacted] in the fact that there are [redacted] 37,456 slaveholders, who [redacted] while there are 722,957 [redacted] who of course own a large amount [redacted] property, real and personal, in the State. This bill proposes to tax the property of these 700,000 non-slaveholders for the especial and exclusive benefit of the 40,000.

Several varieties of pears were imported by one of the Havre packets lately. Twenty cases of them came in excellent order, packed in paper cuttings. The largest weigh about one pound, and sell readily at one dollar each; smaller ones retail for seventy-five cents, and those of ordinary size for fifty cents! The flavor and juice are well preserved. Each of the cases contains from 125 to 150 pears, and they cost in France about $10 per case. The fruit was all grown in the open air.

John Dougherty, a prominent young man in Irish movements in New York, died suddenly on the 25th of March. He was Corresponding Secretary of an association of "Young Friends of Ireland," and while they were celebrating St. Patrick's Day with a banquet and speeches, he fainted in the supper room, and died in a short time, causing great dismay among the guests at the festival.

The consolidation of the Perkins Mills and the Dwight Manufacturing Company, at Chicopee, brings into one concern a capital of $1,700,000. This is said to be the largest establishment in New England devoted entirely to the manufacture of domestic goods. Seven first-class mills are included in it, running 60,000 spindles, and giving employment to more than 1,600 persons.

At the Island of St. Helena there has been established by the British Government an excellent hospital for sick seamen of all nations, to which they are admitted free of charge; and also a Time Ball office for rating and correcting ships' chronometers, at which the ball drops twice daily for the benefit of the shipping.

Hon. John G. Palfrey has withdrawn himself from the political arena, and it is understood intends to devote the remainder of his life to literature. He is writing a history of New England, and will in a few weeks sail for England, in order to prosecute his researches in the archives of the mother country.

The Pacific steamer has now been out ten weeks. The public expectation of seeing her, or even hearing of her fate, is very faint indeed, but the insurers have not yet consented to acknowledge that she is lost. The ice has been unprecedented in the Atlantic, and the average time made by vessels from Europe has been very long.

The St. Paul Minnesotan announces an arrival in that town from Pembina. The party were eighteen days on the route, and had a pleasant trip. The snow on the level is three and a half feet deep; and the cold has been intense, and many cattle have frozen to death. The oldest inhabitants consider this the most severe winter ever experienced in the North.

A wrecker is constructing a novel apparatus for raising ships. It consists of two large timber tanks, shaped like a boot-jack, to receive the ends of a sunken vessel between them. They will be first sunk, by filling with water, attached to the vessel to be raised, after which the water will be exhausted, thus securing a lifting power.

A dispatch dated Philadelphia, Sunday, March, 23, says: Mr. William J. Hatch, a member of the Camden Common Council, was shot this morning by a party of gunners, whom he had ordered to leave his premises at Cooper's Point. The murderers were arrested and committed.

The Lexington Observer and Reporter of the 16th ult., advertises a public sale, to be held at the residence of Cassius M. Clay, in Madison county, Kentucky, consisting of land, cattle, furniture—"also about twenty-two slaves, men, women and children, which will be sold during said Clay's life."

The Japanese are not so ignorant and benighted after all. They do not punish a prisoner for attempting to escape, if retaken, believing that every one has a natural right to liberate himself, if possible—but those through whose neglect the escape is effected are visited severely.

A lump of coal was taken from the Coal Mine of D. Smith & Co., in Austintown, one day last week, which weighed two thousand two hundred and forty pounds. It measured 6 feet 4 inches in length, 2 feet 6 inches in breadth, and 3 feet 2 inches in thickness.

The Cincinnati Commercial says that the costs taxed in the late fugitive slave cases amount to at least $20,000, and that there is no appropriation by Congress to pay any costs occurring prior to the issue of the Commissioner's certificate.

Upwards of forty tons of fresh codfish were carried over the Boston and Providence Railroad to New York, on Saturday. The fish were packed in one hundred and seventy boxes.

The Salem Register states that in Danvers, last year, persons were employed in planting and sowing on the 12th day of March, in fields where there was this year a foot in depth of snow and ice.

Nelson Robinson, a New York millionaire recently died very suddenly, from apoplexy, aged 47 years. He had been to church, and on his way home in a carriage, became insensible, and died a few hours afterward.

The Messrs. Longman recently paid to Mr. Macaulay the sum of sixteen thousand pounds for his two new volumes.

Revivals of religion are now in progress in Tiverton, R. I., and Littleton, Mass.

The interesting and long-disputed case of Ogden vs. Astor, which has been so often before the Courts, and in which no less a sum than $250,000 was involved, has been at length settled by a compromise. Mr. Astor pays Mr. Ogden half the amount claimed, $125,000, and charges himself with the total expenses of the suit, about $15,000.

Dennis Kimberly and John C. Hollister, Esqs., of New Haven, are appointed Commissioners on the estate of the Jerome Clock Company, and Wm. P. Burrall and Dwight Morris, Esqs., of Bridgeport, are the Commissioners on P. T. Barnum's estate. The time for presentation of claims is limited to sixty days.

The Joliet (Ill.) *True Democrat* says apple and peach trees are nearly all destroyed in that region. Not less than four-fifths of the fruit trees in Will County are killed. The [redacted] *Guardian* says the fruit buds are [redacted]bouts, except [redacted] Sunday, [redacted] and tried to kill [redacted]

A letter from Montgomery, Ala., says [redacted] the planters had commenced putting their seed into the ground on the 15th, a half a month later than is usual with them.

The *Church Journal* states that the late Henry Parish, of this city, in his will, left a bequest of $10,000 to St. Luke's Hospital.

New York Markets—March 31, 1856.

Ashes—Pots $6 00; Pearls 8 00.

Flour and Meal—Flour 6 87 a 7 25 for ordinary to good State, 7 25 a 7 87 for Ohio and Upper Lake, 8 50 a 10 50 for extra Genesee. Rye Flour 4 25 a 6 25. Buckwheat Flour 1 50 a 1 75.

Grain—Wheat, 1 70 for red Southern, 1 75 for white Michigan. Rye 1 11 for Pennsylvania, 1 14 for Northern. Oats 41 a 43c. for State, 42 a 46c. for Ohio and Chicago. Corn 60 a 67c.

Provisions—Pork 15 00 for prime, 16 25 for mess. Beef, 8 25 a 8 75 for prime, 9 25 a 10 75 for country mess. Butter 17 a 20c. for Ohio, 20 a 23c. for Dairy, 23 a 26c. for fresh made. Cheese 8 a 10½c.

Hay—1 12 per 100 lbs.

Lumber—14 00 for Eastern Spruce and Pine.

Seeds—Clover 13½ a 14c. Timothy 3 50 4 00 per bushel for reaped. Rough Flaxseed 1 16 a 1 18 for 56 lbs.

Wool—36 a 55c. for low to fine qualities Fleece.

MARRIED,

On the 6th of March, by Eld. V. Hull, Mr. George R. Maxson to Miss Lydia Elvira Babcock, all of Milton, Rock Co., Wis.

In DeRuyter, March 20, by Eld. J. R. Irish, John A. Weeks to Blendine Allen, all of DeRuyter.

In Hopkinton, R. I., March 23d, by Eld. D. Coon, Mr. Cyrus H. Brown, of North Stonington, to Miss Sarah C. Maxson, of Hopkinton.

DIED,

In Hopkinton, R. I., Jan. 21, 1856, Mrs. Desire Crandall, wife of Nicholas Crandall, aged 57 years. She was a member of the 2d Seventh-day Baptist Church in Hopkinton. Her death was very sudden. We believe she rests in hope. D. C.

At Verona Mills, Oneida Co., N. Y., March 25, 1856, Clarissa-Annette, aged 7 months, daughter of Daniel and Abigal H. Ayers. D. P. C.

At Adams, Jefferson Co., N. Y., of putrid sore throat, after a short illness, Asa Nathan Maxson, aged five years, son of Harvey Maxson, of Adams. "Jesus said, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

In DeRuyter, March 17, Mary, wife of H. P. Hart, aged 36 years, leaving a large family of children to mourn their early motherless lot. She was mild and lovely in life, and placid in death.

On the 23d, Hiram L. Swift, aged 24 years. He had never embraced religion till during his decline, but died committing his soul in confidence to God.

Also, on the 23d, after a lingering decline, Horatio Coleman, aged 40 years.

LETTERS.

W H Webb, L H Vars, J R Saunders, C M Lewis, Lee Brown, A H Lewis, T F West, N V Hull, T R Green, G W Post, S P Stillman, J R Irish (box not received,) V Hull, A Utter, W B Maxson, D Doty, Z Scriven, D P Curtis, J D Coon, Welcome Clarke, Abram Burger, Charles Spicer, Noyes Spicer, L Sission, Daniel Coon, James Summerbell, V M Burdick, John Whitford, Lyman Pratt, D Saunders.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

Daniel Larkin, Westerly, R I	$2 00	to vol. 12	No. 52
Thomas R Green ”	2 00	13	52
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V M Burdick, Elgin, Ill	2 00	12	52
Samuel P Griffin, Farmington, Ill	2 00	12	52
J H Saunders, Albion, Wis	1 00	12	52
A D Thompson ”	2 00	13	20
Luke Coon, Edgerton, Wis	2 00	13	43
Lee Brown, Lowell, Ill	5 00	13	26
Lyman Pratt, Clarence	2 00	13	52
Hiram Newton, Berlin	4 00	12	52
N J Crandall, Almond	2 00	13	42
W Clarke, Sackett's Harbor	2 00	12	52
Gabriel Cornelius, Alfred Center	2 00	13	39
W H Hemphill ”	1 00	13	16
John R Satterlee, State Bridge	2 00	13	33

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Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Publishing Society, will be held at the house of T. B. Stillman, No. 80 Seventh-St., New York, on Fourth-day, April 9th, commencing at 10 o'clock A. M. GEO. B. UTTER, Sec.

The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society, will be held at No. 80 Seventh-St., New York, on the 8th day of April, 1856, commencing at 10 o'clock, A. M. The Committee on the location of the Denominational College and Theological Seminary will, at this Meeting, present their report, which will be made the subject of consideration. A large attendance of the members of the Board is solicited.

W. C. WHITFORD, Rec. Sec.

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Miscellaneous.

Shipwreck, Suffering, and Death.

The packet ship Germania, Capt. Wood, from Havre, arrived at New York on the 24th of March, having on board a young man picked up at sea, named Thomas W. Nye, of New Bedford, who is probably the only survivor of the ship John Rutledge. From the statements made by Mr. Nye, the New York *Times* furnishes the following sad narrative:

The packet ship John Rutledge, commanded by Captain Kelley, of New York, and owned by Messrs. Howland & Ridgeway, sailed from Liverpool on Jan. 16. She met with severe weather, and fell in with ice, on Feb. 18, in lat. 45° 34′ N., lon. 46° 56′ W. The following day, about noon, she entered a field of ice, but cleared it. A few hours later she was precipitated against an iceberg, which stove a hole in her bow [illegible] water poured [illegible]gers, [illegible] an accident before [illegible] was encountered, and died in consequence. There was only one cabin passenger; all the rest were in the steerage, and were a mixture of English, Irish and Scotch, but belonging to a better class of emigrants than those which usually land upon our shores. As soon as it was certain that there was no possibility of saving the ship, and that she must go to the bottom, her five boats were lowered, and as many of the passengers and crew as could find their way into them immediately did so. What food could be snatched up, in the extremity of desperation, was placed in the boats, together with demijohns of water and compasses. Men, women, and children, were huddled together, with no more covering than they had on them at the time of the encounter, and well-nigh paralyzed with terror. The weather was very murky. A thick fog fell upon the heaving waves. When the last boat—the one found by the Germania—was nearly full, and as the mate, Mr. Atkinson, and several others, were about stepping in, it broke adrift, with the thirteen persons already in it, and the mate and his companions went down with the wreck. A wild cry rose; the five boats parted company; the shades of night enveloped the ocean; and when the morning broke, after many hours of suffering, the boat in which the young seaman Nye had escaped was alone upon the waves, with nothing in view but distant icebergs. Soon some loose floating ice was encountered, which greatly impeded her progress, and in the struggle of those who rowed her to get free from it, the compass which was on board was broken and rendered useless. Clouds overspread the sky, and a thick snow storm succeeded. They knew not which way to pull, and were seized with dismay. From the haste in which they were compelled to leave the sinking ship, they had only been able to place on board a few pounds of small biscuit, and a demijohn containing about a gallon of water. A small piece of biscuit was the daily ration appointed for each individual, and a draught of water could not be permitted to any one. A suck through the cork was all that could be allowed, and if any one obtained enough for a swallow, the demijohn was immediately taken from him, and he was deprived of his evening's ration. The consequence was, that on the first day out all on board were tormented with a raging thirst, which hourly grew more frightful and unendurable. The second day dawned, and there was no sail, and neither of the other boats visible. Rain and snow fell, and the unfortunate creatures were nearly frozen with cold, in addition to the pangs of hunger and thirst. They kept up bravely, however, cheering each other. The women especially were brave.

Day after day passed by, and on the fifth day, a woman, the wife of one of the passengers, died. They had no shroud to wrap her in, so they threw her overboard in her clothes. The hearts of the surviving twelve began to fail in earnest then. Many were in a sinking condition, though they had tried to conceal it, but the sight of the first corpse plunged overboard unmanned them. The next day the husband of the woman died, and they threw him overboard. A huge shark had followed them for two days past, and when this second body was consigned to the waves, he dived deeply after it, and disappeared. That evening the provisions failed. There were no more biscuits, and the demijohn was dry.

Early on the morning of the seventh day, two boys, who were brothers, died, and shortly afterwards their father. There were three sharks in the wake of the boat now, but after these three bodies were thrown overboard, there was only one visible, and he soon dropped away and disappeared. Some time during that night another passenger died. They threw him over at day-break.

On the eighth day the boatswain died. Him they threw overboard. All that were thrown overboard were in their wearing apparel, and were so disposed of, just as they died. On the same day another passenger died, who was the last that was thrown overboard. Mrs. Atkinson, the mate's wife, died about two hours later, and after her, in quick succession, three other passengers. The young seaman Nye was the sole survivor, and he was so much exhausted that he had not strength to give his dead companions to the sharks. He sat frozen in their midst, and the boat drifted at the mercy of the winds and waves.

On the ninth day, the Germania came in sight, but he had not power to hail her, or to wave a signal. The drifting boat was fortunately espied, and the poor young fellow was received on board. He told his story, and Capt. Wood humanely resolved to look after the other boats. For two days he sailed to the Northwest and the Southwest, keeping watch. Thick snow storms fell during this time, but when cleared away there were no boats to be seen. They had compasses on board. They had more food than the ill-fated boat, from which Mr. Nye was rescued. But the weather was very stormy and cold during all these subsequent days, and their probable fate is one of painful conjecture. We trust that we shall hear something of them. Some good ship may have picked them up. If they should never be heard of, then only one individual, young Nye, will have been rescued out of all the passengers and crew of the packet ship John Rutledge. And it is not even certain that he will recover. He remains in a very low state.

Another terrible hurricane was experienced by the Germania on March 11, which lasted three days, driving her back 150 miles into the Gulf-stream. Capt. Wood adds his testimony to that of the many experienced commanders who have lately crossed the Atlantic, respecting the unexampled severity of the weather during the present Winter. We expect to receive frightful tidings from sea for some weeks to come.

The Governorship of Wisconsin.

The case of the disputed Governorship in Wisconsin, whether considered in a political or in a juridical point of view, is one of the most remarkable that has yet occurred in our history. For the following summary of the proceedings in it thus far, the New York *Tribune* is mainly indebted to the editorial correspondence of the Milwaukee *Daily Sentinel:*

Willi[illegible] regulating [illegible] by *quo warranto*, in which he represents that, in fact *he* was elected Governor by some 800 majority, there being numerous frauds and forgeries in the canvass, which he asks leave to prove. He presents this paper to the Attorney-General, asking the use of his name, as provided for by the act above mentioned, to bring a suit in the Supreme Court, in the nature of a *quo warranto*, to test his right to the office. The Attorney-General, W. R. Smith, of the same politics with Barstow, instead of giving his consent, goes forward and files a paper of his own, on behalf of the people, alledging that Barstow usurps, and that Bashford is entitled to the office, and thus commences the suit.

Mr. Bashford, by his counsel, comes into Court and moves to substitute the information prepared by him for that filed by the Attorney-General—the former being *particular* in its allegations of the frauds and forgeries. He also asks the Court to give his counsel control of the case, on the ground that the Attorney-General exhibits hostility toward him. The Court decide that the information filed by the Attorney-General is sufficient in the view of the law—that he had a right to file it, and that the people are so far interested that they have a right to appear. Also, that the case being a tripartite one, having for parties the relator, (Bashford,) the respondent, (Barstow,) and the people, the Court has the full power to protect the rights of each, and will exercise that power whenever the exigency may arise. The Court ordered the writ of quo warranto to issue to William A. Barstow, the respondent. Counsel, by consent of the Attorney-General, were entered for Bashford as relator.

The respondent, (Barstow,) appeared by his counsel, H. S. Orton, J. E. Arnold, and M. H. Carpenter, and moved to stop the proceedings, on the ground that the Court had no right to call upon the Governor to leave his functions and appear before them. The relator, (Bashford,) by his counsel, J. H. Knowlton, T. O. Howe, A. W. Randall, and E. G. Ryan, appeared, and argued the contrary. The Court decided that the person who held the office of Governor might, at the suit of a claimant of the office, be compelled to stand on his defense, and show his superior right to it, and they directed him to plead to the information. The respondent, (Barstow,) by counsel, argued on a new motion to dismiss the proceedings, that the Court *has no jurisdiction* over the Governor; which motion was overruled by the Court, on the ground that they claimed jurisdiction over the respondent only in the character imputed to him by the information of a person who was not rightful Governor, but had wrongfully usurped the office. The respondent, by counsel, argued on another motion to dismiss the proceedings, that he had received the certificate of the State Board of Canvassers, and that the Court cannot go behind it. After argument the Court overruled the motion. The respondent next sent into the Court a communication of a very remarkable character, refusing to appear before it further, denying its jurisdiction, and bidding it defiance, threatening to use force to resist its decrees. He also sent a copy of this document to the Legislature, with a Message complaining of the attempted usurpation of the Court, and calling upon the Legislature to sustain him in his resistance to it.

On the last day allowed for the plea, Tuesday, March 11, respondent *appears not*. The counsel for relator, Bashford, thereupon move for judgment by default. The Attorney-General says that he does not agree that the judgment must be to the whole of the information, and must go to the same extent, but that it might be interlocutory, and go only to oust the respondent, and still in some manner call upon the relator Bashford to produce his proofs that he was in fact entitled to the office. The counsel for the relator reply, that the information filed by the Attorney-General has concluded them, and that no interlocutory judgment can meet the case. On Tuesday, March 18, the Court having this point under consideration, and not having yet rendered judgment, the Attorney-General comes in and reads and files a paper in which he claims to *dismiss the whole case*, and refuses further to prosecute it on the part of the people! The counsel for relator deny the right of the Attorney-General thus to throw another party out of Court, and remind the Court of their promise to protect the rights of each of the parties if the exigency should arise. They also agree that the use of the Attorney-General's name being a right of the relator, either with or without his consent, by the act of 1855, his withdrawal does not affect the form of the information, which was a point which the Court had asked them to consider. The next afternoon Justices Cole and Smith read opinions sustaining the case of relator thus far, and refusing to dismiss the case. Chief Justice Whiton gave the judgment of the Court, that relator was entitled to judgment; but in view of the great importance of the case, the Court would call on him to establish a prima facie case. The Court held this equal to an interlocutory judgment. Counsel for relator decided to procure proofs, and asked directions of the Court as to the method to follow. The following day proofs were produced showing that Bashford was actually chosen Governor by more than a thousand majority. Barstow, finding that the more considerate and better portion of his party would not sustain him in the attempt to maintain himself by force in an office into which he had been originally intruded by force, sent the same day a message to the Legislature, resigning his office. Of the further proceedings we are not yet informed, though there seem some indications of a disposition, by substituting the Lieutenant-Governor in the place of Barstow, still to struggle to keep Bashford out of the office to which he was elected by so decided a majority.

The Slave Trade.

A schooner of about 250 tuns, with all of the fixtures to accommodate some 500 negroes, undertook to sail from New York recently, but was captured and brought back by United States officers. In referring to her case, the N. Y. Tribune says:—

We learn from good authority, that no less than thirty vessels are fitted out at this port for the African slave trade every year. This fact is well known to the authorities of the United States, who do all in their power to [illegible] the iniquitous traffic. But in spite [illegible]ce, and regardless of the rig[illegible]ch have been enacted for its [illegible]business is still carried on here, [illegible] some cases, by persons who, [illegible]position in society, would be least suspected of engaging in it. In fact, it is so lucrative that those who pursue it are ready to run every risk for its enormous profits. The immediate agents engaged in it are mostly Portuguese and Spaniards, who have long followed it, and whose experience and cunning too often enable them to escape from the consequences of their crime. It is exceedingly difficult to convict these men. Their vessel may be seized and detained, but on searching her nothing can be found to criminate those who had her in charge, and yet there may be no moral doubt of their culpability. Formerly these vessels took out weapons to overawe the blacks as well as to fight off intruders; they were also wont to carry shackles enough to secure as many slaves as they could carry. Now they depend upon their speed to elude cruisers, and instead of binding their living cargo, they simply carry a keg or two of sharp carpet-tacks; and, if the slaves become restive, a handful or two of these sprinkled among them soon reduces them to submission. The slaves being naked and closely packed, cannot make any movement against their captors without being subjected to the most excruciating pain—every step which they take forcing the sharp points of the nails into their feet. They also stow the coppers away; and, if boarded by a cruiser before the slaves are taken on board, the vessel presents the appearance of a legitimate trader. A few scattered bricks might perhaps be found, as well as a barrel of lime, on a close scrutiny; but the former might easily pass for ballast, and if any body should be inquisitive enough to ask the use of the latter, why, it would be the easiest matter in the world to convince him that it was required to purify the ship. Once on the slave coast, however, and the slaves on board, bricks and mortar would serve just as well to fit up the coppers for cooking their food. Such are a few of the modern improvements.

The profits accruing from a successful run to and from the West Coast of Africa, are so great that the captain generally hides all traces of his crime, immediately after landing his cargo, by either setting on fire or scuttling the vessel. In this way a steady market has been established for light, swift-sailing schooners and brigs, which are built "for one voyage only." At present, the most difficult part which a slaver has to play is to obtain his clearance. To clear the Custom-House he must show that his voyage is a lawful one. Here he is liable to suspicion, and, it may be, arrest and forfeiture. Hence, we find that the practice of leaving port without effecting a clearance is becoming frequent. Recently, several vessels have sailed from this port, under cover of the night, undoubtedly bound on slave voyages.

Small Matters worth Knowing.

BY PROF. J. A. NASH.

Corn planted three feet apart each way, gives $30\frac{1}{4}$ hills to the rod, 4840 to the acre, and 48,400 to a ten-acre field. Allowing $5\frac{1}{4}$ hills to the rod for the worms and crows, it would leave 25 hills to the rod, 4000 to the acre, and 40,000 to a ten-acre field.

Planting four feet apart each way, gives 19 9-64 hills to the rod, $3062\frac{1}{2}$ to the acre, and 30,625 to a ten-acre field. Whether the crows and worms would find as many hills four feet apart, is not a matter for mathematical calculation, but supposing they should destroy $62\frac{1}{2}$ hills to the acre, there would be left 19 hills to the rod, 3000 to the acre, and 30,000 to a ten-acre field.

It is manifest that about 4000 hills are to be expected from 3 feet planting, and about 3000 from 4 feet. A pint to a hill on the 3 feet planting, will give $62\frac{1}{2}$ bushels to the acre. A quart to the hill, (and I would quite as soon undertake to get a quart from 4 feet planting as a pint from 3 feet,) will give $93\frac{3}{4}$ bushels, allowing 4000 bushels to have escaped all accidents in one case, and 3000 in the other. The corn plant seems to have no objection to two or three very near neighbors; but it wants all others to be remote—as if it would say to any thing within less than four feet, except its bosom companion of the same hill, as Diogenes in his tub said to King Philip—"out of my sunlight."

Owing to this strange sort of propensity, if I may so call it, or rather owing to unknown causes—possibly to the generation of vegetable warmth, as pigs profit by each others' animal heat in a cold winter's night—for stalks of corn will grow quite as luxuriantly in the smallest space possible, as one of them would have grown alone; but are annoyed and put back if other hills are too near. Nothing is lost by planting the kernels in a hill thickly together. I would as soon have a corn-planter that should leave them in actual contact, as one that would scatter them over a square foot. Whether, like the pigs, they keep each other warm, by close packing, each generating a kind of vital heat, by which all the others are benefitted, or what may be the true cause, I know not; but the fact is certain, that three or four stalks in a circular inch will do as well, and each will put forth as extended roots and as broad leaves and as long stalks, and just about as many and as full ears as if there were but one.

It would seem as if there was an influence of corn plants upon each other, calorific, electrical or some other, not yet known, favorable within short distances only, and that for this reason, whatever it may be, nothing is lost by putting the seed in juxtaposition. But much has been lost in this country, both in the increase of labor and in the diminution of crop, by planting the hills too thickly. Four feet each way, giving in round numbers, 3000 hills to the acre, is the best distance. If the corn be of a very small kind, it may be nearer together. But who wishes to raise such corn, unless it be in some cold mountain region, much exposed to May and September frosts? Or if you wish to grow a corn crop on hard, uncomfortable land to till, it may be well to fill the soil with manure and plant $3\frac{1}{2}$ feet instead of 4, calculating to raise the heat of the soil by the fermenting manure as a sort of compensation for shutting out the sun, and so to get your allowance of corn by the cultivation of as small a piece as possible. But in proper corn land, ordinarily manured, 4 feet planting will give more corn with less labor.

In 3 feet planting, the length of row is $5\frac{1}{2}$ rods to the square rod, 880 rods to the acre, and 8800 rods to a ten-acre field. In 4 feet planting, the length of row is $4\frac{1}{8}$ rods to the square rod, 660 rods to the acre, and 6600 to a ten-acre field. To plow out, or to cultivate a ten-acre field, planted at 3 feet, twice to a row, the horse walks 55 miles; in plowing ten acres, at 4 feet, he walks 41 miles, 80 rods.

In planting a ten-acre lot, at 3 feet, the planter walks $27\frac{1}{2}$ miles. In planting the same, of 4 feet, he walks 20 miles, 200 rods. If in planting in the old way with the hoe and pouch, it requires five distinct motions to a hill, it will require 242,000 for a ten-acre lot, at 3 feet; and 153,625 for planting the same at 4 feet. On land not uncommonly feasible, the former would be ten good days' work; and the latter, at the same rate of time per hill would be upwards of sixteen; but as one would plant hills near each other in a little less time, say fifteen.

If there should ever be brought into use a horse-planter, which would plant two rows at a time, and be so light of draft as to be easily drawn by one horse, and would yet do its work well, this work could be done in one day by a single horse and a man. The travel, in case of 3 feet planting would be $14\frac{1}{4}$ miles; and, in case of 4 feet, would be 10 miles, 100 rods.

The expectations of such a planter would appear visionary to most men; and so did that of a steamboat to the cotemporaries of Robert Fulton. [N. E Farmer.

Ingenuity in Vice.

The following extract from the *London Athenæum*, illustrates the ready devices to which rogues resort, to raise a penny in time of need:—

"A correspondent, who is interested in autographs, sends us an account of a curious case of autograph collecting which occurred in France some little time ago, although only recently brought to light. An ingenious rogue, being rather badly off, as rogues often are, hit upon a mode of replenishing his exchequer by means of a novel description of begging letter. Feigning himself to be in the deepest mental distress, overwhelmed with an accumulation of agonizing miseries, which had driven him to absolute despair, he professed himself to be utterly disgusted with life, and on the point of terminating his troubles by committing suicide. In this state of mind he pathetically entreated the person addressed to inform him confidentially what he really thought of the right of the overburdened wretch to 'shuffle off this mortal coil.' Having crowded into his letter all the touching and miserable words at his command, he wrote copies of it to many of the most distinguished persons in Europe. In due time answers came crowding in. Espartero replied laconically, 'Sir, I do not advise you to kill yourself. Death is a bullet which we must all encounter, sooner or later, in the battle of life; and it is our part to wait for it patiently.' Others—good natured men—filled the four sides of their sheet of paper with the high teachings of lofty philosophy, or with sound religious advice—replete with studied argument and amiable eloquence. The answer of Lacordaire was a masterpiece of evangelical persuasion. He offered to confer with the poor despairing wretch, and entreated him, with the warmest sympathy, to dismiss forever from his mind all thoughts of his meditated crime. Such letters were the very things which the impudent rascal wanted. As soon as received, they were taken off to a dealer in autographs, who purchased them at prices proportioned to the notoriety of the writer, and the length of his effusion—five, ten, twenty, and even fifty francs apiece. The trick was brought to light by a collector chancing to buy three of the answers. Finding them all upon one theme, his curiosity was excited; he called upon the dealer to inquire their history, and found that he had in his collection—all purchased in a few days—five-and-forty similar letters. The whole were secured at the price of six hundred francs. Amongst them are what the collectors call 'admirable specimens' of Montalembert, Cardinal Antonelli, J. Fennimore Cooper, Xavier de Maistre, Sophie Gay, Abd el Kader, Armand Marrast, Alexander Humboldt, Tony Johanno, Taglioni, Henri Heine, Alfred de Vigny, Rachel, Sontag, Charles Dickens, Emilie Souvestre, George Sand, Jules Lacroix, and many others.

Lost in a Snow-Storm.

A letter from Iowa Point, Kansas, dated Feb. 9th, gives the following extraordinary narrative:—

A Miss Martha Perkins, who resides five miles from this place, was on a visit to her brother-in-law, who resides here. On Tuesday last, the 5th inst, she started to walk home. It was snowing hard at the time she started, and continued for two days. The snow was then eighteen inches deep. Her road was mostly over high rolling prairie—the snow beating directly in her face. She pursued her journey with much difficulty until, within a mile of home, she lost her way, and rambled about until near sunset, when she took refuge for the night in a deep, bushy ravine. There, in a deep snow, she constructed a very ingenious little house out of the tall weeds that grew near by, and there she spent the first night of camp life, without food to sustain life, or fire to warm, or any clothing except her apparel to shelter her, the little weed house she had erected being the only thing she had to protect her from exposure to the bleak winds and the storm. Early next morning she started out in pursuit of her home, but went entirely a different course. After traveling all day, frequently through snow four feet deep, exhausted and fatigued, her feet frozen, abandoning all idea of ever reaching home, she stopped and again built her a weed hut. In this little frail tenement she resigned herself to her fate, and it came well nigh being her last resting-place upon this earth. She remained in this situation, at this last-named place, from Wednesday until Saturday, about 12 o'clock, when she was found by a party who were in search of her. She had been out four days and a half, and four nights, exposed to the merciless storm on the prairies. The weather was intensely cold. During two nights of her exposure the thermometer ranged from 17 to 20 degrees below zero. She said to those who found her, that she never slept during the whole time, believing that if she had gone to sleep she would never awake again.

The Scientific Value of Snow.

The snow was proverbially the "poor man's manure" before scientific analysis had shown that it contains a larger per centage of ammonia, than rain. The snow serves as a protecting mantle to the tender herbage and the roots of all plants against the fierce blasts and cold of winter. An examination of snow in Siberia showed that when the temperature of the air was 72° below zero, the temperature of the snow a little below the surface was 29° above zero—over 100° difference. The snow keeps the earth just below its surface in a condition to take on chemical change which would not happen if the earth were bare and frozen to a great depth.

The snow prevents exhalations from the earth; and it is a powerful absorbent, retaining and returning to the earth gases arising from vegetable and animal decomposition. The snow, though it falls heavily at the door of the poor, and brings death and starvation to the fowls of the air and beasts of the field, is yet of incalculable benefit in a climate like ours, and especially at this time, when the deep springs of the earth were failing, and the mill streams were refusing their motive powers to the craving appetite of man. If, during the last month, the clouds had dropped rain instead of snow we should have pumped and bored the earth in vain for water; but, with a foot of snow upon the earth and many feet upon the mountains, the hum of the mill stones and the harsh notes of the saw will soon and long testify to its beneficence. Bridges, earth-works, and the fruits of engineering skill and toil may be swept away, and man will still rejoice in the general good, and adore the benevolence of Him who orders all things aright.

The snow is a great purifier of the atmosphere. The absorbent power or capillary action of snow is like that of a spounge or charcoal. Immediately after snow has fallen, melt it in a clean vessel and taste it, and you will find immediately evidences of impurity. Try some a day or two old, and it becomes nauseous, especially in cities. Snow water makes the mouth harsh and dry. It has the same effect on the skin, and on the hands and feet produces the painful malady of chilblains. In Alpine countries, snow water has been thought to be productive of the disease called goitre. The following easy experiment illustrates beautifully the absorbent property of snow: Take a lump of snow (crust answers well) of three or four inches in length, and hold it in the flame of a lamp; not a drop of water will fall from the snow, but the water, as fast as formed, will penetrate or be drawn up into the mass of snow by capillary attraction. It is by virtue of this attraction that the snow purifies the atmosphere by absorbing and retaining its noxious and noisome gases and odors. [Dr. Page in the National Intel.

Brief History of Guano.

The London *Farmer's Magazine* furnishes the following brief history of guano:—"Guano, as most people understand, is imported from the islands of the Pacific—mostly of the Chincha group, off the coast of Peru, and under the dominion of that government. Its sale is made a monopoly, and the avails, to a great extent, go to pay the British holders of Peruvian government bonds, giving them, to all intents and purposes, a lien upon the profits of a treasure intrinsically more valuable than the gold mines of California. There are deposits of this unsurpassed fertilizer in some places to the depth of sixty or seventy feet, and over large extents of surface.

The guano fields are generally conceded to be the excrement of aquatic fowls, which live and nestle in great numbers around the islands. They seem designed by nature to rescue, at least in part, that untold amount of fertilizing material which every river and brook is rolling into the sea. The wash of alluvial soils, the floating refuse of the field and forest, and, above all, the wasted materials of great cities, are constantly being carried by the tidal currents out to sea. These, to a certain extent at least, go to nourish, directly or indirectly, submarine vegetable or animal life, which in turn goes to feed the birds, which in our day are brought away by the shipload from the Chincha Islands.

The bird is a beautifully arranged chemical laboratory, fitted up to perform a single operation, viz.: to take the fish as food, burn out the carbon by means of its respiratory functions, and deposit the remainder in the shape of an incomparable fertilizer. But how many ages have these depositions of seventy feet in thickness been accumulating?"

THE CHINESE YAM IN AMERICA.—A responsible correspondent at Cincinnati says of this so-called Chinese potato:—

"We have two varieties of the Dioscorea found in a state of nature here, one of which closely resembles the Chinese Yam, and, if not the same, I think upon cultivation will be found equal to it in every respect. It is known as the Wild Yam or Wild Sweet Potato. I have been familiar with it for more than forty years; can now find it growing in the same ground where it was growing in 1815. Like the Chinese Yam, it runs deep into the ground. Hogs are very fond of it, and often dig for it to great depths. I often heard in my childhood stories told of hogs digging for this root, in the soft bottom lands, till they got a pit so deep they could not get out, and, not being incited by appetite to keep on digging till they dug out again, have been known to perish in the holes."

SOOT AND CHARCOAL.—Never permit the soot from your chimneys and stove pipes to be thrown away. The carbon contained in these substances, produces the best effects when applied to vegetation. It is a valuable constituent in the compost heap, also. Pulverized charcoal is in itself a most valuable manure, and when mixed with gypsum, poudrette, or guano, acts with great energy. As a dressing for onions, soot and charcoal dust are unequaled. [Germantown Telegraph.

Dr. Anderson, just home from India, says, nothing is talked of so much around the world as the Maine Law.

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The Sabbath Recorder.

EATING PORK.

To the Editors of the Sabbath Recorder:—

Herewith you have an extract from the "*Working Farmer*," which I offer as a reply to an article that appeared in your paper some weeks since on the use or abuse of Pork as an article of food for the human family:—

"Swine have, at certain periods in the history of the world, been considered *unclean creatures*, of gross habits, &c. If they are *unclean, and of gross habits*, their owners are more to blame than they. How can we expect to teach them better *habits*, while confined in cellars and other locations where they are often compelled to wallow knee deep in mud and excrement, dragging out a woeful existence in the midst of a perfect hot-bed of filth, respiring an atmosphere concocted from the decomposition of a pest-hole? And their *food*—what shall we say of that? It is too beastly to describe; yet the cravings of an appetite not naturally morbid, but otherwise, compel them to convert their stomachs into living sesspools. Some persons consider any system of management good enough for hogs. How, then, can we expect them to improve, either in habits or condition? Hence, if domesticated swine have lost their natural instincts, and acquired filthy habits, the blame should fall on their keepers. We know from experience, that if young pigs are kept in clean locations—not brutalized—and fed on good wholesome diet, they will refuse to partake of some of the horrid stuff called swill. They will exercise the same sagacity in the selection of nice morsels as the wild originals are known to manifest.

"The idea, originating with the Egyptians, Jews, and Mahommedans that the use of swine's flesh was an abomination, and its touch pollution, is nothing more than prejudice, and has no foundation in fact. That it is the cause of *scrofula* and *leprosy*, as some contend, we emphatically deny; for the very persons who most abhor pork, and consequently abstain from its use—the Jews—were the greatest sufferers from the above diseases. Then, again, Jewish historians have informed the world, that the strangers sojourning with them partook freely of pork, yet enjoyed immunity from scrofula and leprosy. Pork is the principal article of food among the Romans, Greeks, Chinese, natives of the Archipelago Islands, the negroes inhabiting the burning regions of Asia, and the more refined, straight haired, of the Northern.

"England, a nation of beef eaters, consumes an immense amount of pork. America, her eldest daughter, boasts of a host of *fat, hearty, good looking, smart* men, who subsist on pork and beans one day, and beans and pork the next, and on Sunday more *pork* and less *beans*. Now, if pork is the cause of leprosy, we might expect to find among the latter a host of lepers; but the converse is the case, and American physicians do not profess to be practically acquainted with the disease. So that the uncomplaining and much abused creatures we are writing about have hitherto been most awfully slandered and ill-treated.

"We contend, therefore, that the flesh of swine, properly fed, is nutritive, wholesome, and pleasant to the taste; and in its excellence is considered a great delicacy. Like other substantial food, however, it does not agree with some stomachs; and therein lies the fault, but not in the pork. Still, it would appear to be in perfect harmony with *retributive justice*, if the above diseases were the consequence of man's criminal neglect and indifference towards a class of animals that claim his care and protection, and on whom a great proportion of the human family are dependent for subsistence. But this is not the case; the very worst kind of pork, fed in the most objectionable places, is partaken of by most men with impunity.

"The errors we complain of are not so prevalent in the country as in our maritime cities. We contend that a *grunter* is not a *citizen*, never chews tobacco nor smokes; he is not one of *nature's noblemen*—thrives best on roots and fruit, in the universal sty. The city air don't vitalize his blood—don't agree with him; down-cellar locations, and narrow, filthy stys, are abomination; they toughen his muscles, tuberculize his lungs, and send him into a galloping consumption, from which nothing but the butcher's knife can rescue him!—and then,

After sad usage and sore abuse,
He's salted down for sailors' use."

I would ask those who object to the use of swine's flesh as an article of food, or possess any doubts of its being used for that purpose at the commencement of the Christian era, why a herd of two thousand were collected together in one place? And how were they to be disposed of, if not for food? Now I do not learn that *any* animal "that liveth or moveth" was given to man at the creation for food, but only the herb, *and the fruit of the tree yielding seed;* yet many of them are very useful to him as helpers in his labor, and may be taught many useful and amusing performances; but what has the swine ever done to render his labor or company desirable? I admit that some animals, useless for food or labor, have been domesticated and admitted among the human family; the monkey, for one, on account of his amusing antics, and his slight resemblance to the "image of God," has gained admittance into some of the first families. But the lazy, stupid swine, has done nothing to gain an eminence in the world? I have heard of a "learned pig," but it is hearsay only; I have never seen him, nor have I ever seen any performance by them that entitles one to any preëminence above another. Why then should two thousand be congregated in one herd, if not for food? I have long sought an answer to this question, but as yet I have found nothing satisfactory. I therefore conclude that if any of the animals were designed for food, the swine must be one of them. J. S.

PREACHING THE GOSPEL.

To the Editors of the Sabbath Recorder:—

In an article in the *Recorder* of March 15th, I noticed a remark, the reading of which awakened a few thoughts, which I transcribe for the perusal of your readers. The writer of the article says: "To promote religion, the Gospel must be preached in its primitive simplicity." How true, and yet how little realized! He then adds: "Possibly the influences of the age may have tended to lead God's ministers, though unperceived by them, to depart from the plainness and simplicity of the past, and in adopting a more modern style of sermonizing, they have either blunted the edge of the sword, or formed it a sheath which has made it harmless." To say that this is possibly the case, is, in my opinion, not all that is necessary to say at the present time. The idea expressed by the writer of the article is all very true; but is it well to use language from which may be drawn the inference that a doubt exists as to the certainty of such a state of things, when the thing is not only *possible*, but the facts in the case prove it to be an absolute certainty? When the low state of religion in the churches, the worldly-mindedness of professed Christians, and the want of that vital principle of Christianity—brotherly love—are apparent, is it not better, under such circumstances, to say such *is* the case, or at least to ask the question, If this is not the cause, what may it be? The question then is, What was the Gospel in its primitive purity?—what the great distinguishing trait of those principles laid down by the Son of God? Why were they so superior to all that had been taught or known previous to the ushering in of the Gospel dispensation? I answer, *It was the glorious principle of universal brotherhood.* An eye for an eye, a tooth for a tooth, love thy neighbor and hate thine enemy, had been the preaching of the world up to that time. But how different the principles taught by the Saviour of mankind! Reader, dost thou recollect that sermon on the mount? Listen! "Blessed are the *meek*, for *they* shall inherit the earth. Blessed are the *peace-makers*, for *they* shall be called the *children of God.*" How beautiful! And again He says: "*Love your enemies.*" How like God, who loved a world of rebels, and gave his Son to die that they might live! And through the whole of our Saviour's teachings came, first, such principles as these. Here, then, I repeat, is the great distinguishing trait of the religion taught by Christ—universal love, and consequently universal brotherhood. Glorious thought!—heavenly principle! But, says one, are not these same principles preached at the present time? Does not our minister tell us to love one another? He may tell us, but who minds what he says? Echo answers, Who? And the laity are not the only ones who neglect the carrying out of these principles. Many preach well, but practice indifferently. It has become fashionable, among men who can talk, to turn preacher; and we, as a denomination, are not entirely free from this fashion. When a man has succeeded in placing "Rev." before his name, and "D. D." after it, he is considered by many as being prepared for battle, with one exception, and that is the knowledge necessary to the preaching of a *fashionable* sermon. This must be neither too long nor too short, too grave nor too trifling—must not hit too near home nor too far off. In short, it must be just so, and all is right. Why wonder that churches grow cold and die under such preaching? Why wonder that the spirit of the world not only creeps in, but, with head erect, stalks in and takes the place of that vital piety which *should* characterize the meek and lowly follower of the Lamb? Why wonder that the world, looking upon *such* Christianity, should conclude that there is no truth in its principles? Who can wonder that the world is infidel? I cannot. This state of things, however, is not entirely universal. God forbid that it should ever become so. But, Christians, is it not too much the case? Ministers, is it not too true? L. H.

BERLIN, Wis., March 22, 1856.

DR. LOWELL'S SHORT SERMONS.—Some years ago, a countryman, wandering hopelessly through the streets of Boston, was accosted by a stranger, who asked him what he wanted. "I want," said he, "to find the man who preaches *short sermons*." The stranger had no hesitation in pointing out the road that led to the West Church, (Rev. Dr. Lowell's;) but, anxious to ascertain what peculiar hold that pastor had taken of this man's mind, he suggested that the sermons at the West Church *were* very short indeed, and that perhaps the great city might offer to one who seldom entered it others more worthy of consideration. "Not they," replied the warm-hearted rustic; "I never heard him preach but once, and that was before the convention the other day; but I remembered every word of his sermon, as if I had preached it myself; and my wife and I had something to talk of for a week after. I tell you, stranger, that after he has preached his *short sermon* there is not much more to be said on the same subject."

CHANGE.

BY MRS. L. H. SIGOURNEY.

Change sweeps o'er all. The ancient columns quiver;
Through the rent chasm the exulting whirlpool flows,
The rifted rocks man's magic thunders shiver,
And o'er the desert steals the wandering rose.

The buried seed to perfect blossom springeth,
From its damp bed the lily of the lake,
The acorn o'er the land broad shadow flingeth,
And song and wing the solemn groves awake.

Where erst the panier'd mule went slowly creeping,
The plodding wheel its tardy message bore,
The iron-footed steeds like flame are sweeping,
And thought electric darts from shore to shore.

His last sweet lay the wan musician drinketh,
The pencil fades, the artist's eye grows dim,
The mighty statesman from the senate sinketh,
And eloquence in sackcloth mourns for him.

The tyrant Czar, who held his millions quaking,
Who stirr'd the nations with a warrior's tread,
On his camp bed a pulseless sleep is taking,
Pale as the serf that in his battles bled.

Change sweeps o'er all. In home's small orb it worketh,
Clouds silver-lined grow dark with gushing rain;
But prism'd on tears, a bow of promise lurketh,
The sun shines forth, and all is bright again.

Up comes the cradling to his father's stature,
Down o'er his staff the man of power bends,
Unpitying Winter strips the pomp from nature,
And snow o'er beauty's lustrous locks descends.

To her first babe the joyous mother clingeth;
Another weepeth in a rifled nest,
And to the grave's cold casket, grudging bringeth,
The little diamond from her yearning breast.

But the redeem'd soul hath no declension—
Tir'd sense may fail, the eye forget its fire,
The nerve be sever'd in its firmest tension—
The chainless spirit soareth toward its Sire.

Back to the Giver of its life it tendeth—
Up to his glorious throne where angels dwell;
Oh! unknown friend, that o'er this poem bendeth,
That home of rest be thine! A sweet farewell!

[Ladies' Repository.

THE ROMAN CATHOLIC COWHERD.

[At a meeting held in the Jane-street M. E. Church, New York, the following anecdote was related by Rev. W. Arthur, (one of the Methodist deputation from England to this country, to plead the cause of the Irish,) as an illustration of the ignorance and superstition of the Romanists in Ireland.]

He commenced by relating a story told by one of the Irish preachers. In a certain part of Ireland there lived a farmer. On a certain occasion the preacher, who was traveling the circuit, having heard of him, determined to pay him a visit, which he accordingly did. Almost as soon as he entered the house, the son of Wesley opened his message, and requested the privilege of preaching in the neighborhood. This was granted; the word of God was attended with power; the Lord opened the farmer's heart, as he did that of Lydia of Thyatira, and he opened his parlor and invited to the preaching-place. This, of course, was accepted with gladness, and it was not long before the farmer and his family, and several of the neighbors, were happily converted to God. A class was formed, and the farmer was appointed its leader. He had in his employ a cowherd, a Roman Catholic, who, hearing of what was going on, became wonderfully alarmed. It was his custom to bring the cows home at a certain hour in the day; but whenever the period arrived for the meeting, he was always sure to anticipate the time by an hour, so that he might be away, and not be annoyed by the "swaddlers," as the Methodist preachers were called. While he was using all his precaution, the Spirit of God was silently, yet powerfully, working in the soul of the simple-hearted man. He had heard enough of gospel truth, by rumor and otherwise, to awaken him to a sense of his lost condition, and he became sad and dispirited. As he went moping about with a dejected countenance, unfit for work, his wife said to him one day:

"Brian, what ails you? You are good for nothing."

"Molly, my dear, I'm afraid I'll lose my sowl."

"Lose your sowl, man; an' how's that? Are ye not the best man in the parish, and don't ye attend to all your dues and duties? What have ye been doing? Have ye been robbing any body?"

"Nae, Molly; the truth is, I'm afraid I'll lose my sowl—indade, I'll lose my sowl!"

"Why, Brian, what makes ye think that?"

"Because," said the deeply convicted man, "I'm all dirty within!"

"My advice is, that ye go immediately to the praist, and tell him all about it."

Brian accordingly went to see the holy father, and commenced telling him how bad he was and how badly he felt.

"What's the matter, Brian?"

Brian then related the conversation which passed between him and Molly, and closed by saying, "O, holy father, I'm all dirty within!"

"O, you dog," said the priest, "you have been to hear the swaddlers preach."

"Not I, yer riverence; I kept far enough away from them. To be sure I did, and never a one of them have I heard preach!"

The priest then tried to allay his fears about losing his soul, telling him to come to confession, and attend the mass, and all would be well. But, alas! Brian grew worse and worse, until finally the priest told him to go to Loch Dergh, St. Patrick's purgatory. In the midst of Loch Dergh, or Red Lake, there was a rocky island, which was called St. Patrick's Island, or the purgatory for refractory, incurable Catholics. And indeed it was a purgatory, a bleak and dreary spot, and the banished one was obliged to go barefooted upon the sharp stones, and kneel upon his bare knees, fasting and praying to the virgin, until he was restored, or had suffered sufficient to atone for his sins.

Brian accordingly went to Loch Dergh, and crossed over to St. Patrick's purgatory, where he went through with the penance on his bare knees. After remaining there some time he returned home.

As soon as his wife saw him, she said, "Well, Brian, you won't lose yer sowl now."

"Och, dear," he replied, "I've been to Loch Dergh, but I'm dirtier than I iver was before!"

"Well, then, ye must go and see father Tom again;" which he did, and the priest meeting him, said, "Well, Brian, it's all right now."

"Nae, holy father, I'm dirtier and dirtier!"

"Brian," said the priest, "you must try and get your spirits up. There is to be a dance at such a place; go, and don't forget to take a drop; it will do you good."

Brian, supposing that any advice from the clergy was right, never having been instructed otherwise, went to the dance and did take a drop, but it was a drop too much, and he became intoxicated. He came home late at night, and his wife was awakened by hearing him roaring and rolling on the floor, saying, "Sure, and I'll lose my sowl!" She became alarmed, and commenced crying, and together they wept and prayed as well as they knew how until morning.

This day he went to his work, and, as usual, brought the cows for his master; but he forgot that it was the day of the meeting. He concluded to stay and hear the preaching. The text was, "What must I do to be saved?" He found the sermon wonderfully to correspond with his own thoughts, and he became intensely interested. The preacher alluded to the different answers sometimes given to the question, "What must I do to be saved?" and among others, he remarked, the poor convicted sinner is told by the priest to go to Loch Dergh, and he will be saved.

"Och, I'll declare," said Brian, audibly, "it's me, sure. Haven't I been there?"

Sometimes he is told to go and drink, and drive away his sorrows.

"Och, and wasn't it only yisterday the praist towld me to do the same; and the divil's advice it was, too."

At this the master went out and brought him in and quieted him. After the preaching was ended, Brian whispered to his master and said, "I would like to stay and speak to that gintleman." When the congregation was dismissed, and they were about to hold class-meeting, his master requested him to stay, which he did, and when he was spoken to he got up and told the whole story we have been relating. "You say," addressing the preacher, "that if I believe on the Lord Jesus Christ I shall be saved. How do you know that?"

"By the Word of God," said the preacher.

"An' have you that Word?"

"Here it is," said he, holding up the Bible.

Brian sat down comforted; but before the class was through he sprang to his feet, and, seizing the preacher, he said, "What ails me, sir? I don't feel bad any more at all at all; I'm all clane within."

"You are converted," the preacher replied.

"And when will you convert again? I'd like to have Molly converted."

He went home a happy man, walking, and leaping, and praising God. When he met his wife he exclaimed, "O, Molly, I'm all clane within; the Lord Jesus has converted my sowl." On Sunday morning he took Molly with him to meeting, and it was not long until she was brought to taste the pardoning love of God. Still, Brian had not forgotten his church, and he said to his master, "Shall I go to mass?" The master, believing he was under the teachings and guidance of the Spirit, told him to go if he desired. He and Molly accordingly went to church, and after the ceremony of reading the prayers in Latin was over, the priest, addressing Brian and his wife, said, "Come up here, you heretic dog!" (Many a man has thus been singled out and denounced from the altar, and not long after had a bullet shot through his heart.)

"You have deceived me, you arch heretic," continued the priest; "you have been to hear the swaddlers."

"Yes, yer riverence, glory be to God! I have been converted, and so has Molly."

"How dare you speak to me thus! Go down on your knees before the altar, and pray to the virgin, or I'll curse you, bell, book and candle."

Finding him unyielding, he then uttered the curse before the whole congregation. Candles were placed around, and at the ringing of a bell the curse began. All the saints, and angels, and holy martyrs, were invoked to curse him. The curse went into detail, extending to every member of his body, from his hair down to his toes. He was cursed in all possible conditions and circumstances in life. Such a curse everlasting malice only could invent. The person cursed was cut off from all the sympathies and aid of the congregation; and if he was a merchant, mechanic, or laboring man, all custom would at once be withdrawn. After the curse he was permitted to leave, and he went out, notwithstanding, a happy man; for how can a priest "curse whom God has not cursed?" Brian and Molly led consistent and pious lives, died in the faith, and went up to glory. This case, said Mr. Arthur, illustrates the condition of a vast majority of the people in Ireland.

He then drew a picture of the physical, mental, and moral condition of the country, contrasting it with Scotland, England, and Wales, and showed that while the latter were of the same stock as the original Irish, the Welch language and literature were flourishing, while that of Ireland was going into decay. The Irish, he remarked, were looked upon everywhere as hewers of wood and drawers of water. In many hamlets in Ireland, there is no Bible, not even a book. In six counties, comprising seventy four towns, there is not one bookseller, and in all this region nothing can be seen scarcely but mud cabins, brown and dingy, with a mud chimney scarcely defined, out of which the smoke creeps sluggishly, or comes out at the door, where may be seen men, women, children, and pigs. Nothing but cheerlessness is to be found. If you were in the midst of this waste to see a neat cottage, with every thing cheerful about it, you need not ask if it was occupied by a Protestant; you might be sure of that.

BEWARE OF MAMMON.—My young Christian brethren, let me utter one warning: *Do not be misled by coveting after wealth.* Do not share in this unhealthy and perilous overestimate and passionate pursuit of riches. It is the disease of our times, and fearfully within the churches. How else it withstands God's work is not now to be told; but it stands at the very gate and turns away them that would enter the ministry. Under other names and more seemly pretexts, it is Mammon that defrauds the ministry of the men that God meant for it, more than all other causes together. Beware of that peril. Be not seduced by it to decline the ministry. If it win that victory over you, what will it not have the power [redacted] do with you in those coming years when [redacted] will lie more at its mercy than now?

[Cong. Her[redacted]

STRANGENESS OF DEATH.

Angels have no death to undergo; there is no such fear of unnatural violence between them and their final destiny. It is for man, and, for aught that appears, it is for man alone, to watch, from the other side of the material panorama that surrounds him, the great and amazing realities with which he has everlastingly to do—it is for him, so locked in an imprisonment of clay, and with no other loopholes of communication between himself and all that surrounds him, than the eye and the ear—it is for him to light up in his bosom a lively and realizing sense of the things that eye hath never seen, and ear hath never heard. It is for man, and perhaps for man alone, to travel in thought over the ruins of a mighty desolation, and beyond the wreck of that present world by which he is encompassed, to conceive that future world on which he is to expatiate forever. But a harder achievement, perhaps, than any—it is for man, in the exercise of faith, to observe that most appalling of all contemplations, the decay and the dissolution of himself; to think of the time when his now animated framework, every part of which is so sensitive and dear to him, shall fall to pieces—when the vital warmth by which it is so thoroughly pervaded shall take its departure, and leave to coldness and abandonment, all that is visible of this moving, and acting, and thinking creature—when those limbs with which he now steps so firmly, and that countenance out of which he looks so gracefully, and that tongue with which he now speaks so eloquently; when that whole body, for the interest and provision of which he now labors so strenuously, as if indeed it were immortal—when all these shall be reduced to a mass of putrefaction, and at length crumble, with the coffin that encloses them, into dust! Why, my brethren, to a being in the full consciousness and possession of its living energies, there is something, if I may be allowed the expression, so foreign and so unnatural in death, that we ought not to wonder if it scare away the mind from that etherial region of existence to which it is hastening. Angels have no such transition of horror and mystery to undergo. There is no screen of darkness interposed between them and a portion of their futurity, however distant; and it appears that it is for man only to drive a bridge across that barrier which looks so impenetrable, or so to surmount the power of vision, as to carry his aspirings over the summits of all that revelation has made known to him.

[Dr. Chalmers.

THE APOSTATE'S END.

Soon after my settlement in the town of N., I was called to a sick chamber, where a man of sixty years was apparently near his end. His short and quick breathing, and his frequent groans, indicated an acute disease, accompanied with sharp pain, and the physician informed me that he was dying under a severe attack of pleurisy. The sick man was at first reluctant to converse with me, but his deep sighs soon betrayed that remorse was preying upon his spirit, and that in his intense mental agony, bodily suffering was almost unheeded. Finding it difficult to learn anything definite of his past life or his present feelings from his constrained and ungracious answers, I read a portion of the Scriptures, talked plainly with him on the probability of his speedy death, and after prayer, left with a promise of repeating the visit on the next day.

In the meantime, I learned from a neighbor his sad history. He had once been an active member of the church of which I was pastor, and for a year after his professed conversion had been noted for his zeal in the meetings of the church, and for his faithful warnings to unconverted friends. But after a brief season of devotedness, he had grown lukewarm in feeling, had neglected the means of grace, fallen into bad company, and at last been excluded from the church for intemperance and profanity. For twenty years he had been an apostate, running into sin, profaning the Sabbath, and mocking at all sacred things.

On my entrance into the room, the second day, he stretched out his hand eagerly, and said in sharp, hurried words, "Pray for me! O pray for me! I am a miserable sinner, who have crucified the Son of God afresh, and am fit only for hell." The flood-gates of feeling were now open, and he detailed to me, by snatches, his long course of guilt and wretchedness. He had plunged into many excesses to drown the reproaches of conscience. He had associated only with the ungodly to escape bitter memories of the past. He had not dared to enter the house of God, lest the poignancy of remorse should be beyond control. After unburdening his troubled conscience, he shrieked convulsively, "Is there any hope for such a vile sinner?" "Can such a guilty apostate find mercy?" I repeated precious promises from the Bible, "Return unto me and I will return unto you;" "I will heal your backsliding;" "Though your sins be as scarlet, they shall be as white as snow;" but all in vain, he found in them no comfort, and tossing wildly on the bed, and throwing his arms about as if in despair, he repeated, with frightful emphasis, the words, "Lost!" "lost!" "forever lost." I left him with the fear that I might never see him again, and that his own gloomy apprehensions would be soon realized; but calling on the next day, found him easier in body and calmer in mind.

He said he felt he was too great a sinner to be pardoned on his death-bed, and had been praying all night that God would spare his life only a little longer, that he might confess his sins to the church and the world, and lead a reformed and Christian life. The intensity of his feelings seemed to be absorbed in the hope of recovery and repentance, and he protested, often solemnly, that if a few years of life were only granted him, the remnant of his days should be faithfully consecrated to the service of Christ.

I was surprised at the apparent change of feeling occasioned by his new hopes and re[redacted]ions, but found it quite impossible to fix [redacted]pon his present state, and the [redacted]pentance and pardon. [redacted]ith the future, [redacted] new [redacted] and friends, [redacted] weeks was able to go [redacted] and attend to his accustomed [redacted]ed his progress with great solicitude, [redacted] it more and more difficult to engage him in religious conversation. As his strength returned, his spiritual solicitude abated in inverse ratio. When he was able to go out of doors, I reminded him of his remorse on the sick bed, and his solemn vows for the future, and expressed the hope that we should see him a regular attendant upon the services of the Sabbath and the week. He listened in silence to my admonitions, evaded all my questionings, and it was too apparent that his repentance was only like the morning cloud and the early dew. I saw him once only in the sanctuary, as listless and unconcerned as the most callous hearer, and soon learned to my sorrow that he was gradually relapsing into his old habits, and ridiculing the terror experienced in the sick room. I felt sadly, that all hope in his case was over, and that he was in imminent peril of God's swift judgment.

About three months after his recovery, I was startled early one morning by a call from his brother, requesting me to attend his funeral, and on further inquiry, learned that on the previous day he had walked from the house in apparent health, and failing to return at the expected time, anxiety was felt, and a search commenced, and he was found not far from the house, lying lifeless against a stone wall. He had been struck down by a sudden paralytic shock, and died without consciousness and without repentance. Never before or since have I felt so profoundly the force of the passage, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

[Watchman and Reflector.

THE TWO SMALL FORTUNES.

"Your heaps of glittering dust are yours,
And my Redeemer's mine."

A few days since, the writer was in company with a worthy Christian minister, who remarked that a friend of his, perhaps a college associate, was making his eight or ten thousands a year in his chosen profession, while he himself, a poor minister, received for his labors scarcely more than half as many hundreds.

The remark has since recurred to me in connection with the lines quoted at the head of this; and I record them merely as a suggestion to those laborers in the ministry who do not receive the amount of silver and meat of which they are certainly worthy. The men of the world may heap to themselves piles of glittering dust. They may call them theirs, until some providential disarrangement of their plans shall scatter them, or until the hand of the "grim messenger" shall drag the possessors from their golden gods. Then whose shall these things be?

But he who can say with humble and well-founded confidence, "My Redeemer is mine," has a fortune within his own soul, which no fire nor flood nor thief can destroy. He can turn with the spirit of calm and triumphant faith to his friend, "increased in goods," and repeat the words of the hymn—

"Your heaps of glittering dust are *yours*,
And my Redeemer's *mine!*"

Which of the two fortunes has the larger substantial value? Which should envy the other? [Maine Evangelist.

A SOFT VOICE.

We agree with that old poet, who said that a low, soft voice, was "an excellent thing in a woman." Indeed, we feel inclined to go much further than he has on the subject, and call it one of her crowning charms. No matter what other attractions she may have; she may be as fair as the Trojan Helen, and as learned as the famous Hypatia of ancient times; she may have all the accomplishments considered requisite at the present day, and every advantage that wealth can procure, and yet, if she lack a low, sweet voice, she can never be really fascinating.

How often the spell of beauty is rudely broken by coarse, loud talking! How often you are irresistibly drawn to a plain, unassuming woman, whose soft, silvery tones render her positively attractive! Besides, we fancy we can judge of the character by the voice; the studied, fawning tone seems to us to betoken deceit and hypocrisy as invariably as the musical, subdued tones indicate genuine refinement.

In the social circle, how pleasant it is to hear the sex talk in that low key which always characterizes the true lady! In the sanctuary of home, how such a voice soothes the fretful child, and cheers the weary husband! How sweetly its cadences float through the sick chamber; and around the dying bed, with what solemn melody do they breathe a prayer for the departing soul! Ah! yes, a low, soft voice is certainly "an excellent thing in a woman."

HOW TO PROSPER.—Dr. Hawes, in his biography of Normand Smith, a merchant in his congregation, says, he never grew in grace more rapidly, or shone brighter as a Christian, than during the last six or seven years of his life, when he had the greatest amount of business on his hands. From the time when he devoted all to God, and resolved to pursue his business as a part of his religion, he found no tendency in his worldly enjoyments to chill or enchain his affections to earth. His business became to him a means of grace, and helped him forward in the divine life, just as truly as reading the Scriptures and prayer,

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MORAL GOVERNMENT AS AFFECTED BY CHRIST'S MEDIATION—NO. 5.

That the Divine Government is modified by the mediation of Christ, with respect to a *part* of mankind, cannot reasonably be doubted by any whose views coincide with those of [illegible] gelical Christians in general. W[illegible] seen, that *justifica*[illegible] ferent f[illegible] [illegible] his [illegible] to eternal life, [illegible] he stands justified, the [illegible] he exercises faith in Christ, and before he has done any thing to earn the blessing; that by the Law his justification follows a life of righteousness, while by the Gospel it goes before it; that by the Law the blessing must be earned and merited, by the Gospel it is a free gift.

We would add, that with respect to the justified portion of mankind, the Law holds a different aspect, by reason of the mediation of Christ, from what it otherwise would. We are told, expressly, that believers are "not under the law." (See Rom. 6: 14, Gal. 3: 23—25, and 5: 18, 1 Tim. 1: 9—11, Rom. 7: 4—6.) In these passages, "the law" does not refer to the ceremonial institutions, exclusively; indeed, it is evident that Gentile Christians, whom the Apostle addresses, were *never* bound by them. Yet his argument supposes, that they were once bound by *the* law of which he speaks. Besides, it is abundantly clear, that "the curse," from which the blood of Christ delivers the believer, (Gal. 3: 13,) is not that which was due to the transgressor of ceremonial precepts, but the penalty of the moral Law. Still, if there is any logical connection in the Apostle's argument, it is this same moral law, (including the ceremonial service as far as the Jews are concerned,) with its dreadful "curse," which serves as "a schoolmaster to bring us to Christ," and under which we are no longer held "after that faith is come." (v. 24, 25.) So, also, the law which "is not made for a righteous man," (or, as it might be rendered, *does not* LIE AGAINST *a righteous man*,) is clearly, not the ceremonial, but the moral Law. (1 Tim. 1: 9.

There is no room for debate on this point. It is an established maxim, that a law without a penalty is no law at all; it is only advice. Yet Christ delivers the believer from the penalty of the law, as all admit. With what propriety, then, can it be said that believers are under obligation to the law, when the *curse*—the *penalty*—the very thing that *obliges* them—is taken away?

What then? Is the Law nothing more to believers than a system of *advice*? By no means. The idea that a believer may, or may not, regulate his conduct by the law of God, just as he pleases, and still have hope of eternal life, is not only at war with the Scriptures, but of most pernicious and corrupting tendency. The believer, though not *obliged by the penalty*, is nevertheless *conformed* to the Law by a working which worketh in him mightily. Sanctifying grace, freely given him in Christ Jesus, is that power which worketh in him, and brings his thoughts, desires, and actions, into conformity to the will of God; so that he walks in the law, of *choice*, as the most delightful course that he can take. It is this *conformity*, brought about by the effectual working of the grace of God in the heart, which fulfills the promise of the New Covenant—"I will put my law in their inward parts, and write it in their hearts." (Jer. 31: 33.)

Not observing this distinction between *obligation* and *conformity*, has been the fruitful source of disputes, both with respect to doctrine and duty. Sabbatarians and anti-Sabbatarians have here fought in a cloud of dust about the claims of the Fourth Commandment, beguiled into a mere logomachy, for want of proper discrimination on this point. But there is no need of any controversy here, for the grace which works in the believer to conform him to the will of God, conforms him to the Fourth Commandment, as well as to all the other precepts of the Decalogue.

As for unbelievers, they are actually "under the law," now, as much as they ever were. They are "debtors" to it—they are under its curse—they are obliged by its penalty; and there is no way of being delivered from this condition, but by becoming *conformed* to the law. To whatever extent, or in whatever measure, they are not conformed to it, they have reason to fear that they are yet "under" it. Yet, because of the intimate relation between man and man, that modification of government which delivers believers from the law, must have *some* sort of modifying influence upon the condition of all mankind. If there is an opportunity for those who are yet *under* the law to become *conformed* to it, (and the command to preach the gospel to every creature implies that there is,) this opportunity is secured to them by the mediation of Christ, and the government of the world is managed accordingly; it is managed with much long-suffering and forbearance, with many earnest calls and entreaties, the ambassadors of Christ being sent to the revolted provinces, beseeching sinners to be reconciled to God. The *embassy* system would find no place under a government not affected by the mediation of the Redeemer. T. B. B.

THE DESTRUCTIVE INFLUENCE OF A SINGLE SINNER.

"One sinner destroyeth much good." Eccl. 9: 18.

The influence of a single individual for good is sometimes very great. But such is the inclination of men's hearts towards that which is evil, that the influence of one sinner is oftentimes unspeakably disastrous in its consequences.

One ungodly king will establish and promote false religion; by his power and influence cause the people to sin; persecute and put to death the disciples of the Prince of Peace; oppress his subjects, and override [illegible]r consciences; and engage in bloody wars [illegible] other sovereigns.

[illegible] *slaveholder* may destroy the peace and [illegible]t of hundreds; obliging them to toil [illegible]out reward; to endure untold sufferings; and to live in ignorance of the great truths of revelation; that his own profit and convenience may be promoted, and that he may gratify his love of ease and power.

One manufacturer of intoxicating drinks, so exerts his powers, and uses his capital, as greatly to increase human wretchedness, and prematurely fill up the grave yards with the dead. He sends out firebrands, arrows, and death, through the civilized world. Nay, more; he sends out among the poor Indians and Africans, the debasing, the destroying liquid, and thus hedges up the way of pious missionaries, and prevents the heathen from embracing the gospel. All this to gratify the accursed lust for gain!

The vender of intoxicating drinks, deaf to the appeals of the wise and good, when he knows the destructive consequences of the unholy traffic, continues on in his course; though vice is thereby promoted, poverty increased, the peace of neighborhoods and families destroyed; though women and children become thereby half starved and half naked, and the poor drunkard himself sickens, dies, and falls into the drunkard's grave and the drunkard's hell!

One moderate drinker, who has a reputation for morality and religion, will do more to influence the young and unsuspecting to take the first steps in the downward road of intemperance than many drunkards. This, too, without thinking that he is doing any harm!

One libertine frequently decoys many virtuous females from the path of virtue and chastity, blasts their character and reputation, their interests present and future, for the purpose of gratifying his unholy desires.

One person, denominated by Solomon *the strange woman*, will lead astray from the path of rectitude many young men. Such is her winning manner, and such her flatteries, that they will follow right along after her, "as an ox goeth to the slaughter, a fool to the correction of the stocks, or as a bird hasteth to the snare, and knoweth not that it is for her life." "She hath cast down many wounded; yea, many strong men have been slain by her. Her house is in the way to hell, going down to the chambers of death."

One infidel, by his pernicious writings, his sophistry, and scoffs, may corrupt many communities, and thus greatly increase the amount of crime, and hinder multitudes from enjoying the blessings of religion here and hereafter.

One tattler is sufficient to effectually destroy the peace of a neighborhood, to stir up the worst passions of men's minds, and keep the community in a perpetual ferment. By whispering, backbiting, misrepresenting, &c., this is done. Those who were friends, and otherwise would be still, become by this means the worst enemies.

One profane little boy will by his example teach a whole school to take the name of God in vain, and to belch out fearful curses against each other, and against all others who may displease them.

One author, by writing corrupt fictitious works, can poison the minds and morals of thousands. Thus mentally intoxicated, the readers seem to live in a world of imagination; they are unfitted for the sober duties of real life; and are effectually prevented from seeking and obtaining the "one thing needful." Under the influence of these writings, they live and die, and go down to perdition.

One ungodly or unfaithful parent, may, by precept or example, or both, so influence his children, that they will grow up in the commission of almost any crime. Yes, they oftentimes hinder them from embracing the religion of Christ.

One unfaithful minister, by neglecting to "watch for souls as one that must give account" to God, by exhibiting a light and trifling spirit, a spirit of worldly mindedness, or otherwise acting inconsistently with his holy calling, will greatly hinder the success of the gospel. Truly disastrous to the cause of God and the interests of souls must be his influence, if he neglects faithfully to warn the wicked, or if his example does not accord with the pure principles of the gospel.

One unholy professor of religion may exert an influence that will confirm scores of sinners in their sinful habits, and help them along in the road to destruction. Such a person, though he professes to know God, "yet in works denies him." The influence of such an one either leads others to neglect and despise all religion, or else to take up with something short of true conversion, and thus being deceived, to travel on in the way to death, and yet suppose themselves to be in the way to heaven.

Numerous other cases might be mentioned to show how destructive to religion, peace, and happiness among men, is the influence of one sinner. But not only does he injure others, but by living in sin prevents his own salvation and enjoyment, and brings down upon himself "tribulation and anguish," yea, "everlasting destruction from the presence of the Lord."

God has made us social beings; we are capable of exerting moral influences upon others, and also of receiving influences from them. It becomes us therefore so to live as to impart a good influence to the farthest possible extent, and at the same time to be so watchful and prayerful as to resist all evil influences from others. What a multitude of unholy and soul-destroying influences there are in this world! What a mighty mountain of sin and wretchedness! What multitudes of men are pursuing the way to ruin! Shall we do any thing to increase this mass of sin and misery? Shall we in any way aid the guilty traveler on in the way to death? O let us give the whole weight of our influence against sin, and in favor of Bible religon—in favor of justice, benevolence, temperance, chastity, and all those things which are lovely.

One faithful Christian, through the blessing of God upon his labors and influence, has often been the means of leading many souls to Christ. Let such then be encouraged to go on in their "labors of love," knowing that "in due time they shall reap if they faint not."

Reader, are you a sinner? Know, then, that you are engaged in a destructive work. You are fighting against God, against the best interests of mankind, yea, you are destroying yourself. And now, while mercy lingers, turn from the work of destruction, "be reconciled to God" through Jesus Christ, and give your powers and influence to the cause of God and salvation. C. A. O.

THE CHRISTIAN LIFE.

There is life in Christian character—life imparted by the Divine Spirit, the great generator of both intellectual and spiritual life—life hid deep in the soul at the moment of regeneration, and developing itself by degrees, until the Christian comes up to the perfect measure of a man in Christ Jesus. The first pulsation of this life is repentance for sin; the next faith, or trust in an almighty Saviour, whose infinite atonement and perfect righteousness are sufficient for us. These are followed by love to God and man, and all in such rapid succession as to make us a wonder to ourselves. This life has its pains and its pleasures, its sorrows and its joys, its struggles and its victories, in the onset, and so it will have until it rises up into immortal life in a more congenial clime. It is an exotic here, and consequently will always have hindrances to its full development, until it finds its native element. The winter's blasts of adversity will blow upon it, and the summer's suns [illegible] prosperity will put it to the test, and the varied engagements, cares, duties, afflictions, and changes of life, are all designed to discipline and fit it for the skies Though this principle of spiritual vitality is divine in its origin, and is carried on by spiritual influences, we have to cultivate it by labor, reflection, and prayer. The appliances are divine, as well as the principle itself, and if neglected, the soul will not prosper and grow in grace. Life in the soul is an active principle, as the term supposes, and its tendency is to progression; but it has its opponents, both within and without, demanding all the energies we possess to overcome. There is no greater delusion than to suppose the work of grace will go on in the soul without our own labor and culture. We grow in grace by watchfulness and prayer for the Spirit's power, by Christian conversation and public worship, and by active efforts in the cause of Christ, in the use of the talents God has given us. Christian virtues gather strength by exercise, just as the arm and the whole muscular system do by proper and active use. There is yet a progression in the Christian life, when human strength decays—when the strong man, physically, falters—when the arm becomes weak and paralized; for the inward man is spiritual and divine, and will be strong in weakness, and young in old age. "Those who are planted in the house of the Lord shall flourish in the courts of our God; they shall still bring forth fruit in old age; they shall be fat and flourishing." Ps. 92: 13, 14.

The worst opponent to the work of grace, and the most hurtful, is the friendly intercourse of an ungodly world. Stern and direct opposition, even though it should amount to persecution, will not harm us; it may improve us, and often does, and tend to confirm our determination to serve God and his cause—like some trees and plants, which, the more they are trampled on and oppressed, the faster they grow, and the deeper their roots strike in the earth. Let the world take up arms against us, and we immediately gather up our own arms, and use them dexterously; we gird on the harness, and fight the battles of the Lord. But if the world meet us with a smile, take us by the hand, speak fair words to us, and seem to manifest an interest in our welfare, we are in danger of being weakened—perhaps prostrated, if not ruined.

The Christian life has a great and noble end to answer, both with regard to ourselves and others. In regard to ourselves, it is the preparative for a future, endless, and glorious life, as the divine elements or principles of which it is composed are in perfect harmony with the heaven revealed in the word of God. Without the possession of this life in the soul, it is all visionary and vain and deceptive to expect this mortal life to be succeeded by a life of blessedness in eternity. But the spiritual life in the renewed soul is rising upward to its native element, and panting to breathe that pure atmosphere in which it can live and act and enjoy and progress without interruption forever. In regard to others, it is the preserving, improving, and purifying element of the world. It sheds a light divine upon the moral darkness in which man is enveloped, and from which he will never emerge, unless by some divine instrumentality, applied by a divine energy. The Christian is called a light in the world, by which we understand that the Christian life is a light illuminating the minds of unregenerate and wicked men, showing them what they are—how far off from right and truth and salvation—and what they may and must be in order to be saved. The Christian life reveals both the law and the gospel—the law because it gives a practical illustration of its precepts, and the gospel because it shows how a guilty and polluted sinner can be restored to moral excellence. Christianity, as it is developed in the life, is the great sanitary and transforming principle introduced into the great mass of moral corruption, misery, and death, in which mankind are lying. It has already performed a glorious work in the world, and it is still onward in its course, blessing the habitations of men, breaking in upon idolatry and superstition, making infidelity in all its forms to blush, and constraining multitudes to say, "We will go with you, for we perceive that God is with you." How important to have this life in us, and to give a practical demonstration of its existence and vigor. Nominal Christianity will do nothing for us, and will make no inroads upon the kingdom of darkness; but a real and spiritual Christianity will elevate and adorn and bless. GEO. R. WHEELER.

SELF-DEFENSE.

In the *Sabbath Recorder* of March 27, 1856, under the head of *Jehuism*, I find an article, intimating that self-defense is not justifiable, in accordance with the doctrine taught in the New Testament. I wish an explanation.

1st. Does the writer regard the Old Testament doctrines as abolished?

2d. Does he deny that all men are born with certain inalienable rights, among which are life, liberty, and the pursuit of happiness?

3d. Suppose thieves break into your house in the night, and commence murdering your family, for no other reason than that there should be no evidence left to convict them, (for dead men tell no tales,) would it be your duty to remain passive, and see your wife and children butchered, and wait quietly for your own turn to come? And, to have the case appear in its true light, suppose you had in your house lodgers—strong, able-bodied men, double the number of the burglars; they, hearing the cries and death groans of your family, come to the rescue; but you refuse to let them interfere, saying, it is contrary to the New Testament doctrine, and the examples of Christ and his disciples, to fight in self-defense; let them alone; let them satiate thier thrist for blood, and then plunder my house. Would you be considered sane?

4th. Once more—Suppose 50,000 Indians from the Rocky Mountains should make a descent upon the frontier settlements in Oregon, and commence to tomahawk and scalp the inhabitants, (retaining as prisoners such as their lusts should prefer,) plunder and burn their dwellings, and drive off their cattle; would it be immoral, unjust, and unchristian for the United States troops stationed there to resist them by force, and, if it became necessary, to shoot some of those savages? Would it be murder to do so?

5th. Would suffering death at the hands of thieves and robbers be the same as suffering martyrdom for the witness of Jesus and the word of God? ONE OF THE SUBSCRIBERS.

EXTRACTS FROM MISSIONARY LETTERS.

In a letter to the Corresponding Secretary of the Seventh-day Baptist Missionary Society, dated Shanghae, Dec. 6, 1855, Bro. Carpenter says:—

"The past season has been one of the most unhealthy of any since foreigners have resided at this port. Two of our children were sick for some time, and afterwards Mrs. Carpenter and I both together were taken down with chills and fever for the first time.

"Brother Wardner has already informed the Board of the act of the Seventh-day Baptist Church here in reference to one of whom we had hoped better things. But you may perhaps expect from me a more particular account of the causes which led to that act. The exceeding duplicity of the Chinese character enhances the difficulty of distinguishing between a true and false profession, felt more or less in all countries. But for years I have witnessed, with painful anxiety, the want of courage on the part of Tâng for the aggressive warfare to which every Christian, by his profession, is called. When urged to this or that duty, there was always a lion in his way. And, as we might expect, he did not seem to grow with his years. While I was building the house we now live in, he had considerable leisure, which I used to urge him to employ in persuading his countrymen. Finally, I thought of an expedient which I resolved to try. Accordingly, in March last, I asked him to write out in order the several points on which the teachings of Confucius were, in his view, insufficient to save men. He seemed to be shocked at this proposition, and peremptorily refused compliance, saying that the Emperor himself would not dare to *say* any thing derogatory to the sage, much less would he dare to *write* it. I was taken quite aback; and began to cast in my mind whether it would do to yield the point. A crisis, I saw, had now come. The question was to be practically decided, which, with him, was the greater authority, that of the Saviour of the world, or that of the sage of China. I was not long in resolving what to do. But not wishing to act too hastily, I tried to reason with him; after which he faintly assented to my proposition, and I faintly hoped he would try. But after half a month, finding that he had made no effort to write anything, I promptly dismissed him from my employ. I had no heart to retain him. After a lapse of more than three months, I commenced a labor with him for violating his covenant obligations in forsaking the house of God. This was carried up, and in the last step of labor there was pretty strong evidence, unexpectedly brought to light, going to show that he was addicted to opium smoking. On the 3d of August Tâng Yuen Chau was solemnly excluded from the church. May God have mercy upon him. Perhaps I ought, in justice to Tâng, to say, that Chong, who is dead and gone, was of the same opinion with him in regard to the impropriety of writing what I required of Tâng. And I know not how much weight the opinion of Chong may have had on the mind of Tâng.

"Since I last wrote I have tried to preach about thirty times, for the most part in the chapel, but several times under the open canopy of heaven, in some of the neighboring hamlets."

In a letter to the Corresponding Secretary, dated Dec. 9, 1855, Bro. Wardner says:—

"I have lately employed a personal teacher half of each day, and am engaged in putting Romans into the Shanghae dialect, for family and chapel use, and am myself transcribing it in the new character for the benefit of our cook. I was never before so sensible of the necessity of using the local dialect in order to make the Scriptures intelligible, even to literary men. My teacher took his degree of A. M. more than twenty years ago, and has ever since been engaged in literary pursuits; yet, with two of the best translations before him, he finds but very few verses that he can render correctly without help. So indefinite and equivocal is their book style.

"My missionary operations have been considerably interrupted for two or three months, except on Sabbath days, in consequence of the constant and vigilant watch necessary in building houses here.

"The tailor, whose case I mentioned in my last, hesitates about being baptized, and his timid disposition may yield to the opposition he meets. He attends our meetings regularly when in the place, and, as far as we know, still keeps the Sabbath.

"The Rev. Mr. Belton, of the Southern Methodist Mission, left for the United States a few weeks ago, under gloomy prospects. There are now only two male Protestant missionaries in Shanghae, who were here when we came, who have not since been home for their health. Besides, there are thirty-three (male and female) who have been taken away during the time, by death or removal; and still our number has not been broken in upon. God has truly been far better to us than our fears or deserts. But unvarying prosperity cannot always be the lot of mortals."

TRACTS FOR CHINA.

We have received the second response to that call for funds to circulate Sabbath Tracts in China. It comes by way of Mrs. D. P. Rogers, of Waterford, Ct., and reads as follows:—

"In reply to the call through the *Recorder* for funds to publish Sabbath Tracts in China, I send enclosed twenty dollars for that object, contributed by the sisters of our society, with the suggestion that the sisters in our several churches go and do likewise."

Bro. Abel Stillman, of Poland, N. Y., has also ordered the payment to the Missionary Treasury of twenty-five dollars for the circulation of Tracts in China.

TACT IN THE MINISTRY.—Speaking of Rev. Mr. Little, of Granville, Ohio, who, for upwards of twenty years, has labored there, and made his mark second hardly to any other man in the West, a correspondent to the N. Y. *Evangelist* says:—

"Mr. Little has a surprising tact to know when to speak and when to be silent, and just what to say. This talent he exhibited in his endeavor to bring estranged brethren together. A verbatim statement of his conversations with particular individuals, and of his tact in allaying present anger by calling into action old friendships; now laying the 'new commandment' as a heavy burden on this good man's conscience, and now the burden of the fifth petition in the Lord's Prayer on that good man's conscience; now eliciting some kind remark from this man concerning some old friend with whom he was now at war, which remark he would repeat to that old friend, waking in him some kindly response; how he put the tale-bearers who had carried evil from one good man to another, to carry good; inducing the stronger to yield to the weaker, and the good to the bad—a process so eminently Christian that it sifted the church, leaving the wheat and giving the chaff to Satan and the —s; the way in which he got the two parties face to face in a church meeting, and effected a reconciliation, which was soon followed by a revival of religion, which completed the good work; all this, as I have heard Mr. Little and others relate it, would make a most delightful narrative. That transaction placed Mr. Little in the front rank of pastors in the public estimation, and his subsequent successes have sustained the award then made."

TOMB OF HENRY MARTYN.—A monument to the memory of Rev. Henry Martyn, the devoted missionary, is being erected at Tocat. The inscription is to be as follows:—

"Here lies buried Henry Martyn, a chaplain in the service of the East India Company. Born at Truro, in England, on the 18th February, 1781. Died at Tocat, on the 16th of October, 1812. He labored for many years in the East, striving to benefit mankind, both in this world and in that to come. He translated the Holy Scriptures into Hindostanee and Persian, and made it his great object to proclaim to all men the God and Saviour of whom they testify. He will long be remembered in the countries where he was known as a 'man of God.' May his grave be honored."

PERSECUTION IN GERMANY.—A Mr. Earnest Mann, an American Wesleyan missionary, was tried on the 15th January, at Wessenbourg, (Bas Rhin,) for having preached the Gospel in two villages near. He was accused of being a bad character, and of leading people astray by illicit teaching. These accusations were proved to be totally false, and his only crime was clearly ascertained to be, "having preached the Word of God without an authorization." He was, however, condemned to six days' imprisonment. He had been arrested on the 14th December, and immediately confined in the jail of Soultzsous Forétes, which made, therefore, just five weeks that this Christian was incarcerated. On leaving the prison at Wessenbourg, Mr. Mann was only given his liberty on the condition of never preaching within the limits of that arrondisement.

RELIGION IN COLLEGES.—In Nassua Hall, Princeton, N. J., there are 327 students, of whom 67 are professors of religion, 50 candidates for the ministry, and 28 sons of ministers. In Washington College, Va., there are 71 students, of whom 26 are professors of religion, and 20 studying for the ministry. Washington College, Pa., has 90 students, of whom 37 are professors, and 20 candidates for the ministry. In Davidson College, N C., are 74 students, of whom 21 are professors, and 12 candidates. In the Oglethrope University, Ga., are 84 students, of whom 20 are professors, and 11 candidates. Westminster College, Mo., has nearly 100 students, of whom over 30 are professors, and 15 candidates for the ministry.

RELIGIOUS INTELLIGENCE.

The Rev. Ebenezer Burt is one of the oldest Baptist ministers in Massachusetts. He was born in Norton, 1766; experienced religion when fourteen years old; commenced preaching in 1794, and was ordained in 1797, standing upon a great *rock, in Hardwick*, Mass. It was here he collected a Baptist church, and continued pastor of the same until 1846, at which time the church removed to Ware Village to form a new interest there. The whole number of sermons preached by Father Burt is 4,966. Whole number of Baptisms 197. Married 1,941 persons, and attended 322 funerals. This aged father in the ministry preached recently in the Baptist church in Athol Depot Village.

The *Presbyterian Herald* says: "We congratulate the citizens of Kentucky upon the fact, that their legislators have at last waked up to the duty of providing the State with a corps of teachers, natives of the State, and trained upon her own soil, to educate the rising generation. The State Legislature resolved to reorganize Transylvania University, and convert it into a Normal School. They made an appropriation of $12,000 per annum to that institution, to enable it to carry into operation this object."

The *Christian Chronicle* has intelligence of revivals at several places in New Jersey and Pennsylvania. Rev. T. Swaim writes that the church in Flemington has been "favored of the Lord with a precious outpouring of the Holy Spirit," and already thirty-seven converts have united with the church. At North Wheeling seventeen persons have been baptized recently. In other places there are cheering tokens of the Divine presence with the people.

Since the first of January, about sixty persons have united on profession of faith with the Baptist church in Cannon-street, New York, of which Rev. Joseph Banvard is pastor. In the same time, between twenty and thirty additions have been made to the Sixth-street Baptist Church, Rev. Mr. Norton's. A revival of religion is in progress in the Baptist Tabernacle, of which Dr Lathrop is pastor; the work is described as one of great power, with less than the usual stir.

In Piedmont, the Protestants have suffered much persecution. Sixteen *Bible-readers* have been arrested by the authority of the government. The Tuscan laws, which are boasted of as tolerating all religious *opinions* are quick to pinch and crush when any sentiment adverse to Romish doctrines is *expressed*. It is understood that Cardinal Corsi, the Archbishop of Pisa, is the great mover in this prosecution.

The Syracuse *Chronicle* says that a gentleman of that city, who lately returned from the South, saw, on a Sunday, a coachman at church chained to the wheel of the carriage, the chain being round the poor fellow's neck, and then fastened to the carriage, so as to prevent his escape. His master was inside partaking of the sacrament!

A pleasing state of religious interest is now existing in the Presbyterian Church in Fourteenth-street, on the corner of Second-av, New York, Rev. Dr. Asa D. Smith's. Morning prayer-meetings are held in the lecture-room, which are abundantly attended, and preaching is had in the evenings. A strong religious influence rests upon the whole congregation.

New Orleans has three colored Methodist Episcopal Churches, and three colored local preachers who are slaves, as are most of the 1,200 communicants—one is the driver of a dray, another a carpenter, and the third a porter in a wholesale coffee store; over all is a white pastor appointed by the Louisiana Conference.

The Imperial Firman, granting equal rights to all the subjects of the Sultan, of whatever religion they may be, which was publicly read in the great council hall at the Porte, on the 18th of February, it is thought by those most conversant in Turkish affairs, will not be effectual in securing the object.

At a meeting of some of the friends of Theological Education, held at the time of the assembling of the Southern Baptist Convention, at Montgomery, Alabama, it was resolved that the cause of truth demands that the Baptists of the South and South-west unite in establishing a Theological Institute of high grade.

A very severe loss to the Protestant Church in France, and to the cause of Protestantism throughout the world, will doubtless soon be felt in the death of Rev. Adolphe Monod, whose end according to all human probability is rapidly drawing near. He has been confined to his bed for nearly eight months, suffering at times most intense agonies of the body.

An English clergyman a few weeks since stated in a public meeting in London, that the number of youths whose names are enrolled in the books of Sunday-schools as regular attendants throughout England, is no less than *two millions and a half*.

Three cases have recently been tried in the Prerogative Court in Dublin, of Romish priests arraigned for altering the wills of deceased persons, in which the accused have endeavored to fall to the possession of large estates by defrauding the rightful heirs.

A little book, entitled, "Come to Jesus," by Newman Hall, has, through the aid of different associations, reach its 546th thousand.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MARCH 31.

In the **Senate**, the consideration of the resolutions submitted by Mr. Iverson, for the appointment of a Committee to ascertain the reasons which governed the action of the Naval Retiring Board, was resumed. The matter was discussed by Senators Iverson, Slidell, Butler, Clayton and Crittenden, but no definite action was taken.

In the **House of Representatives**, the Military Committee was instructed to inquire into the expediency of accepting the services of volunteers to aid in the suppressing of Indian hostilities on the Pacific Coast. The greater part of the day was occupied in a debate on the proper method to be taken to suppress the Indian hostilities in Oregon and Washington Territories.

THIRD-DAY, APRIL 1.

In the **Senate**, Mr. Mason, from the Committee on Foreign Relations, reported a joint resolution, which was adopted, amending the Act of March, 1855, to remodel the Diplomatic and Consular system. Mr. Clayton then resumed his remarks on the action of the Naval Retiring Board, and was followed by Senator Bell. The discussion eventually led to a personal colloquy between those two gentlemen, in the midst of which the Senate adjourned.

In the **House**, the bill appropriating $300,000 for restoring and maintaining the peaceable disposition of the Indian tribes on the Pacific coast, and $120,000 for the purchase of gunpowder, was passed; after which the House went into Committee of the Whole on the President's Message, and the Slavery question was discussed.

FOURTH-DAY, APRIL 2.

In the **Senate**, the House resolution for the enlargement of the Government buildings at Buffalo was passed. A joint resolution from the Committee on Foreign Relations, to permit Dr. Kane and the officers associated with him in his Arctic Expedition to accept testimonials from the British Government, was discussed at considerable length, and finally postponed. The $3,000,000 armament bill was then taken up, and Mr. Fessenden spoke on the subject of the Clayton-Bulwer Treaty, taking ground against harsh measures, and in favor of settling the differences between this Government and Great Britain by negotiation. Mr. Cass followed, and argued that we should take a decided stand for the maintenance of our rights. The difficulty between Senators Clayton and Bell was settled.

The **House** was engaged during its whole session in the consideration of the Senate's amendments to the Appropriation bills.

FIFTH-DAY, APRIL 3.

In the **Senate**, the bill for the relief of the widows and orphans of those who were on board the sloop-of-war Albany, was passed. Kansas affairs were discussed by Mr. Colburn, who defended the action of the Emigrant Aid Societies.

In the **House**, the Senate's amendments to the Deficiency Appropriation Bill were considered.

SIXTH-DAY, APRIL 4.

In the **Senate**, the House bill making an appropriation of $300,000 for restoring and maintaining the peaceable disposition of the Indians on the Pacific Coast, and $120,000 for gunpowder, was passed. Mr. Collamer then concluded his remarks on Kansas affairs, and was followed by Mr. Douglas in reply.

In the **House**, a bill was introduced to authorize and facilitate the construction of a Northern, Southern, and Central Pacific Railroad and Telegraph line, which was referred to the Select Committee on that subject. The Senate's amendments to the Deficiency bill were taken up in Committee, and the Slavery question was discussed. Both Houses adjourned to Second-day.

European News.

European dates to March 22d have been received.

The political and commercial intelligence is of little moment; the news is all gossip about the birth of the King of Algiers, the sufferings of his mother, the joy of his father, and the general commotion of all Europe at the announcement of the auspicious event.

Parliament has adjourned over the Easter holidays. Mr. Dallas has proceeded to London. Mr. Buchanan has taken formal leave of the Queen; Lord Palmerston accompanied Mr. Buchanan, and in this act the English papers see an indication that the Premier desires to stand well with the United States. There is nothing new to report respecting the difficulties with America.

The Madrid Epoca says: "The representatives of the Western Powers have received telegraphic dispatches announcing the early conclusion of peace as more than probable. It is said in political circles, that Lord Howden has received orders from the English Government to suspend the purchase of mules and other means of transport."

The Tartars at Eupatoria fear the consequences of peace. A great number of them will follow the Allies when they retire. Some bandits have been killed at Larissa.

Land Warrants.

An intelligent dealer in land warrants has furnished us with the following statement, (says the *National Intelligencer,*) which may convey useful information to persons concerned:—

The price of land warrants, like that of every commodity of intrinsic value, depends on the known laws of supply and demand, and a careful observance of these laws must indicate with more or less correctness the range of prices for the future.

The demand for warrants for immediate location for the last twelve months has been unprecedented, far exceeding the highest estimates of the most sagacious observer. Hence the trade has become of immense magnitude, and been embarked in by large capitalists in every section of the country.

When the Department commenced issuing warrants under the act of the 3d of March, 1855, it was supposed that prices would commence at from $1 to $1 05 per acre. Instead of that, prices from the commencement ranged from $1 10 to $1 15 per acre, varying but little until a sudden and unexpected panic was effected in November last, and prices went down as low as 87½ and 95 cents per acre. The season for locating having, as was supposed, nearly expired, it was predicted that prices would not again rally, but would fall still lower. All these predictions, however, have failed. Prices very soon started upwards, and such was the demand throughout the Winter, that rates continued to advance until $1 09 per acre for 120's and $1 14 for 160's and 80's was freely given. These rates were paid up to the 18th and 19th of last month, at which time a sudden and unexpected decline took place, and in a few days thereafter prices were quoted in New York from $1 01 to $1 03 for 120's and $1 06 per acre for 160's and 80's; and in this city at $1 04 for 120's and $1 08 for 160's and 80's.

The number of warrants that have been issued from the Department under the act of the 3d of March, 1855, is 114,000. These have been issued principally to those who had previously obtained warrants for 40 or 80 acres, and whose claims therefore presented no difficulties. Of the 240,000 claims presented, about 170,000 have been examined, leaving only 70,000 to be acted on before the whole number will have been either allowed or suspended. Of this number from 15,000 to 20,000 will probably be suspended; so that within a few months warrants can only issue in cases that have been suspended for further proof. These cases require much more care and time in examination, and the issue from the Department will decrease from one-third to one-half. The supply, therefore, for the present year, cannot be equal to the last. The present supply of warrants will consequently be soon exhausted, without the possibility of its again occurring; and should there be more than the usual demand, prices must go higher than they have ever done.

Ecclesiastical Legislation.—The present session of the British Parliament is likely to be one of much importance in relation to the interests of the Church of England. The following programme of motions respecting Ecclesiastical affairs is before it:—1. The Bible; an address to her Majesty for a commission to retranslate. 2. The Prayer Book; alterations in conformity with the suggestions of the royal commissioners of 1689. 3. Holy Orders; to enable clergymen legally to enter upon a secular profession, on resigning their own. 4. Church Rates; to abolish them in England and Wales. 5. Property of Cathedrals; a commission appointed by Parliament, to manage the estates of capitular bodies. 6. New Parishes; to rearrange the parochial subdivision of populous district. 7. Church Courts; to reconstruct and diminish their jurisdiction. 8. Ireland; a commission of the House to consider and readjust the temporalities of the Established Church, with some reference to their appropriation.

Dr. Emmons, in and out of the Pulpit.—This eminent divine and author preached short discourses, delivering only one on a Sunday, and having but two services. He delivered the body of the discourse in the morning, fully and accurately written out in a fair hand, logically constructed, with distinct divisions. In the afternoon he repeated his divisions, and then proceeded to the improvement of his subject, only putting down his propositions and preaching extempore. He was generally at home, spent a large portion of his time in his study, reading much, thinking profoundly, and writing but little. He never performed manual labor on his farm, and never visited his people except in their afflictions, when he was very attentive.

New Definition of Mortal Sin.—A considerable degree of excitement exists in the politico-religious world in Toronto, in consequence of the issue, by the Roman Catholic Bishop of Toronto, of a "Lent Pastoral," in which occur the following extraordinary passages: "Catholic electors in this country, who do not use their electoral power in behalf of separate schools, are also guilty of mortal sin. Likewise parents not making the sacrifices necessary to secure such schools, or sending their children to mixed schools. Moreover, the confessor who would give absolution to such parents, electors or legislators as support mixed schools to the prejudice of separate schools would be guilty of mortal sin!"

Newfoundland Dog putting out a Fire. The Troy *Daily Times*, April 3, says: One of the most astonishing instances of the sagacity of the dog transpired this morning, which ever came to our knowledge. The Messrs. Staude, Tobacconists, No. 35 Congress-street, closed their store last evening, leaving their favorite Newfoundland dog inside. This morning on opening the store, the floor in the back room was found to be on fire, and the dog was laboring with his fore feet and mouth trying to subdue it. A pail of water which stood in the room had been poured down the hole. the faithful animal had so successfully combatted the fire as to prevent its spreading beyond a spot two or three feet square. How long the noble fellow had stood sentinel and fought down the advancing flames can only be conjectured—it must have been several hours. His feet, legs, and mouth, were badly burned, and it is feared that he is seriously injured internally by inhaling the hot air.

Emigration to the West.—From all parts of New England we receive accounts of the swelling tide of emigration to the West, not to Kansas merely, but to all parts of the Great Northwest. From Worcester we learn that a large number of mechanics and business men are preparing to seek their fortunes at the West. The New Hampshire *Patriot* recently stated that persons in all sections of the State were preparing to start for the West, while many have already gone this month. The *State of Maine* says that the same remark holds good in that State, and that the tide of emigration to the West is stronger now than it has ever been since the "California fever" some eight years since. This large infusion of the New England element into the Western States cannot fail to exert a healthful influence in shaping the destiny of one of the most important sections of the country.

A correspondent of the Congregational Journal communicates a brief sketch of the organization and proceedings of the "Merchant Adventurers of London," the company under whose auspices and by whose aid the Pilgrim Fathers came to America, showing that it was very much like the present "Emigrant Aid Society" at Boston.

Industry of Massachusetts.—In 1845 the aggregate productive industry of the State of Massachusetts was one hundred and fourteen millions. Now, as seen by the statistics about to be published from the office of the Secretary of State, it will go up three hundred millions, making a growth of 100 per cent. in the productive wealth of the State in ten years. In the cotton manufacture the growth has been from twelve millions to twenty-six millions; in calico from four to five; in woollens from eight to twelve; in linen from one hundred and forty-five thousand to one million and a half; in shoes from fourteen millions to thirty-eight; in steam engines from two hundred thousand to three millions and a quarter; in copper and brass manufactures from one to three millions; in glass from three-fourths of a million to two and three-fourth millions; in chemicals from three hundred thousand to one million and twenty-four thousand dollars.

SUMMARY.

A dispatch from Providence, R. I., dated April 2d, says the election returns indicate the choice of a General Assembly composed of all the parties to the contest, without a large majority of either. So far as heard from, there are sixteen Americans and Republicans, and nineteen Democrats elected, exclusive of the Providence vote. As regards the State ticket, it is probable that Wm. W. Hoppin, for Governor, John R. Bartlett, for Secretary of State, and Charles Hart, for Attorney General, are elected, these candidates being on both the American and Republican tickets. For Lieutenant-Governor and State Treasurer there is probably no choice.

The New York State Temperance Society have just shipped to Rev. Israel S. Diehl, a Methodist Clergyman at San Francisco, and who is devoting the best energies of his life to the interests of Temperance in California, more than half a million printed pages, comprising copies of the Prohibitionist, and the various other publications of that Society. Upon application to the proper officers, the United States Mail Steamship Company have consented to forward the boxes containing this great amount of Temperance matter for California, entirely free of charge. The American Express Company have passed the packages free to New York.

The noted street preacher, J. S. Orr, better known in New York, and other parts, as the Angel Grabiel, has created great excitement in Demerara, between the Portuguese and blacks, so that the authorities have dispatched to a number of islands for vessels of war to protect the place. Dispatches were sent to St. Vincent, from the Governor of British Guinea, for vessels of war. No war vessels in port, and but few troops—mostly colored. They have taken about 600 or 700 rioters as prisoners. The negroes have pulled down, plundered and set fire to a good many Roman Catholic Churches and Portuguese ships. The Angel Gabriel is taken prisoner.

The Boston Bee says:—"Nearly every woman we met on the streets yesterday, had on a pair of boots—good, honest, long-legged, waterproof boots. How much better is this than paper-soled, disease-clinching, ridiculous shoes. We are beginning to think the millennium is approaching. Women wear boots—actual, soled, no-mistake boots. When women will allow common sense, instead of false notions of elegance, to control their selection of coverings for the feet, they will have done much to stop the ravages of that great enemy of the females of America—consumption."

The Rome (Ga.) Courier has an account of a duel lately fought near Dallas, Paulding County. The parties were Wiley Jones and William Bane, relatives. They fought with rifles, and fired three times. At the first shot, a part of Jones' right ear-lock was cut off by the ball of his antagonist. They were still not satisfied, loaded again and fired, Bane's ball passing through Jones' hat, just above his head. Jones then made at his antagonist with the rifle, and attempted to knock him down with it; but Bane got the advantage, knocked him down and beat his brains out, and fled unhurt.

The Independent says that the various Sunday Schools of New York that are connected with the American Sunday School Union, are in the habit of giving a pledge near the beginning of every year to collect a certain amount of money for the Union during the year. We have been shown several of these promissory cards, and notice that one school names $200, another $250, another $275, and another $500. We are told that none of these pledges are ever broken, and that many are often over-filled. Last year the united offerings of Sunday School scholars in this city were no less than $6000.

Extensive investigations into the condition of the tenement houses of New York city, have been officially made by a committee, and the subject is now before our State Legislature. The crowding of poor families into filthy, inconvenient, and miserably ventilated houses, in such numbers, and under such circumstances, that all the laws of decency as well as of health are violated, is no doubt one of the chief sources of pestilence and of death to our population, on the one hand, and, on the other, of crime and degradation.

Mr. Aiken, who was beaten by Mr. Banks, inherited a fortune of more than a million of dollars. Mr. Banks served his time as a machinist, and is not to-day worth $2,000 in the world. Mr. Aiken owns more than 1,500 slaves. Mr. Banks has a wife and two children, and worked twenty years of his life in the machine shop! Mr. Aiken represented the Slave Power; Mr. Banks the free muscle and spirit of the country. Mr. Aiken was beaten by Mr. Banks!

A plan has been devised for lining vessels with a continuous coating of India rubber, as a safeguard against leakage. It is intended to apply the lining within the frame of the ship, and beneath the ceiling. The edges of the sheets, which are proposed to be from one-fourth to three-fourths of an inch in thickness, are to be cemented by heat, and the gum, it is believed, will be as durable as the wood itself.

The director of the U. S. Mint has given notice that purchases of silver will be paid for at present at $1 22½ cents per standard troy ounce, the payments to be made in silver coins of the new issues. This will make the full weight five franc piece worth 99 cents, old Spanish dollars 105 cents, Mexican and South American dollars 106½ cents, half dollars of the United States 59½ cents.

Mr. Robinson, the Free-State Governor of Kansas, was in Washington last week. The object of his visit was to ascertain the true state of feeling there relative to that Territory—the reports transmitted thither being contradictory and wholly unreliable. While on the way from Kansas to St. Louis the passengers on board the steamboat organized a meeting and listened to his statement of affairs with respectful attention.

The Cumberland (Md.) Telegraph says that so terrible has been the effect of the cold and snow on the mountains west of that place, that the deer have become so weak from starvation that they have been captured in numbers by individuals, who have them confined in their stables for the [redacted] saving their lives. Mr. William G[redacted] in confinement, and so tame [redacted] that they will readily eat fr[redacted]

The list of factories in Rh[redacted] foots up a total of only 75,6[redacted] a single house is running a larger [redacted] spindles, and their whole product does not supply the cloths that are printed by the same house. What an enormous development of the resources of this State there has been within the last forty years! How the whole State is becoming a hive of industry and a garden of productiveness.

A correspondent of the Tribune, writing from Nebraska City, N. T., March 8, says there is a scheme on foot to prevent the admission of Kansas as a Free State until the part of Nebraska lying South of Platte River is annexed to Kansas; the object being to secure the aid of a certain pro-slavery population in that section of Nebraska to overpower the present free people of Kansas.

Of the 350,000 inhabitants in Wisconsin, about 35,000 are German; 19,000 English; 21,000 Irish; 4,000 Welsh; and 3,500 Scotch. In Louisiana the foreign is to the native population as one to five; in Texas as one to nine; in Virginia, as one to forty; in North Carolina, as one to three hundred; in South Carolina, as one to thirty-three; in Georgia, as one to one hundred; and in Florida, as one to twenty-four.

The sudden restoration of Alexandria to wealth and importance by her commerce during the present century, is not perhaps generally known. "E. W." states the population to have been but 6000 in 1798; in 1834 it had reached 60,000; and in 1855 it was 200,000. This rapid increase tells the whole story of her growing commerce. Her free trade with all the world has done it.

The Indians of Minnesota are in a suffering condition, which is owing in part to an interdict issued by the Government against the trade in guns and ammunition with them last Fall. This measure, which was designed as a preventive of war among themselves, has thrown them back upon the bow and arrow, those primitive means of obtaining game; and of course the supply has been limited.

A young lad named Ephraim Whitehead, living in Cleveland, was killed by a bloodhound on Saturday. He was missing, when the family became alarmed, and search was instituted for him. A nephew of Mr. Whitehead discovered the boy in a field, about twenty rods from the house, nearly dead, having been attacked and torn in a most awful manner by a bloodhound slut.

The oldest newspaper in Holland, the Harlemtche Courant had been published two hundred years on the 8th of January last. For more than one hundred years it has been owned by the family of the present editors, Johannes Enschede and Son. The paper was first started by Abraham Castelyn.

A line of boats is talked of, for the coming season, between Greenport, on Long Island, and Newport; thus making the Long Island Railroad the most direct route from New York to that great summer resort. Efforts will also be made to secure for this road a portion of the Boston travel.

Gov. Clark, on learning from the highest medical authority that Dr. Robert M. Graham, who was convicted, more than a year ago, of killing Mr. Loring in a personal rencontre at the St. Nicholas Hotel, is so ill at Sing Sing that longer imprisonment would have resulted fatality, granted a pardon.

The National Executive Republican Committee met at Washington recently, and issued a call for a National Nominating Convention, to sit at Philadelphia on the 17th of June, inviting the attendance of delegates representing all the opponents of the slavery policy of the Administration.

At a recent session of the Ohio Pomological Society, at Cleveland, a new variety of apple was introduced, which has been named, from its delicious taste, the "Melt in the Mouth." It is said to have been raised in Chester County, Pa., and to look something like the Jonathan.

The world has one Emperor more; a brother-in-law to one of the mighty potentates of Abyssinia, having dethroned his relative, has crowned himself Emperor, under the appellation of Theodore the First, and offered his powerful amity and allowance to the Viceroy of Egypt.

A small piece of paper or linen, moistened with spirits of turpentine, and put into a bureau or wardrobe for a single day, two or three times a year, is a sufficient preservative against moths.

The Legislature of New York has passed a bill to authorize the bridging of the Hudson River at Albany—an object which the Railroads centering there have long labored to attain.

An extensive revival of religion is going on in Hartford, Conn. On a recent Sunday, Rev. Dr. Murdock baptized a number of persons, one of whom was a lady seventy-six years of age.

The Cooperstown *Journal* speaks of several failures in that and adjoining counties of parties in the butter and cheese business, under circumstances which lead to the belief that fraud has been practiced.

The Chilian war steamer Cazadore, on her way from Talcahuana to Valparaiso, run upon a rock and afterward sunk. Only 43 out of 368 souls on board were saved.

War has been declared by the Government of Costa Rica against that of Walker in Nicaragua. Both parties appear to be very enthusiastic, and determined on victory or death.

Dr. Graham, who killed Colonel Loring at the St. Nicholas Hotel, now in the Sing Sing Prison, is so ill that he is not expected to live.

The Kansas Investigating Commission, before leaving Washington, made an arrangement with private parties for a supply of money, in anticipation that $10,000 would be directed to be paid, but not yet appropriated by Congress.

The United States District Court for Kansas meets at Lecompton on the 7th of April, when, it is expected, the Grand Jury will take into consideration the charges against the members of the new Legislature and the Free-State Government.

The Jury in the case of Sarah Jones vs. David Evans, tried in the Circuit Court, Brooklyn for breach of promise of marriage and seduction, rendered a verdict for plaintiff, with $1,200 damages.

[redacted] houses in the heart of the city of [redacted] by fire Tuesday, [redacted] iest Insu[redacted] pool Insurance Company.

The new license act in Pennsylvania, passed both Houses, will have the effect of reducing the number of taverns in Philadelphia to about 900, and restaurants to about 225.

New York Markets—April 7, 1856.

Ashes—Pots $6 00; Pearls 8 00.

Flour and Meal—Flour 6 75 a 7 12 for ordinary and straight State, 6 62 a 7 00 for Western mixed, 7 00 a 7 37 for common to good Ohio, 8 25 a 10 50 for extra Genesee. Rye Flour 4 25 a 6 25. Corn Meal 3 25 a 3 31 for Jersey.

Grain—Wheat 1 56 a 1 70 for inferior to good red, 1 93 for white. Rye 1 00 for inferior, 1 10 for prime. Barley 1 23 a 1 28. Oats 38 a 41c. for Jersey, 42 a 44c. for State, 46 a 47c. for Chicago. Corn 61 a 65c. for Southern, 62 a 68c. for White and Yellow.

Provisions—Pork 15 00 for prime, 16 56 for mess. Beef, 8 25 a 8 75 for country prime, 9 25 a 10 75 for country mess. Lard 10c. Dressed Hogs 8 a 9c. Butter 17 a 20c. for Ohio, 20 a 24c. for State, 24 a 26c. for prime. Cheese 8 a 10½c.

Potatoes—1 25 a 1 37 per bbl. for Western Reds, 1 50 a 1 75 for N. J. Mercers, 1 87 a 2 12 for N. J. Carters.

Apples—1 25 a 2 00 per bbl. for common, 2 50 a 2 75 for Greenings, 2 50 a 3 00 for Spitzenbergs. Dried Apples 5c.

MARRIED,

In Willing, Allegany Co., N. Y., Nov. 14th, 1855, by D. P. Willer, Esq., **Lyman L. Trask**, of Willing, to Miss **Margaret E. Hungerford**, of Burdsel, Allegany Co., N. Y.

In Verona, N. Y., on the evening of April 3, 1856, by Eld. D. P. Curtis, Mr. **Henry Burdick** to Miss **Eliza Warner**, all of Verona.

In Leonardsville, March 29th, by Elder W. B. Maxson, Mr. **Benjamin Adams** to Mrs. **Sarah D. Grants**, all of Leonardsville, N. Y.

In Brookfield, Madison Co., N. Y., March 30, by Eld. L. M. Cottrell, Mr. **George F. Denison** to Miss **Laura A. Burdick**, both of Brookfield.

In Rockville, R. I., March 31st, 1856, at the residence of Eld. P. S. Crandall, and by the same, Mr. **Richard Harrison** to Miss **Harriet A. Burdick**, all of Ashaway, R. I.

DIED,

On the 22d of February, in Bolivar, Allegany Co., N. Y., **Leone Kenyon**, daughter of Ethan Kenyon, Jr., aged 1 year, 8 months, and 8 days.

In Rockville, R. I., March 25, 1856, of consumption, **Hannah**, daughter of Asa and Sarah Woodmancy, aged 21 years, 7 months, and 17 days. She left satisfaction to her friends that her change was for the better.

In Genesee, N. Y., on the 26th ult., **George Potter**, Jr., in the 45th year of his age. The deceased was one of the excellent of the earth; and in his death, not only his family and the community in which he lived, but the 1st Seventh-day Baptist Church of Genesee, of which he was a member, has sustained a loss, which can be repaired only by the Power that wrought effectually in him, to make him what he was—a devotedly pious man. He loved Zion, and prayed for her welfare. He delighted in the ordinances of God's house, and was ever ready to bear his part in sustaining the spiritual as well as the temporal interests of the Church. Modest and retiring in his habits, he made but little stir in the world, but the silent influence of his example created for him a name "better than precious ointment." He has gone to enjoy

"A long eternity of love
Formed for the good alone."

In Plainfield, N. J., on the 3d inst., **Simeon F. Randolph**, aged 64 years. He embraced religion in early life, and became a member of the Piscataway Church. During his connection with that church he was an active member. He was the second Seventh-day Baptist that located in Plainfield, and became one of the members of the Church when constituted in that place. He was always an active, praying member, and bore his part in sustaining the institutions of religion.

LETTERS.

S S Griswold, A A Lewis, V Hull, Abel Stillman, M A Rogers, L M Cottrell, L R Babcock, Clark Saunders, S Maxson, J C Green, D P Curtis, A H Lewis, S A Champlin, A Saunders, G W Post, N Vars, W B Maxson, D S Monroe, L Jones, A A Lewis (send them on.)

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

S A Champlin, Westerly, R I	$2 00	to vol. 12	No. 52
H C Pierce, Fairfax, Vt	1 00	12	44
Joseph Burt, Bridgeton, N J	2 62	12	52
A Saunders, Hamden, Kansas	2 00	13	43
D S Manroe, Wellsville	1 00	12	37
Francis Tallett, South Otselic	2 00	13	26
John J Tallett "	2 00	13	41
Russell Babcock, Scio	2 00	12	52
Jared Stillman, Willing	2 00	13	17
Nelson Clarke, Leonardsville	2 00	13	13
J V Greenman "	2 00	13	52

FOR THE SABBATH-SCHOOL VISITOR:

J C Smith, for Sab Sch at Plainfield, N J	$12 00
J C Green, Independence	3 00
F Tallett and J J Tallett, 25c. each	50

WILLIAM M. ROGERS, Treasurer.

Eastern Association—Executive Committee.

The Executive Committee of the Eastern Association are requested to meet at the lecture room of the Seventh-day Baptist meeting house in Pawcatuck Village, R. I., on Wednesday, the 30th inst., at 10 o'clock A. M. Those churches which have not reported to the Corresponding Secretary how much they will raise for missionary purposes the present year, are requested to do so previous to said meeting.

S. S. Griswold, Clerk of Ex. Com.

Hudson River Railroad.

On and after Monday, Jan. 21, 1856, the trains will leave Chambers-st. station as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Through Way Train, 12 M. Express Train 5 P. M. For Poughkeepsie, 9 A. M. and 3.30 P. M. For Peekskill, 5.30 P. M. For Sing Sing, 4 P. M. The Sing Sing, and Peekskill Trains stop at the Way Stations. Passengers taken at Chambers, Canal, Christopher, and 31st streets. NO TRAIN on SUNDAY.

M. L. SYKES, Jr., Superintendent.

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Bela Sawyer, Sup't. John S. Savery, Proprietor.

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This establishment, for the cure of Chronic Diseases, is conducted by H. P. Burdick, M. D. The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spine, Nerves, Female Diseases, Bronchitis, Incipient Consumption, &c., are not excelled in any establishment. Patients will have the benefit of skillful Homeopathic prescriptions—an advantage found in but few "Water-Cures." Especial attention will be given to diseases commonly called *surgical cases*, such as Hip Diseases, White Swellings, Cancers, (in their early stages,) and Caries and Necrosis of bone. [redacted] with the establishment is a Dental Shop, [redacted] profession will be attended to. [redacted] BURDICK, [redacted] N. Y.

[redacted]

B WHOL[redacted] *Indiana.*

We are in the *very heart* of the [redacted] Union for the successful prosecution of the Subscription Book Trade, as testimony of which we need only refer to the unparalleled success of our agents during the past year, many of whom are still in our employ. Our books are of a character calculated to secure for us and our agents the *highest confidence* of the reading community, and we wish to engage the services of those only who will help us to *sustain* it. Our proximity to the field of labor enables us to attend personally to the interests of our agents, and fill their orders at short notice, saving them the delays and heavy expense of transportation from the eastern cities. Men of energy and business habits will find this a work worthy their attention. All communications promptly answered. STEARNS & SPICER.

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Merchant Tailoring Establishment.

The subscriber, having sold his interest in the firm of A. D. Titsworth & Co., of Plainfield, and located himself at the corner of Fulton and Pearl streets, New York, as Merchant Tailor and Manufacturer of all kinds of Clothing, would respectfully invite his friends, and as many others as feel disposed to study economy, to give him a call, feeling assured that his experience in the business will enable him to do better for his customers than they can do for themselves. He will employ the best of workmen, and give to the business his whole attention.

Cloths, Cassimers, and Vestings, of the latest patterns, constantly on hand, and made to order in the most approved manner, at short notice.

Also, any persons wishing cutting done for their friends at home, by observing the following directions, can be accommodated with any style they wish:—

Coat Measure—1st. Placing the measure at socket bone of neck, down to center of arm or shoulder; then to waist above the hip, and length of coat. 2d. From seam of back, giving width of back; then to elbow and length of sleeve, bending the arm in right angle. 3d. Breast and waist, noting the position, whether stooping forward or extra straight.

Vest—1st. From socket bone down front, giving length of vest. 2d. Breast and waist measures.

Pants—1st. From hip bone to thigh joint and knee, and length. 2d. Waist, hip, thigh, and knee measures.

Also, any persons wishing to avail themselves of my assistance in selecting a stock of clothing or other merchandise, will find me at my office every day, except Sabbath day. All orders thankfully received and attended to with dispatch.

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The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

The Carol:

A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. 128 pages octavo; price 35 cents per copy.

The *Carol* is designed principally for Sabbath-Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few Temperance Songs, are included in the book. It contains 93 tunes, and 156 hymns.

☞ Orders and remittances for the above should be addressed to the General Agent, **George B. Utter**, No. 9 Spruce-st., New York.

Miscellaneous.

From "The Crayon."

Wanderings in the Southwest—No. 11.

On the morning of the 27th of October, an unusual stir amongst the camp dogs announced the arrival of a stranger at the Post, and in a few moments a tall hunter rode up, dressed in buck-skin breeches and frock coat. His name was Clowd; he was guide to Major R., and he announced the arrival of the long-expected company of mounted Rifles, commanded by that officer; they were returning from a long search for Indians, with but trifling success, and I purposed to avail myself of this opportunity to return to San Antonio. Soon after, a squadron of horsemen appeared over a low hill, where the winding of the El Paso road loses itself to our view; a long train of wagons followed, their white covers shining in the sun, and successively disappearing in the ravin[illegible] camping-ground[illegible] dist[illegible] was sent with [illegible] I am indebted to the kind[illegible] Captain Carpenter, by which he added another to the many claims he has to my grateful remembrance. A hurried farewell to my late companions, and to my fast friends, Cola and Quail, and I was bounding over the rocky ground, away from scenes that I shall never see again, though every feature of them is indelibly stamped upon my recollection. We had a distant view of the theatre of our late conflict with the Apaches, passed up through the cañons, and out again upon the table-lands, and among the dog towns, at a rapid rate, but could not overtake the Rifles, until they had nearly reached their camp. I found Major R. an invalid, carried in an ambulance, and he tendered me his horse to ride.

The Major and Assistant-Surgeon Smith were the only commissioned officers in the command, and I was provided for in the tent. Whisky seems to be regarded as an essential in the stores of a campaigner; and the Captain, some days before my departure from Camp Lancaster, had placed a bottle of choice quality in mine, which I produced and presented to the mess, with a high encomium upon its quality. The Major prepared from it, with elaborate skill, a choice toddy; and, upon tasting it, declared that he did not appreciate the quality of the liquor. I took up the bottle, it looked paler than it ought; I tasted it, and the truth flashed upon me, that my servant at the Post had taken advantage of my delay in getting off, and substituted water for the greater part of my whisky. "I beg your pardon, Major; but I believe some one has substituted water in the bottle." "Yes," said he, gruffly, tasting it again, "and *d—n bad water, too!*"

Before daylight the next morning, the bugles sounded the *reveille*, and the camp was soon astir. A hundred and fifty mules were to be harnessed, and fifty horses to be groomed and fed, while fires were lighted in all directions, preparatory to breakfast; a fatigue party strike the tents, and stow the wagons, and the teamsters begin the day's work of beating and damning the mules. Breakfast over, the call of "boots and saddles" increases the commotion, and all are soon in readiness to start, when the bugle "sounds to horses," and before its last note is ended every man is mounted, and another day's march begins. The Major leads off in his ambulance, followed by his boy, like a dark shadow that he is, on a pony; his legs being too short to reach the stirrups, his feet rest in the straps. Next ride the Surgeon and the "Wanderer," smoking remarkably long pipes; then comes a wagon with camp equipage and baggage of the officers; behind it hangs a hen-coop, whose inmates are expected to lay eggs at every favorable opportunity, in default of which they are liable to get into a stew. Next come the company of riflemen, under the immediate command of the First Sergeant, and preceded by two men with bugles slung at their backs. The mornings are foggy, for it is late in October, and the nights are cool. About nine o'clock the sun breaks out; overcoats are laid across the saddles, and still it grows hotter. We become thirsty, and drink from a canteen that hangs at the horn of the saddle; the water is warm, and how can we "take it cool." Ye gods! what a thing it is to be a soldier, and wear a little cap, with not enough of front to protect the nose from blistering; to be a soldier and serve one's country brown. But the wagons string so far behind, that I had almost forgotten them, and the rear-guard I never saw on the march. Arrived at Howard's springs, a halt is made of a couple of hours, in order to afford an opportunity for the animals to get water, for we camp that night where there is none. Hastily unsaddling and turning my horse loose, I hurry down to the water to get a good draught at a small spring, that in my way up I had cleaned out and walled up, for those that might come after me; but, to my surprise, it was filled up with water-plants and insects that feed upon them, so I put my face down at the edge of the pond, where there was a space clear from weed, and drank my fill with the rest. There were no ducks in the pond, so I took my gun and strolled up the ravine, where I had killed turkeys a few months before; but the leaves were fallen from the willows, the buck-eye bushes, and the grape-vines, and the turkeys had grown older and wiser. Here was the first opportunity that I had had to realize that autumn is here also, as well as in the far regions of the north—a desolating season, and even when there is no killing frost, there too "leaves have their time to fall, and flowers to wither." A large "prairie snake" lay coiled up in my path, with its head resting close by a marmot's hole, apparently waiting for him to make his exit, and seemed not at all disposed to leave on my account. From my earliest recollections I have regarded it a virtue to kill a snake, and my aversion to that class of animals has in no wise diminished since I have learned to call them by their more respectable cognomen of Ophidian reptiles—are they not still serpents, and am I not of the seed of woman? My gun was loaded with small shot in one barrel, and buck shot in another; but I was unwilling to make a noise by firing it. I thought I could crush his head with the breech of the gun, but I was mistaken. I held him with it, however, until I could place my foot upon his neck, and draw out the ramrod; while his majesty took a turn around my leg, I endeavored to screw the wormer of the rod into his head, but the skull was too thick, and I grew desperate; notwithstanding my whole weight was upon him, he was slipping out from under my foot, and so, to decide the matter, I placed the muzzle of the gun to his head and fired. This was the largest snake I had seen in Texas, and measured three feet longer than my gun. It is not a venomous species; but they are more often met with in the open country than any other, except the rattlesnake. They are very destructive to poultry in the new settlements, and I killed one a few days after on the San Fillippe, attempting to swallow a rabbit.

Our camp for the night was choosen in a valley, where it was so dark, that it was difficult to select our ground. The grass was rank and dry, and as our fires were kindled they spread amongst it, and were allowed to burn far enough to prevent their rekindling in the night, and then extinguished by beating the flames with empty corn-sacks, for the want of bushes. In a box, [illegible] each night fro[illegible] Lancaster[illegible] etc., [illegible] was filled with whisky for their preservation. I noticed that this bottle was out of the place in which it had been closely fitted, and upon examining it, it appeared that one of the men who had taken it from the wagon, smelling the coveted beverage, and it being too dark to see the contents, had drank off a pint of the tincture, and was unable to replace the jar. As the party who unloaded the wagon would be the same on duty in the morning, it was left out for the benefit of the man, if he should relish the same by daylight. The affair was soon rumored through camp, but the offender was not discovered. Our guide, Clowd, whom we had not seen during the day, came into camp with a fine buck lashed to his saddle. He is a remarkable man; he leaves camp in the morning before the train, and we see him no more till we make our next encampment, when we generally find him with some game that he has killed during the day. He evades the society of all but one companion, with whom he seems never to speak. He is said to be a native of Tennessee; his appearance is that of a man of great intellect and perfect physical development; he knows the wilderness like a book, and he has that important accomplishment possessed by few even on the frontiers—of a good hunter. This is an art of more difficult attainment than is generally supposed by those who do not know the habits of game. I have had experience enough to convince me that one may perish from hunger in the midst of game, from the want of skill in hunting it. One should never rely upon it exclusively who travels in the most favored regions in that respect.

Remainder of No. 11 next week.

The Profits of Raising Wheat and Fruit.

The second annual meeting of the Fruit-Growers' Society of Western New York, was held at Rochester on the 8th ult. A discussion arose, says the *Rural New Yorker*, on the relative profits of raising wheat and fruits.

Mr. P. Barry, a gentleman from Livonia, and a very intelligent gentleman, expressed some doubts as to the propriety of growing less wheat and more fruits. He argued that because this has always been a fine wheat growing country, we should therefore always continue to grow wheat. Now we find that the land in the neighborhood of all large cities becomes a market garden. Our object should be, seeing that our lands are increasing in richness, to increase the value of our productions, and I think we can do so twenty fold. An acre of pears must be worth a great many acres of wheat. Winter pears have not attracted much attention yet throughout the country, while we have an immense population every year increasing, and requiring more in the way of luxuries and delicacies. Now nearly all the pears they get in New York city are sent from Boston.

Our own farmers will soon find the information they need, and will ascertain the best method of storing and ripening their pears. Standard pears must have ten years' growth before they are capable of raising fruit in perfection. The cultivator wants something to fill his time and the vacant space on his ground. He can plant dwarf trees between the rows, and by a little extra attention obtain almost immediate returns. A proper selection of varieties is requisite; hitherto too little attention has been given to this point. With our present knowledge, and means of supplying them, we may proceed with greater certainty.

Mr. S. H. Ainsworth said: The profit of wheat in this section is about ten dollars per acre. Those who have been raising fruit in good orchards will average at least fifty dollars a year above all expenses. This, of course, gives the fruit-grower five times the profit which the wheat-grower obtains. So much for apples.

Of pear orchards we have but very few in our country. One is that of Mr. Thaddeus Chapin, of Canandaigua, which has now been set nine years. Six years after being set out, he sent some fruit to New York, and obtained $8 a barrel for it. The next year he had thirty barrels of fine pears from his three acres. For these he obtained $15 a barrel, making $450. This was his own price, and after paying him for them, the market-woman remarked, that if he had asked $18, she would have paid it quite willingly. The year before last, he had fifty barrels, which he sold in New York for from $18 to $20 a barrel—making nearly a thousand dollars. This last year his crop was partly a failure, which he thinks was owing to his planting corn in his orchard, and close up to the trees. When his pears were nearly grown, they dropped off without ripening, and he lost nearly all. It was a pretty good crop of corn, but worth little in comparison with the pears he would have had.

A Vergalieu tree, from 60 to 70 years of age, stands on the old Judge Howell farm, near Onondaga. That tree, for 40 years in succession, has borne every year, and for the last 20 years has averaged not less than three bushels a year, which sold for three dollars a bushel. A gentleman of Onondaga county sold from three trees $137 worth of pears. Another gentleman in Onondaga has three Vergalieu trees; he has sold their product for $60 a year for three years back, and has been offered $50 for the fruit before picking. The soil is loose, with a heavy clay subsoil. Mr. Chapin's orchard is nine years old. The seventh year he received $450, and the eighth year $1,000. They are all pear stocks; with him pears on quince stocks do not succeed, nor do they with me. In cultivating pears on quince, Mr. Barry and I would not probably differ when we plant them in a sandy, open, and porous soil, because the quince roots will not extend so far as the roots of the pear, and therefore need a more loose and open earth. Those trees which I referred you to, have had no extra attention. Those trees of Judge Howell's have had scarcely any attention for a number of years. If these estimates hold good in other cases—and I know no reason why they should not in any good soil—then the cultivation of pears will pay the farmers of western New York thirty times as much as the raising of wheat.

L. Colby, of Nunda, said: I have been cultivating pears for about thirty years, and have been able to make standards bear as soon as those on quince. By transplanting them three times, and each time clipping the roots, we cause the usually few and long roots to branch out, thus hastening their bearing. I have a Seckle tree [illegible] or five feet high that bore [illegible] pears the second year after [illegible] some the first year. I find [illegible] ck injures the flavor, and [illegible] re liable to blight. [illegible] s sorry to see the com[illegible] merits of the pear and quince stock left in just the shape it now stood. He never had seen on pear stocks specimens of pears exhibit so high a degree of fineness as those on quince.

A committee, consisting of J. J. Thomas, P. Barry, and H. E. Hooker, was appointed to prepare a select list of fruits for general cultivation within the limits of the society's operations. A list having been prepared, the merits of the several varieties of pears was fully discussed, with their relative adaptation to the pear and quince stock. Each variety was presented by itself, when the following were adopted:

Selected Pears—Bartlett, Louise Bonne of Jersey, Vergalieu, (or White Doyenne,) Lawrence, Vicar of Wingfield, Glout Morceau, Easter Beurre. On motion, Sheldon and Flemish Beauty were added. There was some difference of opinion as to the Vicar of Wingfield, and its merits and demerits were fully discussed. The Onondaga was also proposed, but after a full discussion, was rejected, as the number was too limited to admit it.

Apples—King—(it was proposed to add of Tompkins county, as several spurious varieties were in cultivation, some of which were described by members present as much inferior to the Tompkins county King, a variety stated to have come originally from New Jersey, but never distributed till grafted, where it now prevails)—Rhode Island Greening, Northern Spy, Baldwin, Gravenstein, and Fall Pippin, were adopted. Sops of Wine was proposed but withdrawn, as it was not sufficiently known to those present.

The Imperial Baby-Clothes.

Galignai furnishes the following description of the clothing which had been prepared for the just-arrived heir of Louis Napoleon Bonaparte:—

The Princess Mathilde, on Saturday, visited the *layette* prepared by Mlle. Felicie, of the Rue Vivienne, for the Imperial infant. During the whole of that day and yesterday, an uninterrupted stream of persons of the first distinction in Paris visited these objects. The following is a very imperfect description of the articles exhibited:

The first thing that strikes the spectator in entering Mlle. Felicie's warerooms, is the exquisite beauty of the various articles displayed in view. Three rooms, one of them of great size, are thrown open, and every thing exhibited in them forms part of the *layette*. At the first glance, one would imagine that the only color to be seen was white; but afterwards the eye perceives that the ribbons and satin, used for trimming several of the articles, are blue. But as blue is the color appropriated to the male children, as rose or pink is to those of the opposite sex, the idea would occur to the looker-on that every thing had been prepared exclusively for a prince. Such, however, is not the fact, for as the Imperial infant has been *voué au blanc*, blue is used in such a case indiscriminately for either sex.

As some of our readers are not perhaps aware of what *voué au blanc* exactly means, it may be as well to state, that sometimes in France a mother consecrates her child before its birth to the Virgin, placing the infant under her especial protection; and, as a sign of her having done so, clothing the child in white only (with rare ornaments of blue sometimes,) and keeping it in such attire for a certain number of years—three, five, or seven, and on some occasions to the period of the child's first communion. It is in accordance with this custom that some of the articles of the Imperial *layette* have been ornamented with blue, without any reference to the sex of the infant. In the large room at Mlle. Felicie's all the tables along the sides, as well as an exceedingly broad one down the center, are completely covered with the most beautiful articles of lace, embroidery, silk, satin, and cambric, that perhaps were ever collected together for any one child. The number of dresses alone appeared so countless that we took the liberty of inquiring the number, and were informed twelve dozen. All are embroidered with such rare perfection as to really merit to rank as works of art, and the vast quantity of *point d' Alençon* with which they are trimmed must be of immense value.

Along the tables are also to be seen baby's caps, hats, and head dresses, in such abundance as to excite one's wonder; and of these, also, twelve dozen have been prepared—all beautifully embroidered and all trimmed with the most costly lace. Twelve dozen appears to have been the magical number in the order given, as every thing—stockings, gloves, shoes, boots, gaiters (such exquisite gaiters!) chemises, sheets, &c., &c., were all to the same extent. All the sheets were marked with the Imperial crown and cipher, and trimmed with Valenciennes lace. Of course, the richer articles were not ordered in such profusion, as, for instance, the long mantles, of which there were a dozen for State occasions, mostly richly embroidered and trimmed, while others were in satin, in silk, or in cashmere, but all of the greatest beauty. The quilts, also, some in blue satin and some in white, were on a more limited scale, but all as rich as human ingenuity could make them.

At the end of the room stands the cradle—not that which the City of Paris is preparing for the Imperial infant, but still one of great beauty. A lofty *flèche* at the head, formed of a vine branch of gilt bronze, gently bends over the part in which the infant is to sleep. From the *flèche*, curtains of Mechlin lace lined with blue silk are suspended at each side, the whole being looped up with gold cords, terminating with torsades to match of the same metal. One *couvre pieds* is of white satin, and another of blue, and the whole is covered over with Alençon lace, with the initials N. E. in the center, the whole producing an effect of the rarest elegance. Opposite the cradle, on the center table, stands the *robe de baptéme* all of *point d' Alençon*, with mantle and head dress to match. Near it is a muff of ermine, with a mantle of white satin lined with ermine. On the table lay the child's coral for the period of teething, in this instance made of amber, the ball for the rattle being hollowed from the solid mass. This little plaything alone cost 600f. Near it was placed an amber necklace, with a small gold medallion in the center, on which the Archbishop of Paris had given his benediction.

Three *corbeilles de baptéme* lay near, all lined with blue satin, and covered with Alençon lace, and bearing the Imperial cipher and arms. To go on would be to fill a column, and yet not a word has been said of the contents of the other rooms, equally worthy of being examined. We cannot, however, help stating, that the articles prepared for the nurse (twelve dozen in number) are also of extraordinary beauty and richness, as may be judged from the fact that her aprons are embroidered with as much care as the articles for the child, and like them trimmed with Alençon lace. The taste with which the whole display is laid out is not the smallest charm of this exhibition, which of its kind has perhaps never been equaled. It adds to the admiration excited to learn that the whole was designed, embroidered, and made up in the short space of two months and a half.

How Machinery Increases Beneficial Labor.

About five years ago, when sewing-machines were beginning to be introduced into this city, some furious attacks were made upon them by ignorant and mock philanthropists, who pretended to be anxiously concerned for poor seamstresses. They pictured the sad fate of those persons; told how the hard-earned bread was to be taken out of their mouths by such capitalists as could purchase and use such machines, thereby dispensing with the labor of needlewomen, and thus bring them to want for lack of employment. Have such predictions been fulfilled? We, who have for years carefully watched the effects of labor-saving machinery of every kind upon society, knew that such ideas, when uttered, were no better than the emanations of an idiot's dream, trusted to a few years' experience to prove the benefits of such machines to every class in the community. Thousands of such machines are now in operation in our country, and if we are rightly informed, more than a thousand of them are in operation in New York city alone; but instead of these having thrown any industrious females out of employment, they have rather increased the quantity of work for them to do.

We were told a few days since, by one engaged somewhat extensively in providing needlework, that twenty stitches are now made on some garments, for one that was made five years ago—in short, that sewing-machines had greatly increased the demand for sewed work. Thus coat linings, which used to be made plain, are now mostly elaborately worked, and finely stitched, and it is the same with almost every kind of sewed work. The amount of such work, he stated, had increased even in a greater ratio than the machines to execute it. A higher taste is now being gratified, and hundreds of women who used to ply the needle early and late with their fingers, for a mere pittance, are now better remunerated for their labor in attending sewing-machines, while, at the same time, their hours of toil have been measurably reduced. It is our opinion that the very class—needle-women—respecting whom so much was at one time said about being injured by sewing-machines, will be the most benefitted. In many, if not in almost every instance, this has been felt to be the case already. Sewing-machines, therefore, which are but a recent in vention, afford abundant examples "how machinery increases beneficial labor." [Scien. American.

Apples.

In grafting large trees, several varieties of scions are frequently employed in forming a new top; there are several objections to this practice. Every one at all familiar with fruit trees, must have observed that each variety has a mode of growth peculiar to itself, and those who have had much experience can often ascertain the kind, when not in fruit, by this circumstance alone. Some varieties are vigorous and of rapid growth, others are slow and unthrifty, and others of short duration and subject to decay early. A tree combining these discordant elements can possess little of symmetry or beauty, and the most judicious pruning cannot remedy the evil. For instance, a tree may be grafted with the Northern Spy, which is of remarkable upright growth; the Roxbury Russet, which is horizontal or spreading, and the Spitzenberg, whose branches are drooping or pendant. In a few years the scions clash and entangle, and it will be impossible to give them the proper form or direction, and when the tree comes into bearing the defect will be still more apparent. There is another objection to having more than one variety in a tree; it creates confusion in gathering the fruit, and where the kinds somewhat resemble each other, they are liable to get mixed, causing dissatisfaction among the purchasers.

Cause and Cure of Smut in Wheat.

There can be no excuse for farmers at the present day who have smutty wheat, since the mode of preventing it is so easy and certain; and he who carries smutty wheat to market may be set down as either a very lazy or a very careless farmer. The cause of smut, according to one writer, is a species of degeneracy of the grains in the ears of wheat, by which the substance that should form flour becomes entirely changed into a black powder, similar to puff-ball or mushroom. Another says it is caused by a fungi which breed on the plant. From my own observation I believe neither of the above are correct. Smut is produced from an insect of the bug species, much resembling the pea-bug, and smutty wheat is found where they are the most common. This insect has several propagations in a season. The smut-ball is its favorite place of propagation; but the eggs are frequently deposited in the furze end of the berry of wheat, and are thus covered with the seed when sown, and with the warmth of spring are hatched and matured on the roots of the wheat plant, and at the time the wheat berry is forming, they are ready to deposit their eggs. The sap which passes from the diseased root to form the berry does not contain starch and gluten, the articles necessary to make flour, but a fibrinous watery pulp, which, when dry, is smut. Let the wheat grower who wishes to satisfy himself on the subject, gather, say, twenty smut-heads, at the next harvest, and put them in a 6 oz. vial, and cork it tight. Before he is ready to sow his wheat, he will have produced a fine lot of smut-bugs. Enclose these in a dish of clean wheat for a few days, and then sow it, and he will have a crop of smut and bugs enough to satisfy him of the correctness of my theory.

Lands that produce smutty wheat are not cleaned of smut in one year, as the eggs of the smut-bugs are left in the soil, to some extent; but if wheat does not follow wheat (which it never should do,) they will soon disappear, if pure wheat is sown. Smutty wheat may be prepared so as to produce pure wheat, but the better way is to procure seed wheat from a district where the smut-bug is not known. [N. Y. Chronicle.

TRAINING COLTS.—We like the plan of "A Farmer" in the *Country Gentleman*. He halter-breaks them while they are quite young, believing that to be the best time to effect the object most readily. It can be done then without the aid of the whip. He thinks it unwise to tie a colt to anything which will not *give*, should he attempt to pull backwards. He don't believe in letting him pull himself down and then whip him up again, and so repeat it till he is cured.

We agree to all this. A colt should have the most careful handling until thoroughly broke. A whip should be seldom used. One of the commonest faults in breaking colts is the frequent use of the whip, and we may add another—harsh language, in a loud and exasperated tone, by which the animal is frightened, and rendered incapable of receiving instruction.

CANKER EGGS.—Now is the time to rid young trees, and such branches of older ones as can be reached, of the eggs of the canker-worm. They are found in patches of all sizes, up to as many as one or two hundred in a patch. They are attached to the stem and twigs, particularly in the crotches of the boughs, and can be readily detected by the eye, aided by the strong light from the snow beneath. They may be scaled off with the fingers and destroyed. If thrown on the ground they are apt to hatch, and the worms thus find their way up the trees. Hundreds and even thousands of eggs may be removed in this way with very little trouble, and in a very few minutes.

VARIETY.

The Moon, in her passage eastward around the earth, continually passes between us and the fixed stars or planets, which lie in her path, and obscures them from our view. The instant of the disappearance of a star behind the moon, or the occultation of a star, as the phenomenon is called, can be noted by observers widely separated from each other, and hence this phenomenon becomes a ready means of determining the difference of longitude between two places. The telescope may be of moderate size, and require an accurate adjustment.

At the great Industrial Exhibition, wood screws from all parts of Europe were submitted in competition, but none were so much commended as those from New England. The latter are so sharply and perfectly cut, with a point so fine and faultless, that they may be driven with great ease and rapidity, obviating the necessity for boring that was formerly experienced. They range from a quarter inch to six inches in length, and from the size of a small knitting-needle to nearly half an inch in diameter—the smallest being as perfectly cut and finished as the largest.

To show how mechanical skill and labor add to the value of raw material, the British Quarterly Review gives this instructive calculation: A bar of iron valued at $5, worked into horse-shoes, is worth $10 50; needles, $355; penknife blades, $3,285; shirt buttons, $29,480; balance springs of watches, $250,000. Thirty one pounds of iron have been made into wire upwards of one hundred and eleven miles in length, and so fine was the fabric, that a part of it was converted, in lieu of horse hair, into a barrister's wig.

"When Æschylus, the Greek poet, was condemned to death, his brother, an orator and hero, was summoned to plead his cause. While the audience were gazing with intensity of interest to hear what would be said, he silently lifted up the stump of his dismembered arm, which he had lost in the service of his country, and said not a word. The multitude burst into shouts of applause, and the poet was saved. The dumb eloquence of that limb spoke more powerfully than words that burn."

An Englishman named Hand has patented a process for preserving animal food, any length of time, without sugar or salt, exclusion from air, or any of the common modes of preservation. The substance to be preserved is placed in an atmosphere which deprives it of its decomposing properties, and undergoes no apparent change.

A traveler recently visiting the abode of Linnæus, found among the relics preserved in his house an ingenious an singular contrivance—a "floral clock." In a half circle, round the table of the great botanist, a number of plants were arranged, which opening their flowers at a certain moment, told the hour with unerring exactitude.

The *Scientific American* says that a pencil which would give a clear, black stroke, and inscribe indelible characters upon paper, so as to supply the place of pen and ink, would be a fortune for the inventor. It has no doubt such an invention will yet be made.

M. Leverrier states, in a letter to the French Minister of Public Instruction, that he is firmly persuaded that a great number of small planets are situated between Mars and Jupiter, and that before 1860 nearly 100 will be discovered.

Dr. Franklin was once endeavoring to kill a turkey by an electric shock, when he received the whole force of the battery himself. Recovering, he good-humoredly remarked, that, instead of killing a turkey, he had nearly put an end to a goose.

Great men never swell. It is only your three-cent individuals, who are salaried at the rate of two hundred a year, and dine on potatoes and dried herring, who put on airs and flashy waistcoats, puff, blow, and endeavor to give themselves a consequential appearance.

Intense mental activity, steadily directed to some leading pursuit, is the source of distinction.

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WHOLE NO. 617.

The Sabbath Recorder.

JEHUISM—AGAIN.

The excitement respecting Kansas has afforded quite a favorable opportunity for a display of much which passes for anti-slavery. Now, while it is freely admitted that there is some true anti slavery spirit in this Kansas excitement, still I think it will be found that much of the opposition to slavery being admitted into that Territory has its origin more in dollars and cents than in a just conception of the exceeding sinfulness of slavery *per-se.* For, until the sin of enslaving our fellow men is classed with others of a similar character, we do not see the thing truly. Not until man-stealing and man-stealers are treated, especially *by the church*, as it would treat horse-thieving and horse-thieves, is there much hope of purging away this "sum of all villanies." A correct view of slavery, as a sin, a crime, that can receive no sanction or apology from Christianity, is necessary in order to a proper use of the right means for the putting away of the sin. To undertake the removal of one sin by another, is of but little use.

Such, according to my view, is the supposed rightfulness of war as an exterminator of slavery. Admitting the non-extension-of-slavery zeal to have its origin in an opposition to slavery, as a sin and crime, still I do not admit the Christian to have the right to put it away by the sword or rifle. And I cannot but deprecate the enthusiasm manifested, as that which a pure Christianity can not sanction. Said a clergyman in Massachusetts, in a letter to me:—

"I agree with you, that there is more Jehuism than Christianity in the church to day; but still I rejoice that the Kansas boys have and know how to use Sharp's rifles. If I was there, I would certainly join them in this work, not as a Christian, but as simple D. F."

The above shows that the clergyman admitted that the Christian could not fight with carnal weapons. His view seems to differ widely from that of the clergymen and others who became perfectly enthusiastic in the Kansas meeting held in New Haven, Ct., a report of which I hereby forward, taken from the New York *Times*:—

Bible and Rifles—Kansas Meeting in New Haven.

A large meeting was held in the North Church, New Haven, on the evening of the 26th ult., to raise money for fifty Sharp's rifles, for the equipment of a company of one hundred men, with their wives and families, who are going out to found a free city in Kansas. Speeches were made by the Rev. Henry Ward Beecher and others, and afterwards the subscriptions commenced.

Prof. Silliman, of Yale College, then rose and said, that he did not hope Sharp's rifles would be put to the fullest use of which they are capable; but self-defense, especially in the cause of freedom, is a sacred duty. He deprecated the necessities of the time which demands such precaution on the part of settlers in Kansas; but he believed in meeting manfully the present exigencies, bad as they might be. He said he desired to head the list for the procuring of a number of weapons of defense for the party setting out, and that therefore Mr. Lines might put down on the paper, "*B. Silliman, one Sharp's rifle.*"

[The price of a rifle was $25.]

Mr. Russell and Rev. Mr. Dutton rose both at once. Mr. Russell speaks first: "Put me down for one."

Rev. Mr. Dutton (pastor of the church)—One of the deacons of this church, Mr. Harvey Hall, is going out with the company, and I, as his pastor, desire to present him a Bible and a Sharp's rifle. [Great applause.]

F. P. Pie—I will give one.

Stephen D. Pardee—I will give one for myself, and also one for my wife!

Mr. Beecher—I like to see that; it is a stroke right and left! [Great laughter.]

Charles Ives—Put me down for *three.*

Thomas R. Trowbridge—Put *me* down for *four!* [Continued laughter.]

Dr. J. I. Howe—I will subscribe for one.

A gentleman here stated that Miss Mary Dutton would give one.

Mr. Stephen G. Hubbard—One.

Mr. Beecher here stated that if twenty-five could be raised on the spot, he would pledge twenty-five more from Plymouth Church; fifty being a sufficient number for the whole supply. [Clapping of hands all over the house.]

Prof. Silliman now left Mr. Beecher to speak for the bid, and sat down to enjoy the occasion.

Mr. Killam—I give one.

Mr. Beecher—*Killam!* that's a significant name in connection with a Sharp's rifle. [Laughter.]

Prof. W. A. Norton—One for me!

Mr. Vining—Another for me!

Mr. Moses Tyler—I will pledge one of Sharp's rifles from the *Junior Class in Yale College!* [Great applause.]

Prof. Silliman (rising in his seat, and sweeping the galleries with his eye)—*There are four Classes in Yale College!* [Immense sensation.]

Henry Trowbridge—One!

John G. North—One!

Mr. Beecher—I think Kansas will now know that there is a *North.* [Great cheering.]

William Kingsley—One for me!

Lucius L. Olmstead—One!

Mr. Dunlap—I will pledge one for the *Senior* Class in Yale College!

It was now ascertained that instead of twenty-five, twenty-*seven* rifles had been subscribed, the cost of which, together with the amount received at the door for admission fees, made the collection for Kansas in the North Church, *one thousand dollars.*

Now, while the above meeting may have been in accordance with the spirit of the world, and its patriotism, I must deny its being so with the spirit of that religion taught by Jesus. To believe that Jesus, Paul, or John, would have thus acted, instinctively shocks one's feelings. The applause, and laughter, and cheering, and clapping of hands, all over the house, shows the spirit of that meeting to have been any thing else than that of Jesus Christ. I trust we shall not soon hear of the desecration of the Lord's house by abolition or fanatical lectures. With all this so called anti-slavery zeal, manifested in the North Church in New Haven, I venture to say, that no colored man, be he ever so pious and good, would even now be permitted to sit promiscuously with the congregation, but that the "nigger pew" is the place for the colored folks.

And for what was this Kansas meeting, but to aid a colony to emigrate to and settle in Kansas, the right of which I do not question? But I do question the right of *Christians* to go to Kansas, or elsewhere, to found a colony by force of arms. The worthies mentioned in the 11th of Hebrews, dwelt in dens and in caves, having no abiding place. They had no idea of taking possession of any territory at the expense of human life, or the violation of the teachings of Jesus. Christ himself had no place where to lay his head; and although the rightful owner of the whole earth, yet he would not accept of an inch of it at the expense of moral principle, much less by invasion by force of arms.

But I ought not to extend my remarks farther, and perhaps I ought to apologize for trespassing thus far. But the importance of the subject, and a sense of duty, impels me to speak out, when there seems to be an effort made that Christianity ought to sanction almost any means to accomplish a good end.

S. S. G.

RECIPE FOR SPIRITUAL HEALTH.

Both bodily and spiritual health are desirable. Both are exposed to injury from many causes. When the injury is not too deep and extensive, both may be recovered. What is the course to be pursued in order to secure *spiritual* health?

1. You must take *exercise.* You must *walk* daily in the vineyard of God's Church. You must *work* in the vineyard of God's Church. You must *bathe* in the fountain of redeeming blood. In a word, you must *exercise* all the graces of the Spirit.

2. You must pay attention to your *diet.* You must be careful about your *food.* Bread and water are sufficient; the bread of life and the waters of salvation. These satisfy and sanctify; they make healthy, and keep healthy. You must take sufficient. A little will keep you living, but much is necessary to health. This food you must take *regularly*, for regularity is important. You cannot prosper and be in health unless you live upon Christ, and live upon him every day.

3. A little *medicine* is necessary; in some cases a good deal. This is made up of the bitter herbs of disappointments, losses, crosses, temptations, bereavements, troubles, and trials of various sorts. The medicine is very unpleasant, but very profitable. Unless taken, and taken pretty freely, you will be laid up with idleness, carelessness, anxiety, pride, or selfishness. Your heavenly Father *prepares* this medicine. Divine Providence *presents* it. You must take it, and expect benefit from it.

4. You must keep your mind free from *anxious trouble.* In order to this you must live in peace with God; be content with your lot, and trust the promises.

WONDERS OF CREATED UNIVERSE.

What mere assertion will make any one believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over one hundred and ninety-two thousand miles, and would, therefore, perform the tour of the world in about the same time that it requires to wink our eyelids, and in much less than a swift runner occupies in taking a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; and that, although so remote from us, that a cannon ball shot directly towards, and maintaining its full speed, would be twenty years in reaching it, it yet affects the earth by its attraction in an inappreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times a second; or that there exist animated and regularly organized beings, many thousands of whose bodies, laid close together, would not extend an inch? But what are these to the astonishing truths which modern optical inquirers have disclosed, which teach us that every point of a medium through which a ray of light passes is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than five hundred millions of millions of times in a single second! That it is by such movements communicated with the nerves of our eyes that we see; nay, more; that it is the difference in the frequency of their recurrence which affects us with the sense of the diversity of color. That for instance, in acquiring the sensation of redness, our eyes are affected four hundred and eighty-two millions of times; of yellowness, five hundred and forty-two millions of millions of times; of violet, seven hundred and seven millions of times per second. Do not such things sound more like the ravings of madmen than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.

[Herschel.

SEED-TIME.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Be not idle, faint, or weary;
God's eternal promise plead:
With the old man and the stripling,
With the rich and with the poor;
Think that, when to-morrow dawneth,
Seed time MAY be thine no more.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Wind and drought, and rain and sunshine,
Still each other shall succeed.
In the morning, in the evening,
Scatter still with bounteous hand:
Here and there, some grain, forgotten,
Germinates in fruitful land.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Be of great results expectant,
For the harvest is decreed.
Now thou knowest not the issue,
Now thou must confide in God;
He can cause thy work to prosper,
Guiding all events for good.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Oft an unseen blessing hallows
Some unthought-of word or deed.
God shall give thee sweet rejoicing
After many anxious days;
And thine everlasting anthem
Shall declare the Master's praise.

HEALTHFUL SLEEP.

A blessed thing it is to be able to say with the Psalmist, "I will both lay me down in peace and sleep." How many lie down upon the couch which should be to them a place of repose, but to pass tedious hours of wakefulness, disquiet, and anxiety. "Tired nature's sweet restorer" brings no relief to their wearied bodies and jaded minds. Whilst others are bathed in the Lethean waters of calm and gentle slumbers, they are a prey to the horrid demon of eternal wakefulness. Fain would they close the door of their busy minds against the retinue of thoughts which come trooping in, and hold unwelcome festals in the throbbing brain; but rest they cannot. The plans of the day will compel admission; The past trifles of the moment will return, and magnify themselves amid the night-gloom and stillness, to mountains, weighing down with care the distressed and anxious spirit. Hours seem to linger in their flight as the note of their departure is eagerly listened for from the bell of the alike sleepless clock; and far off seems the dawn of the much longed for morning. The little intervals of slumber which do relieve the dreary hours of wakefulness, are but themselves a mockery of real slumber, since the demons which haunted the waking thoughts, now assume fantastic and hideous guises, and come in fiendish spite to fright away the gentler visitant.

> "Their slumbers—if they slumber—are not sleep,
> But a continuance of enduring thought."

Overtasked powers will take vengeance for the injustice done them, by condemning the aggressor to nights of sleeplessness as a penalty for days of too much toil. Business men who, in their grasping after riches, will burden themselves with more than they can properly manage, must lay out their accounts for racking their brains to determine how they can avoid the vortex to which they have brought themselves in the hours between midnight and morning; and students who cannot tear themselves away from their favorite books long enough to inhale heaven's fresh, pure breezes, and stimulate their blood to healthful circulation by genial exercise, and who, meanwhile, overload the stomach and drug themselves with narcotics, need not doubt but that they will ponder many weighty questions, and strive in vain to entangle nice points, when that portion of mankind who live rationally, are refreshing themselves with the luxury of sweet and dreamless slumbers. In some cases it is doubtless true, that hereditary peculiarities of constitution, and infirmities which are the result of no special violation of our nature's laws, drive sleep from the eyes and slumber from the eyelids, until the approaching night is looked forward to with dread, and the hour of retirement as the beginning of a season of suffering.

Without composed and somewhat unbroken sleep, it is impossible to continue long in vigorous health. The question of how much, is another affair. Like Sir Isaac Newton or John Wesley, one may sleep but a few hours, and yet soundly. A Dissenting minister, whose life has been published in England, attributes great results to a single phase of advice. Being often kept awake by a vexatious conscience, he asked two ministers what was good to insure sleep; one of them answered, ease of mind. It was well said. It is far better than counting a thousand, repeating verses, or any of the devices mentioned by Wordsworth in his well-known sonnet, or Richter in his chapter on this particular topic. But the pinch of the whole thing is just here—how to ease the mind in order to rest.

A friend long intimate with the habits of the late Dr. Alexander, has lately given us a piece of information respecting this excellent man, who, as he grew older, seemed to learn more fully the art of refreshing sleep. The statement is made with confidence in its accuracy. Dr. Alexander was often heard to say in substance as follows: "Clergymen, authors, teachers, and other men of reflective habits, lose much health by losing sleep, and this because they carry their trains of thought to bed with them. In my earlier years I greatly injured myself by studying my sermons in bed. The best thing one can do is to take care of the last half hour before retiring. Devotion being ended, something may be done to quiet the strings of the harp which otherwise will go on to vibrate. Let me commend to you this maxim, which I some where learned from Dr. Watts, who says that in his boyhood he received it from the lips of Dr. John Owen—very good pedigree for a maxim: 'Break the chain of thoughts at bed time, by something at once serious and agreeable. By all means break the continuity, or sleep will be vexed, even if not driven away. If you wish to know my method, it is to turn over the pages of my English Bible, alighting on a passage here, a passage there, backwards and forwards, without plan, and without allowing my mind to fasten on any, leaving any place the moment it ceases to interest me. Some tranquilizing word often becomes a divine message of peace.' 'He giveth his beloved sleep.'"

Nothing could be further from Dr. Alexander's intention and habit than to recommend this as a mode of reading the Scriptures; he read the Word of God statedly, laboriously, and with profound attention. It was rather the laying of the blessed volume beneath his pillow.

[Presbyterian.

THE LAMB OF GOD.

The most significant and remarkable type introduced into the divine ordinances, as well as into Israel's history and ritual, was the lamb. It even meets us at the threshold of Paradise in the sacrifice of Abel, as an object particularly acceptable in the sight of God. Later on, the lamb with its blood consecrates the commencement of the history of the Israelites. The sprinkling of the door-posts with the blood of lambs was the means of Israel's preservation in Egypt from the sword of the destroying angel, and the departure of the people from Pharaoh's house of bondage. From that time the lamb continued to be the most prominent figure by which God typified the future Messiah to the children of Abraham. Henceforward it acquired an abiding footing in Israel's sacrificial rites in general, and in the yearly passover in particular. In the latter, each house was enjoined by the Mosaic law to bring a male lamb, without blemish or infirmity, to the sanctuary, there solemnly confess their transgressions over it, then bring it typically burdened with their sins, to the court of the temple to be slain; and after it was roasted, consume it entirely, in festive communion, with joy and thanksgiving to Jehovah. That which was prophetically typical in this ceremony was so apparent, that even the most sinful mind could not mistake it. Every one who was only partially susceptible of that which was divinely symbolical, felt impressed with the idea, that this divine ordinance could have no other aim than to keep alive in Israel, along with the remembrance of the promised Deliverer, the confidence and hope in him.

John the Baptist appears in the wilderness; and the first greeting with which he welcomes Jesus, which was renewed whenever he saw him, is, "Behold the Lamb of God, which taketh away the sins of the world!" thereby directing the attention of the whole world to Jesus, as if there were thenceforward nothing else worth seeing in heaven or on earth than this Lamb of God; and by so doing he certainly directs us to the greatest and most beautifying of all mysteries, and to the pith and marrow of the entire Gospel. For if Christ had been only the 'Lion of the tribe of Judah," and not at the same time "the Lamb," what would it have availed us! As "the Lamb," he is the desire of all nations, the star of hope to the exiles from Eden, the sun of righteousness in the night of sorrow to those whom the law condemns, and the heavenly lamp to the wanderer in the gloomy isle of death.

[Krummacher.

JERUSALEM AT THE PRESENT DAY.

A correspondent of the N. Y. *Observer* gives a graphic account of his impressions of the holy city:—

"Walk about Jerusalem," is a divine injunction, and we were literally obeying it. In some respects we found it at once widely differing from any of the oriental cities we had seen, and by no means answering any of the expectations we had formed of the city of the Jews. And very rarely are our expectations answered when we for the first time set eyes on a man or a place or a picture which we have heard of often, and earnestly desire to behold. To stand within the gates of Jerusalem, has been the longing of the Jewish and the Christian heart from youth to old age, as an exile longs to see his native land before he dies. And the desire excites the imagination, until we are in expectancy of seeing something other than the reality, when we come to enter its narrow streets and wander among the heaps on heaps that still distinguish the city, as if the curse of the rejected Messiah still hangs upon it. As we look down upon the town from our tent door on Mount Olivet, it appeared to us nearly a plain with a slight declivity to the East. But now we are constantly going up and down as we thread our way, ascending mountains of rubbish on which houses are built, twenty or thirty feet above the original level. The streets are not so wide as the sidewalk on Broadway in New York, and indeed rarely exceed eight or ten feet in breadth, and some times the houses actually meet, and stranger still, they accomplish the apparently impracticable feat of standing on both sides of the road at the same time. For as the pathway leads under them, they are supported by arches, and the dwelling thus occupies the space over the street as well as on each side. The same plan of building I have noticed in Nablous and other Eastern cities; and as in Cairo the sun was excluded altogether from some of the streets by coverings thrown across from one house to the other, so here in Jerusalem, an awning is made, sometimes of mats and sometimes of boards, rendering the streets gloomy, but inviting a current of air that refreshes one in hot weather, and compensates fully for the loss of the sun.

These streets generally are at right angles, are wretchedly paved, with a gully in the middle for the passage of animals that prefer a softer path than this broken causeway of irregular stones. The limestone that abounds in this region affords the material of which the houses are built, and as there is no lack of stone, the walls are substantial. It is a novelty to observe that windows are rarely seen towards the street, and the few that are so situated for the purposes of light and air, are strongly protected by casements. The inner court, on which the windows and doors open, is surrounded by a wall, which forms part of the house, and the whole edifice, so far as is possible, is constructed without the use of wood, which is too expensive to be employed where any other material will answer the purpose. The floors and stairs are of course made of stone. All the timber that is in use must, even at this day, as in the days of Solomon, be brought from Mount Lebanon, and the means of transportation are not so good now as they were in those days.

The water that falls upon the roofs is carefully led into cisterns under ground, often cut out of the solid rock, and every house has at least one of these, on which the people must depend for all their culinary purposes. Many of those now in use have doubtless served the Jews of far distant ages, and as some of them are immense, and in the rainy season a supply is taken in sufficient for six or eight months, to be resupplied from a source that no enemy before the gates could cut off, it is plain that Jerusalem could not be easily made to suffer for want of water in the midst of the most protracted siege. The house of one of the missionaries has four cisterns, the largest of which is thirty feet square and twenty feet deep. Other cities in this country are similarly provided, as fountains and streams are rare, and from the very earliest times of which we have record, wells were among the most valuable and cherished kinds of property. These facts heighten the beauty and propriety of those figures of Scripture so often drawn from the fountain, the well, the cistern with its wheel, the water, the river, the rain, all of which are associated in the Eastern mind with the most precious of the gifts of Providence, and are therefore the most beautiful emblems of the gifts of grace.

FOUNDER OF BAYLOR UNIVERSITY.

Mr. Baylor, though an unconverted man, was a warm friend to ministers of the Gospel; and being a fine rhetorician, sought every opportunity, in a deferential and gentlemanly way, to give them lectures on elocution. We well remember the modest and delicate manner in which he asked our permission to give us a lecture, remarking, "that he loved ministers of the Gospel, that it had often been suggested to his mind that he might be a minister some day, if it should please God to convert him."

Soon after this interview, Elders Chilton, DeVotie, Welch, and the pastor, held a protracted meeting; and among the many converts we will mention two—Mr. Baylor and an old negro, Mingo, who belonged to brother J. G. Eve. When the door of the church was opened for persons to join, Baylor and Mingo went forward. Baylor related his experience first. There was nothing remarkable in the experience of the lawyer; but the negro related the work of grace on his heart in a fluent manner, so much so, that the rhetorician was confounded and looked on with amazement. As soon as they were received, the lawyer embraced the old servant and wept like a child; and declared that if Mingo had related his experience first, he could not have the courage to relate his—it was so eclipsed.

The love of Christ constraining him, he immediately commenced warning sinners to flee from the wrath to come. He felt an impression to go to Texas, then a wilderness. Chilton, Welch, and ourself remonstrated. We were not willing to see so young a convert, and so young a minister, go into a wild region. But he was firm and decided, that it was the will of God. He was right, as the sequel proved.

He went, and the prayers and sympathies of many warm hearts went with him. Soon he was heard from, and, like the Harbinger of our Lord, his voice resounded in the wilderness, "Repent ye." Rejoiced were his friends. Again the news reaches us that he is *Judge* Baylor. Has he laid down the ministry for a judgeship? Nay; he presides in court during the day, and preaches at night and on Sabbath days. Time goes on. What of Baylor now? He has founded a University at Independence, Washington county, Texas; and those who assisted him have very properly called it "Baylor University." How cheering was such news to his friends, particularly those ministers who tried to prevent his going to Texas! They saw, and acknowledged with gratitude, "that God's ways were higher than their ways."

Since the foundation was laid, all the income of Mr. Baylor, above the wants of his family, goes to the endowment of that Institution. He also observes rigid economy to this end.

[S. W. Baptist.

WEALTH *versus* HAPPINESS.

Many suppose that wealth and happiness are inseparable companions; but a glance at the inner life of men exulting in boundless wealth, soon dissipates this delusion. There was a great significance in the Saviour's remark, "A man's life consisteth not in the abundance of the things which he possesseth." The following sketch of the English Rothschild is in point:—

"The insufficiency of mere wealth alone to confer happiness is strikingly illustrated in the life of Nathan Myers Rothschild, the Jew, who died in London some years ago, 'one of the most devoted worshipers that ever laid a withered soul on the altar of Mammon.' For years he wielded the purse of the world, opening and closing it to kings and emperors as he listed; and upon certain occasions was supposed to have more influence in Great Britain than the proudest and wealthiest of its nobles—perhaps more influence than the Houses of Parliament taken together. He once purchased bills of the Government, in a single day, to the amount of twenty millions, and also the gold which he knew the Government must have to pay them; and with the profits of a single loan, purchased an estate which cost him seven hundred and fifty thousand. But with the clearest and widest comprehension in money matters, with the most piercing insight into all possible effecting causes in the money market, and with ingenuity to effect the profoundest, most subtle, and most unsuspected combination—an ingenuity before which all the other prodigies of calculation that have from time to time appeared, sink into nothing—he was, withal, a little soul. He exercised his talents and calculating powers, not only for the accumulation of millions, and the management of national creditors, but also for the determination of the smallest possible pittance on which a clerk's soul could be retained in connection with his body. To part with a shilling in the way of charity cut him to the heart.

"One of his grand rules, 'never to have any thing to do with an unlucky man or place,' which was also one of John Jacob Astor's principles, however shrewd in a worldly point of view, was the very quintessence of selfishness and Mammonism. He was, in short, a thorough-going Mammon worshiper—his whole soul converted into a machine or engine for coining guineas, and every noble emotion, immortal longing, dead within him. Guineas he did coin, to a sum that seems almost fabulous; but with all his colossal wealth, he was profoundly unhappy; and with sorrowful earnestness, once exclaimed to one congratulating him on the gorgeous magnificence of his palatial mansion, and thence inferring that he was happy: '*Happy! ME happy!*'"

PROLIXITY OF EDWARD IRVING.

Irving was noted for long prayers no less than eloquent sermons, and instances are related of his saying grace over hot suppers at evening companies, when the guests lost their patience and the supper its virtues. Dr. Chalmers, in his letters and journals, tells some strange stories of his eccentric friend. "He was once," says Chalmers, "at a supper party at the house of a friend, who requested him, before the repast commenced, to read the Bible and expound. Some of the guests had to walk three miles after the meal. Irving began his discourse. Midnight approached, and there was no sign of a termination. When the clock struck twelve, the master of the house suggested, with the utmost gentleness, that it might be desirable to draw to a close. 'Who art *thou*,' he replied, with prophetic energy, 'who darest to interrupt the man of God in the midst of his administrations?' Continuing his commentary for some time longer, he at last closed the book, and waving his long arm over the head of his host, uttered an audible and deliberate prayer that his offense might be forgiven." This prolixity was a frequent source of annoyance to Dr. Chalmers. He had been requested by Mr. Irving to open his new chapel in London, and then ensued what follows: "The congregation, in their eagerness to obtain seats, had already been assembled about three hours. Irving said he would assist me by reading a chapter for me in the first instance. He chose the very longest chapter in the Bible, and went on with his exposition for an hour and a half. When my turn came, of what use could I be in an exhausted receiver? On another similar occasion, he kindly proffered me the same aid, adding, 'I can be short.' I said, 'How long will it take you?' He answered, '*Only one hour and a half.*' 'Then,' replied I, 'I must decline the favor.'"

RULES FOR HOME EDUCATION.

1. From your childhood's earliest infancy you must inculcate the necessity of instant obedience.

2. Unite firmness and gentleness. Let your children always understand that you mean exactly what you say.

3. Never promise them anything unless you believe that you can give them what you promise.

4. If you tell your child to do something, show him how to do it and see that it is done.

5. Always punish your children for willfully disobeying you, but never punish in anger.

6. Never let them see that they can vex you or make you lose your self-command.

7. If they give way to petulence and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a great one, should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden, under like circumstances, at another.

11. Teach them that the only sure way to appear good is to be good.

12. Accustom them to make their little recitals with perfect truth.

13. Never allow tale bearing.

EXCHANGING ONE SIN FOR ANOTHER.—Growth in grace is not a state wherein a man exchanges one sin for another which is more decent or conducive to self-interest, but renounces every sin and becomes "a fellow-worker with God," to root out all evil from his heart, allowing himself no reserve of carnal pleasure, no clancular lust, no private oppressions, no secret covetousness, no love to this world, that may discompose his duty. "For if a man prays all day," says Jeremy Taylor, "and at night is intemperate; if he spends his time in reading, and his recreation be sinful; if he studies religion, and practices self-interest; if he leaves his swearing, and yet retains his pride; if he becomes chaste, and yet remains peevish and imperious—this man is not changed from the state of sin into the first stage of the state of grace; he does at no hand belong to God; he hath suffered himself to be scared from one sin, and tempted from another by interest, and left a third by reason of his inclination, and a fourth for shame or want of opportunity; but the Spirit of God hath not planted one plant there. God may make use of these accidentally prepared advantages; but, as yet, the Spirit of God hath not begun the proper and direct work of grace in his heart."

A man discovered America, but a woman equipped the voyage. So every where—man executes the performance, but woman trains the man. Every effectual person, leaving his mark on the world, is but another Columbus, for whose furnishing some Isabella, in the form of his mother, lays down her jewelry, her vanities, her comforts.

The Sabbath Recorder.

New York, April 17, 1856.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
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JAMES BAILEY (J. B.) | WM B. MAXSON (W. B. M.)
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British Correspondent—JAMES A. BEGG.

UNSUITABLE FOR A CHRISTIAN.

A correspondent suggests the importance of "an article on the impropriety of gambling, or buying and selling lottery tickets;" and adds, that "some of the members of our churches have bought and are selling such now, though they get a finger-ring, or a newspaper, between them and the law."

Something like a year ago, we were prompted to say a few words on this subject, as it was told us that professors of religion were, in some instances, guilty in the matter. We could hardly believe, at that time, that Seventh-day Baptists, who believe that He who said, "Remember the Sabbath day, to keep it holy," said also, "Thou shalt not steal," could be chargeable with such a violation of the Eighth Commandment as lottery speculation implies; and we think we so expressed ourselves. We are not willing to believe it now, notwithstanding the veracity of our informant; we prefer to think he has been wrongly informed, or is laboring under a mistake of *some* sort. What! Seventh-day Baptists gamble! Too conscientious to conform to popular belief regarding the Sabbath, yet so covetous that they cannot wait to get money in an honest way, but must "make haste to be rich" without rendering any equivalent for what they gain!

Certainly, argument is not needed to show the dishonesty of lottery speculations, as well as of all other forms of gambling. The merest child can see, that the winner, in such cases, takes from somebody else, without rendering a just compensation; and any transaction which involves this, no matter by what name it may be called, is dishonest; it is what a Christian should be ashamed of. "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 4: 28.)

Say, reader, did you ever consider the import of this language of the Apostle? It teaches, that to give to the needy is making the right use of what Providence bestows upon us. If this is the principal motive which stirs up your endeavors to accumulate, you will not, probably, be in such *haste* as to resort to gambling. You will hardly make a pretense of benevolence to the needy with one hand, while with the other you are despoiling your neighbor. "Robbing Peter to pay Paul," they say, is not very creditable. Let Paul himself teach you, on this point; for, according to what he says, if you wish to have to give to him that needeth, you must acquire it by *labor*, working with your *hands*, not with craft and cheating. And as to the *kind* of labor which you must apply your hands to, the Apostle is quite particular; it must be the thing which is *good*, not that which tends to evil, for he that says, "Let us do evil that good may come," incurs a "just damnation." (Rom. 3: 3)

With this passage of the Apostle before us, we could not resort to gambling, even in the form of buying and selling lottery tickets, for the sake of having something to give to the poor, or for building a church, or for raising missionary money, or for endowing a hospital, or for any other purpose, however benevolent. We should naturally conclude, that God requires our benevolence to be exercised only to such an extent as the avails of honest, useful labor, will allow; that any thing beyond this would only be cultivating one good trait at the expense of another, and would therefore be sinful.

We are not sure that we understand our correspondent's language about "a finger-ring, or a newspaper, between them and the law;" but we have a suspicion that he alludes to the *Gift Enterprise*, or that contrivance by which the proprietor of a picture, a show, or something else which he wishes to sell, induces people to venture the hazard to obtain it; the thing differing from a common lottery, only in the fact of there being no actual blanks in the wheel. The adventurer gets *something* for his money, (as "a finger ring, or a newspaper," for example,) though he does not get that for which he advanced his money; on the contrary, in nine cases out of ten, he receives that which to him is utterly worthless. We see nothing but gambling in any of it. The show of an equivalent for money paid, is a mere ruse to evade the law which makes the lottery enterprise an indictable offense. It is so intended by the contriver; it is so understood by those who allow themselves to be imposed on by it. The professor of religion who is lured by such a decoy, either is guilty of the rashness of not inquiring into the nature of the thing, or gives evidence of a looseness of principle with regard to money-getting which ill befits one whose motto is, "Godliness with contentment is great gain."

We append the following form of prayer for the use of the money-loving professor: "O Lord, thou hast told me to take heed and beware of covetousness; and, having food and raiment, to be therewith content. Thou hast required me to seek the kingdom of God first; and I have pledged myself, in most solemn covenant, to do so. Thou hast told me to put my trust in thee and do good, encouraging me that so I shall dwell in the land, and be fed. Thou hast given me the most positive promise that thou wilt never leave me nor forsake me, and hast declared, by thy servant of old, who had himself proved the truth of it by experience, that the righteous were not forsaken, nor their seed allowed to go begging bread. But, Lord, I am not contented with the moderate portion thou allowest to thy saints; I think it rather hard to be denied of the comforts and luxuries with which my neighbors of the world are favored, who, having more than heart could wish, are not in trouble as other men, neither are they plagued like other men; and, not believing that a little more than I now have would be the least injury to me, I pray that thou wouldst increase my substance. And as the way is now open for me to possess myself of a prize, through a lottery soon to be drawn; and as the amount of injury to my neighbors, in the event of my success, however large in the aggregate, will be but trifling in detail, being divided among so many; I pray that thou wouldst, for this once, intermit the law requiring me to love my neighbor as myself, allowing me in my great self-love to hate each of my neighbors a little. And now grant me success in this my lottery speculation, and let thy blessing rest upon me. Do not let my neighbor have success in this thing, for if he is successful, I must be disappointed; prosper me, but send a blast upon him. And notwithstanding the seeming mockery of thus asking thee to deny thyself and belie all thy word, to say nothing of the hypocrisy of going so contrary to the teachings of Him who died for me, I trust thou wilt consider mine an urgent case, and grant all my request, for the sake of that Saviour who said, 'Ye cannot serve God and Mammon!'" T. B. B.

SPIRITUAL DIGNITY.

The dignity, the grandeur, of spirit, in its essence, its relations, and its destiny, is a subject truly worthy of a few passing thoughts. Manly stature, manly strength, manly proportions, manly beauty, manly force, manly dignity, are terms common-place and familiar. What is it that gives significance and import to these familiar terms? Is it not dependent upon a subtle spiritual essence, lying back of, pervading, energizing and exalting the physical embodiment? Yes, it is spiritual worthiness, spiritual dignity—in other words, spiritual manliness—that gives grandeur and sublimity to our being.

There is beauty and grandeur and sublimity in the material world, but not like unto that in the spiritual world. You have seen the gentle, timid, delicate flower, opening its meek eye, and turning its blushing face heavenward. There was beauty there, but not like that of the meek and gentle spirit lifting its eye confidingly towards God.

There is grandeur in the sun, as it bringeth day to a slumbering world; but not like the grandeur of a new-born spirit, just beginning its course of light.

There is glory in a quiet sunset scene, as the sun leaves the sky flecked with golden clouds, and fills all nature with a subdued gladness; but it is not like the glory of a spirit that has shed a radiance along its pathway on earth, and now is about to take its departure for brighter worlds.

There is majesty when storms are abroad in the heavens, and wind and cloud are careering wild and free—

> "When the lightnings, quick and clear,
> Across wide heaven in grandeur gleam,
> Rousing along the fields of air
> The growling thunders from their lair."

But it is not like the majesty of some genius spirit, rising far above the heads of common men, making the regions of pure spirit "the play-ground of his deathless thoughts."

There is grandeur in the eagle, as he spreads his pinions to

> "Rise through tempest—shrouded air,
> All thick and dark, with wild winds swelling,
> To brave the lightning's lurid glare
> And talk with thunders in their dwelling;"

but not like the grandeur of that spirit which, unmocked, uncontrolled by man, rises above the murky atmosphere of this lower world, and the wildly swelling winds of passion, and holds converse with deity.

There is a gorgeous richness bursting from nature in tropical climes; but richer far the burstings forth from a noble, a generous, a great heart, when developed under the genial rays of the sun of righteousness. On the other hand, there are hearts bearing the stunted vegetation of the frigid zones. There are hearts filled with dark, cold, deathful caverns. There are spirits like those cities and temples long since deserted of God—through whose courts and corridors, dark spirits, elf-born, flit and beat about, bat-like—satyrs peep and rail and dance there—and vultures and cormorants hover there. Yet our spiritual being, though fallen and in ruins, is grander in its ruins than Babylon, or Nineveh, or Persepolis, or Meroe, or Karnack.

The essential element of spirit far transcends in nobility that of matter. In its powers, it is noble. In its relations, it is noble, being connected to all other created spirits, and to the all-creative, the all pervading Spirit. In its destiny it is also noble. When Niagara's voice shall have long been hushed in death—its anthems forever ended—and even its very name almost blotted from our memories—our spirits shall break forth in new strains of rapture or wo. When Mount Blanc shall long have ceased to drop its avalanches on the vales below, and its sublime proportions vanished away, our spirits *may* live on, developing in grander, sublimer proportions.

If there is, indeed, this dignity, this grandeur of our spiritual being, the inquiry arises, what are we to do in view of the premises? What harmonizes with, what detracts from, the *dignity of our natures*? How shall we guard and develop this spiritual worthiness?

We reply, there must be a distinct and full realization and appreciation of the worth of spirit, as spirit. It is necessary that we be fully impressed with the great truth, that our spirits far transcend in dignity and majesty the whole material universe. As we walk forth among our fellows, there should ever be present with us a sense of the spiritual worth and grandeur around us. We are also to be ever pervaded by the idea, that we are in the presence of an all-pervading spiritual presence, the creator and preserver of all other spiritualities, to whom they all sustain intimate and individual relations.

From a due appreciation of these great and all-pervading truths, there will naturally arise a proper self-respect, pervaded and modified by a due respect for every human being—for humanity as such. But while we respect every representative of humanity, for the inherent splendor and majesty of his being, the true dignity of our natures forbids all servility, all fawning, all idolatrous reverence, all slavish reposing in the shadow of those high in rank or station, all leaning on them for support, having our thoughts and wills guided and controlled by their beck. The true dignity of our natures bids us respect ourselves too much, and humanity too much, to bow down abjectly before power, or station, or riches, or birth, or lineage. All of these things sink into utter insignificance before the majesty of pure unconditioned humanity. True dignity, true ground of respect, depends, not on nationality, or parentage, or station—not on the complexion, whether florid, or pale, or sallow, blonde or brunette, white or black—not on the hair, whether crisped or straight, black, or brown, or red, or auburn, or flaxen, or grey, or white—not on the size, whether tall or short, slim or stocky.

I am well aware that we are prone to pay our devoirs to the almighty dollar, rather than to real spiritual worth. The golden calf and ceremonies appertaining to its worship seem to be in especial favor. There is a general proneness to humble our spirits in the dust before broadcloth and brocade, and cry guilty and unclean. There is an insatiable hungering and thirsting for place and office, and an intense begging for the crumbs that fall from political tables, whether of Presidents or Pathmasters. There is an obsequious bowing and scraping and reaching out of trembling hands, begging for one favoring look, one approving smile, from those whom dame Fortune has granted the slightest favor beyond what we enjoy; while those that have been less fortunate than ourselves are utterly contemned, though in true genuine merit and dignity they stand as far above ourselves, as we do above those around whom we are playing the sycophant and craven. On the other hand, there may be an overweening self-esteem, an arrogancy and vanity, a vaunting and puffing up of one's self, that is belittling to the agent, and insulting to the true dignity of humanity. All pompous shows—all parade—all assumed airs—all signs hung out of "Dignity to Let," are always indicative of rooms rather than dignity to let—rooms situated in the upper story, front—rooms unswept and ungarnished, and to be fitted entirely at the expense and risk of the lessee.

Again, true dignity is opposed to all ridicule, nonsense, vulgarity. Vulgarity not only bemeans the agent, but it is an insult, an indignity, to humanity. It belittles and corrupts all that it comes in contact with. It writes eternal characters, that shall live and gleam forth their lurid light forever. It is believed by metaphysicians, that no impression upon the mind is ever permanently forgotten. Every thought, emotion, desire, make ineffacable impressions—and the books of the Judgment are the unfolding of the leaves of memory to our mental gaze, whereon we may read our past, all written out. If so, how careful should we be in writing on these leaves! That individual who is vile, not only corrupts his own spirit, but also insults and corrupts all within reach of his moral miasma.

Again, pure honest-mindedness is another requisite of true spiritual dignity. All duplicity, and double-dealing, and double-ends—all trimming, and time-serving, and Janus-facedness, and deception, and fraud, and falsehood, are degrading to our humanity.

Did you ever, for instance, meet a wire-working, log-rolling politician? If so, did you not feel that he was a degraded being? Did your souls not despise him, abhor him? Did you ever meet the man who tried to influence you by special pleadings—to gain you to his cause by sophisms? Did you not turn with loathing from such an one? Did you not feel that he had offered insult to your manhood? Did you ever meet the tradesman, who, by false signs hung out, and deceptive colorings, and winning words, tried to drive a good bargain with you, or palm off some worthless commodity upon you? Was there not in such cases an indignity offered to your honesty, your uprightness of character? On the other hand, who ever stood in the presence of a man who always walked forth in a sincerity that was frank, open, and free—a sincerity above all of the mean artifices of the double-dealer, or the tricks of trimmers—who ever stood in the presence of such an one, I say, and did not feel that he was in the presence of the noblest work of Deity? Who does not feel his spirit elevated and ennobled in the presence of such an one? Who does not feel a respect almost bordering on reverence?

Again, *self-control* is another requisite and element in true dignity of character. We may realize something of spiritual dignity; we may feel something of our own individual worthiness—our responsibility; we may have great honesty of purpose; yet we may have no self-control—no power to resist temptation—no manliness in adversity and affliction. Instead of the tree in broad pasture lands, with strong branches bravely swinging in the wind, we may be like some lithe sapling, writhing in the storm, and our topmost boughs eating the dust. There must not only be self-control, but this self-control must be harmonious, proportional. The higher faculties of our being must not be brought into servitude to the lower. This is abject—this is degrading. Piety is the only polar star around which all the other faculties can revolve, and find themselves in their proper spheres, and their action free and natural and dignified.

All intemperance, in whatsoever form it may appear—all avarice—all peevishness, complaining, and fretting, and scolding—all frivolity and nonsense—is not only insulting to humanity; but it is also degrading, brutifying, stultifying to the agent.

In short, *beauty*, *truth*, and *goodness*, united in full and ample and harmonious proportions, lie at the foundation and give true dignity of spirit. *

THE WEST.

In looking at the West as a field for missionary effort, the influence of emigration should claim our attention as a consideration of paramount importance. An effort has been made to find an eligible location, for the purpose of inducing Sabbath-keepers who emigrate West to concentrate at that point. With all due deference to the superior wisdom and experience of the projectors of this plan, I trust I may be allowed to make a few suggestions with reference to it.

There is no doubt that the plan *might* be feasible *under certain circumstances*. But is there sufficient unity of feeling and interest—are the cords of sympathy between the different portions of our widely scattered people sufficiently strong—to induce that harmony of interest and action indispensable to the carrying out of such a plan? Let us see. During the past winter Eld. V. Hull, with several other brethren, made a trip west of the Mississippi, and selected a point in Clinton Co., Iowa, which was highly recommended as a location for a Seventh-day Baptist settlement. Now mark the result. Instead of leaving their present scattered settlements to center there, some of our brethren are going to Dacota, some to Burr-Oak, some to Northern Iowa, while others are scattering away from any Sabbath-keeping settlement; and there is an emigrant company forming in the vicinity of Milton and Albion, to go to Minnesota the coming season. I make this statement with no invidious design, but to show that, under existing circumstances, the plan proposed is *simply and clearly impracticable.*

Again, were such a system of emigration practicable, would it be advisable or desirable? Would it best subserve the cause of truth? True, it might be more convenient, and minister more to the ease and comfort of the settlers; but is it for this that the Christian lives? Is it for this that he should labor? On the contrary, should he not lead a life of devoted self-denial for Christ's and the truth's sake? And in what way can the truth with regard to God's holy but long-neglected Sabbath, be better promulgated than by little communities of earnest, faithful, devoted Sabbath-keepers? Not the half hearted, worldly-minded, time-serving kind of Sabbatarians which we too often meet, especially at the West, but true Christians, whose hearts glow with an ardent love for the truth, and a burning zeal for its promotion—these, and such as these, will hold up the light of truth to an erring world; and a community of such, though small, will wield a powerful influence in drawing the attention of the Christian world to the peculiar truths which distinguish us as a people. For one I would rejoice to see *such* communities multiplied a thousand fold, and scattered all over the Mississippi valley. A. A. LEWIS.

ALBION, March 31, 1856.

THE EDUCATION SOCIETY.

The Executive Board of the Seventh-day Baptist Education Society held a Quarterly Meeting on the 8th and 9th inst., at the house of T. B. Stillman, No. 80 Seventh-st., New York.

The following members were present: T. B. Stillman, Geo. Greenman, Lucius Crandall N. V. Hull, J. M. Allen, Geo. B. Utter, Jas. Bailey, W. B. Gillette, A. D. Titsworth, David Dunn, H. H. Baker, and W. C. Whitford.

After the reception of reports from the Treasurer, Corresponding Secretary, and General Agent, the Board proceeded to the consideration of the reports of Special Committees, appointed at its session at Leonardsville, N. Y., Sept. 9, 1855.

The Committee to obtain a person to deliver a Literary Address at the next Annual Meeting of the Education Society, reported in favor of the appointment of W. C. Kenyon, and J. M. Allen alternate. The report was adopted.

The Committee on College location reported:—

Your Committee appointed to take into consideration the question of College location, would respectfully submit the following report:

The Committee entered upon the discharge of its duties, having a general line of procedure marked out by the previous action of the General Conference upon the same subject. Conference had caused an expression of the opinion of the Denomination to be taken in reference to a location, which expression, though not as full and complete as the importance of the subject would seem to demand, yet your Committee recognize in it a general concurrent sentiment worthy of respectful consideration.

The general sentiment seems, by the votes cast upon the subject, to be in favor of Alfred as the preferable place of location. Your Committee, after maturely considering the subject, in their opinion, find this prevailing sentiment justified by the following considerations:

1. That at Alfred there is a well-established school in respect to its hold on the public confidence and patronage, and possessing many facilities for study, such as buildings, apparatus, teachers, &c.
2. That in the surrounding country are various churches of our Denomination, to which the Institution may be of great use, and from which it may derive support.
3. That the location is easy of access from different parts of the country, being on the line of the New York and Erie Railroad.
4. That the location is favorable to health, and one where the cost of living will be comparatively light.
5. That it is a region not preöccupied by any Institution of the kind proposed, though as capable of affording support to such an one as other sections of the country where similar institutions flourish.
6. That being a retired and rural district, it is favorable both to study and morals.

We therefore report in favor of locating the proposed Institution at Alfred Center, provided the Trustees of Alfred Academy, after freeing it from all indebtedness, will donate to the Seventh-day Baptist Education Society one undivided half of their corporate property, and provided, also, that the Western Association will raise at least fifteen thousand dollars for the permanent fund of the Education Society.

THOS. B. STILLMAN, }
GEORGE GREENMAN, } Com.
LUCIUS CRANDALL, }

This report, after a full and thorough consideration, was unanimously adopted.

The Committee to consider the question at what time the interest on the several subscriptions shall commence, and what shall be the amount on which each subscriber shall be expected to pay interest, reported a recommendation, that new subscriptions be made in place of the old ones. The report was adopted.

On motion, a Committee of five, consisting of N. V. Hull, L. Crandall, W. B. Gillette, T. B. Stillman, and Jas. Bailey were appointed to nominate the Faculty of the Institution.

On motion, it was voted, first, that subscriptions for the permanent fund of the Education Society in the Western Association, shall commence to draw interest when the conditions of location shall be complied with; secondly, that subscriptions obtained in other Associations shall commence to draw interest at the next Annual Meeting; and, thirdly, that all subscriptions obtained after the Annual Meeting shall commence to draw interest at their date.

The Board adjourned to meet at Plainfield, N. J., on the second First-day in July next.
W. C. WHITFORD, Rec. Sec.

AN INTERESTING CEREMONY.—It was our privilege, says an editor of the New York *Times*, to witness a ceremony Sunday, which, though not uncommon in the city, is quite novel and curious to Gentile eyes. It was upon occasion of the "*berith*," or "naming," of a grandson of the distinguished Rabbi Raphall, at the Rabbi's residence. At 12 o'clock, the invited guests, mostly friends of the family, (Mr. Cheine M. Levy) and men of high standing in the several synagogues which they represented, gathered into a large room where the Rabbi, seating himself upon a table, firmly held the infant boy in his lap. A surgeon—Dr. Levy—performed the operation of circumcision, the name was formally announced, a chant sung, and then followed a sumptuous breakfast to which some forty people sat down. Speeches were made, toasts drunk, and all sorts of good wishes uttered. Among others, a distinguished traveler present proposed the lad's health, and the hope that he would live to see the restoration of the Holy City, and Jerusalem rebuilt according to its past magnificence. This he said he had very good reason to believe was not an extravagant wish, nor its fulfilment improbable. This rite of circumcision by which the male children of the Hebrews are admitted under the Covenent of Abraham is performed—unless forbidden at so early an age for medical reasons—upon the 8th day after birth, and the occasion is always one of high festivity.

PRINCELY MUNIFICENCE.—Peter Cooper, Esq., is erecting a massive edifice, 150 feet square, and six stories high, at the junction of the Third and Fourth Avenues, New York, "for the advancement of Science and Art." He is building it at his own expense, fire-proof, with the utmost care, and at a cost of several hundred thousand dollars—the direction of the whole to be ultimately placed in a Board of Trustees, and the entire income of such parts of the building as may be rented, to be devoted to the support of the institution. No charges are to be made for instruction, and it is to be open to all young men of correct and moral habits. The costly offering is not to be made to the city of New York, nor to a Board of Trustees, appointed by the Legislature. Mr. Cooper's design is more comprehensive. It will prove to be little less than a University, admirably located, in the immediate vicinity of the Astor Library, and with an endowment that will produce $30,000 a year. The entire cost to Mr Cooper will probably reach half a million of dollars, which he has the satisfaction of appropriating for the benefit of young men, desirous of making superior attainments in science and art.

LEGISLATIVE APPROPRIATIONS TO LITERARY INSTITUTIONS.—The New York State Legislature, during its present session, have made the following appropriations to literary institutions: Genesee College, $6,000, Elmira Female College, $10,000, Alfred Academy $7,800.

AN EXAMPLE OF LIBERALITY.—The following incident, from the *Banner of the Cross*, illustrates the highest style of liberality:—

"A Christian traveler relates that he attended upon the service of a Protestant church, on Easter Sunday, in the city of Lyons. After the celebration of the Lord's Supper, many of the members advanced forward to the minister and laid down their offerings to aid in the erection of a sanctuary. Among the number was a soldier, who, with gushing tears of gratitude, presented all his earnings for the last three months. The minister, knowing this circumstance, and fearing that he might have given more than he could afford, asked him if he were certain he could spare so much. With much emotion, he replied, 'My Saviour spared not himself, but freely gave his life for my redemption, and surely I can spare one quarter of my year's earnings for the promotion of his glory on earth.' This is the spirit which is needed to meet the demands of the present age in behalf of benighted millions pleading for the gospel. If one-half the church were ready to make such sacrifices, how speedily would the gospel advance over the earth! what companies of faithful missionaries would go forth to reap the moral harvest of the world! what a full and overflowing treasury would be the Lord's!"

RELIGIOUS TOLERATION IN TURKEY.—The London correspondent of the *National Intelligencer* informs us that "the firman has been read in one or two other cities, and promulgated in the presence of the ecclesiastical, civil, and military dignitaries. Strange to say, the Greeks and other Christian subjects of the Porte, to whom so much has been granted, are dissatisfied because they have not received more. The *old* fanatical Turks say little, but look daggers. The success of this movement will depend very much upon the men on whom will devolve the arduous task of realizing its promises. It is not to be expected that so great a measure will be free from difficulties in its progress; one has already arisen. The prohibition of the foreign slave trade has excited discontent on the Circassian frontier, and serious tumults on the shores of the Red Sea. If the divan succeed in suppressing this traffic, and restoring order in the Red Sea ports, we shall have in the result an omen of the success that is likely to attend their other reforms."

RELIGIOUS INTELLIGENCE.

Dr. A Wayland, of Clark County, Mo., a prominent elder in the Presbyterian Church, proposes to endow a Professorship in Westminster College. In a late correspondence on the subject, after stating that he had been considering the subject for some time, he says: "I will guarantee the sum of twenty thousand dollars to be provided during my life-time, or soon after my decease, to endow a Professorship in Westminster College, at Fulton, Mo., provided any other person or persons will secure a similar sum, to be applied for a similar purpose, in the same college."

It is proposed to raise an additional endowment of $150,000 for Andover Theological Institution. This, says a correspondent of the *Evangelist*, is found necessary from the increased cost of living. The salaries of the professors, which were at first ample, are now quite insufficient for their support. There is also needed a fire-proof building for the library of the institution. The sum needed for these purposes is said to be $150,000.

The American Baptist Missionary *Union* holds its coming annual meeting in the meeting-house of the Oliver Street Baptist church, New York, on Thursday, May 15th, 1856, at 10 o'clock, A.M. The annual sermon will be preached by the Rev. Robert W. Cushman, D. D., of Massachusetts, or by the Rev Nathaniel Colver, of Michigan, alternate.

A Washington correspondent of the *Pennsylvanian*, says:—"I have every reason to believe that the Senate will subscribe for ten thousand copies of Dr. Kane's forthcoming work, and thus convey to the distinguished explorer the delicate and only compliment desired by him from his country. Money as a testimonial for his services, he would scorn.

The donations to the treasury of the American Baptist Missionary Union, in the month of March, amounted to thirty-seven thousand dollars. This makes the aggregate for the year, including amount paid for liquidation of debt, about one hundred and twenty thousand dollars.

The Methodist Tract Society are about to publish a monthly paper, beginning in April entitled "*Good News*," to be edited by the Corresponding Secretary. It will include four large pages, beautifully illustrated, and be sold very cheap.

Singularly enough, the law of Sweden allows freedom to the press, while it denies freedom of speech. The efforts of Christians are thus mainly directed to the formation of Tract Societies, and the circulation of religious periodicals.

Among the passengers in the steamer Canada, which sailed last week for Liverpool, are the Rev. William Butler, wife and two children. Mr. Butler goes out to India as the representative of the Missionary Society of the Methodist Episcopal Church.

A Convention of the Baptists of the South or Southwest, is to meet in Augusta, Ga., in April, to consider the question of establishing a great central Theological School for that denomination in the South.

The first sheet of Dr. Sprague's Biography of Distinguished Ministers, on which he has spent years of labor, has been put to press. The work is to be published by the Messrs. Carter, of New York, and will be looked for with much interest.

The *Puritan Recorder* says some gentlemen connected with the Rev. Mr. Sewall's congregation, in Lynn, have recently made their pastor a surprise visit, together with a present of a thousand dollars.

The New York Jews have introduced choral singing into their worship, and among other pieces give part of "I know that my Redeemer liveth," from the Oratorio of the Messiah.

Three hundred and sixty thousand dollars have already been subscribed to the University to be located at Greensboro', Ala., and its friends say they will start it with $400,000.

The Southern Baptist Publication Society are engaged in an effort to raise $25,000. A meeting of the Baptist churches in Charleston was recently held in aid of this object.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, APRIL 7.

In the **SENATE**, a resolution was reported from the Committee on Foreign Relations, to the effect that no further legislation is necessary in order to put an end to the treaty with Denmark in relation to the Sound Dues Mr. Cass presented a memorial from what he termed the "self-styled Legislature of Kansas," and a discussion was had on its reference, but the subject was not disposed of. Mr. Geyer, of Missouri, then addressed the Senate on Kansas affairs.

In the **HOUSE**, the Constitution of Kansas was presented, together with a memorial of the new Legislature on the subject, which was referred to the Committee on Territories. A bill was reported from the Committee on Commerce, and referred to the Committee of the Whole, authorizing the President to cause to be procured a suitable steamer to be stationed at this port, to afford relief to distressed vessels. Some preliminary action was taken in regard to the engagement of American vessels and citizens in the Cooly trade.

THIRD-DAY, APRIL 8.

In the **SENATE**, a bill to remit and refund duties on goods, wares and merchandise destroyed by fire was passed. It is the same bill which passed the Senate last Session, but which failed in the House for want of time. Mr. Geyer concluded his remarks on Kansas affairs, and Mr. Seward obtained the floor.

In the House, the Deficiency Appropriation bill was pending in Committee, and a variety of speeches were made on a variety of subjects.

FOURTH-DAY, APRIL 9.

In the **SENATE**, the question of printing the memorial of the Kansas Legislature was brought up, but the subject was postponed, and Mr. Seward addressed the Senate on Kansas affairs.

In the **HOUSE**, the Deficiency Appropriation bill being under consideration, Mr. Shorter made a long speech on the Slavery question, denouncing Massachusetts for her action relative to the Fugitive Slave law, and declaring that the only guarantee for the perpetuity of the Union will be the success of the Democratic party in the next Presidential campaign.

FIFTH-DAY, APRIL 10.

In the **SENATE**, the proposition to print the memorial of the Kansas Legislature was taken up. The Pro-Slavery members fought hard against it, finding all manner of excuses for opposition. The last dodge was to deny its authenticity, because it was a copy with the names of the signers in one hand-writing Mr. Hamlin made a pungent comparison of this application to be heard with the petitions sent by our Fathers to Parliament which were kept out by Lord North. Mr. Butler replied that Lord North did his duty in opposing such petition. The debate was very sharp and at times highly exciting. Finally the memorial was referred to the Committee on Territories, and then Gen. Cass asked and obtained leave to withdraw it.

In the **HOUSE**, the resolution of the Committee on Elections declaring Mr P. B. Fouke not duly elected from the 10th Congressional District of Illinois was adopted, only five voting against it. The resolution declaring Mr. Marshall, sitting member from the IXth District, same State, was adopted.

SIXTH-DAY, APRIL 11.

The **SENATE** passed passed forty-eight private bills, including one for the relief of the officers and soldiers of the Army who sustained losses by the San Francisco and Winfield Scott steamboat disasters. Adjourned till Second-day.

The **HOUSE** passed the bill to compensate John S. Pendleton for extra diplomatic services, together with a number of other private bills. Adjourned till Second-day.

European News.

We have European news to March 29th, the substance of which will be found below.

The British Admiralty have in accordance with an appeal addressed to them through *The Times*, decided upon sending two steamers in search of the missing mail steamship Pacific. The ships are the Desperate and Tartarus, and were immediately dispatched.

The probabilities of peace have, since our last intelligence from England, received a check which it was feared would delay the conclusion of the negotiations for some days. It was presumed that the meeting of the 22d ult. would have been the last, but according to *The Times'* correspondent unanimity did *not* prevail and the discussion was not so amicable as had been anticipated There is every probability, however, of the differences being arranged, although it is not positively known by what they were caused. The same authority defines the cause to a demand put forth by the Prussian Plenipotentiaries to be admitted to sign the treaty of peace on the same footing and in the same character as if Prussia had been a party to the alliance throughout, as if she had accepted all the obligations involved in it, had joined in the ultimatum and declared that she would abide by all its consequences. It is also said that Russia supports Prussia in these pretensions.

Intelligence from Paris states that the City of Parma and the surrounding country has again been laid under a state of siege, which arose from renewed attacks of assassination. The Auditor of the War Department had been stabbed in the back while walking with another officer. The Government had become greatly alarmed at cattle murrain which was said to be spreading over the Continent.

Accounts from the Crimea state that the Allies have commenced the demolition of the incloseure around Sebastopol.

Sir Henry Pottinger died at Malta on the 18th of March. This officer had rendered great service in his administration of public affairs in India, China and Africa.

Three days later news was received after the above was in type, by telegraph from Halifax. It is now stated that the difficulties alleged to have presented themselves in the Paris Conferences are understood to have been removed, and it was confidently expected that the treaty of peace would be signed within a few days.

ART OF PRINTING.—Mentz, in Germany, is entitled to the honor of being the birth-place of printing. Strasburg and one or two other cities have laid earnest claims to the preference, but historians now generally concede it to Mentz. Guttenburg invented, and first used separate letters or moveable types in 1442. As early as 1423, he had printed with lines cut on wood, but this was a small mechanical advance on what had been done for many years. Xylographic printing, or the taking of impressions from wooden tables on which letters or figures were engraved, had previously been practised in Germany, and was an eastern invention. Guttenburg at first took impressions from his types by fastening them on a table, coloring them with writing ink, spreading the paper over them and pressing it with a rubber of horn. Faust invented printing ink, and Guttenburg constructed a rude printing press. Iron presses were earliest employed by Lord Stanhope of England.

A State in Contumacy.

About two years ago an alleged fugitive from Slavery was arrested at Milwaukie in Wisconsin, and was rescued from the custody of the federal authorities, who claimed to hold him under the act of 1850. Mr. Booth, a Wisconsin editor, was implicated in the rescue of the man, and was prosecuted and convicted upon that charge, in pursuance of the criminal provisions of the same act. The case of Mr. Booth was brought up before the Supreme Court of that State, by *Habeas Corpus*, and the law of Congress under which he was convicted was pronounced unconstitutional, and the prisoner was discharged.

This case has assumed a new and very interesting form. It has been complained to the Supreme Court of the United States, that grievous error was committed by the Wisconsin tribunal in discharging Mr. Booth, and some six months ago a writ was issued calling up the cause for revision, and *commanding* the Supreme Court of the State to send up its record. To this command the Wisconsin Court responds by ordering its Clerk not to certify the record—that is, it denies the right of the Federal Court to make the demand, and refuses to appear or to enter an appearance. It is true that the appeal can be argued and decided at Washington as well without this certified record as with it, but the course pursued by the State Court is still an important incident in the progress of the struggle between Federal usurpation and the rights of the States, as represented on either side by the Judiciaries of the State and National Governments.

It is understood to be the desire of the aggressive party in this struggle not to precipitate a determination in Mr. Booth's case. It is not necessary to push matters to extremity now. It may be better to wait a year until the agitation of the public mind on the sectional questions embraced in the Presidential election shall have passed away. We do not, therefore, consider it probable that such a judgment as the United States Supreme Court is certain, ultimately, to render against the State of Wisconsin, will be thrown out to alarm the Free States at such a period as the present. The argument of the cause then, it may be supposed, will go over to the December term of the Court.

SLAVERY IN NEW JERSEY.—A correspondent of Fred. Douglass' paper, writing from Long Branch, N. J., speaks of some of the few slaves yet living in New Jersey. He says:—

"There are yet in this State many of the remaining relics of the peculiar institutions in the person of its victims. I have taken occasion to converse with several of them about the past. The history of those times is indelibly impressed on their memory. One died here last week whose recollections carried him back as far as 1732, and it is said he was one hundred and twenty-four years of age, or thereabouts. An old comrade of his yet remaining, whose birth he recollected, he being at the time about twenty, is an old lady now about one hundred and four. She, too, retains vivid recollections of Revolutionary times and those who figured in them. She is yet able to wash, iron, sew, knit, and scold her children, grand children, and great grand-children, and grand children's children, as vigorously as in days of yore, and is as ready to threaten, box and spank the oldest as the youngest of them. From her I learned many important facts of the past, which the historian would count a rich treasure. She is yet not only vigorous in mind, but healthy and fleshy in body, and with care looks as if she might remain long enough to hail the arrival of the fifth generation. Her name is Lavina Butler. The name of the old gentleman alluded to was Jacob Brown."

CUTTING SCIONS FOR GRAFTS.—Now is the time for cutting scions for grafting. Any time in the Winter or Spring before the buds burst will answer, but they will soon shrivel and dry up, if it is delayed till they are much swelled. Shoots of medium size of well-ripened wood, of the last year's growth, from the extremities of bearing branches, should be selected. These will bear earlier than the water sprouts or suckers, which from their thrifty growth are sometimes used. The wood of these is usually softer and the buds not as well developed as those from the extremities of the branches. If wood of more than one year's growth is taken, flowers are often produced, and sometimes fruit, the year of insertion, while very little growth is obtained. Grafts from thrifty young trees are better than from old ones which have begun to decay. Where no suitable scions of a favorite variety are found, they may be obtained for another year by shortening in some of the smaller limbs, which will then push out vigorous shoots. Some claim that scions should only be taken from the topmost branches, that we may obtain an upright growing head. It is thought the lower limbs, showing a disposition to grow downward and crooked, will give their characters to the new tree. We doubt this theory, but as we usually get the best ripened wood and straightest shoots from the top, where there is plenty of light and air to develop them, it will pay for a little climbing.
[Homestead.

The moon, in her passage eastward around the earth, continually passes between us and the fixed stars or planets which lie in her path, and obscures them from our view. The instant of the disappearance of a star behind the moon, or the occultation of a star, as the phenomena is called, can be noted by observers widely separated from each other, and hence this phenomena becomes a ready means of determining the difference of longitude between two places. The telescope may be of moderate size, and requires an accurate adjustment.

COLOR-BLINDNESS.—Color-blindness, or Daltonism, as it is often called, has of late attracted great attention. Sir David Brewster, Dr. George Wilson, Prof. Wartmann, and others, have investigated the phenomenon with surprising success; and the North British Review has a paper on the subject, in which it is said: "Till within a few years this affection of the eye was supposed to be confined to a small number of individuals; but it appears from the calculations of various authors, that one person out of every fifteen is color-blind." According to the experiments of Dr. Wilson upon 1,154 persons at Edinburg in 1852–53, one person in every eighteen had this imperfection.

1 in 55 confound *red* with *green*.
1 in 60 confound *brown* with *green*.
1 in 46 confound *blue* with *green*.

Hence one in every 17·9 persons is color-blind.

TO MAKE A BALKY HORSE DRAW.—The *London Times* gives a remedy which proved successful. After all sorts of means had been tried and failed, it was suggested that a simple remedy used in India should be tried—that is, to get a small-rope and attach it to one of the fore feet of the stubborn animal, the person holding the end of the rope to advance a few paces, taking with him the horse's foot, when as a matter of course, the horse must follow. The suggestion was at first ridiculed, but at last a rope was brought and applied as described, when the horse immediately advanced, and in a few minutes was out of sight, much to the amazement of the crowd. The experiment is simple and worth a trial.

SUMMARY.

Mr. Joseph Curtiss died at his residence in Lexington-avenue, New York, on Saturday evening, after an illness of four days. Mr. Curtiss was born in Newtown, Conn., in 1782. At the age of sixteen he came to this city. He has taken an active part in most of the benevolent enterprises which have been undertaken here from that time to this. For twenty years he belonged to the Fire Department, and he introduced the use of the torch and hose carriage. He was one of the founders of the House of Refuge. Long time a trustee of the Public School Society, he was present at the laying of the corner stone of the first Public School building erected in the city, and heard the address delivered by De Witt Clinton on that occasion. Since the reorganization of the schools he has been a school officer, and until last year was a member of the Board of Education.

The steamer Plymouth Rock, since being relieved from the protracted detention at City Island, has been placed on the large Balance Dock, foot of Market street, and there received a most thorough overhauling. Every part of the hull in the least injured, having been removed and entirely renewed, while additional fastenings, new kelsons and braces give increased strength to the massive and substantial frame. The engines and boilers were found not in the least affected by the accident. The steamer has been repainted and regilded, the furniture and equipments renewed and refitted, so that the Plymouth Rock, to all intents and purposes, is now a new steamer just ready for service. She has resumed her trips on the Stonington line, under command of Capt. Joel Stone.

Governor Robinson of Kansas, just previous to his departure from Boston, April 8th, met a number of gentlemen, members of the Legislature and others, at the rooms of the Emigrant Aid Society. He expressed very decidedly the opinion that the safety of Kansas as a Free State depends upon defeating Mr. Douglas' bill for a new Constitutional Convention. Under the present administration, and its bogus laws, there would be no chance of securing a fair election. Mr. Atchison, who, he said, is President, as far as Kansas is concerned, is reported to have three million dollars at his command to force slavery into Kansas.

The bituminous coal found in the Arctic regions is said by the explorers to crop out within a few feet of the shore, in the side of a hill, the strata being from four to five feet thick. The samples brought home contain small pieces of crystalized naptha, of a color as bright as the finest specimens of gum arabic. On being exposed to the action of our atmosphere it is found to lose weight rapidly. The analysis of the article is as follows: Specific gravity, 1 3848; volatile matter, 50.6; coke, common, 9 84; fixed carbon, 39 56.

The Coroner's Jury in the case of the *New Jersey* disaster upon the Delaware, have rendered a verdict of censure against the Boiler Inspector for his inefficient performance of duty, and against the Ferry Company for culpable negligence. The Jury say that the ferry-boat was unfit and unsafe for the transport of passengers, and that the company and their Superintendent are blameworthy because of their omission to equip the craft with proper means of escape in case of accident. The immediate officers of the New Jersey are exculpated.

The telegraph brings us intelligence of the first seizure under the law recently passed by the Virginia Legislature, authorizing the search of vessels leaving the waters of that State. The captain and crew of the schooner *Maryland* of New York, have been seized and consigned to prison, and the vessel taken from Hampton Roads to Norfolk, on a refusal to submit to a search for slaves. Great excitement existed, as it was believed there were slaves concealed on board.

The proprietors of one of the Cincinnati oil mills have commenced the manufacture of oil from cotton seed imported from Memphis. Cotton seed oil is also made to some extent in New Orleans and some other places; but a hundred tons of oil goes to waste in the seed where there is one pint manufactured and saved. Cotton seed weighs more than three times as much as the lint, and is as rich in oil as sunflower seed, which it resembles very much in its general appearance.

The Connecticut Election has resulted in the triumph of the Opposition over the Democrats, according to the latest dispatches received. Returns from all the towns in the State, except one, give the Opposition 127 Representatives against 99 for the Democrats; while of the 21 Senators, 12 are stated to be Opposition and 9 Democrats—thus insuring the former a clear majority on the joint ballot.

President Pierce has pardoned Charles Kerman, the captain of the slaver Glamorgan, captured on the coast of Africa in 1854, and brought to Boston. Capt. K. was fined $1,000 and sent to prison for three years.

From a recent communication from the Secretary of State to the House of Representatives, we learn that the total number of passengers arrived in the United States for the year 1855 was upward of 230,000. Over 160,000 of these arrived in New York. Germany furnished 66,000, Ireland 49,000, and England 39,000, in round numbers. The total number of passengers arrived in this country since the 30th of April, 1843, is 3,400,000.

For some time past a religious revival has been in progess at the South Fifth street Methodist Episcopal Church, Williamsburg. The meetings which have been held every evening are numerously attended, and a large number of persons have been converted under the preaching of the pastor, the Rev. H. J. Fox, and other ministers of the Methodist Church.

A dispatch dated St. Louis, Wednesday, April 9, says: A Committee from Kansas is in this City, delegated by a number of the business men of that Territory, to take steps for the establishment of a line of steamers from Alton, Ill., to Kansas, for the transportation of Northern emigrants and merchandize. The Committee will proceed to Chicago, Cincinnati and Pittsburg, for the purpose of perfecting the arrangements.

The Bowyer Bible, in 45 vols. folio morocco, illustrated with 6,000 rare and valuable engravings after the first masters, by the ablest engravers, English and foreign, and contained in a richly-carved antique oak cabinet, was knocked down at the recent sale of the effects of John Albinson, deceased of Bolton, England, for £550; a sum very far below its value.

The Mount Carroll, Ill., *Republican* of the 28th ult., gives the particulars of a painful case of death from the bite of a rabid dog that occurred in York township. The victim was a child of Mr. Horace Melendy—an only child—a bright boy, about six years old. He was bitten on the 5th of March, very severely, there being three serious wounds and a number of scratches on the face.

It is calculated that the number of children born in France on the 16th of March, to all of whom the Emperor and Empress are godfather and godmother, must be about 2500. Each child is to receive a gift of 3000 francs; all the boys must be named Louis Eugene, and all the girls Eugenie Louise.

In the interior of Asia Minor and Armenia this winter has been one of unusual severity. In the vicinity of Koniah, a caravan of eighty persons was buried by a snow-slide. Fifty of them were rescued alive by those who hastened to their assistance; the remainder were beyond recovery.

The City of Philadelphia was visited by a destructive tornado on Saturday night, April 12th, which is said to have unroofed no less than one hundred and fifty houses, and, strange to say, no lives were lost thereby. Among the buildings unroofed were two churches and three factories.

Joseph McKeen, L. L. D., who, until a recent period, occupied the position of Superintendent of the Public Schools of New York, died on Saturday morning April 12th, at 8 o'clock, at his residence in this city, after an illness of a fortnight's duration.

The prospects in New Jersey of a large yield of peaches were never better than at the present time. The buds are generally uninjured, and the lingering cold weather will prevent them from swelling until the season is so far advanced as to have them suffer from high winds or frosts.

On board the Cunard steamers, divine service is read every Sunday morning. A passenger, one Sunday, asked one of the crew: "Are you obliged to attend public worship?" "Not exactly obliged, sir," replied Jack, "but we would lose our grog if we didn't."

There are 70,000 gipsies in Wallachia; and their emancipation has been decided upon in a council by a vote of eleven voices against ten. Their proprietors will receive from the State an indemnification.

In the United States District Court, on motion of Hon. John McKeon, the schooner Falmouth, with her tackle, cargo, &c., was ordered to be sold forthwith by the United States Marshal. Her value is estimated at $10,000.

According to the Buffalo Commercial, the tunnage of lake steamers now on the stocks is 17,775, and of sailing vessels 31,183, all of the value of $2,720,500. Vessels were lost last season whose tunnage amounted to 20,850.

The Legislature of Kentucky has passed an act prohibiting billiard and Jenny Lind tables and ten pin alleys in that State, which only awaits the signature of the Governor to become a law.

A memoranda of the dates on which the ice in the Hudson River has broken up, for a period of thirty-nine years past, shows that only five years within that time has it remained closed till April.

A bill imposing heavy fines and penalties upon gamblers and lottery policy dealers, has passed both Houses of the Legislature of Maryland, and is now a law of the State. The provisions are stringent in the extreme.

Associate-Justice Burrill, of Kansas, is said to be in Washington for the purpose of consulting the Executive authorities relative to the course to be pursued toward the officers of the Kansas Free-State Government.

Benjamin Marshall, Esq., of Troy, N. Y., offers to give six acres of land for the purpose of securing the erection of a suitable building in that city for the treatment of patients afflicted with infectious diseases.

The mullen, that very useful weed with a tall and elegant flower stalk, which roots itself at ease along the highways of New England, and which we strive to eradicate, is cultivated in old England as the "American velvet plant."

The Chippewa Indians in Minnesota, according to the Sauk papers, are more contented and peaceable than they have been for many years. White costumes and habits are in vogue.

The American State Council of Wisconsin have thrown Fillmore overboard, and recommended Speaker Banks for the Presidency.

A new Free State paper has been started at Topeka, Kansas. It is called the "Kansas Daily Tribune."

The Hebrews lately in session in Cleveland, have resolved to found a University at Cincinnati, for the education of their people.

Mrs. Mary Channell, a member of the United Society of Harvard, and who was one of the choir singers that welcomed Gen. Washington to Boston, died in that city a few days ago, in the 91st year of her age.

The world is a hospital—be kind, humble, and patient; it is a masquerade—be prudent; it is a battle-field—be bold.

New York Markets—April 14, 1856.

Ashes—Pots $6 62; arls 8 25.

Flour and Meal—Flour 6 25 a 6 50 for common to good State, 6 37 a 6 75 for Indiana and Upper Lake, 6 87 a 7 12 for Ohio, 8 00 a 9 50 for extra Genesee. Rye Flour 4 00 a 6 00. Corn Meal 3 31 for Jersey.

Grain—Wheat 1 60 for red Southern, 1 85 for white Southern. Rye 1 00. Oats 38 a 40c. for Jersey, 41 a 43c. for State, 44 a 47c. for Ohio and Chicago. Corn 60 a 66c.

Provisions—Pork 15 50 for prime, 16 62 for mess. Beef 8 25 a 8 75 for prime, 9 25 a 10 75 for country mess. Lard 9½ a 10c. Butter, 15 a 18c. for Ohio, 18 a 25c. for State. Cheese 5 a 10c.

Seeds—Clover 14½ a 15½c. Timothy 3 50 a 4 00 per bushel for reaped.

Tallow—10 a 10½c.

MARRIED,

In Albion, Wis., Jan. 12th, 1856, by Eld. T. E. Babcock, Mr. STEPHEN B. COON, of Milton, to Mrs. JENETTE P. COON, of Albion.

In Allowaystown, Salem Co., N. J., March 15th, by Rev. W. B. Gillette, at the house of Mr. L. H. Wright, Mr. CHARLES H. BROADWAY, of Elsenborough, to Miss RUTH ANN POWELL, of Salem.

Near Shiloh, N. J., April 4th, by Rev. W. B. Gillette, Mr. EPHRAIM E. SHEPPARD, Jr., of Bridgeton, to Miss CINDERILLA M. BONHAM, of Stoe Creek.

In Adams, Jefferson Co., N. Y., April 3d, 1856, by Eld. Jas. Summerbell, Mr. GEORGE W. GARDINER, of Verona, to Miss DELIA POTTER, daughter of Charles Potter, of the former place.

In Nile, on the 5th inst, by Eld. L. Andrus, Mr. JAMES W. YOUNG, of Genesee, to Miss CAROLINE D. BABCOCK, of Nile, all of Allegany Co., N. Y.

DIED,

In Christiana, Wis., on the 20th of Jan., 1856, of typhoid fever, Mr. STEPHEN W. WELLS, aged 33 years

At DeRuyter, on the 3d inst., of disease of the brain, WILLIAM M., infant son of Jason B. and Cornelia P. Wells, aged eight weeks.

At South Brookfield, N. Y., April 3d, of disease of the brain, IRA LEMONDE, son of Ira B. and Lucy P. Crandall, aged 1 year, 9 months, and 10 days.

In the village of West Edmeston, N. Y., April 9th, 1856, LEVI HOLT, aged 71 years.

LETTERS.

H Cornwell, B F Chaplin, M A Fisher, D Loomer, Charles Miller, Albert Babcock, P L Berry, John Sheldon, H S Berry, Charles Potter, T E Babcock, Joshua Clarke, A W Davis, L M Cottrell.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

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Nelson Babcock, Adams Center	2 00	12	52
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N V Hull, Alfred Center	3 00
Mrs John Ellis, Schenectady	25

FOR THE CAROL:

E R Clarke, Nile	1 25

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CLARKE ROGERS } Late of Fulton Hotel.
HENRY ZOLLVER }

Eastern Association—Executive Committee.

THE Executive Committee of the Eastern Association are requested to meet at the lecture room of the Seventh-day Baptist meeting house in Pawcatuck Village, R. I., on Wednesday, the 30th inst., at 10 o'clock A. M. Those churches which have not reported to the Corresponding Secretary how much they will raise for missionary purposes the present year, are requested to do so previous to said meeting.

S. S. GRISWOLD, Clerk of Ex. Com.

Hudson River Railroad.

ON and after Monday, Jan. 21, 1856, the trains will leave Chambers-st. station as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Through Way Train, 12 M. Express Train 5 P. M. For Poughkeepsie, 9 A. M. and 3.30 P. M. For Peekskill, 5.30 P. M. For Sing Sing, 4 P. M. The Sing Sing, and Peekskill Trains stop at the Way Stations. Passengers taken at Chambers, Canal, Christopher, and 31st streets. NO TRAIN on SUNDAY.

M. L. SYKES, Jr., Superintendent.

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Also, any persons wishing cutting done for their friends at home, by observing the following directions, can be accommodated with any style they wish:—

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Terms—$2 00 *per Annum, in Advance.*

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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One copy	$ 25
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Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

The Carol:

A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. 128 pages octavo; price 35 cents per copy.

The *Carol* is designed principally for Sabbath-Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few Temperance Songs, are included in the book. It contains 93 tunes, and 156 hymns.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

Miscellaneous.

From "The Crayon."

Wanderings in the Southwest.

NO. 11—Concluded.

The next day we reached the Devil's river, and stopped at an old camp-ground which was covered with the feathers of wild turkeys that had been slaughtered here. There was a pond of water near by, but the head of the stream was yet ten miles below. My bad success as a hunter did not deter me from another trial at the turkeys. I repaired to the deepest part of the thicket, where a large button-wood tree (sycamore) threw its branches far over the water, and around which were abundant signs of turkeys. Concealing myself in the roots of an upturned tree, I waited patiently for two hours, until it was almost dark, when the intrusion of a couple of riflemen dissipated my hopes of roast turkey. It was strange that they would not come back to roost there, such a secluded place as it was, and so perfectly safe. Clowd came in soon after with eight that he had killed with his rifle, and he said that the ninth had escaped him. It was delightful to find one's self once more in the wooded bottoms of this river, amongst the pecans and live oaks, through which we journeyed the next day, and camped on the bank of the river where the road leaves it for the high lands again. It was early in the afternoon, and after bathing in the limpid water, we gathered pecans, which were very abundant, notwithstanding the large number of turkeys, wild hogs (Peccaries,) and bears, that subsist upon them. They were so abundant that in an hour I gathered a half bushel, but in the deep shadow of the trees the poison-oak *(Rhus toxicodendron)* covers the ground, and notwithstanding the lateness of the season, and its leaves were livid red with their approaching fall, I was again severely poisoned. The scene at this crossing is the most picturesque that I had seen on the route. A broad sheet of blue water surrounded by the dark green foliage of the oaks overarching the road, and the cliffs of limestone beyond, above, and surrounding all, and shutting out the winds, and the beams of the declining sun, conspired to throw a spell of wild beauty about the place, that caused me to sit there until the sober shadows of night gathered upon it all. Darkness found me there, seated alone upon a rock, with my feet in the water, listening to its music among the stones below, and wondering why the Mocking-bird, the Cardinal, and all the tuneful train of birds had left it for other regions. Their departure more than any thing else, reminded me that another autumn with its yellow melancholy was at hand, another season of vegetable repose. That night was very dark, and I was roused from a sound sleep by the Doctor, who said the Indians were stampeding the animals. I could hear a great commotion in camp—the hailing of the sentries, and the mules jerking at their chains, but I comforted myself with the consciousness that I had no horse more to be stolen, and I had no relish for having a wooden skewer run through my vitals without some adequate consideration—and I was lying not far from the grave of a man who was killed a year before, by his fellow traveler mistaking him in the dark for a Comanche. Quiet was soon restored, when it was found that a stray mule had been loafing about the camp, and had alarmed the other animals. The next two nights were spent on the table-lands, where water was found only in holes, and stagnant. The rear guard came into camp one night with a bear that they had killed near one of these water-holes after we had left it. A ham from it was sent to our mess, but its meat was so poor and tough, that it was impossible to eat it.

A journey through the wilderness, over a road that you have traveled before, even with the luxury of a good horse, and entertaining companions, is fatiguing, and one hears the order to halt with more interest than any other word during the day; and there is a longing for the end, when the travel-worn may again rest under the friendly shadow of a roof; I looked, therefore, with more interest upon my old camp ground on the Piedras Pintos, the first I made after leaving Fort Clark three months before, than any object since. We could easily have gone on to the fort the same day, but it was necessary to "fix up;" faces must be shaved, and clean shirits and collars, and sometimes entire changes were necessary. This was my last opportunity for a hunt, and without waiting for dinner, I took my gun and started up the creek. I wandered long through the dry grass and thickets of shrub oaks, blasted by prairie fires; a solemn stillness reigned through all the solitude, and I was startled by the crackling of the dead twigs beneath my own feet. I discovered a pile of noble turkeys in the edge of the thicket close to me, but before I could fire they had disappeared. I could hear them one by one fly across the stream, which was here widened into a lagoon three miles long. I went around it, and having crossed the stream, was slowly making my way through the grass, nearly breast high, watching more carefully for Indians than any thing else, when a prodigious rushing noise, not more than six yards from me, was so suddenly made as to throw me entirely off from my propriety, and before I could satisfy myself that I was not a murdered man, a huge gobbler had taken wing, and was making for a thicket. I raised my piece but it would not go off, and I found too late that I had pulled the wrong trigger. What vexation! Why do I write of it, but as a lesson to those who would aspire to be Nimrods. So I returned to camp after an afternoon of hard toil, faint with hunger, without having fired a shot, and had the satisfaction of finding that the Major had killed a splendid turkey without having left the camp, and with his spectacles on his nose. The next morning we rode into the Fort and finished our long sojourn in the heart of the Indian country. I shook hands with old Major Simonson, Doctor Norris, and the other officers, as with old friends, and felt it was a great relief to be among the abodes of men, although I was still five days' journey from San Antonio, and two from the nearest settlement. I felt relieved from that incessant watchfulness that becomes a habit in a hostile region. And here I will close my "wanderings."

In these letters I have endeavored to give a truthful impression rather than a captivating one. I have avoided any generalizations, based upon limited observation. I have avoided narrating any thing of which I have not myself been an observer. I went to Texas to satisfy my curiosity, and to study its resources and natural history, and I am confident that those who have felt interest enough in these letters to read them all, have a truer picture of that country than can be found in any other quarter. Of its political, social, and religious condition, I have not written. For the most part, I have avoided the settlements, and found my companionship in the solitudes of the untrodden wilds, and have never felt alone where nature displays so many charms; to her lovers she needs no artificial coloring. To such every region possesses an interest, which those who worship at a false shrine can never appreciate. If I had been disposed to suppress a part of the truth, and give play to fancy, no country that I have ever visited affords a better field. Nowhere have I seen nature display so much of chastened beauty, or rugged grandeur, as in the regions I have attempted to describe; nowhere have I seen realized, in so high a degree, the charms of the classical *Arcadia* as in the rolling grassy regions of Western Texas. Its landscapes ever varying, yet always beautiful; its sparkling waters bursting at once from their rocky caverns into the glad sunlight; its sunny skies and healthful breezes breathing a perpetual inspiration of strength to the invalid, all invite him and the thousand homeless ones to its bosom. In few countries will one find so much done by nature to prepare the ground for the settler, and so little by art. It is in the raising of stock that the chief wealth of the country will in the future consist. Cattle require no other attention than is necessary to keep them from straying too far; and marking, to enable the owner to identify them; and no occupation can be more healthful to the tuberculous invalid than the care of them. Mexican herdsmen can be employed at from five to ten dollars per month and rations, and often make better field hands than negroes, and the loss is not so great if they run away, which, from the vicinity of the Mexican frontier, the negroes are prone to do; so that as a general rule few of them are employed there for such purposes. Stock cattle can be bought for seven dollars a head, and any one who is at all acquainted with the business can calculate their rate of increase better than I. It is sufficient to say that those who are in the business are becoming rapidly wealthy. To any one desirous of visiting the country, and spending a few months in investtigating the resources of the country, for the purposes of settlement, or pursuit of health, or enjoyment of nature in her "visible forms" and primitive loveliness, I would recommend to leave the steamer at Indianola and take the mail coach to San Antonio. The time occupied is forty eight hours. At the latter place, one can purchase a pony enough cheaper to pay the fare (fifteen dollars) in the coach, and making that place his head-quarters, he can suit his journeyings to his convenience. A saddle made in San Antonio is the best, and most saleable when he has no longer use for it. His travel may be extended alone in perfect safety, South and East, and in small parties, well armed, in any other direction. He should be provided with a good fowling-piece, which, taken all in all, is the best weapon for that country, and the sooner he learns to sleep on the ground with a blanket and his saddle, the better. He will save many a half-dollar otherwise spent for a worse bed, and the invalid who has strength to ride, may do so with perfect impunity, nay, even with benefit. And if he knows how to use his gun he will need but few stores that he cannot carry in his saddle-bags. He will find settlements, if he chooses, sufficiently frequent to meet emergencies, and if, through any mischance, he should find himself "hard up," he will find friends according to his merits, as generous and hospitable as in any part of the world, and more than one can realize who has been dragging out his existence among the cold, calculating conventionalisms of our old towns and settlements. He will learn that happiness does not consist in the amount of luxuries which may be heaped about him, nor in the approbation of the purse-proud and soulless creatures, who know not God except in their prayers, and who see nothing in the face of all His magnificent creations to admire but themselves and the work of their own hands. He will return from his wanderings a healthier, wiser, and a better man. J. D. B. S.

Fat Meat as Food.

The prevailing fashion and taste are against the use of fat mutton and beef. At hotels, and in private families, the fat meat to which persons are served, is usually left, and the lean only eaten. Those who purchase meat, of course, select the lean instead of the fatter pieces, and butchers, accommodating themselves to the demand, kill all sorts of lean and ill-fed animals.

The losses resulting from this are many. In the first place, it is contrary to public economy, the number of lean animals sacrificed to secure a given weight of meat being twice as great as would be required, if all the animals slaughtered for food were well fattened. The cost of raising animals far exceeds the cost of fattening them, and therefore a pound of lean meat costs more to the producer than a pound of fat, besides the unnecessary waste of animal life involved. Another disadvantage resulting from the use of lean meats exclusively, is in the fact, that lean meat, whatever the quantity used, will not supply the place of the fat, especially in winter. Food is required for two purposes—one is, to supply materials for the growth of the body, and to repair the waste which labor, and all our activities, occasion; the other use is to supply fuel for the maintenance of animal heat, the amount required for the latter purpose being much greater in cold regions, and in the colder portion of the year. The fat of animals is, in many respects, for man, the best and cheapest of all the heat-producing articles of diet. In high latitudes, there is no substitute for it, or possibility of doing without it; and the same thing is true, though not to the same extent, in temperate climates during winter. Strangely enough, in this variable climate, our diet is made comparatively uniform by fashion and habit, instead of varying with the changes of temperature. In summer, we use too much of carbonaceous, or heat-producing food; and liver diseases, and various fevers, are the consequences; while in winter, a sufficiency of such food is not supplied, and hence the prevalence of pulmonary affections.

Life and health are much more involved in this matter than some imagine. In the last January number of the Ohio Medical and Surgical Journal, there is an excellent article, that was read before the American Medical Association, by Dr. Hooker, which shows conclusively, that persons abstaining from fat meat, are much more liable than others to lung diseases, and especially consumption; while those who are in the constant habit of using an abundance of fat meat, are almost untouched by this terrible destroyer. Multitudes of facts, within the knowledge of every one, are referred to by the writer, in support of his conclusions, placing the matter, one would suppose, beyond doubt.

What, then, is the conclusion of the whole matter? Just this: Let farmers see to it, that the animals designed for the butcher are properly fattened; let butchers who have a regard for their reputation, buy only good animals, and let those butchers be discountenanced, who will continue to murder such as are unfed; let consumers use a due proportion of fat meat with the lean, and let the proportion be larger in winter than in summer; and especially let those who have constitutional tendencies to consumption, learn to eat good fat meat; and if their present tastes are averse to it, let them struggle to overcome this aversion, as though life depended upon it. How much better is good fat beef, than cod-liver oil! How much better it is, to use the beef while you are well, and keep so, than to use quarts of the oil when it is too late. And finally, let all who are interested in the health and vigor of our whole people, use their endeavors and influence to disseminate right views, and to establish right habits in relation to this important matter.

Acid in the Soil.

The presence of free uncombined acids in the soil, affords one of the most insuperable barriers to successful and profitable cultivation by which the efforts of the farmer can possibly be opposed. How these acids act, is sufficiently explained by Mr. Ruffin, in his essay on "Calcareous Manures." The presence of acids, he says, "by preventing or retarding putrefaction, keeps the vegetable matter inert, and even hurtful on cultivated lands; and the crops are still further injured by taking up the acids with their nutriment. A sufficient quantity of calcareous earth, that is, earth where lime is present mixed with the soil, will immediately neutralize the acid and destroy its powers; the soil, released from its baneful influences, will be rendered capable, for the first time, of exerting the fertility which it really possesses. Calcareous earth has also the power of altering both the texture and absorbency of soils."

On all lands where there is a growth of red sorrel, acids of some kind abound in a free and uncombined state, and it is only by adopting some emendatory powers of culture, or by the application of neutralizing substances—such as lime, ashes, &c.—that they can ever be rendered fertile in the production of valuable crops.

On lands were sorrel seemed determined to overpower every other plant, we have eradicated it effectually, by the use of lime and ashes, but at the same time giving the soil a more generous manuring, and more careful cultivation with the hoe. We have, therefore, no doubt of the correctness of the statement by Mr. Ruffin, who is a very careful and experienced cultivator himself.

It is important that the farmer observe very closely what the natural prevailing product of his soil is, as this will indicate more correctly, perhaps, than any thing else, what sort of a corrective is required. If sorrel greatly abounds, or wormwood, or the daisy, or bulbous-rooted grasses, state the fact at the farmers' club, and discuss it, drawing out the experience of each, or, if necessary, get an analysis of the plant, and learn what the character of the soil is in which it flourishes so well; then, perhaps, the proper correctives may be applied. [N. E. Farmer.

The Asparagus Bed.

"How shall I get an asparagus bed?" asks one of our subscribers. We will try and give the information desired.

To begin with the beginning—the seed may be sown in autumn, or early in the spring, in a good loamy soil. Select good and ripe berries, put them in water, and when slightly fermented, the seed can easily be washed from the pulp and dried. One ounce will grow a thousand plants. Sow in drills an inch deep, about one foot apart, and cover with fine soil, pressed down lightly. Keep the weeds out, stir the soil often, and thin the plants to six inches apart in the drills. At one year old select the best and thriftiest plants to form your bed.

The asparagus bed should be open to the morning sun; and it is better if protected from the north and east, yet open to light and air. It should be very rich, and on this, more than any thing else, depends the amount and value of the product. Dig up a loamy, porous soil, two feet deep, intermixing largely and thoroughly with manure to within six inches of the top; this should be filled with garden loam. Then take the young plants from the seed bed, injuring them as little as possible, and carefully set out in rows two feet apart, one foot apart in the row. Then cover the bed two inches deep with dark-colored soil, made by a mixture of charcoal dust and muck, and sprinkle salt until the surface is white again. This will keep down the weeds and promote the growth of the asparagus, which, it should be remembered, originated on the sea shore.

In autumn remove the dead stalks and cover the bed three inches deep with stable manure, to be forked in the spring, with another dressing of salt. Let the stalks grow the first and second year without cutting, that the roots may get well established; the third year the asparagus will be fit to cut, and will, with similar treatment each fall and spring—with perhaps a slight addition of earth to prevent the roots from coming too near the surface—continue to yield well for many years.

Remember, room, a rich, warm soil, moist, but well drained, and salt enough to prevent the growth of weeds, are peculiarly beneficial to the asparagus plant. With these, and good care, one cannot fail to have that inmate of all good gardens, an asparagus bed.

[Rural New Yorker.

THOUGHTS FOR INEBRIATES.—Hyrtl, by far the greatest anatomist of the age, used to say that he could distinguish, in the darkest room, by one stroke of the scalpel, the brain of the inebriate from that of the person who had lived soberly. Now and then he would congratulate his class upon the possession of a drunkard's brain, admirably fitted from its hardness and more complete preservation for the purposes of demonstration. When the anatomist wishes to preserve a human brain, for any length of time, he effects his object by keeping that object in a vessel of alcohol. From a soft pulpy substance, it then becomes comparatively hard. But the inebriate, anticipating the anatomist, begins the indurating process before death—begins it while the brain remains the consecrated temple of the soul—while its delicate and gossamer tissues still throb with the pulses of heavenborn life. Strange infatuation, thus to desecrate the god-like! Terrible enchantment, that dries up all the fountains of generous feelings, petrifies all the tender humanities and sweet charities of life, leaving only a brain of lead, and a heart of stone!

Density of Different Seas.

Vessels going directly to Sebastopol, take smaller cargoes than when they are going only to Constantinople, or else they generally diminish their cargoes at this latter place before entering the Black Sea. The reason of this is, that the density of the water of different seas is more or less considerable, and vessels sailing in them sink more or less deeply in the water, according to that density. The density arises from the quantity of salt contained in the water, and consequently the salter the sea is, the lighter the vessels float on it. Moreover, as a vessel penetrates into the water more or less, according to the quantity of sail she carries, it follows that the salter the water is, the greater is the quantity of sail that can be carried. Now the Black Sea, being sixteen times less salt than the Mediterranean, a vessel which leaves Toulon or Marseilles for Sebastopol, must take a smaller cargo than that which only goes to Constantinople, and a still smaller one if it is to enter the Sea of Azoff, which is only one-eighteenth part as salt as the Mediterranean. This latter sea is quite as salt as the Atlantic, and twice as much so as the Caspian. The Dead Sea, which is 1,300 feet below the level of the Mediterranean, contains more salt than any other sea; it is said that two tons of its water yield 589 lbs. of salt and magnesia. So buoyant are its waters on this account, that, according to Bayard Taylor, "with a log of wood for a pillow, one might sleep as well as on a patent mattrass.

Cultivation of Hemp.

SOIL AND PREPARATION.—Hemp should never be sown on foul or worn land. Such land will never yield hemp of a uniform length and quality; but the land should be clean, dry, light, and rich; these are requisites that must always be considered, or much labor will be spent in vain.

Hemp is frequently permitted to follow hemp on the same land, when a similar course with almost any other crop would not be tolerated by a good farmer. Hemp is said to be less exhausting to land than the cereal grains, and it leaves the ground in more perfect order for the same crop than any other. If hemp is to be sown on ground that produced hemp the year previous, the plowing should be done as early in the spring as the condition of the land will admit of thorough preparation. Under no circumstances should land for this or any other crop be worked unless it is so dry as to pulverize well.

If hemp is to be sown on sod land, it should be broken up in the fall. On clover, and more particularly timothy seed, it is better to plant one year in corn before sowing with hemp; if the corn has been well cultivated, the land may be put in fine condition for this crop. For no crop does a thorough preparation pay better than for hemp. The first ploughing should be deep, according to the depth of the soil. Let it lie in this condition until about the time of sowing, then it should be well harrowed with a heavy harrow, and then well rolled. The use of the roller, unless upon very mellow land, should be regarded as indispensable in preparing land for this crop. After it is well rolled it should be cross ploughed, again rolled, and then harrowed

QUANTITY OF SEED PER ACRE.—In regard to this, as in most other crops, there is a diversity of opinion among farmers, but we believe the experience of a majority of them is in favor of sowing from four to five pecks of seed to the acre, according to the quality of the soil—the richer the land the greater quantity of seed should be sown.

The seed should be sown upon freshly harrowed land; after the seed is cast it should be again harrowed and then cross harrowed. If the previous work has been well done, the soil will be open to a free circulation of the warm air to the full depth the land had been ploughed, inviting the roots to penetrate uniformly and deeply, beyond the casualty of drouth.

TIME OF SOWING.—The time of sowing this crop varies according to the opening of the season and the strength of the land upon which it is to be sown. Strong land will bear the earliest sowing. If sown too early, the growth is apt to be short; if too late, it is at the expense of the quality of the lint. Between the degrees of latitude of 38 and 39, the proper time of sowing will generally range between the 20th of April and the 15th of May.

[Valley Farmer.

Strawberries.

Attention can hardly be given too early in the spring—at least after the ground has begun to moisten from the warmth of the atmosphere—to the management of strawberry beds, and to preparations for the culture of this delicious fruit. Mr. Pardee, the author of the "Manual of the Strawberry," strongly urges the necessity of an early beginning, and assigns as a frequent cause of failure too long a delay. The directions to be given are few and simple. Select a place well exposed to the air and sun, dig it up to the depth of eighteen inches, and finely pulverize the soil. Let this be delayed no later than the first day when the ground will work well. Drain the soil, if necessary. Apply one bushel of ashes, one peck of lime, and three quarts of salt to a plat of ground twenty feet square. If the soil be in good condition for corn, it will need no other manure. At the end of ten days dig it up again, and thoroughly mix and pulverize it. Then level it off, and set out the plants from ten to twelve inches apart, in rows separated by eighteen to twenty-four inches. Hovey's Seedling, Burr's New Pine, and McAvoy's Superior, are good varieties of pistillate, or female plants; while a few of Longworths' Prolific, or large early Scarlet Staminate, or male plants, near by, will be needed to fructify the pistillate. But on no account should any varieties, whether staminate or pistillate, be allowed to intermix with each other. This will require especial care. A slight covering of the beds with half an inch of tan bark or saw-dust will keep the roots moist and prevent the growth of weeds.

The beds must then be kept clear of weeds, which should be done mostly by pulling them by hand, for the use of the hoe among the plants after they have attained any marked growth will destroy numerous fibrous roots, and damage the whole.

If the plants get a good start early in the spring, a few berries will be ripened in June, though generally not a great quantity. After the first of July numerous runners will be thrown out, which will rapidly fill the grounds so closely set as to prevent a crop of fruit for the next season, unless removed. Thus a large number of young plants will require to be transplanted or destroyed. If they are allowed to remain in crowded beds, they will produce but scantily. When they are one year old they may be expected to produce the largest and fullest crop. [Independent.

Ill-using Horses.

Mr. Gavin, V. S., a contributor to the London *Veterinarian*, offers the following remarks, on *ill*-using horses, which are adapted to our meridian as well as that of London:

Allow me to draw the attention of your readers to a subject, which, although at first sight may appear a very unimportant one, yet, on a second view, seems to contain largely the tendency to mischief and misfortune; and the veterinary profession, I think, may safely be looked to, as likely to exercise a considerable influence in obviating the evil. I allude to the practice so common at horse-fairs, dealers' yards, &c., of rattling a stick and hat together, with the avowed object of frightening horses. It seems very questionable whether it be judicious, on the contrary, to teach a horse to be afraid at all; but, to associate in the animal's intelligence, terror on the one hand, and an article which may accidentally, at any time create terror, on the other, appears very thoughtless. I have known many a case of tumble and run away, from just so simple a thing as a hat coming clattering to the ground. Not many horses will *stand it.* But what else can we look for? The last time they heard the sound, it, in all probability, was in connection with whips and sticks, fright, &c.

I have frequently heard it very gravely recommended by very knowing horseman, to under-feed horses that are difficult to break. I suppose, on the presumption hunger will tame a lion. I doubt if mere *hunger* ever tamed any thing; starvation might, but even then, the tameness, apparently, is more the result of the subsequent kindness than the previous cruelty. From a trial of my own, I infer the practice to be a bad one. That "an angry man is a hungry one," is proverbially true, this being one of the laws of organization; hence the soundness of British philosophy, in celebrating everything with a dinner; and I can see how an organization, disqualified to perform well the alimentary functions, should be attended, as often as it is in horses, with a fretful, bad temper, *vide* what we call weakly animals.

Horses, however, on the whole, get pretty severely punished for being made this way. Others of them, from careless breaking, riding, or disease, get a habit of stumbling, to which the punishing is applied very often as a remedy; and, although I never saw it do any good myself, and perhaps nobody else ever did either, yet I suppose it is impossible to allow such aggravated disobedience to go unpunished.

Horses frequently come under the rod for shying, as if they had no right to be frightened without leave. It seems hardly fair, but opinions differ. He may be going past a lime quarry, for instance; there is a noise, he gets uneasy, and then punished, to get more uneasy still; the next time he sees the same object, and a further punishment only settles him more firmly in the belief, that there is some unfortunate connection between a quarry or animal leap and the whip and spur. I have every faith in the efficacy of kindness, and none whatever in cruelty. This, however, is at the consideration of your readers, for their own individual adoption as a principle of action in the treatment of animals.

I am your very obliged servant,

WILLIAM GAVIN.

Making Candles of Lard.

All kinds of fatty matter consists essentially of an oily liquid, united with a solid substance, the former called *elaine*, and the latter either stearine or margarine. By exposing olive oil (sweet oil) to a low temperature, a portion of it becomes solid. This may be separated and subjected to pressure so as to entirely remove the liquid part, and leave a permanently solid mass, which is called *margarine.* This is white, hard, and brittle, and resembles spermacetti. Almond oil, linseed, and many other vegetable oils, produce the same results. In like manner, butter, human fat, the fat of the goose, and some other animals, by a somewhat similar process, yield the solid margarine. The fluid portion is called elaine. The margarine melts at 118° (Fahrenheit) and when pure it is not affected by the atmosphere, if kept for any length of time.

The fat of the ox, the sheep, the horse, the hog, the goat, &c., in like manner, yield a liquid and a solid, the former called also elaine, while the latter, or solid part, is named *stearine.* Stearine is a hard, brittle, colorless fat, and melts at 129°. Both margarine and stearine are found in small quantities in most animal fats, but one or the other greatly predominates. In the fat of man the solid part is margarine alone.

The hard candles now so common in the market, under the names of "stearine candles," "adamantine candles," &c., are chiefly stearine, obtained from tallow or lard, especially from the latter, in the process of lard oil manufacture. In separating this on a large scale, pressure is used. Various chemical processes have been proposed for obtaining the stearine without the intervention of pressure or low temperature, but none of them have succeeded well, we believe, unless the method detailed by a correspondent of the New England *Farmer* prove to be a good one. He professes to take all the stale fat, dirty grease, &c., found about the house—whether lard or tallow—and transform them into good stearine candles, and says those made from lard stand the heat of Summer even better than those from tallow. His directions are, to take for each 12 lbs. of soft grease, 1 pound of saltpetre and 1 pound of alum—mix and pulverize the saltpetre and alum, and dissolve them in a gill of boiling water; then pour in the lard or grease in a nearly melted state; stir the whole well together while heating to boiling, and skim off what rises to the top. Keep the mass simmering until all the water is evaporated, or until it ceases to throw off any steam. Pour off the melted grease as soon as it is free from water, and clean the vessel while still hot. If the candles are to be run, the work can be commenced immediately with the warm liquid; if to be dipped, let it cool to a cake, and treat it afterwards just as in the ordinary process of making tallow candles.

[N. Y. Times.

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The Sabbath Recorder.

CHRISTMAS IN GERMANY.

Read at a Public Exercise in Alfred Academy, by a German lady.

Would it weary you, kind hearer, to accompany the humble stranger on a five-minutes visit to her own native country? No; methinks I can read the ready consent in your smiling eyes. Let us then take wings for our airy trip, and with more than lightning's speed fly away, leaving behind us America's blessed soil, and crossing the boundless plains of Old Neptune's realm, alight in one of Germany's neat thriving towns. It is the day before Christmas—a day of immense preparation, of extensive business. The spacious Square of the place has been converted into one great bazaar, where booth on booth, in endless rows, exhibit all the imaginable varieties of articles that administer to man's comfort, or that ingenious fancy could construct to please the sense of luxury. Yonder, huge cart-loads of young evergreen trees offer an ample supply of the most indispensable thing for the coming event, the celebrated Christmas-tree; here confectioners have arranged their stores most temptingly; eatables in every shape and quality are exposed to view, calculated to satisfy the numerous wants of the wealthy epicure, as well as to supply the humble table of the needy day-laborer and the frugal mechanic.

While hundreds and thousands are crowding here, admiring and criticising, buying and selling, we will take a walk through the streets. There is a certain air of expectation on every countenance that meets us, most so on the happy faces of those little boys, who, freed from school, wander about in groups, with beaming eyes, and roses on their cheeks, that bloom only the more gaily in the biting December frost. The ice-sheeted river, where the joyous skaters' shouts have been daily resounding, is vacant and still to-day; the merry boys have other interests at present to occupy their attention. But where are their sisters? Do not think it is the cold weather that keeps them at home around the stove, when there is so much splendor to be seen abroad. Such are not our German girls; yet, if you could look into the interior of their dwellings, in some unobserved corner, some back room, you would find them, their little hands busily stitching away on some piece of needlework, that is to pass to-morrow evening as a gift of affection into parent's, brother's, or sister's hand. All are so eager, not only to enjoy the pleasure of receiving, but also to taste of the higher bliss of making others glad.

But we wander on. Now and then we pass a baker's house, known by the atmosphere of sweet spicy odors lingering around it. Here is to-day the place of common resort for anxious housekeepers, who, having mixed and prepared the rich Christmas cakes, with due care and attention, now are watching, pale with excitement, the experienced master of the oven, till his momentous, "It is done," causes their hearts to leap with satisfaction, in seeing the heated vault give forth its contents, fragrant and feather light, and deliciously gold-brown, but modifies their pride when their work does not come out perfect from the fire proof. You may smile, ladies, at the importance attached to so simple an affair as the baking of sweet-cakes, but let me tell you, that Germany's sons and daughters are not nourished generally by so sumptuous meals as this land affords, where milk and honey flow, and only during the preparation for festivals like this, the skill of housekeepers in the higher branches of baking is called into exercise.

However, we cannot stop! Day has been sinking, meanwhile. Leaving the crowding throng before the lighted market houses to its excitement, we will enter some family circle. The supper table has just been cleared; the mother, looking weary with the day's toil, is reposing in an easy chair, patting a couple of little flaxen heads resting on her knee, the older boys and girls standing aside, with knowing looks and mysterious whispers. All at once a rap at the door starts the little company—another, and the door flies open, and a being enters. Ah! that cannot be human, draped in shining robes, sparkling and glittering with golden stars, flowing tresses, adorned with a dazzling crown or flowery wreath. All this is too bright to belong to man or woman. O, and there! Now we discover the large snowy wings! Why, it must be the herald of the Holy Christ, announcing his coming. With gentle words, and a melodious voice, that sounds after all very much like aunty's, whose absence from the circle is hardly noticed, the angel steps up to the little ones, and admonishing them to be good children, distributes between them the sweet things contained in a little basket on her arm; then, advising them to go to bed now, disappears again, the children to obey and withdraw with throbbing hearts to their couches. And now begins, for mother, father, and aunty, who has made her appearance again, another task, that of embellishing the Christmas-tree. Box after box, full of gilded apples and nuts, of rosy, green and blue wax candles, of candy formed in stars and crosses, of little bright-colored silken nets containing some pretty trinket, and many other things, is emptying its riches upon the green branches, until, finally, long after midnight, when all is disposed of, the splendid tree is taken into the parlor, the door locked, and its key safely entombed in mother's pocket. Then all retire. The next morning finds the younger inmates of the house up bright and early, with the difficult task before them of spending the hours until night, not knowing how. More than twenty times their tiny feet are tripping up to the parlor door, where ma is so everlasting long in cleaning the room, as she told them; but vain are their endeavors to get admission into this sanctuary, and they must go back without relief for their restless impatience, while the good mother within is passing to and fro, ordering and arranging the various gifts for each in their proper place; there adding some pleasing present; here setting forth to better advantage some valuable piece. Only when a final view shows her that all is very good, she leaves the room; and now servant girls and boys must be fleety messengers to fulfill her biddings, for one basket after another, loaded with red-cheeked apples, sweet cakes, and some useful article of apparel, is sent away to the hut of the poor, or even into the dungeon's cell, to light up with its rays of joy the mournful night of their unfortunate inmates. O! if she had the power, she would not have one eye to-night bedewed with tears of sorrow for its forlorn, friendless situation. With weary body, but a heart rejoicing in the work of charity, the call to the supper table greets her ear with welcome sound, yet the tempting dishes displayed there are not fully appeciated to-night by those who at other times were their most enthusiastic admirers, for, as soon as the last morsel is hurriedly swallowed, the children hasten away to Christmas meeting. Provided with lanterns of colored glass in fantastic shapes, the joyful throng, swelling from house to house, is floating on towards the old gothic church, which, illumined brightly from base to top of the steeple, is calling aloud with its brazen voice for its youthful visitors. On entering, an ocean of light streams through the interior of the majestic temple; its many galleries, to the giddy height of the uppermost one, are trimmed with an unbroken line of lamps and beaming countenances; its towering pillars entwined by garlands of evergreen. Now the organ commences, with its deep tones, gradually swelling into triumphant anthems, to send out the sentiment of joy that is thrilling every heart; a chorus of voices, silver, clear, and pure, is warbling again the glorious message of Heaven to Earth, that message which eighteen hundred years ago came softly down over the moonlit hills of Palestine, proclaiming, "Peace on earth, and good will towards man!" and after being thus prepared to receive the word of the gospel, the congregation is now addressed from the pulpit by the pastor, who in short and simple discourse, adapted to the capacities of his youthful hearers, reminds them of that great event which this day is to commemorate—how the principle of Love Divine came down from Heaven to live with sinful, wretched men, to drive away darkness and strife, and regain for earth's tenants their lost home in the blessed mansions above. He exhorts them to sincere faith in the doctrines of that Jesus, in whose worship millions of voices are now chanting praises, to love to man and action obedient thereto—then a closing hymn—and the audience is dismissed.

But in passing through the portals of the church, its radiance seems to wander with them, for without, too, is a flood of light, breaking from every window, every house, and the lighted Christmas-trees, as signals for waiting joys, provided by their earthly parents, invite the children to their respective homes, while at the same time they are spellbound by glorious tones of music, pouring down from the steeple's gallery upon the night air, softened by the distance. Finally, they die away, like angels' whispers, and now the feet of the little men cannot carry them fast enough for their wishes; they hasten, faster, faster; they seem to fly; now rushing up the steps, breaking through the door, and they stand before the splendor! All is brilliancy! All is joy! Its beams are reflected from the children's faces upon their manifold gifts. Triumphantly stands, in the midst of all, the magnificent tree, with its golden fruits; the infant stretches out its hand longing after its brightness, while the others are yet wondering at the magic scene, hardly venturing to come nearer. But the mother invites, and now they examine, and now they find, and swarming through the room, each prizing his portion the best, make it resound with their shouts. Grandpa, looking on smilingly, seems to grow young again with the children; on his knees the girls are trying their splendid playthings or dressing their pretty dolls, while the boys are pointing out to him proudly the merits of their presents. In the joyous commotion pervading the whole circle, the father even forgets to think over any more calculatingly the greatness of the sum spent in buying all these riches. All are so happy! Finally, when the first outburst of delight has subsided, the children come, joined together, uttering their thanks to the givers of so much good, and timidly present the humble tokens of their love to "Pa" and "Ma," rewarded by their kisses. Long after the usual hour for retiring, the merry band is kept up by the excitement, and even when stretched on their beds, bright plans for the enjoyment of the holy-days flow through their souls and beautify their dreams.

O for the merry, merry Christmas, shining like morning's rosy lustre upon the dreary night of winter!

THE GRAVE WATCHERS.

I love the stars, for they alone
Will watch our graves when we are gone;
Through the lone midnight, still and deep,
When mortal eyes are closed in sleep,
And gloom and darkness hover round
The little unprotected mound,
'Neath which, neglected, rests our head,
Our hopes, our fears, our fancies fled;
Then they each night will wake and bend
Above our graves, like watchful friends.

There, planted by some friendly hand,
Perhaps a weeping tree may stand,
Or fragrant flower, whose falling leaf
Emblems our life—as frail, as brief—
Or marble slab, with snowy page,
Telling the sleeper's name and age
To heedless strangers loitering nigh,
Who'll read it with no tear, no sigh,
And lightly from the mound depart,
That swells above our once warm heart.

Though friends awhile may dress the spot,
They too will die and be forgot;
The snowy slab, with moss o'ergrown,
By rolling years will be o'erthrown—
The sheltering tree, so wide and high,
Affection planted there, will die;
Nor mound, nor aught be left to show
Where silently we sleep below.

Then, when have fled long changing years,
Nor stone, nor tree, nor mound appears,
To turn the busy feet away
That trample on our voiceless clay;
When not one soul on earth so wide
Shall know that we have lived and died—
Then those same stars on which we gaze,
Still in the heavens, as now, will blaze;
Still, from the midnight deep so blue,
Our unmarked resting place will view—
While time endures, each stilly night
They'll look from yonder azure height
On our forgotten graves, and bend
Above our sleep, like faithful friend.

From the Christian Watchman and Reflector.

IS SPIRITUALISM A NEW GOSPEL?

Has Spiritualism revealed a new gospel to man? Have its teachers outgrown in wisdom the disciples of the Nazarene? Will a brighter future open in the social and religious history of the race, if Judge Edmonds and Prof. Hare supplant Paul and John as new apostles sent by God, and invested with higher authority?

Such questions occur to every thoughtful man, as he listens to the confident tone and sanguine predictions of this newest school of philosophy. They are pertinent questions, whose direct significance cannot be overlooked, or evaded. If the professed revelations of spiritualism are reliable, it is a *new* gospel, as unlike the gospel of Jesus as is the Koran of Mahomet, or the Shasters of Brahminism. The only point of perfect harmony between them is the existence of a spiritual world. If these revelations are reliable, the apostles are convicted of teaching radical error; they were either impostors or enthusiasts; and the Christian world has been long misled by false doctrine, and can only hope to enter upon a general social reformation when relieved from the fatal incubus by the light of the new faith. It is useless, it is dishonest, to shuffle over this issue, or attempt to put the new wine into the old bottles. The Bible and the oracles of spiritualism are in open and hopeless contradiction—as wide asunder as the poles; patch-work between the two is impossible. "No man can serve two masters," and a candid mind must either abandon the Bible or the "New Harmonias."

What then, one asks with solicitude, are the credentials of the new religion? What is the substance of its doctrines? What are its fruits? It may not be wise to refuse it a hearing, or to scout its pretensions without examination. It claims to unfold important truths, to convert skeptics to an unwavering faith in a spiritual world, to enforce a lofty philanthropy, and proclaim a universal brotherhood, and it appeals to wonderful physical phenomena in proof of its authority. Nor can it be denied that it has gathered a large band of disciples, many of them persons of large intelligence and high cultivation, whose earnest convictions demand respectful consideration.

Of the physical phenomena we express no opinion. They have greatly multiplied, both in numbers and variety, since their first beginning in the faint knockings of Rochester, or the malicious pranks of the Stratford spirits. If they have a spiritual origin, we must conclude, either that the spirits improve in capacity and facilities of manifesting their presence by long practice, or that a new tribe of spirits more intelligent and powerful have supplanted the old, as the genii of the lamp were mightier than the genii of the ring, in the Arabic fable of Aladdin. The new spirits achieve singular feats. They lift heavy tables and living persons to the ceiling without hands; take bedsteads and pianos to pieces in a breath; play on musical instruments, (in the dark,) and write philosophy, theology, poetry, and fiction, without apparent mental effort on the part of the human medium. We will not question the reality of such phenomena, or their seeming supernatural character, though we have never witnessed them, but accept the evidence of numerous and reliable witnesses. Nor do we attempt to explain them, but place them in the same category as the mysteries of Egyptian and Indian magic, and of Salem witchcraft. Their origin *may be* purely physical, the manifestation of subtle laws yet unknown, and we await in patience a wider and more accurate induction, and a thorough scientific analysis.

But of the docrines emanating from the new school, we are free to speak. We have not been hasty in our judgment, nor condemned them unheard, believing with Gamaliel, that if the work and counsel were of God it would stand, and if not, it would come to nought. After long and patient waiting, after listening to numerous utterances from the hierophants of the system, purporting to speak in the name of the eminent dead, it is not presumptuous or immodest to express a decided opinion of their nature and tendency.

1. *We do not believe in their professed origin.* We have not the smallest faith that any of these utterances came from the spirits in whose name they speak. Every cultivated mind rejects with instinctive horror the belief that men like Bacon, and Newton, and Webster, and Franklin, should become in the world of spirits mere puppets for a showman like Barnum, and dance attendance upon the call of every needy adventurer, who makes a trade of spiritualism to retrieve his broken fortunes. If the spiritual world furnishes no better employment than rapping on tables, or spelling out names with solemn tediousness to gratify human curiosity, we should prefer annihilation to immortality. For every convert to a spiritual faith made by such painful exhibitions, ten intelligent minds would be driven into the grossest materialism.

2. *These spiritual communications reveal no new truth.* They can tell people's ages with singular accuracy, and call up reminiscences that have long lost distinctness in the memory. They give at times curious expositions and illustrations of old and familiar truths, but into the vast and dim region of unexplored truth, from which they might be expected to draw largely, they shed no ray of light. Whenever they have attempted to make known facts, which admitted of verification, as in the case of Sir John Franklin or Dr. Kane, or to declare occurrences transpiring at the moment in distant lands, they have forfeited all confidence, and have proved false prophecies, emanating from lying spirits. If the revelations capable of being tested, are worthless, who can place confidence in those that are beyond such scrutiny?

3. The communications professing to come from distinguished spirits *are of the most driveling character.* We have read scores of revelations purporting to come from the eminent dead, but have never found one worthy of a second reading. They do not contain even a grain of wheat in a bushel of chaff. Philosophers, like Bacon and Franklin, noted for clearness of thought and terseness of style, degenerate into unintelligible mystics; and preachers, like Edwards and Calvin, conspicuous for nervous and compact logic, indulge in empty rant and jargon. The chirography of these communications is often a perfect fac-simile of the hand of the departed; but the sentiments embodied are a libel upon their memory, and if sent from the spirit world, only indicate a strange imbecility, and an entrance upon second childhood.

4. *The revelations are contradictory and unreliable.* These revelations vary strangely in precise accordance with the temperament, and religious faith, or wishes, of the medium through whom they are transmitted. An orthodox believer generally receives replies of the most orthodox character, even if he interrogates the spirits of Swedenborg or Channing, Hume or Tom Paine; while a skeptic proclaims the wildest heresies from the lips of Calvin, Luther, and Augustine. Nay, two mediums of opposite religious belief may interrogate successively the same spirits, and receive replies diametrically opposed. Every sect in existence can obtain confirmation of its peculiar tenets by utterances from the spirit world. The spirits either aim to please their questioners, or take a malicious pleasure in perplexing them, or there are many lying spirits everywhere present, and palming themselves off as the shades of great men, and answering in their stead. As the most eminent spiritualists have been often imposed upon by these deceivers, and even Judge Edmonds confesses it is impossible to detect their falsehoods, those who rely upon their guidance are liable to the fate of blind followers of the blind, and will probably be bemired in the ditch.

But this tampering with the mysteries of the unseen world has not only failed of good results, it has yielded a plentiful harvest of pernicious fruits.

1. *It has sapped the faith of many Christian disciples.* The process has been gradual and almost imperceptible. A morbid curiosity has lured them on with a singular fascination. They neglected the Bible to pore over spiritual papers; have become more interested in the meetings of the "circles" than the meetings of the church, and have formed habits of daily intimacy with spiritualists rather than with their brethren and sisters. They anticipated no harm, until startled by discovering their want of faith in truths always revered and held sacred, and then drifted slowly into open unbelief.

2. *It has driven many into insanity.* God has wisely erected impassable barriers between the world of living men and the world of spirits, and has forbidden the indulgence of that morbid curiosity which seeks to pry into the mysteries of the future. His word condemns all resort to witches, sorcerers, or the like spiritual mediums, and His providence clearly confirms and seals this prohibition. There may be found in many homes darkened by an ever-present sorrow, and in asylums for the insane scattered through our land, the distinct hand-writing of God upon the wall, testifying that they who will be wise above what is written, must incur the peril of shattered minds, wrecked by their unhallowed curiosity.

3. *It tends to licentiousness.* The voluptuous tendencies of the system are already visible in the lives of some of its disciples. With them the flower has matured to fruit, and they have excited general public odium by their daring violation of divine laws and social morals. The doctrine of elective affinities, more bluntly called free love, removes all barriers to sensual indulgence, and opens the floodgates of licentiousness. The force of habit, good character long established, and the pressure of public opinion, may preserve the great body of spiritualists from the inherent tendencies of the system, but we have no doubt that a large community, isolated like the Mormons of Utah, removed from the restraints of civil law and of Christian society, and composed like them of rude and uncultivated minds, would soon fall into the same excess of rioting as that ill-fated community.

Our advice, therefore, to all Christian families, and to our readers generally, is, *let these things alone.* Touch not, taste not, handle not the fatal delusion—in total abstinence is the only safety. God has shed all needful light upon the secrets of the future world, and it is perilous to pry into mysteries over which he has drawn the veil. Until spiritualism unfolds a coherent system of truth superior to the revealed word, and resting upon better evidences, until it repudiates with loathing the lax social morals involved in the tenets of free love, every healthy mind and pure heart should shun its embraces as the contagion of a moral pestilence.

LAST OF JOHN WESLEY.

The Rev. John Mitford says, that in the last drive he ever took with Samuel Rogers, when returning by the city road, the poet pulled the check-string opposite to the Bunhill fields burying-ground, and then desired his friend to go out, "You see that chapel opposite; go and look carefully at the house which stands there to the left of it, and then come back and get in." This duly performed, he said: "When I was a young man in a banking house, and my father lived at Newington, I used every day, in going to the city, to pass by this place. One day, on returning, I saw a number of respectable persons of both sexes assembled here, all well dressed, in mourning, and with very serious looks and behaviour. The door of the house was opened, and they entered it in pairs. I thought that without impropriety I might join them, so we all walked up stairs, and came to a drawing-room, in the midst of which was a table; on this table lay the body of a person dressed in a clergyman's robes, with bands, and his grey hair shading his face on either side. He was of small stature, and his countenance looked like wax. We all walked round the table, some of the party much affected, with our eyes fixed upon the venerable figure that lay before us; and, as we moved on, others came up and succeeded us in like manner. After we had gone the round of the table in our lingering procession, we descended as we came. The person that lay before us was the celebrated John Wesley, and at the earnest request of his congregation, they were permitted to take this pathetic and affectionate farewell of their beloved pastor."

RELIGIOUS LIBERTY IN TURKEY.

We subjoin a few extracts from the Imperial Firman of the Turkish Sovereign, guarantying liberty of opinion and worship to all his subjects. This extraordinary decree marks an era in the history of the Turkish empire. If duly sustained, it will effect a moral revolution. It was published in Constantinople on the 18th of February, placed in the hands of the Sultan's principal officers, and measures were taken for translating it into the different languages spoken in Turkey, and circulating it in every part of the kingdom. In this firman the Sultan says:—

"By the efforts of my subjects and those of my Allies, the external relations of my Government have acquired a new force, and I wish now likewise to augment its strength in the interior, and to make all my subjects happy, for, united, as they are, by their common sacrifices and their patriotism, they are all equal in my eyes; my will is, therefore, that the following points be rigorously enforced:

"I confirm all the assurances given by the Hatti Sheriff of Gulhane, as to the security of the lives, the property, and honor of all classes of my subjects, without distinction of rank or religion, and I will that these assurances be minutely observed.

"A council chosen by the clergy and laity of the Christian and other communities, will be entrusted with the direction of the national affairs of the community.

"No objection will be made to repairing the churches, schools, hospitals and cemeteries in the different towns, villages and hamlets, according to the primitive design which may still exist. If it becomes necessary to erect new ones, and the patriarchs or chiefs of the communities approve it, the plan will be submitted to the Sublime Porte, in order that I may give my sovereign approbation for its erection, or else that the objections to which it is open might be made against it.

"If in some places there is a community quite isolated—that is to say, without people belonging to another religion—such a community may celebrate publicly its religious ceremonies. But in places inhabited by people belonging to different religions, each may in its own quarter, adapting itself to the above named principle, repair its proper churches, schools, hospitals and cemeteries.

"As to building a new edifice, the Patriarch and Synod will demand the permission of the Sublime Porte, which will be accorded if there are no internal political considerations which prevent it. But whatever is done in these matters, should always be done in a spirit of charity and tolerance.

"Energetic measures will be taken to insure the freest possible exercise of every religion.

"All epithets and distinctions which could tend to show a difference between one class of my subjects as the lower, and another as the higher one, are for ever abolished from all the documents of my Imperial Chancellery. It is likewise strictly forbidden to officials and private individuals to use offensive and dishonoring terms, and the offenders will be punished.

"As all religions can be exercised freely, no one will be molested on account of his religion, and no one forced to change his religion.

"As the choice of those employed depends on my Imperial will, all my subjects will be received for officers according to their capacities, and if they satisfy the conditions demanded by the regulations of the Imperial schools—namely, if they are of a proper age, and pass the prescribed examinations, they will be admitted likewise into the military offices.

"Besides, each community is free to erect schools for arts and sciences.

"In order to combine humanity with justice, the state of the prisons and other places of detention will be ameliorated, and regulations made as to the detention of those condemned for smaller crimes."

FONDNESS OF GREAT MEN FOR CHILDREN.

Richter says that the man is to be shunned who does not love the society of children. Henry IV. was passionately fond of them, and delighted in their gambols and little caprices. One day, when crawling round his room on all fours, on his hands and knees, with the Dauphin on his back and the other children about him, urging the King to gallop in imitation of the horse, an Embassador suddenly entered and surprised the royal family in the midst of their fun. Henry, without rising to his feet, asked:

"Have *you* children, Mr. Embassador?"

"Yes, sir."

"In that case I proceed with the sport," replied the King.

The Duke of Wellington was extremely fond of children, and was a general favorite with them. He enjoyed their gambols, took part in them, and was constantly presenting them with little keepsakes and presents. The opera was his chief amusement, and he was a frequenter of both houses, as well as of the ancient and first class concerts.

Leibnitz used to pass months together in his study, engaged with his laborious investigations. At such times his only relaxation consisted in collecting about him in his study children of both sexes, whom he watched, and sometimes he took part in their frolics. Seated in his easy chair, he delighted to observe their lively movements, to listen to their conversation, and to observe their several dispositions; and when his soul had sufficiently enjoyed the innocent spectacle, he would dismiss the children with sweetmeats, and return to his studies with renewed energy.

Louis Racine says of his father, that he took part in all the children's sports. "I remember a procession we once had," says he in his Memoirs, "in which my sisters played the part of the clergy, I was the curate, and the author of Athalie, singing in chorus with us, carried the cross."

Napoleon, like Wellington, was fond of children. He used to take the infant King of Rome in his arms, and standing in front of a mirror with him, there made the oddest grimaces in the glass. At breakfast he would take the child upon his knee, dip his finger in the sauce, and daub his face with it; the child's governess scolded, the Emperor laughed, and the child, almost always pleased, appeared to delight in the rough caresses of his father. Those who on such occasions had a favor to solicit from the Emperor were almost sure of being favorably received.

SELFISHNESS AT HOME.

The following extract from the *N. Y. Evangelist* contains much wholesome truth:—

"Many people who are liberal and generous in large things, are very mean and selfish in small ones. They do not notice the fault in themselves, and so they think that others do not see it. Perhaps they are not guilty of any gross wickedness. Yet, in a thousand little ways, they show that they think chiefly of their own comfort, and very little of the comfort of others. For example, such a man will require the domestic arrangements to conform to his convenience. The meals must be ready at the hour which suits his pleasure. All the family must wait for him, but he waits for no one. He must have the best room in the house, must sleep in the best bed, sit in the best chair, and have the first reading of the newspaper!

Many a man, who passes for a very respectable character, seldom thinks of the comfort of his wife. So long as she does not complain, he takes it for granted that she is happy. Of course she must be. She has a home, and what more does a woman want? Though her life passes without one word of affection or tenderness; though her mind is left without education, and her heart without that sympathy which is to it the water of life—still he cares not, so long as he has his newspaper and his cigar! That quick perception of her secret, unexpressed feelings; that delicate attention to her slightest wishes, which makes the poetry and the happiness of life, he dreams not of.

Children, too, he finds a great encumbrance. They are in the way. He is willing to pay money to send them to school. But to have them always about him, taking up his time when he is absorbed in business, is too much. He never pauses to think whether they are well or badly educated. Thus he is wrapped up in his selfish schemes and projects, and makes no real sacrifice of time or thought for the improvement of those whom he is bound to love and cherish."

Christ and Him Crucified.—"I want to know more about Christ," said a guilty man, lying in our city prison under sentence of death, to a minister of the Gospel who visited him. "Tell me all about Christ," said he with great earnestness. As what passed at this interview with the murderer was related on the same evening at a prayer meeting by the minister who visited him, the solemn inquiry was suggested to the writer, "Do ministers of *Christ* in these days preach enough about *Christ*? Do they glory in preaching *Christ crucified*?" It would be well if these questions were allowed to produce such an effect as would cause reform in this matter. True, all who are sinners are not like this guilty man, under the condemnation of violated human law, but they are of the Divine law, from which they cannot escape, unless they know about Christ! How will they know "except they are taught?"

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CONFLICTING VIEWS OF CHRISTIANS.

In that memorable battle which resulted in the delivery of the Israelites from the hand of Jabin, king of Canaan, (see 4th and 5th chaps. of Judges,) the tribe of Reuben seems to have had no participation, but to have "abode among the sheep-folds, to hear the bleatings of the flocks." It was probably not from want of good will to the cause that this tribe withheld its assistance, but because of internal divisions. A tribe, or nation, is in a poor condition to go to war, when disunion afflicts it. But how did the other tribes feel on the occasion? "For the divisions of Reuben there were great thoughts of heart." (Jud. 5: 15.) The margin reads, "great IMPRESSIONS of heart." We may infer that the matter created a profound sensation with the other tribes, when it came to light that the divisions of the Reubenites were so serious as to hinder them from doing their duty in the cause of God; and that it could hardly fail to start the inquiry, whether the other tribes were not, in some manner, responsible for such a state of things—whether they had not themselves contributed to it, in some degree—or whether, as friendly mediators, they had done what they could to heal the trouble. Accordingly, it follows in the next verse, "For the divisions of Reuben there were great SEARCHINGS of heart."

And are there not great "thoughts of heart" for the divisions of the Christian world? Are not these divisions a great calamity? Are not the energies of Christian professors to a great extent expended in the discussion of them, instead of being united in aggressions upon the Prince of Darkness? The subject is one which has troubled the friends of Zion, and not seldom caused "great *searchings* of heart."

We think, nevertheless, that there is progress in the right direction. Every age does something to narrow the limits of controversy between Christians, and we are not without hope that the future will be still more productive of good in this respect. Real Christians are substantially agreed on important points; and if discussions sometimes spring up between them, and are carried on with some degree of warmth, it is as often the result of a misunderstanding of one another's views, as of any thing else. Not unfrequently, they find language to be too meager to convey the exact ideas they would fain express. The different stand-points from which they view the subjects of discussion, moreover, give rise to asperities for which there is no justification in the subjects themselves. With what acerbities the controversies about the Freedom of the Will, the Atonement, Justification, the Trinity, and many other points, have been conducted, is known to all. Yet we suppose that, on most or all of these points, the actual difference between true Christians is very small; and as the world progresses, we trust the Providence of God will raise up men, who shall succeed in harmonizing conflicting interests—men in whose writings shall be found clear and consistent statements of vital theological doctrines, in which earnest Christian believers can agree.

We have been led to these remarks by seeing, in some of our exchanges, a notice of the appointment of Dr. Huntingdon to the Plummer Professorship in Harvard University. Dr. H. is a Unitarian in name; but his Unitarianism, as defined by himself, is of a character not repulsive to those who make Jesus Christ all in all. Our readers will be interested in a few extracts from his writings, which we subjoin. They are taken from the *Monthly Religious Magazine*, edited by Dr. H. The Rev. Mr. Dutton, of New Haven, had preached the annual sermon before the Concio ad Clerum, upon *the atonement in relation to holiness*, with which Dr. H. was so well pleased that he transferred it entire to the pages of the Magazine. This led to a review by Dr. Hall, of Providence, and the extracts subjoined are from Dr. Huntingdon's reply to Dr. Hall. Of course, we do not submit them as expressive of our own views exactly, but rather as proof that the Christian world is advancing towards a language which shall harmonize the views of those who have been so long at variance.

Concerning the Trinity he thus expresses himself:—

"The Father and the Son are completely and altogether at unity in the redemptive plan. It is no more peculiar to the one than the other. Whatever popular representations of the doctrine an inadequate rhetoric may have been driven to adopt, it is not really held that the Son proposed, and the Father agreed—that the Son made an overture which the Father accepted; but that both are one, in the design and the consummation. And they have always been one in this. Christ's mediatorial and reconciling office was an element in the everlasting providence and grace for mankind. It was not a contrivance sought out, or got up, for an emergency. It was, from the beginning, in the counsels and the foreseeing compassion of the self-existent Father, and of the only and eternally-begotten Son dwelling forever in his bosom. Nor is this belief necessarily confined to any Trinitarian sect. It belongs to all who put this depth and width of meaning to the Saviour's words: 'I and my Father are one.' To deny, therefore, the indispensableness of Christ's atonement, on the ground that it transfers power or sufficiency away from God, is impertinent as an argument addressed to them that believe in that indispensableness. Orthodoxy has not fallen into so superficial a fallacy, and is not likely to be affected by a reiteration of this familiar criticism."

Concerning the doctrine of the Cross he says:—

"What has been most offensive to Unitarians in the Calvinistic doctrine of the cross, is its idea of *substituted penalty*. Such an idea is conspicuously absent from Mr. Dutton's sermon.

"In any shape which would conflict with the divine equity, or with personal responsibility, or with the obligations of righteousness, such a notion, we venture to say, is emphatically rejected by the most enlightened and effective class of Orthodox thinkers in New England. They do not employ the word *vicarious*, nor accept the philosophy. One object we had in reprinting a discourse from one of the New Haven school of divines was to display this fact. If any one supposes the old Calvinistic ground is held, on this subject, by the minds which best indicate the tendencies of the Orthodox Congregational body, it must be because he has failed to keep himself acquainted with the course of thought in that body for the last twenty-five years."

In his closing remarks, he adds:—

"Without undertaking Mr. Dutton's defense, we should be glad to bespeak for the system he represents a new and unprejudiced inquiry among liberal people. The idea may be briefly stated, we think, thus: Christ died for the world because it was not consistent with the rectitude, the wisdom, and the mercy of the divine government, that those who had broken its laws should be treated as if they had not broken them, without such a suffering; while the divine method, including such suffering and such a Sufferer, opens a consistent way for the pardon and acceptance of the sinner, with no detriment to the sanctities of law, and no danger of loosening the foundations of a righteous judgment, and, at the same time, affords a signal and glorious manifestation of spiritual love.

"Now, as one ponders the singular force and directness and agreement of passages, concerning sacrifices, and very many more of the same import, and marks their cumulative power as they resound through the New Testament, we submit that it will not be strange if he feels that on those who believe with the author of the 'Letter' (Dr. Hall) rests the burden of explaining how, according to the Bible, the death of Christ is *not* the divinely ordained and essential ground of human salvation, and that *something* possessing vitality, energy, and power, has been left out of the system which confines the efficacy of that death to the noble but incidental influence of a consistent martyrdom. There is some reason to think that passages like those referred to have become comparatively unfamiliar to Unitarian ears, by having been dropped out of Unitarian preaching, under a natural persuasion that they do not harmonize with the Unitarian theory."

"Why should we not bow with silent and joyful gratitude before the plan, instead of caviling and doubting? We know not how others may be struck with the testimonies of history; but for ourselves, as we turn back on the line of holy witnesses since the first age, as we take up biography after biography, study life after life, follow saint after saint to his victory and his rest, and thus grow intimate with the great fellowship of wise, strong, unyielding, and mighty gifted thinkers and believers of the church, and listen to the almost undivided voice of confession and faith coming up from the innumerable company, declaring Christ Jesus and him crucified the ground of their hopes, and his sufferings the great pledge of pardon—with only here and there a different doctrine, falling in cooler accents from some exceptional tongue—we readily own that we must reconsider whether there is not some element of blessed power here that Unitarianism has overlooked or thrown away."

"The liberality," says he, "which is liberal only to the side of laxity, but bigoted towards the ancient forms of faith, is a kind we do not covet. If there are any of our readers who are displeased the moment the infallibility of Channing, or of a sect, is called in question, we must wish them well, and pass on. Whenever the instructors of the Unitarian churches refuse to admit that there can be any other view of the reconciliation than that which makes it consist in the exemplary and incidental value of a consistent termination of a blameless and miraculous career in a human Christ, many of those they have been called to teach will turn elsewhere for spiritual nourishment, as some are already doing. Indeed, in proportion as the heart is impressed more and more deeply with the two great facts which create the necessity of mediation and redemption—viz., the immaculate holiness and sovereignty of God, or the irreconcilable hostility of the divine nature to sin, and the intense hatefulness and hideousness and heinousness of human disobedience and self-will—just in that proportion will the above-mentioned doctrine of reconciliation prove as incompetent as it is unevangelical."

Translations of Scripture.—A late number of the *Bibliotheca Sacra*, one of the ablest quarterlies published in the world, has a candid notice of the Translation by Prof. Andrews Norton, of Cambridge, England. The writer admits that the Translation is written in a pure and chaste style, and in many cases gives the meaning of the original more accurately than King James' version, but says:—

"In our opinion, however, it is less correct than our received translation; and still more freqently its deviations from the style of that venerable text seem to be needless, and are consequently unpleasant. We are often pained, as we miss some beautiful word or phrase, sacred in its associations, and fascinating by its artlessness, and find, as a substitute for it, something which, at the best, is no better than what it has displaced, and which appears, in comparison, rigid and forced. There are turns of expression for which our language is indebted to our English Bible, and which are now indispensable to the perfection of the language itself. We can never feel at home in reading any translation which exchanges those simple idioms for novel and stiff phrases. We doubt whether a lover of the good old English literature can read a page of Prof. Norton's Translation, without admiring the Professor's exact terminology, and at the same time feeling an occasional wish that he had sacrificed it to the equally exact, but far more charming terminology of our familiar version. As innovation is not always improvement, so in many instances, a needless imitation is, on the whole, a serious damage. An inferior version, however, may not be altogether useless, as it directs especial attention to the superior, and illustrates its neglected excellencies."

LETTERS FROM PALESTINE—NO. 24.

The town of Jidy, the port of Mecca, on the Red Sea, has, according to report, been made the scene of revolution and bloodshed. The English Consul there has fallen a victim to the fury of the mob, and the pasha has been driven away. The latter passed here a few days since, on his way to Constantinople. The cause of this sad affair is said to be the erection of a Christian chapel in the place. The pasha was accused of favoring the Christians. If this be true, according to my informant's opinion, the English will take summary vengeance on the place. It is plainly intimated that this is but another sign of the speedy downfall of Islamism.

The following is illustrative of the subjectivo state of the Moslems in this place, and the great change that is coming over them. A Mohammedan entered the store of a merchant, who is also a native, but a Catholic, and under French protection, and began to behave so rudely that Mr. —— ordered him away. The intruder refused to go; whereupon the merchant, slipping off a shoe, a practice quite common in the East, and to which there is allusion in the Bible, gave him a few strokes, which had the effect to drive him into the street. He complained to the judge, who came to reprimand our man of the shoe, telling him that it was a shame to strike a follower of the Prophet with a *shoe*; if he wished, he might use a stick. To this Mr. —— replied: "Be off, or I will give you the same that I gave him." The poor astonished Mahommedan obeyed instanter, murmuring as he went out, "Our time is at an end."

It is very evident that the French are fast extending their influence throughout Turkey; and this, instead of exciting jealousy among foreigners, seems to meet with their approval. "Any thing," say they, "for a change; any thing for the better." Should they (the French) "spoil Turkey through kindness," it is not apprehended that any danger or damage will come to religious liberty, but rather, that it will be insured on a firmer basis, not through any intention of the French, but by the balancing influence of Protestant powers.

Cheering news comes to us from Constantinople. While the French are there in great and increasing power, and seizing every opportunity to make their influence felt, the gospel is being proclaimed in some seven or eight languages, and now, even to Mahommedans. These have purchased hundreds of copies of the Scriptures; it is thought that the death penalty will be of no avail in case any one of them becomes a Christian. The Scriptures are sold to the French soldiers, the priests forbidding, and the officers countenancing their prohibition of the sale of the blessed volume. Thousands of the Scriptures will thus find their way into Papal countries. Truly, "the Word of God is not bound," but has "free course and is glorified;" and what is deeply interesting to missionaries here in the East, is the disposition of Mahommedans to read and to hear the glad tidings of salvation. W. M. J.

JAFFA, March 2, 1856.

STATE OF THE CHURCH—NO. 2.

In my former article, I intimated my design in contrasting the church in the present age with that of the past. In doing so, I am forcibly impressed with the language of the prophet Isaiah, in chapters 58 and 59, commencing with the exhortation to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." The church in the present age is entitled to some credit—perhaps as much as the Israelites at the time the prophet received these instructions; but it is evident, (to me, at least,) that the church has departed from the path of rectitude. The poor and the oppressed are too much forgotten. The Spirit says by the prophet, "Is not this the fast that I have chosen, to loose the bonds of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring back the poor that are cast out to thy house, coverest the naked," &c? These appear to have been the active duties of the Christian. There was a tendency then, as well as now, to omit these duties, and substitute long prayers and other sanctimonious services. Our Saviour informs his disciples, "The poor ye have always with you; when ye will ye may do them good." The performance or neglect of this is the only subject to which our attention is called by our Saviour in his illustration of the day of Judgment. The final decision of the Judge is based on our action with reference to this important duty. The motive that prompts to the performance of this duty has much to do with it, all will admit; but it must not be neglected.

This, however, is not the only departure from our Saviour's instructions. I have often been shocked by the wide departure from his instruction in regard to prayer. To be sure, prayer is the sincere desire of the heart, always known to God; but at the request of his disciples, Christ gave them a short but comprehensive form of prayer, saying, "After this manner pray ye: Our Father who art in heaven," &c. The Scriptures inform us that God is in heaven, we on earth; therefore let our words be few; use not vain repetition, as the heathen do, for they think they shall be heard for their much speaking. Our Saviour informed his disciples that what they asked the Father in his name should be granted. If there is not a wide departure from these instructions, by the church of the present age, I am grossly deceived. We are commanded to exhort each other daily, and so much the more as we see the day approaching. Instead of this, most of the time in our social gatherings is spent in long and formal prayer, as if trying to see which could make the greatest display of words or heartless form. These requests have been made for forty years, and not one has been answered in a manner that we have any evidence that God answered the request referred to. The same form commences the meeting, continues and closes it. In this I do not wish to be understood to refer to all the prayers offered, but only that in which public meeting formality has taken the place of spirituality, in most, if not all our exercises. The Apostle, in giving his instructions for conducting such interviews, shows us the propriety of all participating in the exercises. Of course all must be brief. He says, "If any thing is revealed to one that sits by, let the first hold his peace." There are no doubt many members in the church, who have talents that would be useful, if there was an opportunity to call them out; but there being no such, they bury themselves in the world, or engage in other pursuits. There is but little time spent in the house of worship, most of which is occupied by the minister and deacons, it being expected that the minister must occupy an hour or more, whether he has any thing worth hearing or not—often the same thing over and over again. The singing, too, instead of being the bursting out of the warm heart in praise to God for his goodness, is given up to a few young persons, to make a display of their attainment in the musical science of the day. Thus ends what is called the public worship of God. Is it strange that infidels make a mock at religion—that the members go back into the world, and often indulge skeptical views on the subject of religion? If the Bible is a revelation from God, let us conform our views to its teachings of God and his character, and take its instructions for a guide in all the duties of a Christian life, and let the world follow its maxims, if they will, and reap the consequences. L. P. B.

A NEW PHASE OF THE SLAVE TRADE.

A new form of slave trade has lately sprung up. Its victims are the poorer classes of Chinese, who, it is said, are entrapped or kidnapped, by fraud or violence, on board of fast-sailing ships, and transported to Peru, where they are virtually sold as slaves, to be worked to death under circumstances of great cruelty, in the guano islands. The following extract from a letter dated Swotow, China, Dec. 10, 1855, will give an idea how this business is done:—

"We have now bent our sails, and expect to sail for Callao in a few days. We have now on board 700 Coolies, and expect to take 200 more. I suppose, if God preserves our lives, we will arrive in about 75 days. I will try to explain what our cargo consists of, viz., men—Chinamen, of course—who are called Chinamen Coolies. As you have been to Russia, you had a sample—the same as serfs, or as our Southern negroes; but, poor things, they are torn from their parents and friends, and sent on board of our ship, and many other ships of our own country, as well as English. They kidnap them and take them to the junk, as we call it, and stay there one or two weeks, till the captain thinks proper to take them on board our ship. They are bought for fifteen and twenty dollars per man. We have twenty men armed on sentry night and day. The Coolies have several times tried to rise; and if it had not been for two or three Coolies who made it known, they would have taken the ship. We have plenty of ammunition on board, and three guns, which are lashed so as to bear on the slaves if they should rise. A ship took some from here, and sold them for $250 each. This ship expects to stay out here about two years."

The Spirit of the Men.—At the great Kansas meeting in Milwaukie, Mr. Charles T. Hotchkiss, one of the young men most active in getting up the movement, subscribed $25 to the fund.

"He said that although there was not a great deal of him, (being rather under the medium stature,) what there was should go to Kansas, and he would give $25 beside. 'Last summer,' said he, 'I visited the tomb of Washington. The boat landed at the foot of the ravine which leads to Mount Vernon. I walked up to the sacred spot, and through the gate which inclosed the vault, viewed the coffins of George and Martha Washington. Turning to the left a few steps, I beheld a man—for I conversed with him, and found him to be a man in feeling and in sympathy, and well informed on many subjects—this man,' said Mr. H., 'was *selling canes to purchase his freedom!* This was in sight of the tomb of Washington! [Cries of 'Shame!' 'Shame!'] From that moment I determined henceforward to exert every influence or power I might possess on the side of Freedom for ever.'"

Liberty of Conscience in Prussia.—The *Elberfield Gazette* publishes a letter from Nordhausen, which exhibits the position of Prussian dissenters as one not to be envied. It concerns a decision issued, on the 26th of November last, by an officer of the temporal executive, against Edward Baltzer, a clergyman of a free congregation. By this decision, adverse to his plaint, he is bound, although a minister of religion, to send his children to receive religious instruction in the public school of the place, or otherwise from duly qualified private teachers. The reason of this is, that the religious instruction he himself may impart to his children is not recognized as able to replace the religious instruction which the authorities require in the name of the law.

St. George's Church.—New York has the reputation of being one of the "dark places," and such it no doubt is, viewed as a whole. But even here there are some bright spots, as they know who study the city with a liberal spirit. The following notice, (which we copy from the *Independent,*) of the exercises at St. George's Episcopal Church, on Sunday, April 13th, is a good illustration:—

"On that day, Rev. Dr. Tyng, rector of this church, entered upon the twelfth year of his labors in this parish. In the morning he preached a discourse on the Divine Character and Responsibility of the Christian Ministry, and gave the results of his own labors during the last year. *Thirty* communicants have been added, *nine* have been lost by death, and *three* by removal; the present total number is 850. Among the large congregation of this church but *six funerals* have occurred during the year—a striking proof of the mercy of Divine Providence. The benevolent contributions for 1855 amounted to $23,000. Of this sum about $6,000 were given for foreign missions, and nearly $3,000 for domestic.

"In the afternoon the several Sunday-schools connected with the church held their seventh anniversary. The floor of the large edifice was completely filled with children and their teachers, numbering in all 1700, while the galleries were crowded with spectators. An address was made by the rector, in which he said, that the expense of maintaining the schools had been found to be about *one dollar a year* for each scholar. The libraries number 5000 volumes. Each class is a distinct missionary society, and at the anniversary brings its missionary collections for the year—the amount thus presented on that day being $3,270."

The Colored Churches in Washington.—The *National Era* publishes an account of the congregations of the people of color in Washington City. The number of colored people is 10,000, which is about one-fourth of the number of whites. They own eleven places of worship, the aggregate value of which is nearly $40,000, or $4 each to the people. The whites, 40,000, with all their wealth, offices, and government favor, have $325,000 in church property, which gives a little over $8 to each. Ten of the colored congregations pay their pastors on an average $650 each, besides marriage fees and other perquisites—making a total of $6,500 yearly for the maintenance of a preached gospel, over and above the expense of keeping the houses, fuel, repairs, etc. There are above 1,000 children in the Sunday-schools, who are mostly taught by members of the several congregations.

How to get Warm Sermons.—A brother in Indiana says, through the *Central Christian Herald*, that his people are accustomed to meet to replenish his wood-shed with good sound beech and maple as often as it is found empty. He thinks this wood produces heat differing essentially from common caloric. It not only warms the body externally, but communicates a genial glow to the heart. It makes an excellent fire to write sermons by, and such sermons seem to be good conductors of heat. If any congregation is served with cold sermons, it might be well to look into their minister's wood-house, and give him a gentle hint by replenishing it.

Ordination.—Bro. Wm. C. Whitford was ordained to the work of the Gospel Ministry, at New Market, N. J., on First-day, April 13, The examination was held at the meeting-house in the forenoon, and was conducted by Eld. James Bailey. The ordination services were held in the afternoon, when a sermon was preached by Eld. W. B. Gillette, after which the consecrating prayer was offered by L. Crandall, the charge to the candidate was given by G. B. Utter, and the hand of fellowship by H. H. Baker. Bro. Whitford will graduate from the Union Theological Seminary in New York early in May, after which he expects to visit and labor for a while with the church at Milton, Wisconsin.

Baptist Anniversaries.—The third anniversary of the American Baptist Historical Society will be held in the Calvary Baptist Church, 23d street, New York, on the evening of May 10th, commencing at 7½ o'clock. The annual address will be delivered by Rev. R. B. C. Howell, D.D., on the Early Baptists of Virginia.

The American Baptist Publication Society will hold its 23d anniversary in the Oliver st. Baptist Church, New York, on Second-day, May 12th, at 9 o'clock, A. M. Among the speakers expected are Revs. H. C. Fish and J. Wheaton Smith, and Drs. Dowling and Samson. The annual sermon is to be delivered on the day previous, in the meeting house of the Strong Place Baptist Church, Brooklyn.

"The Obligation of the Sabbath."—Calvin Blanchard, 82 Nassau st., New York, has issued in book form the discussion between Rev. J. Newton Brown, D.D., and William B. Taylor, on the obligation of the Sabbath, This discussion appeared originally in the columns of the *Christian Chronicle*, a Baptist paper published in Philadelphia, from which we copied portions at the time. Mr. Taylor takes the anti-sabbatarian view of the question, while Mr. Brown maintains the perpetuity of the law of the Sabbath. Both treat the subject and each other with commendable candor and courtesy.

The Wisconsin Almanac and Annual Register, for the year 1856, furnishes a large amount of valuable information. In addition to the usual Calendar, it gives a description of Wisconsin, its surface, climate, products, government, education, commerce, &c.; a description of each County, with the boundaries, area, &c.; a list of State Officers for 1856; Annals of the Legislature, with names of all of the legislators since 1836, &c., &c. In the list of legislators we notice several names familiar to onr readers, among which are Joseph Goodrich, Charles R. Head, and Lewis N. Wood.

The Children's Aid Society.—The third annual report of this Society is lying before us. We learn from it that the receipts last year were about $10,000. This money was expended in exploring the "dark places" in New York city, gathering the filthy and ragged boys and girls into schools where they can be taught to read and to work, sending a portion of them to homes in the country, &c. Five industrial schools have been maintained, whose pupils during the year amounted to 1071. The Society has a lodging-house for newsboys, and another for homeless girls. In the former, the number of lodgings for the year was 7,509, and the number of lodgers 373. Nine hundred and thirty-six persons were provided with places in the country, of whom 424 were boys, and 393 girls.

Rum-selling in Farmington, Ill.—A letter from Bro. Dennis Saunders, of Farmington, Ill, informs us that rum-selling is at a discount in that town. He says that three tippling houses had been in operation there for some six months past, until they had become a perfect nuisance. The temperance people had in vain attempted to put a stop to the nefarious business. Finally, the ladies determined to take the matter into their hands. Accordingly, they turned out in a body, marched to these dens of iniquity, rolled the casks into the street, knocked out the heads, and let the liquid poison run. Some of the poor inebriates were so anxious to save the coveted beverage, that they scooped it up from the gutters, and drank it with an avidity which showed that they thought the last chance would soon be past.

Liquor Laws in New York.—Great doubt exists in relation to the Liquor Laws at present in force in the State of New York.—Since the action of the Court of Appeals, annulling the principal features of the Prohibitory Law, some think there are no legal restrictions whatever on the sale of intoxicating liquors. Others think that all that part of the law which was not specifically declared to be unconstitutional is still in force—especially that part which punishes drunkenness. If this view of the case is correct, we have still in force what is nearly equivalent to a Prohibitory Law. It is said that steps have been taken in Buffalo to bring this question before a proper tribunal, and have it decided what is and what is not now law in relation to the sale of intoxicating liquors in the State of New York.

RELIGIOUS INTELLIGENCE.

We have information (says the *Independent*) of a revival of religion existing in several of the evangelical churches in Cincinnati. In the Ninth street Methodist Church, no less than *one hundred and sixty* have been recently converted. In the Seventh street Congregational Church, of which Rev. Henry M. Storrs is pastor, a great interest has been awakened, and many recent converts are waiting to make a full profession of faith at the next communion season. Weekly meetings are held at this church, and a work of great power is in progress. The prominent feature of the revival is its comparative fruitfulness. Very little excitement is observed, but then *by the* blessing of God, grand results are to be accomplished.

The pastor of a New London (Ct.) Church writes to the Vermont Chronicle: Last November God began graciously to quicken his people, and awaken some souls. Two presented themselves for instruction and prayer that they might be saved. Since that time, God has begun to work among seamen in the Bethel church, and a good number of sailors have been affected by the truth. In other congregations in the city there are gracious influences diffused. Christians are refreshed—some are coming into the liberty of the Gospel, and others still are saying, "What shall we do to be saved?"

The Independent says that a company for Kansas is now being collected in the northerly part of New Hampshire; Messrs S. W. Cone & Co., of Haverhill, N. H., being the agents, and the object being to build up the settlement around Millard City, said to be a very desirable location on the Kansas river, near the Republican Fork, one hundred and forty miles west of the Missouri, and is beyond the reach of border ruffians. It is on the United States military road from Leavenworth to Santa Fe, opposite to Fort Riley. A press is secured to publish a Free State paper, called the *Kansas Times*.

Sydney, a quiet farming town in Delaware County, N. Y., has had three feeble churches—Baptist, Methodist, and Congregational—and all in a low religious state. But last summer the Rev. A. B. Earle commenced occasional labor at Sydney Centre, and within a few weeks a protracted meeting, and, "as the fruit of this work," says a correspondent, "more than one hundred are *now* rejoicing in the hope of eternal life, through our Lord Jesus Christ. Many of these are heads of families; some are past middle life, some of every age, from the child of ten to a man of sixty years.

The Lockland (Ohio) Presbyterian Church has been gathering the fruits of an interesting revival. Nineteen persons were recently added to the church. The pastor says:—"Among those admitted were five husbands with their wives, fourteen were connected with heads of families, and two were our own children, who came forward for the first time to commemorate the dying love of the Saviour of sinners."

In pleasing contrast with the gloomiest of winters, a marked degree of religious interest has appeared during the past season in many of the churches of Iowa. An agent of one of the benevolent societies recently remarked, that at no period during the five years of his labors in this field, had he met so interesting and general state of religious feeling as in the course of the past winter.

There is awakened attention to religion in Washington, Pa. A work of grace with power, is manifestly in progress. Between seventy and eighty express a hope in Christ, as recent converts; of whom about thirty are College students.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, APRIL 14.

In the SENATE, a petition was read from Col. Lane in relation to Kansas matters, the discussion of which occupied the whole day. The petition states that the General Assembly of the Provisional State of Kansas appointed a committee to draft a memorial asking Congress to admit Kansas into the Union with the Tobeka Constitution. The committee reported a rough draft which unanimously passed each house, but though correct in matter of fact, it was deemed by members as crude and prolix in phraseology, and to remedy those defects it was referred to a committee with power to revise, modify and correct it, and to prepare three copies, one for each house of Congress, and one for the people of the United States. Such revision was accordingly made. Mr. Lane prays the Senate to receive the memorial, being the same as that heretofore submitted by Mr. Cass. The petition was laid on the table.

The HOUSE spent the whole day in considering the Deficiency Appropriation bill.

THIRD-DAY, APRIL 15.

In the SENATE, a bill was reported from the Post Office Committee to encourage new steam navigation lines to provide for the transportation of mails by sea.

In the House, a bill to facilitate the obtaining of proof in claims against the Government for horses and other property lost in military service, was passed. The Senate's amendment to the Deficiency Appropriation bill, appropriating $300,000 for continuing the Washington Aqueduct, was rejected.

FOURTH-DAY, APRIL 16.

In the SENATE, Mr. Seward presented joint resolutions, providing that uninhabited islands, lying beyond the maritime jurisdiction of nations, which have been or may hereafter be discovered and taken possession of by American citizens, shall become part of the territory of the United States; but the right of property in deposits of guano, etc., shall be vested in the persons who shall have made the discovery. It was referred to the Committee on Foreign Relations. The bill proposing to remove from circulation the smaller Mexican and Spanish coins, and establishing their value in receipt for Government dues, also providing for the coinage of a new description of cents, was passed.

In the HOUSE, a joint resolution was passed by a small majority, to purchase 15,000 copies of Dr. Kane's narrative, at five dollars per copy, for distribution among the members of Congress, and authorizing the Secretary of the Navy to have appropriate medals prepared. An ineffectual effort was made to have the vote reconsidered.

FIFTH-DAY, APRIL 17.

In the SENATE, on motion of Mr. Sumner, the Committee on Commerce was directed to inquire into the character of the Cooly trade. The Bounty Land bill was considered, but was not disposed of.

In the HOUSE, the President was requested to have prepared statements, showing the appropriations and expenditures made during each session of the last three Congresses.—The Senate's Fortification bill was tabled, on the ground that it improperly originated in that body.

SIXTH-DAY, APRIL 18.

In the SENATE, the Post Office Committee was instructed to inquire into the expediency of establishing uniformity of postage throughout the United States. The Committee on Patents were instructed to inquire into the expediency of allowing the inhabitants of the British Provinces the benefits of the Patent Laws, on equal footing with the people of the United States. The bill to authorize the Executive to facilitate the construction of a Railroad and Telegraph line to the Pacific, was advocated in a speech by Mr. Weller, and postponed to the 29th inst.

The HOUSE received the report of the Committee on Elections, against the right of B. B. Chaspman to a seat as delegate from Nebraska Territory, and in favor of H. P. Bennett. The Deficiency Bill was reconsidered, without final action.

Both Houses adjourned over to Second-day, to allow members an opportunity to visit the new war steamer Merrimac at Anapolis.

European News.

The U. S. Mail Steamer Baltic, with European news to April 3d, arrived at New York on the 17th.

The Baltic brings the news that Peace was signed at Paris on Sunday, the 30th of March. The event was announced in Paris and London by salvos of artillery. Paris was illuminated, and in England the church bells were pealed. Three or four weeks must elapse ere ratifications of the treaty can be exchanged. Details of adjustment are referred to a Commission. The great event of peace has swallowed up all minor subjects of news.

The Africa arrived at Liverpool at 4 P. M. of Monday, March 31. When off Holyhead, the Africa made a signal to the shore, "No tidings of the Pacific," an announcement which was immediately telegraphed to Liverpool and London, and served to extinguish the hopes of the most sanguine in regard to the safety of the missing ship.

Three Days Later.

The steamship Africa, with three days later news from Europe, arrived at New York on the 19th inst.

The Peace Plenipotentiaries have had one or two informal meetings to settle details.

Paris has again been illuminated to celebrate the restoration of peace.

The London evening paper the *Sun* was seized at the French Post Office, in consequence of its appearing with a black border as a token of mourning for the peace, which it considers disastrous and disgraceful to England. The *Daily News* and *Morning Advertiser* were also seized.

Accounts from Cronstadt assert that a squadron was ordered to be got ready by the middle of May, but for what purpose was not publicly known. It was rumored that its object was to convey the Emperor of Russia and one of his brothers on a visit to France and England. This report was strengthened by the fact that orders had been given to engage pilots well acquainted with the coasts of both those countries.

A Brussels journal says that the coronation of the Czar will take place about the 31st of August, and with great pomp.

Advices from the Crimea state that on the night of March 17, a shocking accident occurred on the slope above Kadikoi, in the burning of some wooden huts occupied by men of the commissariat works corps. Notwithstanding prompt assistance, 16 men perished in the flames. They were, doubtless, suffocated by smoke. Their bodies were charred past all chance of recognition.

California News.

The steamer George Law, with nearly half a million of dollars in gold dust on freight, arrived at New York on the 16th inst., bringing two weeks later news from the Pacific coast.

The intelligence from California is meagre. On the 5th of March the Democratic State Convention met in Sacramento city, and elected delegates to attend the approaching Cincinnati Convention. The Convention declared that James Buchanan was their first choice for the Presidency.

Indian troubles still continued to a great extent in Oregon and Washington Territories, and another attack on Seattle was anticipated.

On the 15th of March, a party of native Californians and Mexicans started with wagons from San Jose to emigrate to Mexico. They numbered several hundred persons.

The San Francisco Herald says that Guam was visited, on the 23d of September last, by a most terrific tornado or typhoon, accompanied by a slight shock of an earthquake. The storm commenced in the morning, and kept on increasing until 11 P. M., when it burst upon the place with all its power. No tongue can tell nor pen describe the perils of that night. In less than twenty minutes more than eight thousand persons were left without a house or roof to protect them from the fury of the storm. All the houses upon the Island of Guam, with the exception of ten or twelve stone buildings, were destroyed and scattered in every direction. The rain fell in torrents, and as it touched the lips it tasted as salt as though it came from the ocean. Thousands of cocoa-nut trees, (which is a very tough wood,) laden with fruit, were crushed like so many slender weeds, torn up by the roots and thrown into all shapes. Nearly everything that carried its head above ground was destroyed; and now it is impossible to obtain even an orange, where only a few weeks ago every kind of fruit that grows in a tropical climate was in such profusion that it might have been had for the plucking. It will be a long time before the Island will recover from this severe blow.

FIGHTING IN NICAARGUA. — Immediately after the declaration of war by Costa Rica against Nicaragua, General Walker sent Col. Schlessinger forward with about 400 men, with instructions to enter the Costa Rican territory. It seems now that about the 20th of March this advance detachment encountered a Costa Rican force, numbering some 500 men, under General Mora, and that after a sharp contest of some fifteen minutes' duration, the Nicaraguans were defeated with a loss which has been variously estimated at from twenty to a hundred men. It is also alleged, that nineteen prisoners who fell into the hands of the enemy were immediately shot.

The foregoing is the Costa Rican version of the matter. On the other side, it is asserted in New Orleans, by the agent of the Government of Nicaragua, that the story of the rout of Col. Schlessinger by the Costa Ricans is a falsehood. He says the account received from head-quarters is, that Col. Schlessinger had only two hundred and fifty men; that he was attacked by nearly three thousand Costa Ricans, and that he retreated to San Juan.

CONGRESSIONAL EXTRAVAGANCE.—The business of book printing by Congress has at length reached a point of intolerable extravagance, both as to the number and costliness of the documents published. The officers of the army and navy, who are employed on any public service, seem to understand that the most satisfactory proof they can give to Congress of their faithful performance of duty, is in the voluminousness of the reports they present, and the number and beauty of the pictorial illustrations they require. Mr. Nichols, of Ohio, Chairman of the House Committee on Printing, has exhibited three documents in illustration of the wanton excess to which this folly has been carried. The Pacific Railroad Reports, detailing the explorations of the several routes, make six 4to volumes, of which 23,920 copies have been ordered by the two Houses, and the distribution of them will encumber the mails. The whole expense is estimated at $557,588, of which $239,200, or 43 per cent., is for the cost of engravings. Commodore Perry's report of the Japan Expedition is to be printed in four quarto volumes, at an expense of $368,000 for 18,420 copies, of which $233,400, or 63 per cent., is for engravings. Lieutenant Gills was sent to South America for an astronomical and scientific examination, and his report is to make six volumes, costing $152,863 for 5,920 copies. [Independent.

INDIAN TROUBLES IN OREGON.—Among the official documents received from Oregon, is a letter from Joel Palmer, Superintendent of Indian Affairs, who, confirming the statements of Gov. Curry, says "the present difficulty in Southern Oregon is wholly attributable to the acts of the whites," adding:—

"I cannot but feel it is our duty to adopt such measures as will tend to secure the lives of these Indians, and maintain the guarantee secured by treaty stipulations. The future will prove that this war has been forced upon these Indians against their will, and that, too, by a set of reckless vagabonds for pecuniary and political objects, sanctioned by a numerous population who regard the Treasury of the United States as a legitimate object of plunder. The Indians in that district have been driven to desperation by acts of cruelty against their people. Treaties have been violated and acts of barbarity committed by those claiming to be citizens, that would disgrace the most barbarous nations of earth. If none but those who perpetrated such acts were to be affected by this war, we might look upon it with indifference; but unhappily this is not the case."

CHINA NEWS.—We have received, via San Francisco, some late and interesting intelligence from China. Sir James Sterling has issued a decree, dated at Hong Kong, by which merchant vessels of all nations shall for the future be protected by British men-of-war in passing from port to port. This move is one of great importance to trading vessels, and it is the only way by which these piratical depredations in the China Seas, of which there have been lately so many examples, can be effectually crushed. It is announced that the prosecution against the U. S. Consul Keenan, for liberating a prisoner, has been abandoned by the Government. Dr. Parker, the U. S. Commissioner, had arrived at Hong Kong, and had commenced his duties by taking a determined stand against the trade in Coolies. A terrible fire had occurred at Macao. Thirteen hundred houses were burnt, at an estimated loss of over a million of dollars.

HANDLING AQUAFORTIS.—From the Boston papers we learn that as some workmen in the employ of Mr. W. C. Carlton, No. 12 Beach street, were in the act of filling a vessel from a carboy of nitric acid or aquafortis, the vessel was accidentally broken, spilling the contents on the floor. Instead of leaving the room, the workmen remained and attempted to absorb the fluid by throwing sawdust upon it. They soon became so affected by inhaling the noxious effluvia, that they were obliged to leave the room. They subsequently repaired to their homes, without making any special complaint, and nothing further was heard of the matter at Mr. Carlton's shop until the following morning, when it was reported that two of the men were dead, and others had become seriously affected.

SUMMARY.

The clipper schooner Falmouth, which was a short time ago seized while passing through the Narrows, by Deputy Marshals De Angeles and Nevins, and brought back to the Navy Yard, on suspicion of being a slaver, has been condemned as such, and will be sold, together with her cargo, stores, furniture, sails, rigging, &c., at auction on the 24th inst., for the benefit of the Government and the officers who made the seizure. Her nautical instruments, of which she had a complete set, will also be confiscated. These latter consisted of a superior chronometer, estimated worth $500; telescope, $28; with four mariner's compasses—two of them extra; quadrant; sextant; metal frame octant; log glass and slate, and charts of the North and South Atlantic Oceans, and West India Islands, and a Bowditch Navigator.

A very remarkable trial lately occurred in Liverpool, in the course of which it was proved that a respectable merchant, or rather, a merchant of respectable standing in Manchester, named Brennan, having a house in New York, had, for many years, been in the habit of smuggling silk goods into New York in hampers. It seems that he had made an arrangement with a clerk in the employ of the agent of one of the lines of passenger ships, through whose connivance he had been enabled to carry on a very successful business. Three of the hampers having failed to reach their destination, the Manchester merchant brought a suit against the clerk to recover the value of their contents, but was nonsuited, the Judge declaring that he could not assist anybody in defrauding the Government of the United States.

A dispatch dated Philadelphia, Monday, April 14, 1856, says: Accounts from towns in the vicinity of this city give additional information of the ravages of the tornado. A lady was killed at Westchester by a shutter striking her head while she was endeavoring to close the blinds. An innumerable number of dwellings and barns have been unroofed in every direction. A train of loaded freight cars, standiug near the depot of the Pennsylvania Railroad, in West Philadelphia, was blown from the track. Ten loaded cars on the Reading Railroad were driven a hundred yards from the place where they were left, and five of the number were thrown off the track.

The Cincinnati Commercial says that there are rumors of a disagreeable outcome to the recent fugitive slave cases in that city, and the opinion is getting abroad that some people have done considerable "more than their duty" in the premises. The enormous cost of the proceedings has, it is said, startled the Secretary of the United States Treasury from his propriety, and a special agent of the department has arrived in the City, and is opening up what is thought to be a pretty extensive mine of corruption.

The Cincinnati Gazette of April 10, mentions the arrival of a company of 78 men, 8 women, and several children, on their way to Kansas, under the direction of S. N. Wood, Esq., of Lawrence. They were to leave the next day on the mail boat for St. Louis, and thence to Lawrence. "Each male was provided with an ordinary rifle and other arms. They go to Kansas as Free State men, determined that the present government established in that State shall be upheld and defended."

The schooner Maryland, taken at Norfolk on account of the refusal of the captain to submit to a search of his vessel under the inspection law, as already stated, was released, the agent in Norfolk having secured the payment of the fine of $500 to the State. The Alexandria *Sentinel* says that one of the coal and iron companies who have their depot in that city, and whose vessels are searched as they go out of the Potomac, intend to test the constitutionality of the new law at the next term of the Court.

Ironsides, the pedestrian, started at five minutes after 4 P. M. on Friday the 14th inst., for the fifth milestone from Penazee to the Helstone road and back, which he was to repeat thirteen times in twenty-six hours; he finished his performance at ten minutes after 4 P. M. on the 15th inst., thus accomplishing the distance, 130 miles, in twenty-four hours and five minutes, which gives nearly an average of 5.12 miles for twenty-four consecutive hours.

The donations to the treasury of the American Baptist Missionary Union, in the month of March, amounted to $37,000. This makes the aggregate for the year, including amount paid toward liquidation of debt, about $120,000.

Mrs. Sarah Pryne, of Troy, lately deceased, bequeathed five hundred dollars to the New York State Colonization Society, and an equal amount to the Bible and the Foreign Missionary Society.

A dispatch dated Philadelphia, Monday, April 14, says: Colonel Hughes, Special Agent of the Post Office Department, arrested this morning George W. Townsend, who broke jail at Newcastle while waiting sentence for stealing a letter from the Wilmington Post Office. He had three revolvers on his person and every barrel in them charged. When he escaped from prison he liberated seven other prisoners. Townsend is about twenty years of age.

The Central Committee of the Mount Vernon Estate, Richmond, Va., have invited Mayor Wood to deliver an address in that city, at such time as he may specify, in aid of the purchase of the Mount Vernon property. He has accepted the invitation, and will deliver the address early in May. His subject will be the "Character and Genius of Alexander Hamilton."

The dry season is a subject of universal complaint among the farmers in Virginia. Less rain has fallen in the vicinity of Fredericksburg, in the last three months, says the Herald, than during the same season for years past. The Herald, speaking of the effect of snow upon the wheat, says, that experience has shown that the usual advantages derived therefrom are not apparent at present in the wheat lands.

On Sunday morning, April 13th, 1856, the most destructive fire that ever happened in Nashville occurred. The Court House, Nashville Inn, H. & B. Douglas', Scovall's, and Strickland & Ellis' houses were totally destroyed, besides several other buildings being greatly injured. The loss is estimated at two hundred thousand dollars, upon which there is an insurance of one hundred thousand dollars.

The Geneva *Gazette*, of Friday, April 11, says that the Seneca Lake is still covered with ice a mile and a half from its foot and entirely across the shore. On the 9th inst., Mr. Daniel Morse did what will probably not be done again in many years. He walked across the Lake, to near the eastern bank, returned to near the centre, and then strolled southward to a point nearly opposite Milk Point Ravine, and thence back to Geneva.

Important news from Mexico has been received. The rebellion has been crushed. The city of Puebla, which had been for some time held by the rebels, had capitulated to the Government forces. The rebel officers were reduced to the ranks, fifty of them went into voluntary exile, and several were shot. President Comonfort, having overcome the enemy, made a triumphant entry into the Capitol.

A dispatch dated Albany, Sunday, April 20, 8 P. M., says: We have had a severe storm of snow and sleet here all day—the wind strong from the northwest. The snow now covers the ground to the depth of three inches on an average. At 7 1-2 o'clock this evening the thermometer here indicated 30° above zero.

A dispatch dated Philadelphia, Sunday, April 20, says: Townsend, the mail robber who was arrested a few days since, and confined in Newcastle Jail, made an attempt to escape to-day, but was shot by the Sheriff while he was climbing over the wall, was recaptured and brought back severely wounded.

The Methodist General Conference (it meets but once in four years) will commence at Indianapolis on the first of May. The distance from Buffalo is 464 miles; the fare from Buffalo $11,50. The time required to travel between Buffalo and Indianapolis is one day and one night.

The Rochester Union has it on reliable authority, that Judge Selden has stated that the recent decisions against the Prohibitory act in no wise affect that portion which makes street drunkenness an offence punishable by fine or imprisonment. And he has further assured the police authorities that they can safely enforce that provision.

The Milwaukie Agriculturist publishes letters giving the stock of Wheat and Flour at Milwaukie, Chicago, and other ports on Lake Michigan, Detroit, Cleveland, Cincinnati, Rochester, Oswego, Toronto and Buffalo. The whole amount is stated to be 1,501,770 bushels of wheat and 319,257 barrels of flour.

A writer in a New York paper speaks of a lady who wears upon one dress *a full mile of fringe trimmings!* Another young lady in New York has adorned a single dress with *seven hundred and fifty yards of ribbon.*—Truly this is carrying extravagance in dress to *great lengths!*

In Tuscany, the Government has given notice that 10,000 persons have left the Catholic Church. This fact has stimulated the authorities to renewed persecution, and criminal prosecutions on the ground of religion, are multiplying.

Mr. Kennedy, of Carrollton, has gone to look up a location for about thirty substantial farmers of Carroll Co., who have resolved to remove to Kansas. Quite a number of farmers in Jefferson Co. are also about to settle in Kansas. So says the *Ohio State Journal.*

The first Company of Kansas Emigrants, under the auspices of the New York State Kansas Committee, started for Kansas City, April 16th. Their route is via Suspension Bridge, Detroit, Chicago and St. Louis.

To get the use of the Academy of Music in New York, for a lecture that promises to draw well, or for an anniversary meeting, costs $250; the Broadway Tabernacle, for a like purpose, costs $55.

It is said that upward of 1,200 congregations will be represented in the General Conference of the Methodist Episcopal Church, which will assemble next month at Indianapolis, Ind.

During the last ten years, more than ninety-nine thousand dollars are said to have passed through the hands of Rev. Dr. Tyng, of this city, collected from his congregation for religious purposes.

The Erie Canal is reported to be in such condition between Buffalo and Lockport, as to preclude the possibility of opening it before the fifth of May.

Rev. N. Colver, of Detroit, late of Boston, has accepted a call of the First Baptist Church in Cincinnati, and is hereafter to make that city his home.

The Allen Street Presbyterian Church, of New York, of which Rev. Mr. Lucas is pastor, have voluntarily resolved to add $300 to their pastor's salary.

In Durhamville, Oneida Co., N. Y., an interesting work of grace has been some time in progress.

A dispatch dated Nashua, N. H., Tuesday, April 15, says: A carriage containing Rev. Mr. Jewett, wife and son, was run down by a train of cars this afternoon. The son died this evening, and Mr. Jewett is not expected to survive. Mrs. Jewett may possibly recover.

Advices from Kansas to the 12th of April, furnish but little news of interest. The Committee, appointed by the Free State Legislature to prepare a code of laws, are in session at Topeka. Their report will be presented to the Legislature in July.

On Saturday morning, April 12th, a serious collision between two passenger trains occurred on the Pennsylvania Railroad, three miles west of Johnstown, which resulted in the smashing up four or five cars and injuring six persons on board. No one was killed.

New York Markets—April 21, 1856.

Ashes—Pots $6 62; Pearls 8 25.

Flour and Meal—Flour 6 25 a 6 37 for State, 6 12 a 6 50 for Michigan, Ohio, and Upper Lake, 7 00 a 9 25 for extra Genesee. Rye Flour 3 87 a 5 50. Corn Meal 3 31 for Jersey.

Grain—Wheat 1 70 a 1 72 for prime red, 1 85 for good white. Rye 92c. for Pennsylvania, 94 a 95c. for Northern. Corn 62 a 66c. for Yellow and White.

Provisions—Pork 15 87 for prime, 18 00 for mess. Beef 7 50 a 8 00 for country prime, 8 25 a 10 00 for country mess. Dressed Hogs 8½ a 9¼c. Lard 9½ a 10c. Butter 14 a 18c. for Ohio, 17 a 22c. for common to very good State, 22 a 24c. for choice. Cheese 5 a 10c.

Hay—75c. a 1 12 per 100 lbs.

Hops—7 a 10c. per lb.

Potatoes—1 00 a 1 25 per bbl. for Western Reds, 1 12 a 1 62 for Jersey Mercers, 1 87 a 2 00 for Carters.

Seeds—Clover, 18 a 18½c. per lb.

MARRIED,

Near Mt. Vernon, Ritchie Co., Va., March 20, 1856, by Eld. Asa Bee, Mr. ASA BEE, Jr., to Miss CATHERINE M. EHRET, all of the above named place.

DIED,

In Waterford, Conn., April 7th, Deacon OLIVER MAXSON, aged 75 years. In the death of Bro. Maxson the church has lost one of its pillars, and the world a good man; for few were more entitled to that name than Dea. Oliver Maxson. His piety was of that stamp which cheered and blessed all within its reach. He has left a rich legacy behind him in those works which follow them who die in the Lord. COMM.

At Albion Center, Dane Co., Wis, April 11th, Miss MARY BURDICK, daughter of Dea Samuel P. and Polly Burdick, in the 52d year of her age. She embraced religion at the age of 11 years, evinced her attachment to the cause of Christ by a devoted life, and a peaceful and happy death. She gave, in her last moments, $50 to the China Mission, and $50 to the Palestine Mission. S. V.

LETTERS.

S S Griswold, D Clawson, T E Green, D P Curtis ($3 Jan 30,) T G Bailey, Z Campbell, A R Cornwall, F F Randolph, S Vincent, P L Berry, W A Babcock, H H Baker, N M Burdick, M M Ellis, Henry R West, W W Crandall, B Church.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

		to vol.	No.
L Crandall, Plainfield, N J	$10 00	12	52
M M Ellis, New Bedford, Ill	15 00	13	26
H R West, Edgerton, Wis	2 00	12	52
E S Main, Albion, Wis	2 00	12	52
Willett S Burdick, Utica, Wis	2 00	12	52
Silas Johnson, Georgia, Vt	1 00	12	52
D D Maxson, Petersburg	2 00	12	52
Mrs Urana Crandall "	2 00	13	52
Jer Place, Alfred Center	2 00	12	52
W A Babcock, Leonardsville	2 00	12	52
Ebenezer Knapp, Clear Creek	2 00	13	46
John Williams, Verona Mills	2 00	13	46

WILLIAM M. ROGERS, Treasurer.

OUR ACCOUNTS.—Six numbers more will complete the current volume of the Sabbath Recorder. A good many subscriptions for the present volume, and some for previous volumes, remain unpaid. Bills have been sent to all who owe us, so that no one need be in doubt as to the state of his account. Let each delinquent consider himself earnestly solicited to pay up before the volume ends. It should be borne in mind, that pay for its publications is the only source of income to the Publishing Society; and this is barely sufficient to meet current expenses from year to year. Any neglect on the part of subscribers to pay promptly what is due, is exceedingly embarrassing. It is hoped that only a few, if any, of our subscribers are willing to be accessory to such embarrassment.

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Eastern Association—Executive Committee.

THE Executive Committee of the Eastern Association are requested to meet at the lecture room of the Seventh-day Baptist meeting house in Pawcatuck Village, R. I., on Wednesday, the 30th inst., at 10 o'clock A. M. Those churches which have not reported to the Corresponding Secretary how much they will raise for missionary purposes the present year, are requested to do so previous to said meeting.

S. S. GRISWOLD, Clerk of Ex. Com.

Hudson River Railroad.

ON and after Monday, Jan. 21, 1856, the trains will leave Chambers-st. station as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Through Way Train, 12 M. Express Train 5 P. M. For Poughkeepsie, 9 A. M. and 3.30 P. M. For Peekskill, 5.30 P. M. For Sing Sing, 4 P. M. The Sing Sing, and Peekskill Trains stop at the Way Stations. Passengers taken at Chambers, Canal, Christopher, and 31st streets. NO TRAIN on SUNDAY. M. L. SYKES, Jr., Superintendent.

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Buffalo Express at 7 A. M. for Buffalo direct, without change of baggage or cars. At Hornellsville this Train connects with a Way Train for Dunkirk and all stations on the Western Division.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will remain over night at Owego, and proceed the next morning.

Newburg Express, at 4 P. M., for Newburg direct, without change of cars.

Rockland Passenger at 4 P. M. via Sufferns for Piermont and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

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Coat Measure—1st. Placing the measure at socket bone of neck, down to center of arm or shoulder; then to waist above the hip, and length of coat. 2d. From seam of back, giving width of back; then to elbow and length of sleeve, bending the arm in right angle. 3d. Breast and waist, noting the position, whether stooping forward or extra straight.

Vest—1st. From socket bone down front, giving length of vest. 2d. Breast and waist measures.

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[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

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Miscellaneous.

The Value of Manures.

From an address delivered by the Hon. Augustus Drum, before the Indiana County Agricultural Society.

ANIMAL MANURE.

Although the nature and efficiency of mineral and vegetable manures ought to be at this day, partially at least, known to most of our farmers, it is a rare case that you see other descriptions used than the ordinary animal manure, and that, too, applied with little more regard to the object to be attained than it was a half century ago. The manure pile lies throughout the whole year by the side of the barn, exposed to every change of weather, reeking out its precious fertilizing properties, with no aid to assist its decomposition, and no attempt to fix or retain in it the powerful volatile essence which gives it value. It is then hurried away to the fields, and spread upon the top of the ground, where it is allowed to lie until the little good it possesses as a fertilizer has left it before it is mixed with the soil, and expected to operate like a charm upon the next harvest. I take it upon me to say, that it has little more effect than to deposit so much barren straw, and that it is a mockery of the gladsome earth that so tenderly feeds her children.

Every body knows the value of manures to land, and it is not so necessary that they should know why they are so valuable as that they should be informed what substances constitute efficient fertilizers, and how they should be applied.

The very general use of animal manure, in form, at least, proves how extensively beneficial it might become, if applied with a proper regard to the qualities it contains. Its essential fertilizing principle is a gas termed ammonia, combined during decomposition, from the nitrogen of the air and the hydrogen of the water, and it is precisely the same element which we undertake to manufacture when we plow down clover and rot it for the purpose of manure, which unhappily is too seldom done. This active principle is also exceedingly volatile, and it will readily be seen that the substance that contained it possesses no longer a single quality of fertility. With every pound of it that evaporates it is said a bushel of wheat is lost, and this is the reason why the ordinary method of making and using manure in this country is of so little value, compared with what it might become; for, in the first place, before the ammonia is engendered at all, the substance must have passed through its regular process of decomposition and fermentation. The clover of the manure pile must have perfectly rotted. This process, it is true, will take time, but it may be greatly hastened by the use of other caustic substances, of which I believe quicklime is one, with little trouble and scarcely any expense. Now, how seldom is this trouble taken, or this expense incurred!

SHELTER FOR THE MANURE HEAP.

But after the ammonia is at once present and fairly transfused through the heap, it is of course vitally important that it should be kept there until the manure is put under the ground. To secure this, I have already mentioned how necessary it is that the pile should be carefully sheltered from the summer's sun and the winter's rain. But, in addition to this precaution, chemistry has furnished us with another and cheap expedient in the oil of vitriol or sulphuric acid, which, when diluted with water, and occasionally sprinkled on the heap, enables it to retain its valuable essence, and thus imparts the quality so highly beneficial. How much of these things is done by us in the preparation of our most familiar manure?

But even in the article of stable manures, our economy is mere wastefulness when contrasted with what it ought to be, and with agricultural economy as it is practiced in other countries. It may be fairly estimated, that one-half of the amount of the refuse of the barn and stable, and that by far the most valuable part of it, the liquid manure, is allowed by sheer carelessness to be lost. The application of this would add immense fertility to our acres; and I can conceive of nothing more easily done than so to construct our buildings, that this wasteful neglect would be obviated. It is regarded as of so much value, in Flanders and Switzerland, that they build large tanks and cisterns to receive it, and their buildings are carefully adapted to its preservation. Why should we not do so too? Can any one say?

COMPOST HEAP.

There is another way of preparing a very highly fertilizing manure, which no farmer should be without for a day. It is the compost heap. The cost of the structure in which to build the heap would be about one-half the cost of a respectable hog-pen, and every pound of waste vegetable and animal matter about the farm should be gathered together and deposited in the heap. The scrapings of dishes and gardens, the offal of the kitchen, the stalks of vegetables, decayed leaves and wood, all waste straw, even a superannuated pair of boots; in short, everything that now goes to loss on a farm, should be thrown into the pile, and left to rot and fester until it becomes a fertilizer of the most extraordinary power. It will soon engender all the acids and alkalies that form the essential elements of vegetation.

A distinguished man once said, in reference to the compost heap, that "the careful farmer should allow nothing to run away in the form of a fluid, or fly away in the form of a smell." In the old agricultural countries of continental Europe, a heap of this character is in every man's barn-yard, and I confess that to me it is wonderful that it is not so here. In forming the heap, all that is necessary is to mix a due proportion of soil with the other heterogeneous substances, then add quicklime in the proportion of about one-tenth or about one fifteenth; but, as some chemists deem lime to be injurious when animal manure is present, it might be as well to use the sulphuric acid, or a strong solution of potash. The heap is once or twice mixed with the spade, to make it fit for the field, and as a manure it cannot be surpassed.

Among the most beneficial substances that can be incorporated in such heaps are the bones of animals, hundreds of pounds of which yearly go to loss on the farm. They contain a substance called phosphate of lime. the tendency of which to stimulate vegetable growth cannot be exceeded. But animal bones are also frequently collected by farmers and burnt like lime, in which state it is camputed that one hundred pounds of it contains as much of the phosphate as is found upon analysis to be contained in two hundred bushels of wheat.

BONE DUST.

A gentleman who cultivates two or three acres of ground, recently told me, that this year he had grown more corn upon two acres than he had been accustomed formerly to raise on his farm. It is, I believe, not generally known, that immense exports of it are made from our eastern cities to England, where they well understand, and act as if they understood, the incalculable importance of these concentrated fertilizers.

Why, some years ago England was on the point of going to war with Sicily—as she actually did, on a simple pretext, with China —for laying an export duty on the sulphur, which was to be largely obtained from the volcanic regions of Sicily, and which the English converted into sulphuric acid for manufacturing and agricultural purposes.

MARL.

In European countries, they go to enormous expense also to obtain marl as a manure, excavating it in France sometimes from pits eighty or ninety feet deep. Now, all this, as the result shows, pays, and pays well; and I have called your attention to the subject of such fertilizers as are most convenient to us, with the earnest hope that we may all be induced to make proper use of the advantages we possess.

LIME AS A MANURE.

I might, if I had the time, speak to much purpose upon the use of lime in its several combinations, as quick lime and plaster, as a fertilizing substance; for, peculiarly adapted as they are to our soil, and now that we are to have the means of cheap transportation through a great portion of our country, there will be no excuse for not procuring it and using it in large quantities for manure. It will of course cost money, but let no one be deterred by that circumstance, for we may be well assured that the judicious application of it will more than repay the expense.

Whatever may be the various opinions respecting the use of lime generally, I imagine there can be now little question of its perfect adaptation to stiff, cold and clayey soils, which need not be dressed with it except at intervals of four or five years. It is a substance, however, subject to rapid chemical changes, and should be spread upon the land very shortly after it has been burnt, and followed at once by the harrow. To obviate such changes, indeed, it is often slacked with salt water, and sprinkled by means of a watering cart upon the land, by which method it is said that ten bushels can be made to do the work of fifty or one hundred bushels used in the ordinary way. The reason of this is, that that solution appears to be essential to induce chemical action. But, used even in the manner that is most common among us, I have little doubt of its great benefit to the soil luxuriant with vegetable life and infested with insects, by decomposing its organic matter and destroying its vermin; to the thin gravelly soil, to be used in far less quantities, by its great capacity in attracting moisture, and by its effect in giving to such earth a much greater consistency; to the cold and clayey soil, by rendering it mellow, warm, and friable; and even to the sandy soil, by acting as a powerful solvent, and thus setting free elements in the soil itself which are most nutritious to vegetation.

Discovery in Oregon and Washington Territories.

Dr. Herman Ellenborgen, a German naturalist of distinction, and lately attached to Gov. Stevens' expedition, communicates the following to the San Francisco Herald:

Among the discoveries of the expeditions organized by Government for the survey of the railroad routes to the Pacific coast, those in natural history are among the most interesting. Indeed, had no other result been obtained than the contribution to science, the expense would still be amply repaid.

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Most of your readers have, I presume, laughed over the story of the Yankee who advertised for exhibition those extraordinary quadrupeds, the Prock and Gyascutus, but I suspect that very few ever heard of the origin of his description as founded on fact. If I recollect right, the first person who made mention of them, although not by name, was Capt. Jonathan Carver, whose voyage to the Rocky Mountains in 1665, is quoted by Mr. Greenbow, and in whose book the name of Oregon was first given to the river now known as the Columbia.

Carver, in his appendix, describing the various animals inhabiting that region, states that: "In the country of the Osnobions (Assinobions) there is a singular beast, of the bigness of a horse, and having hoofs, whereof two legges on one side are alwaies shorter than the other, by which means it is fitted to graze on the steep slopes of the mountains. It is of amazing swiftness, and to catch it the savages doe head it off, whereby it cannot run, but falls over and is so taken." And further: "I was also told of one I did not see. This is like to a bear in size, but covered with a shell as is the tortoise, with many horns along its back. It has great claws and teeth, and is exceeding fierce, eating man and beast."

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The recent scientific examinations connected with the Northern Pacific Railroad exploration and survey, have finally put at rest the question of the existence of these two animals, and my acquisition of perfect specimens has demonstrated their entire accordance with the usual laws of nature and their singular adaption to the circumstances under which they live.

The Prock (*Perocktus Oregoniensis*) is about the size of a mule, and like the quagga and zebra, is properly to be included in the genus equus, having entire hoofs. Its structure differs, however, from that of any known animal in the mode of articulation of the shoulder and hip joints. This peculiar formation allows to the limbs a degree of lateral motion, enabling the animal to elevate or depress them at will; thus when standing upon a sloping surface giving it the appearance of obliquity, as described by Carver, and enabling it to run with singular swiftness along steep mountain sides, where otherwise an animal of its size would find no foothold. In fact. it is hardly supassed in agility by the Bighorn or Rocky Mountain goat. I need scarcely say that the tradition of its being unable to turn, and the consequent method of capture, are mere inventions. It was to this mistake however, that it owes its Greek appellation, derived from the verb to run round, as it was supposed to encircle the mountains in its course.

The Gyascutus, (Gyascutus Washingtoniensis Nobis,) was believed by Carver to be a beast of prey. It is, however, a rodent, partaking also of the characteristics of the Tardigrada, to which belong the Sloths; and notwithstanding its great strength and terrible appearance, is perfectly harmless, its food consisting chiefly of the roots of the *camassia esculentia*, which its powerful nails allow it to dig with great facility. This extraordinary animal is about three feet high, and nine in extreme length, its corrugated tail being about one foot. Its back is covered with a shield, composed of scales, or rather plates, of an osseous substance imposed upon a pachadermatous hide; forming a flexible but secure armor, and having along the dorsal plates a row of short and powerful horns, slightly recurved, which extend from the shoulders to the loins. From these the carved dishes and spoons so common among the Indians of the North are manufactured, and it was these also that suggested the name of the animal itself. Your classical readers will at once recall the "fortis Gyas, fortisque Coanthus" of Virgil, and the description given in the fourth book of Æneid of the buckler carried by the former in battle. It was the *Gyas scutos*, or shield of Gyas, formed of the scales of some poetic monster, from which Geoffrey derived the appellation of this animal, to which I have now added the specific designation.

Shrubbery Planting.

The *Floricultural Cabinet* contains the following practical remarks on this subject, which should interest every one who owns a spot of ground:

The shrubbery may be deemed to be the link which connects the mansion and the lawn to the flower garden or the other parts of a residence, and is most generally planted either for shelter or shade, although often as a screen to hide disagreeable objects, for which the plants which compose it are better suited than for forest or other trees. The shrubbery is often a matter of utility as well as of ornament, in which case it gives the highest satisfaction when formed for the purpose of shutting out the offices or the kitchen garden from the view of the house; for sheltering the latter, or the garden, or for connecting the house with the garden and orchard, the shrubbery becomes useful and interesting.

Sometimes shrubbery is formed merely for the purpose of growing rare shrubs, and for obtaining agreeable walks; in this case it is necessary to be at more pains, and to display a greater degree of taste in the laying of it out than in the formation of the useful shrubbery; in the former case, a tasteful arrangement of plants is a matter of much less importance than the choice and disposition of kinds that will soonest afford shelter, and ultimately become thick screens.

In planting shubberies for screens to hide disagreeable objects, evergreens should form the principal mass, as affording a permanent blind, and giving a cheerful appearance even in winter. A few deciduous shrubs of the most showy sorts, may, however, be with propriety added, which will give relief to the more sombre appearance of the evergreens, particularly while the former are in flower; but from their nature of actually shedding their leaves, and consequently becoming thin in winter, they are not so well calculated for a permanent blind.

In the disposal of shrubs, the tallest should be planted furthest away from the walk or front side, and the lower in stature in front, but if an immediate effect be desired, it is better to elevate the ground than to plant trees of too great an age; it is also a matter of importance that they be planted thickly, as it is an easy task to thin them out when required. Little taste has generally been displayed in the formation of shrubberies as to the production of picturesque beauty; they are planted too generally in the form of sloping banks, without the least natural beauty whatever, although in this way they may answer the purpose of blinding disagreeable objects, that are of little merit when seen from their best side.

Great attention should be paid in their planting, to give them a somewhat natural appearance, and not that of a surface so regular as if they were clipped with garden shears. Straight lines should be avoided as much as possible, and if the margin of the shrubbery should be broken with deep indentures or sinuosities, these should be neatly turfed over and kept mown. The walks which lead through this department should not be to any great distance in a straight line, if it can be avoided, neither should they be too much twisted. There is something so pleasing in a fine, gentle sweep or curve in a road or walk, that few are insensible of its beauty. The breadth of the walks should be regulated according to the length and scale of the place, as too narrow walks for principal ones have never a good effect; they should scarcely, under any circumstances, be less than five feet wide, and unless for terrace walks of great length, should not be more than eight; if of greater breadth, they assume the appearance of a carriage-drive, and if narrower, they dwindle in appearance to a mere foot path.

Grape Cultivation in the United States.

The Philadelphia *United States Gazette* thinks that "there is a probability that greatly increased attention will be given this Spring in several of the Southern States, particularly in Tennessee, Georgia and South Carolina, to the culture of the grape. The soil and climate in that part of the country are eminently adapted to the successful growth of the vine, as is already proven by the actual experiment. The most valuable wine grapes known in America, the Catawba, is indigenous to the State of North Carolina, and thrives with equal luxuriance throughout that isothermel belt of country. The efforts of Messrs. Longworth, Buchanan, and other gentlemen in Cincinnati, backed by the large amount of capital at their disposal, have awakened very general interest in the new department of agriculture, and imparted to it an impetus which augurs important results.

Added to this, the repeated disastrous failures in the European wine crop, and the annihilation of vineyards before the progress of disease, suggests the possibility of having to rely on home production. Prices are stimulated, and the demand for a pure article, under the increased temptation to adulterate and imitate, becomes more urgent. The culture of green-house grapes, within twenty miles of Boston, is quite extensive, and the amount of money invested in houses for their growth must be reckoned by hundreds of thousands of dollars. There are several growers who have annual crops of from one to five tons, commanding a price of $1 to $3 the pound, varying with the season in which the crop is ripened. Many varieties are grown, embracing all the most delicious kinds cultivated in the East and in tropical climates in the open air.

Swiss Courting.

When a girl has arrived at marriageable age, the young men of the village assemble by consent on a given night at the gallery of the chalet in which the fair one resides. This creates no manner of surprise in the minds of her parents, who not only wink at the practice, but are never better pleased than when the charms of their daughter attract the greatest number of admirers. Their arrival is soon announced by sundry taps at the different windows. After the family in the house has been roused and dressed (for the scene usually takes place at midnight, when they have all retired to rest,) the window of the room prepared for the occasion, in which the girl is first alone, is opened. Then parley commences, of rather a boisterous description; each man in turn urges his suit with all the eloquence and art of which he is possessed. The fair one hesitates, doubts, asks questions, but comes to no decision. She then invites the party to partake of a repast of cakes and kirsch wasser, which is prepared for them on the balcony. Indeed, this entertainment, with the strong water of the cherry, forms a prominent feature in the proceedings of the night.

After having regaled themselves for some time, during which and through the window she has made use of all the witchery of woman's art, she feigns a desire to get rid of them, and will sometimes call for her parents to accomplish this object. The youths, however, are not to be put off, for, according to the custom of the country, they have come here for the express purpose of compelling her, on that night, there and then, to make up her mind, and to declare the object of her choice.

At length, after a further parley, her heart is touched, or at least she pretends it is, by the favored swain. After certain preliminaries between the girl and her parents, her lover is admitted through the window, where the affiance is signed and sealed, but not delivered, in the presence of both father and mether By consent of all parties, the ceremony is not to extend over a couple of hours, when, after a second jollification with Kirsch wasser, they all retire—the happy man to bless his stars, but the rejected to console themselves with the hope that at the next tournament in love-making they may succeed better. In general, the girl's decision is taken in good part by all, and is regarded as decisive.—*Heathland's Switzerland.*

Cultivation of the Pine.

In a recent number of the *New England Farmer*, the editor of that paper, Hon. Simon Brown, while answering the inquiries of a correspondent in regard to the cultivation of the Pine, alludes to a thrifty young plantation of this valuable forest tree of our planting, which he noticed during his visit here last season, and asks for some information in regard to our mode of cultivation. We are happy to give the method we pursued in the planting of a tract of about ten acres—if thereby we shall encourage even one individual to attempt a similar enterprise, which, when properly begun and carried out, is sure to return an hundred fold.

In the spring of 1845, we fenced off half a tract of about twenty acres of land almost exhausted from its manner of cultivation in many former years. The half we selected for planting had not been used for grain or other crops for several years, the soil being light, and sandy, and from the high location of the ground, difficult and expensive to cultivate. It was at the time we speak of mostly covered with mosses and whortleberry bushes. We began its reformation from a brown, bleak, and almost useless pasture, as it then was, to a very thrifty and beautiful plantation of Pines, as it now is—the admiration of all eyes capable of appreciating "woodland beauties"—by first having shallow furrows plowed to the depth of about five inches, and four feet apart. The hills for the pine seed were then prepared in these furrows in the same manner as for corn, into which three or four seeds were dropped and covered with about half an inch of soil—the hills were four feet apart. A man and boy planted in this way about four acres a day.

Not more than two-thirds of the seed came up after the first planting, and did not grow over four inches during the first season. The first shoots much resemble those of an onion and are nearly as tender. In the autumn and spring following this first planting those portions of the ground where the seed had failed to germinate were replanted, and in due time were seen the tender shoots of the Pine, which now covers the entire ground with a dense and thrifty body of trees.

During the first three years, their growth was quite slow, but after that period, they averaged an annual increase of more than a foot in height, and at the present time, many of the trees are twelve feet in height, and the majority will average about nine feet.

Others in this vicinity have been equally successful, by a similar mode of cultivation. Amos Otis, Esq., of Yarmouth, has planted about two hundred acres, and is one of the most experienced cultivators of the Pine in this section of the State. He planted upon land of a light loamy or sandy soil, which was for the most part exhausted, and of but little value for any other purpose. The experience of our cultivators has shown that land worn out and too poor to sward over thickly, is best adapted to the growth of the Pitch Pine. The months of March and April are considered the most favorable for planting, although Mr. Otis says he has planted in every month in the year—the summer months excepted.

Where a small lot of land for experiment is taken, a plow may be run through the land, making parallel furrows about six feet apart, then take a common planting machine, such as is used far planting beets or onions, and run it along in the *bottom of the furrows*, dropping three or four seeds in a hill, about a foot apart, covering them not more than an inch deep. If all the seed vegetate, there will be a much greater number of trees than can grow on the land, but they will die out in the course of a few years.

Large tracts of worn-out land in Barnstable county, that were worth comparatively nothing, have been planted, within the past fifteen years, with the Pitch Pine. In most cases these experiments have been very successful.

The seed can be procured by gathering the cones of the Pine in the autumn, and keeping them in a *warm, dry place*, until a leisure season in the winter, when the seeds, which have a small wing attached to each, can be easily rubbed out. When planting by hand it is not necessary to rub off this wing, which must be done, if the seed is dropped by a seed planter.

The growth of wood upon the ten acres we planted in the spring of '45 has been so rapid as greatly to increase its value. The value of the ten acres, at that time, was less than $75. Within a few months, $300 has been offered and refused, for the same land.

We know of no way in which the many thousand acres of poor, sandy lands in this State, can be made so valuable, as by planting them with White or Pitch Pine seed. Such was the favor with which the Barnstable County Agricultural Society viewed the experiment we made in planting the seed of the Pitch Pine, that a liberal premium was awarded therefor in 1853. We trust similar experiments to our own will be made by many others, and with equal success.—*Barnstable Patriot.*

Potatoes.

Butt Ends *vs.* Seed Ends.—John Brown, of L. I., communicates the following to the *Granite Farmer*: "Last spring I planted four rows of equal length, side by side, with two varieties of potatoes. In one row I planted none but the seed ends, so-called, including about one-third of the potatoes, and in the next row I planted the butt ends of the same potatoes. I had one row of seed ends and one row of butt ends of a variety called Peach Blows. The yield of these four rows was as follows: Pink Eyes, butt ends, 217 pounds; seed ends, 170; Peach Blows, butt ends, 225; seed ends, 179. The potatoes from the butt ends were much larger than those from the seed ends, and appeared to be from a week to ten days earlier. This result corresponds with that of my former experiments. Had the whole field been planted with butt ends, the yield would have been more than five hundred bushels to the acre. I also planted two rows next to the above; in one of which I put only large potatoes, half a tuber in each hill, cut lengthwise so as to divide the eyes equally, and in the other row I dropped only small potatoes, one in each hill. From the former I dug 181 pounds, and from the latter 134 pounds. I should add, that the average yield of the field was about 180 pounds to the row; and that large (not the very largest) potatoes were used for seed cut lengthwise, with a half of a tuber in each hill."

Subsoiling vs. Draining.—There is no doubt but a soil made deep and mellow will resist both drought and deluge better than a thin, hard soil. The reason is obvious. If you have two inches of soil on a board, or in a box, half an hour's rain will make it complete mud, and a half-day's sunshine will convert that mud into hard lumps, especially if the soil is clay, or any considerable part clay. But if instead of two inches it is two feet, it will take a long rain to wet it through, and no part of it will be mud, until there is water enough to make it all mud, and then in drying, no part will be very dry until the whole is dry. A deep mellow soil will bear a larger amount of rain without destroying its loose, porous character to such a degree as to exclude the air. So far as we have observed, a piece of dry, gravelly soil, if plowed deeply, will stand a drought better than wet clay soil if plowed shallow, and underlaid by clay or hard pan.—*Culturist and Gazette.*

Ivory.—Few of our lady readers, while they peep so bewitchingly over the tips of their ivory fans, or ply their fingers so nimbly and gracefully over the white keys of the piano, are wont to cast a thought toward the manner in which this material is procured, the quantities of it that are annually sold, and the number of noble animals which are yearly slain for the purpose of supplying the constantly increasing demand. Mr. Dalton, a celebrated Sheffield manufacturer, estimates that the annual consumption of ivory in the town of Sheffield alone, is about 180 tons, equal in value to $30,000, and requiring the labor of 500 persons to work it up for trade. The number of tusks to make up this amount of ivory is 45,000; and according to this, the number of elephants slaughtered every year for the supply of the Sheffield market is 22,000.

Saltpetre for Butter and Meat.—What office does saltpetre perform in the preservation of meat and butter that is not as well performed by the use of common salt alone? This is an important question, because if saltpetre exerts no special preservative influence not to be found in common salt, then it should not be used in butter nor in the brine of meat, because it has a bitter taste, and it must impart more or less of it to the butter especially. We have been assured by those who have packed butter with and without saltpetre, that it is much better not to use it for this purpose. The best plan for salting butter is to use the purest salt only; heat it on the fire before using it, to drive off all the moisture, and apply it warm, when working the butter.

During the year ending June 30, 1855, Great Britain and Ireland bought of the United States property to the value of $150,000,000, exclusive of what was taken by British colonies and dependencies; France and her colonies took more than $33,000,000; Austria $1,903,600; Russia less than half a million.

Daniel Webster once said that "the sin of America was the sin of suretyship." There is written in mournful letters in the history of every man the record of suffering by endorsements. It would make the most extraordinary chapter in human experience if the incidents of this feature in business were written.

The purification of sea water is one of the most important desiderata with science. According to Cards, it may be entirely deprived of its nauseous taste by infiltration through powdered charcoal. A siphon-shaped vessel is recommended—the coal to occupy the long arm.

If you act a part truly great, you may expect that men of mean spirits, who cannot reach you, will endeavor by detraction to pull you down to their level. But posterity will do you justice; for envy will die with you.

The *Worcester Spy* says that at a recent auction sale in Spencer, Mass., potatoes were sold at prices ranging from 17 to 26 cents a bushel, and that they can be bought in any quantity in that vicinity for 33 cents a bushel.

The Indian depredations in Northern Mexico continue without abatement. Col. Senagua surprised a party of Lipans, killed forty, and took one hundred prisoners.

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IN connection with the Lehigh Valley Railroad, opened to Mauch Chunk—WINTER ARRANGEMENT, commencing Nov. 19, 1855. Leave New York for Mauch Chunk from Pier No. 2 North River, at 7 30 A. M. For Easton, at 7 30 A. M. and 3 15 P. M. For Somerville, at 7 30 and 10 45 A. M., and 3 15 and 4 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt street, at 7 30 and 11 A. M., 3 and 4 P. M.

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The Sabbath Recorder.

For the Sabbath Recorder.

NOW.

There's a thought forever in the soul,
And we cannot drive it away;
It comes in the stillness of the night,
And amid the scenes of the day.
We revel in dreams of future bliss,
And at Memory's altar bow,
But a voice is about, where'er we stray—
'T is the voice of the phantom Now.

Our life is bright with the beautiful loves,
And the joyous hopes of to-day,
Yet we linger in tears 'mong the wrecks of the past,
That are scatterred over our way;
Forgetting the bow in the sky above,
To the darkness of earth we bow,
Unheeding the smile that would cheer our hearts,
The smile of the angel Now.

We gaze at the golden meed received
By the spirit that labors long,
And sigh for the voices that herald his name,
From the lips of a brilliant throng.
Yet carelessly toward the fancied isles,
We are speeding our onward prow,
Forgetting that fame can only be reached
Through the waves of the ocean Now.

The world is about us, the beautiful world,
And we long for its active life;
Like spirits brave, that have passed before,
To do and dare in the strife.
We mourn, that by souls of immortal mould,
The golden chains should be riven,
That bind man's heart to his fellow man,
And the brotherhood to Heaven.

Would we carry among these tangled scenes
The germs of a holier love,
And plant a tree by the surging streams,
That shall scatter fruit from above—
Let us seek for the beautiful and true,
While at virtue's shrine we bow,
And list to the voice that is ever near—
The voice of the phantom Now.

M. F. BARBER.

DERUYTER, March 22d.

For the Sabbath Recorder.

RESPECTABILITY OF LABOR.

An Address delivered before the Farmers' and Mechanics' Club of New Market, N. J., January 7th, 1856, by Nathan Vars. Published by order of the Club.

GENTLEMEN:

Useful labor was the primitive employment of man. Even in his state of primeval innocence and glory, as he came pure and spotless from the hand of his Creator, he had the duty assigned him of keeping and dressing his own paridisiacal home. We do not, however, suppose his business to have been very laborious, but sufficient to afford that employment so necessary to the mind of man. But after his rebellion, and consequent expulsion from the garden in which he had been placed, what before served to occupy his thoughts as a pastime, became a stern necessity. The earth, suffering under the malediction of the Creator, no longer brought forth her fruits unaided by the directing hand of man; and with those fearful words sounding in his ears, "Cursed be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat thy bread;" he went forth to battle amid the scenes of life, and to obtain his subsistence as best he might. The effects of that curse are still distinctly seen and felt. While we have spanning the horizon that beautiful bow of promise, giving the assurance that another deluge shall not again destroy the inhabitants of earth, but that summer and winter, seed time and harvest, shall continue to the end of time; so we have in the spontaneous springing up and growth of thorns, thistles, and the multifarious noxious weeds, a standing memento of the fallen condition of our race. Labor then became necessary to provide for the wants and to supply the necessities of man's nature; and the cultivation of the earth, as to her alone man is indebted for his means of support, was his first employment. It was soon found that to till the soil with ease and success, something more was necessary than simply man's physical nature; and mechanical aid was called in to provide utensils of husbandry and comfortable dwellings. From these humble sources have arisen all that is necessary in nature, desirable in luxury, or beautiful in art, which have since blessed individuals, communities, and nations. From these, as a fountain far back in the history of the world, has issued that stream, which, with continually increasing onward and ceaseless flow, has brought to our nation, to our homes, to our firesides, all that has so much contributed to the comfort of our persons, the enjoyment of our minds, or the gratification of our senses.

In the early history of man, before he had forgotten or outgrown his sense of dependence on the common arts of industry for comfort and support, distinctions in rank were unknown. It was not until some, by the exercise of certain powers of mind they possessed or cultivated in a greater degree than others; or, what is more probable, by the exertion of a superior physical power, obtained an advantage over their more feeble associates, that these distinctions were introduced. But after their introduction, the ancients appear to have exercised more judgment than has been exhibited in more modern times, with all the boasted improvements. Formerly, and even down to the time of the Greeks and Romans, and perhaps later, a man's rank was not measured so much by the number of his acres, or pounds, as by his morality, or rather by his attainments in science or art, or by the number and character of his achievements. But man's ambitious, unsatisfied mind, was not content to enjoy the advantages of life equally, and in common with his fellow. Some, by superior prowess, sought out and obtained an undue advantage over those in every circumstance of birth their equal. These were employed in what began to be considered the more menial duties of life, while those who were enabled to exercise this power over them, spent their time in luxurious or riotous living, or in efforts to farther accomplish their ambitious ends. In the scramble for power, they soon ceased to rely on their own individual efforts exclusively, but brought to their aid those they had gained to their interest, or reduced to their control. The more successful at length established themselves as kings and potentates, while others less so were content to remain petty princes or feudal chiefs, owing something of an allegiance to a superior power, but still having rights and an authority of their own, which they exercised over those in subjection to them. The effect of this is still severely felt in nearly every country of the old world; elevating to power a titled nobility, having no respect for the rights or happiness of the people by whom they are sustained and supported. Having no qualifications of body or mind to commend them to distinction, they are indebted for their position to the mere accident of birth, by being able to trace their descent from one who far back in the ancestral line was perhaps a half savage bloody usurper. One result has been to disparage and degrade labor, while it has elevated to wealth and authority those who have no particular qualifications for the stations they hold; and, in many cases, through a long line of degenerating influences, are really inferior to the intelligent laboring man of the present day. This is seen in the weak, crooked, perverse counsels, which, from time to time, have prevailed in the eastern courts, and in the management of the recent sanguinary war. It may safely be said, there could be found in the United States a congress of ladies who could conduct an undertaking of even that magnitude more wisely, not perhaps in directing operations in the field, they not being accustomed to a scratch on so large a scale, but in regulating the counsels at home.

Although, in the more enlightened nature of our institutions, and in the more correct opinions which here prevail, we have no titled nobility, yet public sentiment is not free from error, even here. In the estimation of many, wealth is made the measure of a man's respectability, and is considered as conferring a degree of rank which enables its possessor to look down with a feeling of self-superiority, if not contempt, on the hardy sons and daughters of toil, and has served to establish degrees of rank, or caste, in society, from the millionaire who rolls through Broadway in voluptuous magnificence, down to him who is possessed of his thousands, or even hundreds. This spirit is too generally prevalent to have escaped general notice. How many a belle, arrayed in all the gaudy trappings of art, and floating amid etherial visions of her own personal attractions, inflated with that consequential importance which wealth is supposed to confer, considers it pollution to come in contact with the humble, yet oftentimes more virtuous and intelligent daughters of the honest tradesman or mechanic. And now many a matron confines the intercourse of herself and family to a select few, considered upon an equality with herself, and thinks it degrading to exercise the common acts of courtesy towards those she falsely considers her inferiors in rank, either because they do not possess the requisite amount of wealth to render them respectable, or are the subjects of honest labor, and that too to administer to her own comfort, and to relieve her from those duties she would otherwise have necessarily to perform. But this feeling is by no means confined to the ladies. Man himself, with all his boasted faculties, instead of relying for the consequential position he seeks to maintain, upon the powers of his mind, the virtue of his character, or the benevolence of his position, depends upon his wealth to give him respectability and influence. This division of society into caste, on account of the different degrees of wealth, or the different degrees of respectability attached to professions and employments, is arbitrary, unreal in its character, and deceptive in its influence; and the idea that honest labor is of all employments the most degrading, is a total subversion of the first principles of justice and a sound philosophy. If distinctions in rank are allowable, would not truth and justice yield the preëminence to those who contribute most to individual happiness and national prosperity.

Labor is respectable, then, for its antiquity, for having been the primitive employment of man. It is also respectable as being an honest and legitimate means of personal comfort and support. Who so justly entitled to his living, and to the necessaries, and even luxuries of life, as he who earns them by the labor of his hands; and how much to be preferred, by the honorable and high-minded, to the low arts of cunning and deceit, by which many, too lazy or self-important to work, seek to obtain theirs. As it is said of "the *rest* of the laboring man," that it "is sweet," so also of all his enjoyments of body and mind. What he enjoys is rightfully his own, because the reward of his own toil; and is there not much of respectability and also of satisfaction in all this?

Again, labor is respectable, as it affords an employment for the mind that is really salutary in its influence. The human mind is characterized by a restless activity, which can not be fettered nor subdued. If it is not employed in the contemplation of subjects exalting in their nature, and wholesome in their effects, it will seek out others less virtuous, and of a debasing tendency. The man with no regular employment, is never long contented. He roams from place to place, and from scene to scene, in search of something to occupy his thoughts, without which he is ill at ease. A vacuum in nature is not more difficult to maintain, than a mind free from thought. Theaters, gambling saloons, drinking houses, and all the multiplied machinery of crime and debauchery, in a great measure owe their erection and support to this quality of the human mind. In want of something, he knows not what, to drive off the ennui he feels stealing over him, he frequents those places of public resort and recreation, and thus, in his efforts to kill time, is brought under those demoralizing influences which destroy both body and soul. Thousands have been ruined for want of some regular healthful employment for the mind. While a man's business, during his hours of toil, requires a portion of his thoughts, he is not a slave to his employment. Ample time is yet afforded for profitable thought; and in his hours of relaxation he can go to his studies and investigations with a zest to which others are strangers. Allow me, in this connection, to express the opinion, that owing to the influence the employment exerts over the mind, for open-hearted benevolence, disinterested philanthropy, and all the noble qualities of the mind and heart, the laboring portion of community justly stand preëminent. Whenever, in order to obtain a living, or accomplish his ends, a man's business leads him to drive a close bargain, to occasionally take a little advantage, be a little deceptive, tell a few white lies, mixed with others of a darker hue—temptations to which the dependent on honest labor is less exposed—it will necessarily, and almost without his own knowledge or consent, exert a controlling influence in the formation of his character.

Labor is also respectable, as affording a state of the most complete independence. The provision for the support of nature is in the hands of the farmer. It is his, by proprietorship—it is his by right. But owing to the mutual dependence, existing between the farmer and mechanic, the latter comes in for his share of the products of the earth; while, on the other hand, the mechanic and artizan hold first in their possession the articles of convenience, of taste, and of luxury. Thus it is seen, that the proprietorship of the means of comfort and support, is first in the hard hands of toil. Their necessities are first to be supplied, and the surplus, if any remains, is turned over to others. Should a famine, like that in the days of Joseph, visit the land, who would be the first to suffer from its effects? Surely, not the thriving farmer, nor the industrious mechanic. Thus will more fully appear, what has before been stated, the dependence of all classes upon industrial pursuits. Then why not yield to those individuals the position so hardly earned and honestly maintained. Let those who refuse this, be consistent, and while they affect to despise labor, let them dispense with its products altogether. But let them be deprived only for a day of the supplies from one of the many sources of comfort, and let that be the farmer, and their overflowing confidence in their own immaculate persons and condition will be very much shaken. At the time of the morning meal, let the delicate Miss, by whom the carpeted earth is scarcely good enough to be trodden; and the flaunting dandy, who sports his cane, his mustache, and Havana, have brought in, and laid upon the table, heretofore laden with the products of the farm, the delicate fabrics, hats, laces, jewelry, &c., &c., and the fine vests, broadcloths, shirt collars, and cravats, with which they are wont to adorn their persons; let the matron have spread before her the equally rich and scarcely less gaudy trappings—her cards of invitation, and marks of distinction from the honorable sources with which she stands connected; let the professional man, who regards labor a menial employment, have set before him his books and authors; the man of literary turn, his manuscripts and periodicals; and the man of wealth, who esteems riches the only source of greatness, his gold and silver, his bonds, notes and securities; and then let them set down to a repast. Perhaps, if, as is often the case, they had spent the previous night in a debauch, or as is common, had kept very late hours, and partaken to a surfeit of the dainties of the table, they might sit and gloat over the evidences of their own greatness, and enjoy it finely. But let the accustomed hour to dine arrive, and let them again take seats around the board thus profusely laden, and the calls of nature becoming more imperious, they begin to realize something of the aching void which these things for display, upon which they so much pride themselves, can never fill; and they turn with an anxious eye to the door to see a servant—who by this time would be a most welcome visitor—enter laden with dishes smoking with the bounties of mother earth. Failing to find satisfaction here, let them arise and pace their marble halls, and march with stately tread through the lofty and sumptuously furnished rooms, or review their splendid equipage—but still finding nothing to satisfy the cravings of an appetite now well sharpened by abstinence. The mind turns away to the comfortable home of the farmer, and his plenteous board, laden with the healthful, satisfying products of his own independent labor; and a mortified sense of dependence begins to steal over the bending, yet still haughty spirit. But time passes on, and the time for the evening entertainment arrives. Again seated around the now hateful board, and the calls of nature becoming too imperious to be longer silenced, it is made fully to appear to the crushed and sinking spirit, that they are possessed in common with others of a physical nature, dependent on the commonest laborer for its support. On the other hand, grant them the contributions of the farmer, and deprive them of those of the mechanic; divest them of their finery, and turn them defenseless in the streets, with plenty of food, but that in its crude, unprepared state, and what a pitiful spectacle would they present; deprive them of both, and no creature, not even among the beasts that perish, so helpless as they.

Lastly—labor is respectable as being the source of national wealth and prosperity. Having seen that labor was the primitive employment of man, being necessary to his happiness and support, it is not difficult to discover the truth of this last proposition. But the best argument on this point may be drawn from actual observation. Let the mind then, in one expansive flight, take a survey of our own flourishing country. Visit our cities; view their stately edifices and costly mansions; pass through their streets, and marts, and consider the innumerable articles of taste and luxury for the comfort and convenience of man; look in upon their markets teeming with the more substantial articles of consumption and support; glance over New England, cold and sterile as she may in places appear, and see the landscape dotted with factories and manufacturing villages; listen to the hum of machinery, the whiz of the spindle, and the rattle of the loom; continue through northern New York, and list to the lowing of the herds, the bleating of the flocks, and see them contributing their portion in the richly flavored cheese, the golden butter, and the fleecy wool; pass along through New Jersey, not forgetting even New Market, humble it is true, in her pretensions, and witness, having in remembrance the munificence of the past, the fields of grain, the towering corn, and busily employed inhabitants; and still on, along our seaboard, and through the Southern and central portions of our Union, and witness the abundant rewards of labor; and then, if not already satisfied, turn your attention to the growing and luxuriant West, rich in every thing desirable on earth; and see the results of labor; cities rising above the plain, as if by the hand of magic; the broad prairies covered with the waving grain, and yellow harvest. And then, once again, turn to our canals, railroads, and marine, all requiring labor in their construction, and see them laden to overflowing with the products of toil. Bring all this before the mind, and consider it the result of labor; labor, it is true, combined with capital, without which much of it could never have been accomplished; still, in the fact of their production and construction they are the results of labor; and then say, if you can, that labor is not respectable—yea, more, that to be one of the producing class, to form a part of this massive power-wheel upon which all the arts of trade, the advantages of commerce, the sources of wealth and prosperity, even all the comforts of our earthly existence, depends, is not really a post of honor.

Thus much we have at present to say concerning the respectability of labor, more perhaps than some may think the subject to call for, particularly in that portion in which we have taken occasion to speak of the divisions of society. It is with great pleasure admitted, that here in New Market these distinctions are hardly known, but a few hours' ride will take us where they do exist, in a degree far beyond our feeble powers of description. They exist in no particular location, and are confined to no particular employment; wealth, however, being understood, with some rare exceptions, to be the crowning glory of a man's excellence, so much so, that the same erroneous views have invaded the ranks of toil; the rich farmer, who can number his acres by hundreds, being often considered a little more respectable than his neighbor by his side, who cultivates his little patch of earth. In the introduction and perpetuation of these distinctions, the fault rests not alone with those familiarly called the higher class. Those in the more humble walks of life have been too ready to yield to claims thus arrogantly made, and to assent to opinions so philosophically unsound. The laboring community have too long looked up with a kind of reverential awe, to those who have taken the chief seats. We would have them respected; we would give to all the consideration which their real worth or station in life merit; but while we would be friendly to all, we are disposed to adopt the sentiment of the Friends, and "pay homage to no man." In this we would degrade none, but elevate all. We would not be understood to advocate an indiscriminate level, irrespective of character, as virtuous or vicious, but we zealously contend, that a man's employment, providing it is an honest one, does not militate against his respectability. There is, and ever ought to be, a distinction between the good and bad, between virtue and vice, between gentlemanly bearing and lady-like deportment, and brutish insensibility and indulgence. We appreciate, as highly as any, the refinements of society, the beautiful graces of the mind and heart, flowing out through every act of life; but these are not necessarily the outgrowth of wealth and station, but are open to all. In fine, on this point, we would place the claims to respectability on a rational basis; and let him who is the most virtuous, most distinguished for piety, for sterling integrity and moral worth; in short, who has most of heaven in his composition, be the greatest, and that too, in the spirit of that word which says, "Let him who would be greatest among you be your servant."

But lest I should be thought to incline in an opposite direction, a few remarks on this, and I have done. Far be it from me to cast any unkind reflections or speak disrespectfully of any. I respect all, at least so far as the morality of their characters or business will permit. Neither am I contending for a standard of preëminence on the side of labor, though I am honestly of the opinion, for reasons before stated, and many more which might be mentioned, that the balance of argument preponderates on that side. Nor would I be understood that unassisted labor could be really prosperous. All classes of society, all the different professions and trades, bear a mutual relation to each other, and a state of dependence exists between them; all are equally entitled to consideration. We could not do without the minister to direct our wayward feet in paths of obedience; without the teacher to instruct ourselves and children; the physician to prescribe remedies for the diseases of our bodies; the lawyer to defend our rights; the merchant to effect the interchange of commodities; the capitalist to furnish means to carry on the various enterprises; and the getleman of fortune, whom a train of successful business has placed beyond the necessity of further active employment; we want him for the means he is from time to time bestowing in charities and for public purposes, for his cheering presence and gentle encouragements, and for the beauties so grateful to the senses which his means and taste present in his splendid mansion, his neat cottage and pleasant grounds, which, though his individual property, are yet in a sense a common stock, contributing as they do to the beauty of the scenery, affording pleasure ever in their contemplation, without which earth would lose many of her charms. Through all the net-work of society, all are useful, all necessary, except the rum seller, whose business, so far from being beneficial, is eminently a curse, and that nondescript caricature on humanity, called a loafer, who, with nothing to do, and nothing to do it with, seems formed for no earthly purpose, but, like the drone in the hive, to eat up and to consume the labor of others.

THE SAINT'S GLORIFIED BODY.

We shall be like Christ *in those spiritual bodies* in which we shall arise. The Scripture does not leave us in uncertainty on this point. Hear the chief apostle, "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body'—how the assurance begins to make his speech glow—'our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able,' (is he not speaking of an omnipotent power?) 'able to subdue all things unto himself.' Did not 'that other disciple,' whom Jesus loved, mean to include this same transcendent change, when he also looked forward to the consummation of all things—saying, 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is.'

'Whom he did foreknow,' declares Paul again, 'he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.' Is it altogether of a moral likeness that this Scripture discourses? Why is it then added, in such significant language, 'that he might be *the first born among many brethren*?' This is language that refers to Christ's resurrection—as he was *the first fruits of them that slept*, his resurrection in the body, delivering the corruptible dust from the power of the grave. And as a prelude to this sublime assertion of God's eternal purpose to make us like his Son, it is the Apostle himself that sighs forth this long desire and expectation—'we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.' It cannot be doubted, then, that this is a Scripture hope—a revealed and accredited truth. And we see a new meaning, thus, in that final resurrection argument of Paul, which is not so much a piece of reasoning, as a flash of Heaven's own light, a sunbeam of inspiration—'We shall not all sleep, but we shall be changed. * * * For this coruptible,'—of what is he speaking, the soul or the BODY.—'must put on incorruption, and this mortal'—is the soul mortal—must put on immortality.'

Jesus rose from the dead with his rescued body; from the Mount of Ascension he went up with that body, the disciples being witnesses, through the parting heavens, till a bright cloud, his chariot of glory, received him from their sight, and with that spiritualized, glorified, deified humanity, sat down at the right hand of Majesty. Our body is to be '*like unto his own glorious body.*'

Something of that '*gloriousness* he designed once to reveal to mortal eyes. Three chosen followers stood with him on Mount Tabor—they knew not for what august display of his power or his grace. And while they waited with palpitating heart and quickened breath, he *was transfigured before them.* They saw for a little, as long as their dazzled vision could bear the overpowering splendor—*his glorious body*—the model of that with which they too should be clothed, when they should finally and forever see him as he is. And what was it they saw? The record is, 'his face did shine as the sun, and his raiment was white as light.' Was not this the same form that one of them gazed upon again in the Apocalypse, and sketched it on that wonderous canvas, that we too might behold at least the portraiture? 'Being turned,' he says, 'I saw one like unto the Son of Man.' And this is the sketch his pencil drew. 'His head and his hair were white like wool, as white as snow, his eyes were as a flame of fire, his feet like unto fine brass, as if they burned in a furnace, * * his countenance was as the sun shineth in his strength.' And he could gaze no longer, but fell at his feet as one dead.

So shall our vile body be changed. From this handiwork of God, all the grossness of 'flesh and blood' shall disappear. Every infirmity shall be gone. That which is mortal in us the grave shall hide forever. No more shall there be any inlet to disease or pain. No more wasting of strength and vigor—no more withering of bloom and beauty. No quick, declining youth—no fleeting of prime manhood—no weary brain—no quivering nerves—no tired sinews—no aching loins—no encroaching old age. There shall be no lame—no halt—no blind—no deaf—no hectic flush—no feeble knees—no pallor on cheek or lips. There shall be needed no couches for outworn frames, no opiates for restless pulses, no panacea for fleshly ills, no more bondage unto the fear of death, no ghastly coming of the pale, remorseless king, no ignominy of burial. The last enemy, whose all-obtruding, everywhere-haunting presence has shadowed the life that now is in all its years, is vanquished forever. Forever invulnerable shall we be to mortality. This vile body, where the fevers lurk, whose humors so clog the soul, whose chills shake us in winter's reign, whose beaded drops pay tribute to the firey summer sun, wrapt now in furs, and now cooled by sea baths or mountain airs, breaking down in some of its forces with every strain, obliging us to stop and repair, against whose weakness we contend all life through, by-and-by to be food for worms—*our vile body*, vile in the charm of its utmost symmetry, softness and grace, because mortal and corruptible—the grave's odor hanging around it, however decked and beautified and scented—shall be fashioned like unto his glorious body. And there we shall walk the pave of the city, visible to all the gathered residents, like the King's Son. The angels will not be like him thus—the immigrants from other shores of starry worlds will not, be like him thus—*we only*. He took on him the seed of Abraham. This will be our distinction, unshared—seen of all the heavenly hosts—like the glorious body of the Master. Each of us will have his own individual face—on which will shine and speak the lineaments of his own individual soul. Paul will be Paul, grand and heroic—John, John tender and loving—Peter, Peter ardent and eager—we shall be our own sanctified selves, but all will be clothed and garmented in Christ's glorified humanity—that external nature, of which the Bible speaks in parodox—that '*spiritual body*.' Surely, surely—we shall be satisfied with this. The sense of beauty—the sense of vigor—the sense of elastic and joyous health—the sense of lightness, and swiftness, and strength—the sense of an unincumbered matchless vehicle for the soul, immortal as the soul, instead of this groaning, crumbling, burdensome, panting earth-work—and patterned after that to which no other creature may aspire—we 'shall be satisfied when we awake with this likeness.'—*Congregationalist.*

FATHERS IN THE MINISTRY.

Our readers have doubtless heard often of Dr. Nott, of Franklin, Conn., whose long pastorate quite outran that of his venerable cotemporary of Franklin, Mass., the sturdy and eccentric Dr. Emmons. An interesting sketch of this patriarch, who was spared to a green old age, and almost looked upon his second century, we take from the *N. Y. Times*:

On the 13th of March, 1782, Samuel Nott, a young graduate of Yale College, was "ordained in the ministry" over the First Ecclesiastical Society in this place. He was the third pastor of the Society, to which each of his predecessors had ministered about thirty years and then died. The new minister, according to the custom of our ancestors, who were less ambitious of change than we are, was settled for life, on an annual salary of one hundred pounds, Colonial currency—or three hundred and thirty-three dollars and thirty-three cents. He was evidently an industrious and faithful pastor.

We have before us his sixtieth anniversary sermon, delivered in 1842, which is 'most affectionately addressed to the children, grand-children, and great grand-children of those who invited me to settle with them in the gospel ministry.' Here, reviewing as an old patriarch, the events of the last sixty years past, he quaintly says that he has "not been kept from the house of God during that long period but eleven Sabbaths—six of them by the lung fever, in 1812, and five by breaking a little of the skin on the back of my right hand."

On the occasion of this sermon, the church choir sung the same hymns, and in the same old familiar tunes of *Lenox* and *Stockbridge*, that were sung at the ordination, sixty years previously. But there were none of that old choir now in the singers' seats. They were all dead but two; two infirm old ladies, seated near the ancient pulpit, insensible to that music which they sang before the rose color of life was blanched, and straining their dull ears to catch the old pastor's story.

It is remarked that the Senior Deacon of the Church, at this time, was an infant in arms when Dr. Nott was ordained.

Dr. Nott continued his pastoral labors in Franklin, unaided until 1849, on the same yearly salary of $333 33. He had long since passed the three-score years and ten. All his first parishioners were dead, and he stood alone. For several years he had been intermarrying the third generation of those that settled him. He had likewise married four of his own children, and, what is more remarkable, had married his own father to a second wife. His life has now extended from the old contented into the modern and changeable state of society; and the time had come when the church naturally desired a new minister.

Some facts are narrated concerning the manner in which they accomplished their desires, which do not generally travel beyond the bounds of so small a parish. The old doctor held that he was "settled for life." But as he continued to live far beyond the ordinary limits of his race, and contrary to the example of all his old parishioners, the young folks were troubled, and found it necessary to make some compromise. After mutual consultation, they succeded in arranging the matter according to their own satisfaction; agreeing to continue the old pastor on half-pay, and to settle a new pastor, as colleague, on a yearly salary of $400, which was to be increased to $500 as soon as the old pastor should die! It was a regular Yankee bargin—"a cute one" on the part of the Society—and smacks very strongly of the land of warming pans and wooden clocks.

Dr. Nott died in May, '52, at the ripe old age of ninty-eight years—of which he had preached nearly seventy years from the same pulpit. He had accumulated a small property by economy, by a little farming, and by preparing young men for college—after the custom of Connecticut clergymen of the old school, who were the best educated men in the country.

After the doctor's death, the executor of the estate found that he had never received any of the half-pay, on which he was retired from regular service, three years before. The executor, of course, made claim of the Society; but the Society declined payment. The matter was protracted through two or three years; and, at last, the executor, anticipating no amicable settlement of the claim, called to his aid that mysterious master—the law. The fore-casting shadow of a law suit started the ecclesiastical society of Franklin to their feet. They desired to compromise—genuine Yankees, that they were—and, after many weary caucuses, and much running to and fro, they offered to settle by paying one-half of the claim. The executor desiring to avoid the labyrinths of the law, accepted the offer, and the payment, we learn, has just been made! and so the contract formed in 1782 is just completed and closed.

We apprehend that many of our readers, in country parishes, can appreciate this bit of financial history. Such experiences are, to the shame of parishioners, very common,

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MANNER IN WHICH DIVINE TRUTH IS REVEALED.

Every one has observed that doctrinal truth, instead of being stated, in the Scriptures, in a systematic form, is presented incidentally. The Bible contains nothing like a Body of Divinity, a Creed or Confession of Faith. There is no laying down of articles, or propounding of dogmas, one after another, to be subscribed to by the people of God. The Epistles to the Romans and the Hebrews come the nearest to anything like systematic theology, of all the books of Scripture.

Some have from this derived an argument against the use of Creeds and Systems of Divinity, maintaining that the Holy Spirit would have furnished some formula of doctrine for the churches, if it were right to have any. But we do not think the argument warranted. It were as wise to object to a system of botany, because the flowers, plants and trees of the earth are not grouped together in classes, but are scattered over the earth in endless variety. Indeed, as a system of botany does not alter the *actual position* of the products of nature, but leaves them where the Creator placed them, to declare his glory, so neither does a systematic arrangement of doctrine alter the actual position of divine truth in the Scriptures. And when we contemplate the position of divine truth, or the manner in which it is communicated in the Scriptures, we can hardly fail to confess, that the Bible is from the same Hand that formed the earth and its glories. But we are in no more danger of coming to this conclusion with respect to a Creed, than we are with respect to a system of botany; and though we may have greater reverence for the one than we do for the other, it is only because we set a higher value upon the subject of which it treats. "Thou hast magnified thy WORD above all thy name." (Ps. 138 : 2.)

In regard to the manner in which the Scriptures communicate divine truth, there must be some reason for it, whether we can tell what it is, or not. We suggest this thought:—That all God's intercourse with mankind is through a Covenant. The great burden of the Inspired Book, accordingly, is the history of the covenant in its different stages of development. That which the inspired writers teach is, not so much what God's character is in the abstract, as what He has pledged himself to be in covenant. The infinite mercy of God, whereby he pardons and saves sinners, is not simply an element or attribute of the Divine nature which the Prophets have discovered—an attribute inherent in God, and working to the salvation of mankind, whether made known or not—it is rather the promise of a covenant, and what the profoundest gift of inspiration would fail to discover, were it not for the covenant which pledges it.

The sum of all theology would, therefore, seem to be the knowledge of that covenant, by which sinners are saved. This being granted, what is the most natural supposition with regard to the manner in which God would communicate his word? If our hope of salvation rested merely upon what God is in the abstract, it might not be an unreasonable presumption that He would give us the knowledge of himself in some systematic form. But as it rests upon the promise of a covenant, it seems much more likely that He would simply develop this covenant, leaving it to this development to make him known "as a just God and a Saviour."

A little farther observation will show, that the development could not well be other than *historical*. If developed at all, it must be developed in its application to those who are saved by it; in its application to them under all the deversified circumstances of life. Accordingly, it was an early arrangement of the Almighty, to separate from the rest of mankind a people for himself. To them, and through them to the nations of the earth, he manifested his gracious purpose to save those that believe. He manifested it through a covenant, in which He pledged his perfections that in Abraham's seed all the families of the earth should be blessed. Owing to this arrangement, the whole system of divine revelation is but the history of this covenant in its various stages of progress and development; in recording which history, doctrinal truth becomes evolved, in incidental statements bearing upon the facts narrated.

On the whole, the communication of divine truth in the peculiar manner characteristic of the Scriptures, seems to be a matter of necessity, growing out of the covenant form in which God reveals himself to his peope. We do not now recall to mind *any* truth, presented for our acceptance in the form of a naked proposition. The being of God, his perfections, his Moral Government, and Accountability of Rational Creatures, the Depravity of Man, the Atonement, important as they all are, are never stated otherwise than incidentally, or in some practical connection. It seems to be taken for granted, in the Bible, that the character of God in the abstract is sufficiently declarad by the work of creation; thus leaving it for the inspired writers simply to draw out the history of Christ and his people in their relation to that covenant which unfolds the everlasting love of God, and on which the hope of eternal life depends.

T. B. B.

ASSOCIATIONAL MEETINGS.

The time hastens when our Associations will convene, to deliberate upon the interests of the Redeemer's kingdom. We look forward to these seasons with great pleasure. We anticipate meeting our friends, and having our minds enlightened, and our hearts cheered. At these gatherings we rejoice to see the business conducted in order, to listen to the discussion of the reformatory measures of the day, and to know that our churches are in harmony, and that some have been blessed with the revival spirit. But we are not satisfied with this only; nor is the Association answering the end for which it was organized, unless it is extending its influence, and gathering sinners from the ranks of the adversary. An army in a foreign field, that labor only to sustain themselves in their entrenchments, will either be overpowered or starved out. The Association is an army, organized for the express purpose of making vigorous onsets upon the enemy's camp. Unless this labor is kept distinctly before the mind, we may not hope to enlarge our borders or increase the number and power of our churches.

The Association may look for an increase in the number of its churches, upon the same principle that the church looks for an increase in the number of its members. Churches do not rise without an effort on their part, neither will the Association gain strength without corresponding effort. Many of the churches that are now independent, or able to aid others, were once occupied as missionary fields. We have no reason to doubt that it would be pleasing to God, and add greatly to our individual happiness, if the Association would sustain the most efficient man in it to travel as an evangelist, to look up the scattered members of Christ's flock; and to carry the message of mercy into fields unoccupied. The Lord has always blessed such labor, and we may be assured He always will. Nothing would more endear our annual meetings to our hearts, than the report of such labor. It would give life and power to all our exercises. Even the trials experienced in the prosecution of such work, would lead us to appreciate our privileges at home, while the overflowing gratitude from hearts benefited by such kindly aid, would be to us a stream of holy joy. And as the wants and condition of those for whom Christ died were portrayed before us, our sympathies would be enlisted, our prayers more earnest, and our contributions more liberal.

Who would not anticipate our annual gatherings as missionary meetings, and feel, as they go, that they are going up to Jerusalem to meet the Lord of Hosts, assured that He will pour out His Spirit upon us, while we are all of one accord in one place? We may never hope to see the Association taking a deep hold upon the minds of the people, or exhibiting truly the light of the world, unless at our annual gatherings the conversion of sinners is made the all-absorbing theme.

L. M. C.

WHY ANXIOUS TO BE RICH?

Perhaps few have any justifiable reason to give for the absorbing desire for wealth which characterizes both the church and the world. Individuals try, sometimes, to make benevolence appear to be the great motive for their wishes. They would do so much good to the poor and miserable, and above all, make their riches tell upon the interests of the church and the cause of God in the world. Some have families they wish amply to provide for, and endow with fortunes, at least enough to give them an equal place in society with others of wealth and distinction. They do not wish them to enter upon life as they did, and toil on amid difficulties and disadvantages to acquire respectability and make some important station their own. Some few labor to get rich from a mere sordid desire for wealth. They get all they can, and keep it and hoard it—perhaps bury it. To use it, either for themselves or others, is a thought that never troubles their brain, and it would seem, from their intense love of their treasure, that they only regret that they cannot take it with them when they die. There are some selfish souls, who aim at riches from a mere personal regard—that they may have a place with the rich—that individuals in humbler life may look up to them as their superiors—that they may have all they crave at their command—and have no care for the future.

We have no wish for a place among the classes of money-cravers above mentioned. Very few among the first class, if God allows them to get rich, prove so benevolent. It may be that riches have eaten up, like a canker-worm, the good intentions or pretension of their hearts, and wealth obtained and increased has made them less generous, and increasingly so, until all that is given for any good cause—the cause of Christ not excepted—is given with a niggardly hand and an unwelcome heart. The rich, as a mass, do not support the various benevolent and religious interests of the day, but those whose means are moderate and daily obtained by habits of industry and care. From these, though in small and limited portions, flows the constant supply for the carrying on of the cause of Christ and benevolence. It may be that the wealth of the higher classes, as they are called, flows in an indirect manner into the great reservoir of Christian benevolence, for that wealth is circulated and made use of for purposes of usefulness in the church by those who have received it for labor or in trade; but no thanks, either from man or God, to the rich.

As to those who are anxious to acquire riches for their families, however they may be prompted by parental affection, perhaps no greater mistake can be made, of a temporal kind, spiritually considered. Let those who love their families give them something better than wealth—educate them for common and useful life, as far as possible—educate them religiously, and instil into their minds the great principles of truth and righteousness, enforced by a living example—teach them habits of industry—put them in possession of some lawful means of living—and you have given them a greater fortune than ten thousand dollars. After a proper foundation is laid for a child's temporal interests and a useful life, it is better to use your own property for the general good than hoard it in iron chests, or banks, or land, to make your children aristocrats or profligates when you are dead. There is a passage of Solomon, in the 5th of Ecclesiastes, 13th and 14th verses, which men would do well to read who are hoarding wealth for their children—yea, ponder it well, and see, too, if striking illustrations and proofs of it cannot be seen frequently in human life. "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand."

The person who belongs to the third class of money-cravers and obtainers, is almost too contemptible for remark. Shall we style him a man, or even human? Is he not too low in the scale of intelligences to own as our fellow? Has he not lost every thing that demands either respect or pity? A miser—despicable creature! He has gold and wealth locked up from every one; he uses it not for himself—much less for others; it answers no reasonable purpose; it will not shield him from the cold; it will not satisfy his hunger; it will not comfort him in affliction; it will do nothing but curse him, both for time and eternity. It may be that a more fearful retribution awaits this man than others. He has locked up God's property, which ought to have been enjoyed by himself, and scattered abroad for the carrying on of business, for the produce of the earth, for the relief of suffering humanity, and the diffusion of divine truth. He has excluded God from his soul, and wrapped up that immortal principle in a heap of shining dust, until it has become as hard and as cold as the dust itself, and the coffer that holds it. This may be a picture of the extreme miser, but we must remember, that a hoarding spirit is miserly, and may terminate in as sordid a soul as ever clutched his gold with his dying grasp.

In regard to the man who aims at wealth as a source of enjoyment and gratification, and expects to find in its possession satisfaction to his soul, his soul must be a very little one, if he realizes his expectations. Riches bring satisfactory honors and pleasures! Riches fill an immortal mind! Strange delusion! Folly in the extreme! A moral impossibility! Was a soul ever made happy by the possession of wealth? Let the voice and decision of the world universal settle the question, Who is the happiest man? Common sense, and the experience of mankind, point out the man who obtains by his industry and honest trading a fair and comfortable livelihood for himself and dependents, and eventually sends out into the world a well-disciplined and religiously trained family, of industrious habits, and possessed of qualifications to carry on the various enterprises of the world and the church, and thus prove a blessing to themselves and others. More emphatically and supremely happy is he who looks upon riches as vanity and dust, and looks up to heaven as his final abode and portion. If we want satisfactory good, let us look in a very different direction from that of wealth, or disappointment is certain. Upon the whole, there is no sound reason to be adduced for an anxious desire to be rich.

"Come heaven, and fill my vast desires;
My soul, pursue the sovereign good;
She was all made of heavenly fires,
Nor can she live on meaner food."

GEO. R. WHEELER.

SALEM, N. J.

"SELF-DEFENSE."

In reply to the queries of "One of the Subscribers," upon my article headed "Jehuism," I would suggest, that he write over his own signature, that we may know who it is that we are to answer. He wishes an explanation of the following:

1. "Does the writer regard the Old Testament doctrines abolished?" I answer, Most assuredly, yes, if they conflict with the teaching of Christ. Does my querist advocate the eye for an eye and tooth for a tooth doctrine, or polygamy, now. Many things were permitted in the Old Testament, because of the hardness of men's hearts, which are forbidden in the New Testament. When will he learn, that we are not now under law, but under grace?

2. "Does he (S. S. G.) deny that all men are born with certain inalienable rights, among which are life, liberty, and the pursuit of happiness?" I do not. But what then? Does that give me the right to kill mine enemy, and bury him in the sand, as Moses did? Or am I to die praying for him, as *Christ* did? I pause for a reply.

3. "Suppose thieves break into your house at night," &c. I would endeavor to convince them of their wrong, and if I failed, I would seek to inquire whether they actually needed some of my property for their own use, and if they did, I certainly ought to assist them. If they still insisted on not only taking my money, but my life also, I hope I should lay down my life for the Christ principle, and like Stephen pray for them. What does my opponent suppose Christ would have done in a similar case?

4. "Suppose 50,000 Indians from the Rocky Mountains," &c. I believe it would be murder in the first degree. Does my opponent suppose that Christianity sanctions robbing the red man of his lands, and then his murder by a set of hired soldiers, whose duty as such is to kill and butcher those whom their masters shall say? Christianity knows no United States troops.

5. "Would suffering death," &c. Yes, if it was done for the purpose of demonstrating the Christ principle of non-resistance. Did not Christ suffer death at the hands of thieves and robbers? Will my opponent read the history and character of the Jews, as drawn by their prophets and Jesus Christ? Does my opponent suppose national thieves and robbers better than individual ones? I wish he would come out and openly define and defend his position.

S. S. G.

OUR YOUTH—WHY DO THEY APOSTATIZE?

It has long been a matter of reflection and inquiry, especially in our denomination, why our young men should be so subject to apostacy. Those who have been blessed with Christian parents, and early led to embrace the truths of the Gospel, and hope in a Saviour's dying love, are turning traitors to these immortal truths, and drinking with carnel glee the dregs of skepticism. Parents, whose happiness has been almost complete, in anticipating the future usefulness and influence of a devoted child, are now made to mourn in the bitterest disappointment, because of his change of principle, and newly adopted infidel sentiments. Churches, who have been looking forward to some promising young man as the embodiment of the sentiments of our people, in hopes of his becoming a zealous champion for truth, are made sorrowful, as they learn of his sad shipwreck of faith; while the world looks on with contempt, and point the ever ready finger of scorn at his forsaken religion.

For every effect there *must* be a *cause*; and it is the duty of every individual, on learning of the presence of a moral evil, to seek, first the *cause*, then the *remedy*.

With respect to the subject in question, the cause, or causes, at the foundation of this apostacy, perhaps, may not be definitely known. Yet I fear that a candid investigation of the *facts* will indicate a cause *nearer home* than many are apt to imagine, and be productive of a charge, at the 'final day of accounts,' which none will be willing to meet. In almost every society and church, there are young men of strong intellectual capacities, with aspirations high and noble, who at a certain period of life may by a little *encouragement* be easily led on to great usefulness; or, by *discouragement* at this period, may be unsuspectingly thrown from their integrity, and hurled into the yawning abyss of spiritual death and eternal ruin. There are also, in nearly every society and church, evil disposed individuals, who hypocritically act under the cloak of religion as Satan's agents in prowling around the precincts of Zion, destroying the 'lambs of the flock,' by drenching them in floods of calumny, thus casting a reproach upon the cause of Christ, and effectually blocking the wheels of Christianity, by crushing the youthful hopes and aspirations of an innocent victim. Show me an individual who despises the young simply because of their *youth*, and who takes unwearied pains to trumpet each youthful inconsistency into the ears of every one disposed to listen; and I will show you, either an *intentional* enemy to Christianity, or a *weak minded* soul, who indulges the 'unruly member' to a harmful extent. Such reckless gossipers do far more injury to religion than its open opposers; and it is to be feared that very many of the young will, without hesitation, point to *them* as the first cause of this apostacy. If such be the case, how deep must be their repentance before they can even *hope* for pardon! And unless forgiven, what burning shame and anguish will follow them to their final doom!

'But,' says one, 'it is a good way to *try* them—if such trifles will kill them, they would never succeed in after life.' Ah! a sad mistake—a dangerous and too often fatal experiment! Moral strength, like *physical* strength, is to be *acquired*. Exercise is good, and productive of health; but overdoing is an evil, and results in many ills. So with our mental and *moral* culture; sufficient amount of exercise is beneficial, but *more* than this is highly injurious. *True*, the young should press on in the *right*, never heeding the false accusations of their calumniators, yet, being unaided by experience, and perhaps naturally diffident, they are easily thrown off their guard, and soon embrace that doctrine, or *ism*, which seems most likely to throw off responsibility, and render life a dreary pastime.

O that we might all respond with a hearty good will to the holy injunction, 'Love thy neighbor as thyself,' and that we, as a people, might not in any way 'bear false witness against our neighbor,' or our neighbor's *children*. Then would 'brotherly love continue;' heralds of mercy would stand on Zion's walls, peace reign within, and truth prevail.

L. E. L.

ENGLISH THEOLOGICAL EDUCATION.—Rev. J. C. Ryle, the popular author, who is a clergyman of the English establishment, thus characterizes the average theological education of the clergy of that body:

"I must in fairness concede, that there are probably no Protestant mininisters on earth so badly trained for the work of preaching as the clergy of the Church of England. The great majority of us were never trained at all! We are sent forth to do the most difficult work in the world, to address large bodies of men in a popular style, about the most important of all subjects, the salvation of their souls. But we are never taught how to do it. We receive no instruction about the composition of a sermon. We get no hints about style, manner, elocution, and the like points, on which an university degree is no help at all. Our sermons must necessarily be nothing better at first than experiments."

DAMASCUS.—Rev. J. L. Porter, an Irish Presbyterian missionary, stationed at Damascus, gives the following description of the city so memorable in Scripture history:

"Graceful minarets and swelling domes, surmounted by gilded crescents, rise up in every direction from the confused mass of terraced roofs, while in some places their glittering tops just appear above the deep green foliage, like diamonds in the midst of emeralds. In the centre of all stands the noble pile of the great mosque, and near it may be seen the massive towers and battlemented walls of the castle. Away on the south the eye follows the long narrow suburb of the Medan, at the extremity of which is the 'Gate of God,' where the great pilgrim caravan, on each returning year, takes leave of the city. The buildings of Damascus are almost all of snowy whiteness, and this contrasts well with the surrounding foliage. The gardens and orchards, which have been so long and so justly celebrated, encompass the city, and extend on both sides of the Barada some miles eastward. They cover an area at least twenty-five miles in circuit, and make the environs an earthly paradise. The varied tints of the foliage, and of the blossoms and fruit in their season, greatly enhance the beauty of the picture. The sombre hue of lhe olive, and the deep green of the walnut, are finely relieved by the lighter shade of the apricot, the silvery sheen of the poplar, and the purple tint of the pomegranate; while lofty cone-like cypresses appear at intervals, and a few palm trees here and there raise up their graceful heads. The variously colored foliage thus surrounding the bright city and the smooth plain beyond, now bounded by naked hills, and now mingling with the sky on the far distant horizon, and the wavey atmosphere that makes forest, plain, and mountain tremble, gives a softness and an ærial beauty to the whole scene that captivates the mind of the beholder. The moment the traveler leaves the environs and enters the gate of Damascus, the illusion is gone!"

COSTLY BIBLE.—At a recent sale in England of the library of a deceased gentleman named John Albison, of Boston, a Bible was sold which cost originally, with the oak cabinet containing it, the sum of four thousand guineas. It was sold under the hammer for $2,750. It consisted of forty-five volumes, elegantly bound, and illustrated by at least six thousand engravings, executed by about six hundred of the most celebrated engravers, and from the works of eminent artists from the year 1450 to the time of its completion. Mr. Bowyer, a publisher, commenced the work of getting up this edition of the Bible, in London, in the year 1800, and spent more than twenty-four years at it. He produced two folio copies, one of which is in the British Museum, in seven volumes. It does not contain the engravings mentioned, but the magnificence of its printing, illuminating, binding, etc., makes it a curiosity. The other copy is the one sold as above stated. The cost of the engravings was $16,500. It is contained in a richly carved antique oak cabinet, which cost $750. This splendid work is known by the name of the Bowyer Bible.

THE ONLY REPRESENTATIVES OF RELIGIOUS LIBERTY.—A Prussian correspondent of the *London Christian Times*, writing of the German Baptists, says:

"The only really free churches we have are the Baptists. Without belonging to them, I highly esteem and love them, as the only representatives of religious liberty, and the only Associations where the spiritual gifts of laymen are cultivated. It is not one of the least bitter fruits connected with the establishment, that those gifts are not only grossly neglected, but even kept down among laymen, in consequence of which, though we have many Christians, we have no Christian society. This is the principal point of view under which I desire that the Baptist churches may multiply and spread in Germany. With respect to practical and vital Christianity, they leave, I think, all our Christian churches and associations far behind them."

THE SUNDAY LAW.—The last attempt of which we have heard to take advantage of the Sunday Law, was before the Court of Common Pleas in New York, in the case of Joseph Nathan *vs* William Welsh. This was an action to recover compensation for losses suffered by the plaintiff on account of the negligence of the defendant. It appeared that on the 10th of June last, the latter hired from the former a horse and buggy waggon, which were to be returned in good condition the same night to the stable of the plaintiff. The property not coming home, search was made for it on the following day, when the horse and wagon were found in a bad plight; the latter was broken, and the horse had been over-driven and very badly treated—lame, and suffering from the whip. On the part of the defence it was set up, that as the contract for the hire of the horse and wagon was made *on a Sunday*, the plaintiff could not recover. His Honor said that this action was not based on a contract, but was for the ill-treatment of the horse and the damage done to the wagon. The Jury awarded the plaintiff $225 and costs.

THE PASSOVER of the Jews occurred last week, and was observed with the usual ceremonies by those residing in New York. Commencing with the 20th of April, it closed on the 28th. The first two days, and the last two, were observed with great rigor and numerous significant religious ceremonies.

☞ A postscript to a letter received just as our paper is going to press, informs us of the death of Eld. HIRAM CORNWELL, of Bolivar, Allegany Co., N. Y. It occurred on Fifth-day last, April 24th.

SENSIBLE ADVICE.—A man does not need to live long in New York to learn that many of his friends in the country wish they were with him in the city. The editor of the *N. Y. Tribune* appears to have considerable experience in that line. One of his articles on the subject closes with the following sensible advice:

"We have no fanatical preference for farming over other pursuits; he who has a good trade and can find work thereat should follow it; but let him not hang about the great overcrowded cities in idle quest of it, and hold up his dish for soup next Winter because a million of people cannot find work on a few square miles of paving-stones. If you have work where you are, stay there and do it, carefully saving the means of seeking it elsewhere whenever this opportunity shall be foreclosed. If you have a large family of young children, and find yourself barely able to support them in good times, by reason of the high rents and dear food of cities, try to make your way to some Western village or settlement where bread is cheaper and a shelter may be bought or built for about the cost of a year's rent in this seaside Babylon. GET LAND, as soon as possible, all of you who have it not; for he who owns only an acre near enough to his work to serve him as a homestead, can always find himself in employment for a month in which it is denied him elsewhere. Cities are factitious, and wages precarious; but he who lives in his own house, though a humble one, and tills his own land, though but a garden, may thank Heaven for the rudiments of a solid and virtuous independence."

ASSOCIATIONAL MEETINGS.—The next annual meeting of the Seventh-day Baptist Eastern Association is to be held with the Church in Shiloh, N. J., commencing on Fifth-day, May 22d. The Central Association meets with the Church at Adams, N. Y., on Fifth-day, June 12th. The Western Association meets with the Second Church in Alfred, N. Y., on Fifth-day, June 26th. Official notices of these meetings will probably soon be furnished by the Secretaries of the several Associations.

RELIGIOUS INTELLIGENCE.

A number of young men of the Roman Catholic churches in New York and Brooklyn held several meetings, a few weeks since, to organize an association for mutual improvement, supposing not only that they had a right to form such a union, but also that there would be nothing wrong or wicked in the enterprise. Several priests, on hearing of the proceedings, remonstrated with the young men, and discouraged the movement. The organizers, however, were proceeding to perfect their scheme, when suddenly they received the bishop's mandate to stop, drop their tools, and retire from the field. He denounced and prohibited the undertaking.

The receipts of the American Home Missionary Society for the financial year ending April 1st, were $193,544 37—exceeding the receipts of the preceding year by $13,411 68. The receipts have been more than doubled since 1842. The total of receipts for the thirty years since its organization, is $3,102,048·77. The number of its missionaries has increased, during the same period, from 169 to more than 1000; and their fields of labor are to be found in every State and Territory of the Union.

A correspondent of the *Presbyterian Herald* is authorized by a gentleman who headed the first subscription for Danville Seminary with $1000, to say that he will be one of fifty to give $500 for the purpose of endowing another Professorship, the subscription to be filled up within one year; and that he will be one of thirty persons to pay to the Institution fifty dollars per annum for five years to employ another Professor.

A correspondent of the *Independent*, writing from Jerseyville, Ill., says: "The Presbyterian church here is enjoying a very precious revival. Over sixty have attended our inquiry meetings, most of whom are now indulging hope in Christ. Not far from two hundred have been present from day to day in our morning prayer-meetings, and these have been seasons of deep interest."

The Elkton (Ky.) *Banner* says that the will of L. B. Leavell, deceased, one of the wealthiest citizens of our country, was recorded on Monday last. After providing for the emancipation of several of his slaves, he disposed of the entire residue of his large estate, said to be worth at least $100,000, to three or four of them, who, by the provisions of the will, are to be carried to the city of New York as soon as practicable.

Rev. Cyrus Hamlin is expected to pay a visit to his native country soon. He has been connected with the mission in Constantinople for eighteen years, and during this period has been eminently successful in his labor. He will bring with him his two eldest daughters, to be educated in this country.

The Charleston (Va.) *Advocate* learns that by the will of the late Capt. Jos. Terrell, who died in this place last Tuesday, eighty or ninety very valuable free negroes are emancipated, and ample provision made for their removal to Liberia, or to some one of the free States.

Of eighty clergymen who died in the year 1855, one-half had passed "three score and ten," thus confirming the generally received opinion of statisticians that "theologians are the longest lived of all the members of the human family."

The treasury of the Baptist Missionary Union was, during the month of March, replenished beyond expectation. The amount of the receipts exceeded $35,000, thus reducing the debt about $25,000. The receipts for the financial year will be about $120,000.

The Church on Lee-avenue, Brooklyn, has been enjoying a revival. Twenty-six were recently added to that infant church on confession, the majority of whom were connected with the Sabbath-school.

Rev. Dr. Smith, of Connecticut, who is rapidly traveling on towards ninety, preached at the Capitol lately for Rev. Chaplain Waldo, aged ninety-four. It would be difficult to say which is the most alert of the two.

The Rev. Henry Highland Garnet, Colored Missionary of the United Presbyterian Church of Scotland, is lecturing in Boston, on "Jamaica and Freedom."

The people of Leonardsville, Madison Co., N. Y., are making an effort to raise $400 for the purpose of placing a Bell and Town Clock on the Seventh-day Baptist meeting-house.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, APRIL 21.

In the Senate, the correspondence of Gov. Stephens of Washington Territory with the Secretary of War was called for. The Judiciary Committee reported against the bill to amend the Naturalization Laws. Mr. Clay then commenced a speech on the Kansas question. His remarks were chiefly in vindication of the course of the President.

In the **House**, the Senate's amendments to the Deficiency bill were all disposed of. The amendment appropriating $300,000 for continuing the Washington Aqueduct was not concurred in.

THIRD-DAY, APRIL 22.

In the **Senate**, the House bill amending the Bounty Land law of 1855 was passed. It provides for the admission of parol testimony in all cases where no records exist.

In the House, a memorial was presented from Capt. John Graham, and others, praying for compensation for injuries resulting from the detention of the steamer United States, charged with being connected with the Kinney Expedition. The greater portion of the Senate's amendments to the Deficiency Appropriation bill were rejected. About fifty bills for River and Harbor Improvements, and for Post Office and Custom House purposes, were reported. Memorials were presented from citizens of Pennsylvania and New Jersey, praying that the provisions of the steamboat law be extended to ferry boats.

FOURTH-DAY, APRIL 23.

In the **Senate** the Three Million Armament bill was considered, Messrs. Bell, Weller, Hale and Cass taking part in the discussion. The matter was finally postponed, and the subject of the Naval Board was taken up, when Mr. Houston made a humorous and sarcastic speech in condemnation of its action.

In the **House**, Mr. Thurston moved a reconsideration of the vote by which the Senate's amendment to the Deficiency bill, in relation to the Public Printing, was adopted. The motion was tabled, after debate. Mr. Stanton made a speech against Slavery extension.

FIFTH-DAY, APRIL 24.

In the **Senate**, a resolution was adopted, calling on the Secretary of State for information relative to the Cooly trade, and the sacrifice of human life attending the traffic.—The Three Million Armament bill was discussed, but was finally laid aside, and Mr. Houston resumed his remarks condemnatory of the action of the Naval Board.

In the **House**, the Senate bill for remitting or refunding duties paid on goods destroyed by fire, was reported from the Committee on Commerce, and referred to the Committee of the Whole. Mr. Ritchie made a speech in favor of the Constitutional right of Congress to legislate on the subject of slavery in the Territories.

SIXTH-DAY, APRIL 25.

In the **Senate**, a resolution was adopted instructing the Committee on Judiciary to inquire into the expediency of repealing the act of June, 1848, amending the Naturalization act of 1813. Several private bills were passed, including one for the relief of Geo. P. Marsh, after which the Senate adjourned till Second-day.

The **House** spent the whole day upon the bill to remit or refund the duties on all goods or merchandize in original packages, destroyed by fire. Adjourned till Second-day.

European News.

One week later news from Europe has been received.

That portion of the news which, on this side of the Atlantic, possesses the greatest interest, is the intelligence that the two vessels dispatched by the British Government in search of the *Pacific*, had returned without finding any trace of the lost steamer. One of the searching ships spoke the American ship *Jacob Badger*, from Calcutta for London, leaking badly. He pumped her out and lent a Midshipman and eight men to navigate her into port.

The political news from Europe has some features of interest. Two of the most important questions yet discussed are at present under the consideration of the Paris Congress. One is the organization of the Principalities, which, according to the Vienna programme, must be in conformity "with the wishes, wants, and interests of the people—acknowledged by the contracting powers, and sanctioned by the Sultan." Another and still more important matter is that of the condition of Italy, brought under the consideration of the Congress by the Sardinian Plenipotentiary. The boldness with which Sardinia has laid bare the corruption of the Italian Governments, and the tyranny, political and religious, beneath which the people are groaning, will draw forth the admiration of all free nations.

Letters from St. Petersburg mention that the Russian Government has permitted the exportation of native produce, so that the trade between the late belligerent nations may be considered as re-established. Peace, it is said, has been hailed by the citizens of St. Petersburg with great demonstrations of joy.

A British Order in Council raises the blockade of all the Russian ports, and permits the free resumption of commerce in all articles.

A considerable reduction of the French army, as soon as all matters are arranged, is contemplated. There will still be in possession of France 610,000 effective men; this number will be brought down to 400,000 directly after the treaty of peace is signed.

A Ukase has been issued by the Czar, to the effect that the two fleets hitherto maintained by Russia in the Black Sea and the Sea of Azoff, are not to be reinstated. The whole Naval Administration for that quarter seems to be suppressed.

Copenhagen advices state that the English Cabinet have officially notified to the Danish Government their refusal to agree to the capitalization of the Sound Dues, and the determination of Great Britain to await other and more acceptable propositions. Russia and Oldenberg set the example a few weeks since. The question of the settlement makes no progress, and will probably stand over till it is seen what action the United States will take.

The Supreme Court.

A case has recently been argued, and is soon to be decided, by the Supreme Court of the United States, growing out of the following facts. A slave in Missouri was taken by his master to Rock Island, in the State of Illinois, and from thence to Council Bluffs, in Iowa. The slave married a slave woman. A child was born to this couple while in Council Bluffs, and one also upon the Missouri while in transit, over the free waters of the country. When back in Missouri the slaves claimed their freedom. The Washington correspondent of the *Independent*, speaking of this case, says:

"Under the former decision of this Court, the voluntary taking of slaves to a free State by the master, gave them freedom. The Court, I understand, by a majority of Judges, has overuled all its previous decisions, and has decided that the persons are still slaves, *i e.*, the law of a slave State holds a slave in bondage *while* in a free State. This is the gist of it."

We believe that cases are numerous in which slaves, *while* in Free States, having been taken thither voluntarily by their masters, have claimed and been awarded their freedom. Whether the Supreme Court has ever decided that the law of the Free State operated upon the slave so that, after his return to a slave State, he could still claim his freedom, we are not aware. If the Court has now gone to the length stated in the above extract, and decided that the law of a slave State holds a slave in bondage *while in a Free State*, it revolutionizes the whole theory and practice of our Government. It destroys everything like State Sovereignty, in the *Free* States, and subjects all law, State and National, to the law of Slavery. That the unchecked course of the Slavery Propaganda would eventually lead to this, we have never doubted; but we were not prepared for so early a decree of the Supreme Court, establishing Slavery as the supreme power in the Republic. Such decisions discourage the hope, which prudent men have cherished, that the contests growing out of Slavery might have a peaceful solution. They point unerringly to black and bloody issues.—*N. Y. Times.*

New York School Law.—An important act amendatory of the School Laws was passed by the late Legislature of New York It abolishes the office of Town Superintendent, and substitutes that of School Commissioner. By the requirements of the new law all the duties heretofore imposed upon the Town Superintendent—such as forming, altering, consolidating and abolishing School districts, building School-houses, selling district property, and attending to the interests of the Schools generally—are to be performed by the new-made Commissioners. The first election of the new officers will be made in June next, by the Boards of Supervisors; after which they will be elected by the people at the general election. The salary, to be paid out of the income of the U. S. Deposit Fund, is fixed at $500 per annum, although it can be increased by the Board of Supervisors—such increase to be charged upon the district and to be assessed *pro rata* upon the town. The expenses of the Commissioners, for which allowance may be made by the Supervisors, are limited to $100.

The Rush to Kansas.—A letter from Kansas to the N. Y. *Times*, dated March 24th, says:—

"Emigration from the Southern and Eastern States has already commenced—a few drops before a plentiful shower. Two gentlemen arrived to-day from the State of Virginia, who report that 1500 will emigrate from that State to this some time during the present season. A few gentlemen from Kentucky report a larger numbe just on the eve of departure from that State destined for Kansas. A gentleman from Wisconsin states that about 2000 families will emigrate to Kansas from that State, and so on. All prophesy a tremendous emigration to this State from different quarters of the Union before next January."

SUMMARY.

Mr. Lemuel Shattuck, the Statistician, has addressed a memorial to the Boston Council on the subject of the small pox, and the very general neglect of vaccination for its prevention. He shows that during the 26 years prior to 1837, the small pox caused the death in that city of 37 persons only. During the 12 years ending 1849, since the repeal of the act compelling vaccination, it caused the death of 533 persons. The remedy which Mr. Shattuck proposes is a *general, compulsory* vaccination of the whole of the inhabitants, *enforced* by the authority of the city and conducted by a staff of medical men, to be appointed for the purpose.

A complication of troubles has grown out of the Cincinnati slave case. The *Columbian* states the number of certificates issued to deputy marshals for the full term of the slave trial to be 301, each of which entitled the holder to $56, amounting in all to $16,856. Besides these, there were from 200 to 300 other deputies, who drew certificates of from five to eighteen days' service, the sum total of which may be computed at $4,600; thus making a draft on the United States Treasury, for deputy marshals alone, $21,456; and the whole expense of the trial at from $30,000 to $40,000.

The Olean *Journal* says that the good people of that section of the country are just now making the acquaintance of about the *tallest* water ever seen in the valley of the Allegany. The river is eight or ten feet high for a good rafting "stage," and the water is still rising. All the lowlands along the river are under water. The only communication between that village and Portville is by means of boats.

A Philadelphian has invented a new steam engine, consisting of four cylinders, each 3 feet 6 inches long, 10 inches in diameter, and each containing a piston weighing 250 lbs. Each two opposite pistons connect with rods. No cross heads, piston rods, cranks or slides are required, but merely a pully for the band, which is placed at the end of the shaft.

The new State Agricultural Society of Kentucky, incorporated at the last session of the Legislature, has commenced its organization. The State is divided into three agricultural districts, in which annual exhibitions are to be held in rotation. Ten thousand dollars are appropriated for the benefit of the enterprise.

Alexis St. Martin, noted in the annals of medical science as the soldier who accidentally shot himself at Mackinaw in 1816, in such a manner as to expose the entire process of digestion to scrutiny—upon which Dr. Beaumont made a valuable series of observations—is now in New York, in company with Dr. Bunting, of Montreal, who has brought him hither in the interest of physiology. St. Martin has resided for many years past in his native village, near Montreal. At the office of a distinguished surgeon, several of the faculty were permitted to see Mr. St. Martin, and examine his wound, which remains in precisely the condition it was when Dr. Beaument's experiments were made.

By the arrival of the steamer *Charles Morgan* at New Orleans from San Juan, we have dates from that port to the 16th of April. She brings a confirmation of the news received by the *George Law* of the defeat of Colonel Schlessinger and the rout of his command, the cause of which is attributed solely to his gross neglect and cowardice. The remnant of the party had arrived at Rivas, and were loud in their complaints against Schlessinger. It is now reported that another battle had taken place at Arcopoka, between but *fourteen* of Walker's men, under Capt. Baldwin, and *two hundred* Costa Ricans, in which the latter were defeated, with a loss of thirty killed, while Walker's men lost but two.

A gentleman in New Haven has invented a process which furnishes a complete safeguard against counterfeiting in any of its forms. The face of the bill is first covered with a chemical preparation of a light yellow tint, leaving the denomination of the bill in letters of the original color of the paper.—The plate printing is done with bluish black ink, which has the peculiarity of penetrating the paper, and of being translucent when held between the eye and the light. The composition of this ink is known only to the inventor, and prevents the possibility of counterfeiting by means of a new plate.

It has been officially ascertained that forging and counterfeiting of certificates or warrants for bounty land, to defraud both the public and the Government, has been extensively carried on, and doubts have arisen whether this is an offence for which punishment can be inflicted under existing laws. The Pension and Land Bureaus have prepared a bill, which is now before the House Judiciary Committee, declaring such acts felony, to be punished by a fine not exceeding $5,000, and imprisonment to hard labor not exceeding ten years, at the discretion of the Court.

The Boston *Atlas* has a notice of the new enterprise of a line of steamers between New York and Boston. It is proposed to build two first class steamers, of 850 tons each, in the most substantial manner, iron braced throughout, with water-tight compartments, paddle-wheels, and with sufficient power to make the trip in thirty-six hours. The steamers are to be placed on the route about the 1st of next October, and it is intended to leave Boston twice a week, and take freight at such a rate as will induce large shipments.

The Sultan sends every other day to the French Embassy for news of the Empress. It is the custom in Turkey to make a present to the person who first announces a piece of important news anxiously expected. His Highness wishing, therefore, to testify all the satisfaction he felt on learning the birth of the Imperial Prince, made a present to M. Scheffer, first dragoman to the French Embassy, who announced the event, of a snuff box, valued at from 6,000f. to 7,000f.

Mr. Henry Grinnell has just received a letter from Lady Franklin, in which she expresses a desire that Dr. Kane should visit England, for the purpose of taking charge of another Arctic Expedition. She still hopes that some survivor of Sir John Franklin may be found living among the Esquimaux, from whom might be obtained the particulars of her husband's fate. She proposes to fit out a propeller at her own expense, and give the command to Dr. Kane.

The Presbytery of New Brunswick held its semi-annual meeting in Trenton, N. J., recently. This ecclesiastical body was organized 118 years since, and, though now confined to a comparatively small territory, numbers fifty ministers and about thirty churches, with some 5,000 communicants. The contributions to various religious and benevolent objects for the year ending in April last, amounted to more than $33,000.

It is stated that the "South Carolina Joint Stock Pro-Slavery Emigration Aid Company" exacts of every one of its emigrants the following pledge, which certainly sacrifices their political independence: "We agree to go to Kansas Territory and locate there *until* it be declared whether it shall be a pro-slavery or anti-slavery State; and we further agree to support, *when there*, the pro-slavery party."

Bochsa, the celebrated harpist, died in Australia on the first of January last. It is some eight years since he came to this country, accompanied by Madame Anna Bishop, the wife of Sir Henry Bishop, the celebrated composer. Bochsa was an old man, probably over seventy years of age; he was a native of Switzerland, and was a musical notoriety in the days of the first Napoleon, with whom he is said to have been a favorite.

The Londoners are still trying to stop the adulteration of food and drugs with which they are so universally afflicted. Nor is it entirely without success. Before the Parliament Committee now in session, Jacob Bell, a wholesale druggist, said that several drugs which were formerly very much adulterated, could now be obtained in a purer state.—Among these were milk of sulphur, scammony, &c. Opium could be obtained pure if required; it was chiefly a question of price.

Instructions have been issued by the Commissioner of the General Land Office for the survey of the lands ceded to the United States by the Chippewa Indians, under the treaty of the 30th September, 1854, situated north of the St. Louis river, and along the north shore of Lake Superior. The work is to be commenced early next month, with a view of accommodating settlers after the Indians shall have been satisfied for the rights accruing to them under the above-named treaty.

A dispatch dated Philadelphia, Thursday, April 24, says: "Yesterday, the Directors and the Superintendent of the Camden Ferry Company, and the officers of the steamboat *New Jersey*, with the Inspectors of Boilers and Machinery, were all arrested by the Sheriff of the city of Camden, and released on bail in the sum of $3,000 each.

Small-pox is prevailing quite generally throughout the South—in Carter and Washington Counties, Tenn., and Madison and Buncombe Counties, North Carolina. In Greene County, Tenn., its ravages have been alarming; and Greenville, the county seat, is guarded by armed men, to prevent communication with the infected district. The town of Jonesburg, Tenn., is guarded by armed citizens. In Sumner, S. C., the disease has made its appearance, and in the lower counties of Virginia.

Townsend, the mail robber, who was shot and severely wounded while attempting to escape from Newcastle jail, a few days since, succeeded in scaling the wall again, but he ran only three miles, when he fell from exhaustion, and was retaken to prison. His escape was discovered about 1 A. M., and his course easily followed by the blood from his wounds, which reopened in the efforts he made to scale the wall.

Prof. Silliman has written a letter in which he vindicates the recent emigration from New Haven to Kansas from the calumnies so liberally heaped upon it by the Pro-Slavery press. He asserts the right of every man to go armed, and says that self-protection absolutely requires it in countries, where, as in Kansas, the inhabitants are exposed, not only to the attacks of savage beasts, but to those of still more savage ruffians.

Dr. Lover, the eminent lecturer on Natural Philosophy, states that the Oxydate Lamp, invented by Mr. Nibbs, of Bakewell, gives forth such a pure and steady light from a very thin and perfectly white sheet of flame, that it is applicable to the copying of collodion photographs by night, and is also well suited to the microscope. This is an entirely new feature in the history of artificial light.

Hon. John M. Niles, late U. S. Senator from Connecticut, is quite sick in this city. The Hartford *Times* says: "Mr. Niles went to New York some two or three weeks since, to procure the aid of a cancer doctor in that city, a cancer having appeared on his cheek. The case has taken an unfavorable turn, and Mr. Niles is now considered in a very dangerous situation."

Mr. Wheatstone has solved the problem of a method of secret correspondence, easy of application and undiscoverable. He has invented and patented an instrument—the *Cryptograph*—by means of which any two persons may intercommunicate without fear of betrayal. It is said that the instrument is very simple and of small cost.

The Sandusky (O.) Register of April 19th says that seven "chattels" passed "over Jordan" the previous evening. Six of them were from Henry County, Ky.; a father and his two brothers were *half brothers to their mistress-owner*; the mother was *daughter of her own master*. She had three brothers and one sister, all children of their master!

A satisfactory experiment with a coal-burning locomotive, has been made on the New Jersey Central Railroad. The high price of wood and the difficulty in obtaining a supply, has rendered necessary some mode by which a cheaper material might be used for purposes of fuel on railroads.

The sum of $175,000 has been subscribed in Covington for the building of the bridge over the Ohio. This includes the city subscription of $100,000. As soon as $300,000 of the stock is taken, it is the purpose of the Directors to begin the work and urge it on to a speedy completion.

The following is the weekly report of deaths in the City and County of New York, from the 19th day of April to the 26th day of April, '56: Men, 83; Women, 53; Boys, 128; Girls, 108; Total, 372. Adults, 136; Children, 236; Males, 211; Females, 161; Colored Persons, 21.

The Syracuse Standard states that a gentleman of that city, who has just returned from Kansas, expresses the opinion that there is no danger whatever of the success of the Pro-Slavery party. It thinks there are two obstacles in their way, viz: nature and self-interest.

The citizens of Bridgeport, Ct., where P. T. Barnum resided until his late disastrous downfall, recently held a meeting to express their esteem for him, and their sympathy in view of the present condition of his financial affairs.

India Rubber Springs, used on the railroad cars in Michigan, became frozen and rigid during the cold weather last winter, and caused the strap bolts to break. This experience has led to the abandonment of the rubber and the substitution of steel springs.

A private dispatch from Rock Island (Ill.) says the first passenger train of cars passed over the bridge, across the Mississippi, at that point, April 22d. This bridge perfects the railroad connection between Chicago and Iowa City.

A Boston doctor reports a case of gout in a boy 11 years old. Another Boston doctor reports the case of a girl 16 years of age, who, until 13, had not all the temporal teeth, and who now has but four of the permanent set.

The Northampton *Courier* says that during the past two years, *seventy* men, quite a number of them heads of families, have emigrated, or have made arrangements to emigrate, from Southampton to the West.

The death of the late Governor Stevens, of Maryland, has recently been announced, as also his magnificent bequest of $36,000 to the American Colonization Society for the purpose of procuring a ship to run regularly between this country and Liberia.

In Rochester lately two or three instances of the murder of children by their parents have come to light. In one instance a child died at 6 P.M., was buried at 7, and the parents started East at 8 o'clock the same night, and have not since been heard of.

Colonel Schlessinger has been court-martialed, on charges of treason and cowardice. The result of Schlessinger's engagement with the Costa Ricans is stated to be a loss of ninety men, including the missing.

The steamer Cuba, plying on the Alabama river, was destroyed on Sunday, April 24th, by the explosion of her boiler. Several passengers were killed. The boat was so much shattered by the explosion that she sunk.

The Hydropaths have formed an association for the purpose of raising $1,000 to build a monument in Greenwood to the memory of the late Dr. Shew.

They are suffering with fever and ague in the vicinity of Paterson, N. J.

The imprisonment or fining of street drunkards is still kept up at Utica. A Justice last week sent a fellow up for 30 days in lieu of $10 fine.

Riots have been renewed in Erie, Pa., growing out of the railroad question. The mob destroyed on Friday last the newspaper office of The Constitutional.

A person named Reuben P. Davis has absconded from Waltham, after committing forgeries to a large amount.

Dr. Laratte late City Attorney, of New Orleans, is a defaulter to the amount of $300,000.

News by telegraph from Chicago states that Gov. Shannon had ordered out the military to repress an armed resistance in Kansas.

Hon. Jere. Clemens is said to be writing a historical novel, founded upon the revolutionary history of the South.

The Erie Canal is to be opened on the 5th of May.

New York Markets—April 28, 1856.

Ashes—Pots $6 75, Pearls 8 37.

Flour and Meal—Flour 5 50 a 6 00 for mixed to good Western, 5 75 a 6 00 for common to good State, 6 00 a 7 00 for Western, 7 00 a 8 75 for extra Genesee. Rye Flour 4 00 a 5 50 for fine and superfine. Corn Meal 3 25 for Jersey.

Grain—Wheat 1 60 for mixed, 1 78 for white Southern. Rye 88 a 92c. Corn 60 a 61c. for Northern yellow, 63 a 65c. for white, 61 a 62c. for old Western mixed.

Provisions—Pork 15 62 for prime, 18 75 for mess. Beef 7 50 a 8 00 for prime, 8 00 a 9 50 for country mess. Lard 9¾ a 10c. Butter 14 a 18c. for Ohio, 17 a 22c. for common to good State, 22 a 24c. for choice. Cheese 5 a 10c.

Hay—75c. per 100 lbs.

MARRIED,

April 12th, at Milton, Wis., by Eld. V. Hull, Mr. Elery H. Burdick to Miss Phebe I. Babcock, both of Lima, Rock Co., Wis.

By the same, at the same time and place, Mr. Ervin L. Babcock to Miss Delia M. Sweet.

DIED,

In Watson, April 5, 1856, of consumption, Marion Elizabeth, daughter of Daniel S. and Almeda Andrews, in the 15th year of her age. She left satisfaction with her friends that her change was for the better.

In Westerly, R. I., April 12th, of diabetes, Henry, son of Joseph and Emeline Crandall, aged 17 years and 6 months.

"I would not live alway; no—welcome the tomb;
Since Jesus hath lain there, I dread not its gloom:
There sweet be my rest, till he bid me arise,
To hail him in triumph descending the skies."

LETTERS.

D S Andrews, S D Titsworth, N McDevitt, A B Burdick, V Hull, D B Hull, D C Green, L M Cottrell, E G Champlin, L E Livermore, A B Spaulding, R Lippincott, D Clawson, J H Wilcox, J M Allen, A R Cornwall, Z Campbell.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

J H Wilcox, Westerly, R I	$2 00 to vol.	13	No. 42
I S Dunn, Plainfield, N J	1 00	13	52
Joseph S Crandall, Utica, Wis	5 00	15	26
Perry Sweet, Milton, Wis	5 00	13	26
Hull & Green, Stevens' Point, Wis	2 00	13	39
R Lippincott, West Union, Iowa	2 00	13	52
Nancy Spaulding, Leonardsville	3 00	13	39

WILLIAM M. ROGERS, Treasurer.

Our Accounts.—Five numbers more will complete the current volume of the Sabbath Recorder. A good many subscriptions for the present volume, and some for previous volumes, remain unpaid. Bills have been sent to all who owe us, so that no one need be in doubt as to the state of his account. Let each delinquent consider himself earnestly solicited to pay up before the volume ends. It should be borne in mind, that pay for its publications is the only source of income to the Publishing Society; and this is barely sufficient to meet current expenses from year to year. Any neglect on the part of subscribers to pay promptly what is due, is exceedingly embarrassing. It is hoped that only a few, if any, of our subscribers are willing to be accessory to such embarrassment.

Receipts for Missions.

The Treasurer of the Seventh-day Baptist Missionary Society has received the following sums since his last report through the *Recorder*:—

For General Purposes.

Ch at Scott, toward L M	$19 35
Ch at Lincklaen, toward con D C Burdick L M	7 39
F Tallett, Otselic	1 00
M Fifield "	1 00
Ch at Alfred, to con A Lewis L M	11 00
3d Ch and society of Brookfield, to con Paul B Burdick L M	17 00
1st Church Brookfield	3 00
L M Cottrell, 3d Brookfield	5 00
Richard Ford, Green Brier Run, Va	1 00
Harriett R Ford "	1 00
Esther F Randolph "	1 00
Rachel B F Randolph "	1 00
Silas F Randolph "	50
Judson F Randolph "	50
Wm F Randolph "	1 00
Ch at New Market, Monthly Col	23 79
Hannah Bowen, New Market, for L M	25 00

For China Mission.

A P Saunders, Darien	$1 50
Noyes Spicer, Indianapolis, to con L M, and to print tracts	25 00
From Ladies in Waterford, Ct, to print Tracts in China	20 00

(Contributed by the following persons:)

Mrs Julia A Wescot	25	Mrs D Rogers 2d	50
Mrs Nathan Rogers	25	Mrs David Rogers	5 00
Mrs A Utter	40	Mrs B F Clarke	1 00
Mrs D B Irish	50	Mrs O Maxson Jr	50
Mrs G Potter	25	Mrs E Brooks	25
Mrs Geo Stillman	1 00	Mrs E Darrow	2 00
Mrs Mary Rogers	50	Mrs D P Rogers	5 10
A Friend	1 00	Mrs P L Berry	50
Miss Josephine Lester	25	Miss Mary Brooks	25
Miss Elizabeth Berry	50		

For Palestine Mission.

Ladies' Sewing Soc, Waterford, Ct ($13 16 of the above was from sale of curiosities that came from Mrs Saunders.)	$18 00
A P Saunders, Darien	1 50
Nathan Lanphere, Alfred	10 00
Fem Miss Organization of 1st Ch Brookfield	15 00
Manlius Bush, Clear Creek	2 75
V M Burdick, Elgin, Ill	3 00
Dividend Market Bank stock, from estate of B W Rogers	64 00
Interest on Note, from estate of B W Rogers	35 00

A. D. TITSWORTH, Treasurer.

Rogers' Hotel and Dining Saloons,
KEPT ON THE EUROPEAN PLAN,
No. 4 Fulton-st., New York,
Near Fulton Ferry.

☞ Rooms to let by the day or week.

Clarke Rogers } Late of Fulton Hotel.
Henry Zollver }

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From $2 to $3 per Week, or 50 Cts. per Night.
Bela Sawyer, Sup't. John S. Savery, Proprietor.

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THIS establishment, for the cure of Chronic Diseases, is conducted by H. P. Burdick, M. D. The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spine, Nerves, Female Diseases, Bronchitis, Incipient Consumption, &c., are not excelled in any establishment. Patients will have the benefit of skillful Homeopathic prescriptions—an advantage found in but few "Water-Cures." Especial attention will be given to diseases commonly called *surgical cases*, such as Hip Diseases, White Swellings, Cancers, (in their early stages,) and Caries and Necrosis of bone.

Connected with the establishment is a Dental Shop, where all calls in that profession will be attended to.

Address, H. P. BURDICK,
Alfred, Allegany Co., N. Y.

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THE PEOPLE'S PICTORIAL DOMESTIC BIBLE.

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☞ The most liberal remuneration will be allowed to all persons who may be pleased to procure subscribers to the above. From 50 to 100 copies may easily be circulated and sold in each of the principal cities and towns of the Union. IT WILL BE SOLD BY SUBSCRIPTION ONLY.

☞ Application should be made at once, as the field will be soon occupied.

☞ Persons wishing to act as Agents, and do a safe business, can send for a specimen copy.

☞ On receipt of the established price, Six Dollars, the PICTORIAL FAMILY BIBLE, with a well-bound Subscription Book, will be carefully boxed, and forwarded per express, at our risk and expense, to any central town or village in the United States, excepting those of California, Oregon, and Texas.

☞ Orders respectfully solicited. For further particulars, address the subscriber (post paid)

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181 William Street, New York.

Merchant Tailoring Establishment.

THE subscriber, having sold his interest in the firm of A. D. Titsworth & Co., of Plainfield, and located himself at the corner of Fulton and Pearl streets, New York, as Merchant Tailor and Manufacturer of all kinds of Clothing, would respectfully invite his friends, and as many others as feel disposed to study economy, to give him a call, feeling assured that his experience in the business will enable him to do better for his customers than they can do for themselves. He will employ the best of workmen, and give to the business his whole attention.

Cloths, Cassimers, and Vestings, of the latest patterns, constantly on hand, and made to order in the most approved manner, at short notice.

Also, any persons wishing cutting done for their friends at home, by observing the following directions, can be accommodated with any style they wish:—

Coat Measure—1st. Placing the measure at socket bone of neck, down to center of arm or shoulder; then to waist above the hip, and length of coat. 2d. From seam of back, giving width of back; then to elbow and length of sleeve, bending the arm in right angle. 3d. Breast and waist, noting the position, whether stooping forward or extra straight.

Vest—1st. From socket bone down front, giving length of vest. 2d. Breast and waist measures.

Pants—1st. From hip bone to thigh joint and knee. and length. 2d. Waist, hip, thigh, and knee measures.

Also, any persons wishing to avail themselves of my assistance in selecting a stock of clothing or other merchandise, will find me at my office every day, except Sabbath day. All orders thankfully received and attended to with dispatch.

Terms, cash on delivery.

E. B. TITSWORTH, Merchant Tailor.

☞ I can accommodate a Sabbatarian with an office in my room. ☜

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

The Carol:

A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. 128 pages octavo; price 35 cents per copy.

The *Carol* is designed principally for Sabbath-Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few Temperance Songs, are included in the book. It contains 93 tunes, and 156 hymns.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Miscellaneous.

Care and Study in Farming.

There is hardly an occupation among men in which the extremes of careful and of careless management are more widely separated than in the profession of Agriculture; and as a natural result, the labors of agriculturists meet with every grade of varying success, from failure to fortune.

If the lack of activity and enterprise which marks *thousands of farming districts* in almost every part of the country, were suddenly transferred to a commercial city, and made to pervade it from beginning to end, men of business would be compelled in one year to shut their doors and put an end to their vocation! Bankers, brokers, tradesmen and dealers would be driven into bankruptcy, and a financial panic would ensue. If any single manufacturing or mercantile business should receive the shock of so much mismanagement—or what is often worse, the *neglect of management*—as agriculture is continually experiencing, *it could not live a year.* This is not a statement ventured without knowledge. It is based upon the foundation, not only of our own personal observation, but upon the experience and the statements of hundreds of competent witness all over the country.

The business of manufacturing and trading is carried on with skill, carefulness, and economy; for they who engage in it know that they must be shrewd and cautious, or they will fail and be ruined. The business of cultivating the soil, as a general rule, and which admits too few exceptions, is conducted in a manner so loosely, uneconomically, and even indolently, that nature, which affords the materials of agriculture, though it is really richer than Art, on which manufactures chiefly rely, will not yield her fruits with so great an abundance, or so rapid increase.

Every business, whatever be the comparative strength or depth of its elemental resources, must be made to stir with life, if it would be carried to success. Men now who would get rich must be active. If they are enterprising and agile, there is a chance—no, not a chance, but almost a certainty—that they will rise to competence or wealth; if they are slow and inert, the best that can be expected for them is that they will sink *slowly* to poverty.

Neglectful farmers are everywhere to be found. The indications of neglect are visible throughout every part of the farm; in the dwelling, in the barns and buildings, and in the fences and fields. The gates are left standing open, inviting the cattle of the road to the freedom of the place. The house gives token of an intention to fall into willful dilapidation. The barn and out-buildings are in still worse condition. The garden is a small patch with many large weeds. The tools are instruments, not so much to *mend with*, as *to be mended.* The implements of husbandry are left to rust, and soon fall out of order. The plow is rough enough to be the embodiment also of a harrow. The borders of the fields are overgrown with bushes and briars, which being broad strips of useless growth, actually rob the farmer of a good part of his best land. The atmosphere of abusive use and early decay pervades the farm perceptibly from beginning to end.

The true farmer is—not a *nobleman*, but what is better, a *noble man.* He is a man not only of honesty and integrity, but of industry and enterprise. He is a man of sagacity, and so of prudence; of observation, and so of experience. He is a man of patience with slow growths, yet of ingenuity to quicken them to maturity. He is a man in advance of the seasons, as every philosopher and statesman should be in advance of his time. He is a man who looks upon germs—not as the simple seeds or grains which he scatters with thousands of others from his hand, but as stalks bending in the months of harvest in fields waving with wheat or corn.

But how many farms can be counted which represent such farmers? When an artist paints the picture, or a story-teller sketches a pen-portrait of a farmer, does he bring out the idea of such a man? The habits and practices of a large class of farmers would afford almost exhaustless resources of caricature, both for the pencil and the pen—a stout good natured brown-faced man smoking a pipe, or rolling a cider barrel, or feeding a Shanghae, or cutting name and date upon a tortoise, or patting a pig. There are more pictures of farmers in these characters than in any other!

Farming, as it is widely practiced, is a dull and heavy occupation, in which men labor unambitiously, doing much hard yet bad work, and accomplishing but little by it.

But the pursuit of agriculture has in it an inherent nobility which should be impressed upon the minds of all who engage in it, never to be forgotten. Every farmer should have an abiding consciousnes of the dignity of his profession. He should set before him an elevated ideal of the *capacities and possible developements* of agriculture; and should strive to realize, in the results of his own labors, more and more successful embodiments of this ideal. An artist studies with enthusiasm to attain greater and greater skill in his art, that he may reproduce upon the canvas with increasing accuracy and fidelity the conceptions of beauty which fill his mind. The study of Agriculture, embracing, as it really does, the wide range of soils, grasses, plants, trees, fruits and flowers, affords a scope for the exercise of judgment, taste and skill, hardly inferior to the great field of Art—if indeed agriculture, whose great aim is the *development of nature,* can be exceeded in comprehensiveness by art, whose province is to *idealize and imitate it.*

Agriculture summons more sciences to its aid than any other common pursuit. Its roots extend into almost every field of learning. It levies a simultaneous tax upon chemistry, geology, mineralogy, botany, meteorology, and upon all the arts and sciences that blend with these. It is therefore most successfully pursued only when diligently and deeply studied. *Theories* of practice, without practice itself, are rife everywhere, and in almost every profession. But agriculture, as it is pursued by a majority of farmers, is a *practice without a theory.* Yet nothing but great research into physical capacities, which as yet are only meagrely measured and understood.

A man may plant corn in the spring, and in due season gather the crop into his barn, without having ever read a book, or even knowing the alphabet. Yet *knowledge*—and such knowledge as can be conveniently imparted only by books—is necessary to an intelligent understanding of the various influences of atmosphere, sunlight, rain and soil, which operate to cause growth. Many things may be done ignorantly, and yet successfully. The succession of the seasons—one of the *sublimest* operations of nature—is also one of the *simplest* to be understood; they never fail long of their promise to come, and everybody knows that he may expect something from them. Even the least will be much, but vastly more may always be received. Nature's treasures, which are as precious as fine gold, are also, like fine gold, *hid in the earth;* and if they would be found, they must be sought. The secrets of successful seeking have been written in books, as the results of the fairest trials and the best experience.—The farmer who can plow his corn-field without a manual of agriculture, may need a treatise on fructification to caution him against breaking off the tassel of the stalk and carrying it as a plaything.

Carefulness of cultivation will do much, but it will not compensate for want of information and intelligence. What then must be the results, in such comprehensive occupation as the cultivation of the earth, of *careless practice without knowledge.*

The two great lacks in agriculture, as it is ordinarily practiced, are requisite *information* and *carelfuness.* But the most pressing and immediate deficiency is the latter, the remedy of which cannot be too strongly enforced upon the attention of farmers and cultivators every where. Heedfulness may take a sure step towards success; negligence walks slip-shod to poverty. [Independent.

Ladies and Liquor.

The decision of the Supreme Court, which opened the doggery door and bid Misery, Poverty, and Crime walk out and abroad through the land, has brought back that condition of things which evoked the demonstrations of 1854. Helpless against the terrible enemy that seduces husbands and sons from wives and mothers, the women have again risen in rebellion against the laws which sanction its existence. And this time the war threatens to become a war of extermination.

At Greensburg, Decatur county, two weeks ago, the doggery of a couple of fellows named Wilson, was visited by the ladies, and they requested them to abandon their business. One of them insulted the women with the most indecent language, and pouring out a glass of whisky offered it to them. Another, whose wife was of the party, abused her and offered personal violence. The citizens, provoked at this conduct, assembled in a large body, and proposed to buy out the doggery, if they would quit their business. One of the brothers agreed, and the stock was invoiced and taken away. The other, who was absent when the trade was made, came home drunk, and refused to stand to the bargain—tried to get a replevin served, but nobody would do it. The liquor was taken into the street and destroyed.

About the same time, the ladies of New Marion, Ripley Co., after requesting the keeper of a low doggery to quit his business, and meeting insults and defiance, assembled in a body and "cleaned him out" in short order.

On Friday, the 14th, the ladies of Williamsport, Warren county, after enduring the evil as long as they could, assembled, marched in good order to a doggery, broke open the doors, which were barred against them, rolled out six barrels of whiskey and several kegs of other liquors, and poured their contents into the gutter. They then formed ranks again, marched to an Irish doggery, overpowered the keeper, who "showed fight," and utterly destroyed everything in the house. They next assailed another establishment of the same grade, and there destroyed six barrels of whiskey. Next they cleared out a second Irish doggery Next they took a drug store, with liquor for "medicinal purposes," (of course,) in hand, and purified that. Then they marched to the county agency and destroyed all the liquor there, and then searched the cellar of a suspected dry goods store, and finding a barrel of liquor there, destroyed that. They actually cleared out the town, leaving not a drop of liquor available for selling purposes in the whole place.

On Tuesday, the 25th, the ladies of Eagle Village, Boone Co., destroyed the stock of one Wiley Brooks, and on Wednesday they "did likewise" for that of a Mr. Fred Smith. The fellows fought—one of the ladies received a severe blow on her nose—but fighting was no use. The women would have their way, and they did.

On Saturday, the 22d, the ladies of Princeton, Gibson Co., met, and visited six doggeries, destroying all the liquor they could find One of the keepers resisted, and was cut on the arm with a hatchet. A correspondent of the Evansville Journal gives the following account of the affair: Three o'clock came, and all at once, almost unexpectly to every male, a large concourse of ladies issued from one of the churches, and took up their line of march in the direction of one of the dens of iniquity, most generally denominated a grocery. The keeper of the first grocery they attacked made a resistance, but his efforts were feeble, and he was driven back, his doors and windows opened, and every article that could hold liquor, from a whiskey barrel down to a pint flask, was utterly demolished, and its contents spilled on the floor. At the second house they met with greater opposition. The owner made threats that he would shoot, and presented a gun as if in the act of doing so, but he was forced back and his house entered. Before it was left, the beer, wines, brandy and whiskey, mixed promiscuously, were full three inches deep on the floor.—Every hand worked energetically. When they had finished the second house, all the church bells began to ring, and the little army of women, which had been greatly augmented since its starting, again took up its line of march. Their next point of operations was one whose property was one of their own sex. Here they rolled the barrels into the street and burst them open. The liquor in many places was over shoe top, and ran half a square. At the fourth place they made a compromise. The owner of the fifth, a little shanty in the suburbs of the town, declared he had no liquor, and threw open his doors for the inspection of his rooms; none was visible. But they presently discovered the track of a cask, on the ground, and following it, found two of them in a pig pen some distance back of the house; these they demolished, when they passed to their sixth battle. Here they soon discovered the object of their search, and doomed it to the same fate the others had met with.

We see an account of a similar demonstration by the ladies of Farmington, Fulton county, Ill. A lady whose husband had been brutalized at a doggery, went to the keeper and remonstrated. She was insulted. The other ladies took up the matter, assembled to the number of thirty, and armed with hatchets entered and "cleaned out" four establishments in the most cool and business-like manner.

There is a deep significance in these acts. Can our Supreme Judges give us the interpretation of them. [Indiana State Journal.

Letters for the Pacific Coast.

The following plan to insure the delivery of letters sent to persons on the Pacific coast whose post-office address is not known, has the sanction of the Post-Master General, and is recommended by J. B. Weller, Senator from California; J. W. Denver and R. T. Herbert, Representatives from California; Joseph Lane, Delegate from Oregon; and J. P. Anderson, Delegate from Washington Territory:

To Persons Mailing Letters for California and the Territories of Oregon and Washington.

Thousands of letters sent to the Pacific coast become dead letters. To remedy this evil, the Post-Office department, under the authority of Congress, has adopted, as an auxiliary to its operations, the following plan for simultaneously publishing at each and every post-office in the Pacific region, in a list called the "Pacific Mail List," the names of persons to whom letters have been sent by mail to post-offices in California and the Territories of Oregon and Washington. By this system a letter may be sent to any post-office in the Pacific region for a person whose location is unknown save the mere fact that he is *somewhere* in California or the Territories of Oregon and Washington; yet, if the letter be published in the "Pacific Mail List," its ultimate reception by the person for whom it is intended will be rendered highly probable. To enable those who may desire to extend to their Pacific correspondents the advantage thus offered, the following illustration is given:

Suppose it is wished to send to the Sacramento Post Office a letter for George Wilson, who emigrated to California from Pike County, Missouri, but it is feared he may have changed his location, and hence may not receive the letter. In this case, direct the letter to George Wilson, (late of Pike County, Missouri,) Sacramento, California. Then in order to publish the letter in the "Pacific Mail List," copy the address of the letter upon a piece of paper or card, and enclose the card with a three cent postage stamp, in an envelope and direct the envelope to the "Pacific Mail List," New York. Deposit the letter, *as usual,* in the mail for California, and at the same time drop the envelope containing the card to *publish the letter,* in the mail for New York. From the address on the card thus received at the New York Post Office, the name George Wilson will be entered in its appropriate place in the "Pacific Mail List," which list is printed and sent by each mail to each and every Postmaster in California and the Territories of Oregon and Washington, and by them posted in a conspicuous place in their respective offices. The list being thus distributed over the entire Pacific region. George Wilson may at once learn from it that a letter for him has been sent to the Sacramento post office. No person of a name similar will receive the letter, for the address on it points out that it is intended for George Wilson, late of Pike County, Missouri. Thus *many* letters will be received that would otherwise be sent to the dead letter office.

The envelopes containing the advertising cards, sent to the "Pacific Mail List," pay postage like ordinary mail matter, and *must* be prepaid. The addresses of letters copied on pieces of paper or cards should be written in a plain and distinct manner. The three cent postage stamps inclosed in the envelopes defray the expenses of publication, and must not be pasted on the cards, but simply enclosed with them. In the absence of postage stamps, three cent coins may be substitued.

It is believed that this circular has been drawn up so explicitly as to require no explanations; but should this prove not to be the case, Postmasters will take notice that all interrogatories must be addressed to the "Pacific Mail List," New York, and not to the department.

The first of this series of lists will accompany the mail of May 5, and will be forwarded by each succeeding mail.

OLIVER EVANS WOODS.

Madame Pfeiffer on American Women.

In the private schools for girls—seminaries, as they call them—all manner of arts and sciences, including the Latin and Greek languages, are taught, or said to be taught. When I asked what was the use of teaching the girls these dead languages, the reply was that they might more easily learn the languages derived from them—Italian, French, &c.; and one might therefore suppose the ladies of America would be especial proficients in the latter; but this was very far from being the case, for I think I have in no country found fewer who were familiar with foreign languages.

This one-sided education, in which what is most peculiarly feminine is entirely neglected, is, I think, one great cause of that uneasy longing for what they call emancipation that characterizes American women.

They might begin, one would suppose, by emancipating themselves in their own houses. Domestic occupations must, after all, be attended to by somebody; and surely it had better be by the women than the men. It is not necessary that they should perform the offices of servants; but, if they do not understand how work of the domestic kind ought to be done, the servants of the house will, ere long, become the masters. The girls in my own country also study foreign languages, music, history, and so forth; but they find time, too, to make themselves acquainted with womanly duties.

I remember once going to visit a lady in New York, and finding her from home, was informed by the servant that they were going to move, and that the mistress had gone into the country till it was over, and the new house put in order.

And who in the world, I thought, is to superintend the moving? Doubtless the husband, though he had his business to attend to. I should not be surprised to hear that the ladies here required their lords and masters to teach their nursery-maids how to wash and dress the children.

It is, I imagine, because the American women are so fond of emancipating themselves from the trouble of housekeeping, and the men have really sometimes too much to do, or are not inclined to perform the duties of their wives as well as their own, that married people get into the abominable custom of living in boarding houses; a custom that draws all kinds of evil consequences after it. A young and handsome woman is thus often brought into the society of people whose character is far from the best, and this must be so much the more dangerous as she has no household duties to occupy her mind, and her children are sent when only four years old to school. It is by no means uncommon, even for unmarried girls, who find the life in their parents' houses too quiet, or otherwise not to their taste, to leave them and go into boarding houses.

There is, however, one domestic duty, it is but fair to mention, which is more generally fulfilled by American women than by mothers in the continental countries of Europe, namely, that of suckling their infants themselves. Except in the slave States, this office is scarcely ever intrusted to a hired nurse, and may Heaven grant that it may never be.

In the exceptional cases, where girls have at the same time an aversion to feminine employments and a strong vocation toward some art or science, and are likely to carry it to perfection, they should be allowed to pursue it; but then they should not do so by halves, but, if they desire to become doctors or professors, renounce all thoughts of being wives also; for it is difficult, if not impossible, to perform at the same time the duties of man and woman; and let the advocates of this kind of emancipation not forget, that there is no sphere of action more beautiful and noble than the one they have turned away from. In the hands of every mother lies one of the most precious treasures of every state. It is the mother who must inspire her child in its tenderest years with the love of duty and virtue, and first lead it in the way by which it may become a worthy and perhaps a great and important member of the social body. A wise and thoughtful housewife, and a rational and loving mother, will, after all, remain the ideal of feminine perfection.

There are in the United States such extra ordinary numbers of poetesses, authoresses, female composers, and so forth, that, if I were to mention the names of all who have been introduced to me as such, I should fill whole pages with them. Doubtless there are among these many highly gifted; but whoever has written a few verses or a little essay, or composed a waltz or a polka, immediately assumes the high sounding title of a poetess, composer, thinking, I suppose, to make up for the insignificance of the work by the grandeur of the name—and names certainly do go very far in the United States.—[Madame Pfeiffer's Second Journey Round the World.

Culture of the Strawberry.

As no garden is complete in its appointments, without it has a bed or two of this delicious fruit—this luxurious and healthful source of enjoyment—we shall lay down a plan of culture, in the hope that it may attract the attention of gentlemen whose gardens are without them, to a necessity of planting one or more beds. A bed thirty feet square would yield an ample supply for a family, both to be eaten with sugar and cream and for preserves. Where the supply is desired to be prolonged, one bed should be selected with a southern exposure, the other with a northern one;—these differences in the exposure will continue the supply fully two weeks longer—a matter of importance with a fruit at once so grateful to the palate, and so health-giving to the system, in its indulgence.

Selection of bed.—For an *early* supply, select a bed with a southern exposure—for a *late* supply, select a northern exposure.

Soil.—The strawberry delights most in a moist soil—it is not material whether it be deep sandy loam, or a deep clay loam, so that it be moderately moist, *but not wet.* A clay loam, of proper texture, would probably produce most fruit, but not so early as a sandy loam. What we mean by a proper texture of clay loam, is, one that is not very tenacious, but is friable, easily worked, and susceptible of being put in first rate order.

Preparation of the Bed.—Let the bed be trenched to the depth of twelve inches at least. When thus dug, a dressing of a compost manure must be spaded in. As the spading progresses, let the soil be thoroughly pulverized with a rake. This done, put on a full dressing of compost, formed of four parts well-rotted dung, three parts wood's-mould or other rich mould, and one part slacked ashes; spade this in half spade deep, taking care to rake as the spading progresses, so as to bring the soil in fine tilth, and complete the work by passing the garden roller over the bed.

Laying off the bed.—Your bed having been prepared as before directed, divide it into compartments or beds, four feet wide, with alleys two feet wide between each, for the convenience of working, weeding, and gathering the fruit.

Distance of planting the Vines.—Make three rows of strawberries in each bed, and place vines twelve or eighteen inches apart in the rows, according to the size of the variety.

Time of setting out the Plants or Vines.—In Spring, this can be done in March, in the Southern States; in April and May, in the Middle States, and in May in the North and East; in Summer, any time after the middle of August; in Autumn, during all September and October; and if the fall be a very mild one, the planting may be continued till the middle of November. Beds set out in the fall or early in the spring, will bear crops the first year—those set out later, will bear the succeeding year.

Management of Newly Planted Beds.—After your vines are set out, place long straw or tanner's bark between the rows, to preserve moisture, and be careful to give the plants waterings every few days, until they take root, or a rain occurs. Beds planted in spring must be watered in times of drouth, throughout the season, as the vines require moisture, and are injuriously affected by long continued dry weather, unless thus assisted.

After Culture.—During the first two seasons, cut off the runners, before they have a chance to root. While the fruit is being formed on the vines, the vines in dry weather must be watered; but after they are in bloom, the utmost care must be observed not to wash off the farina of the flowers, as, should you do so, you will inevitably prevent the formation of the fruit. To avoid this, the nozzle of the watering-pot must be held down to the ground, and the water suffered to escape moderately therefrom, so as not to splash upon the flowers. Early, each spring, strew a mixture of equal parts of plaster and salt over the bed, so as to whiten the soil.

After the vines have borne fruit the first year, say the month of July, remove the straw and weed the plants, remove all dead leaves, and give the vines a working with the hoe. This done, dig in with the fork a slight dressing of well-rotted manure or compost, a few inches in depth, say about four; rake the ground, and leave it thus, till, when long straw or tanner's bark, or both, must be replaced between the rows. The treatment, each succeding year, must be as before advised, with the exception that the runners must be permitted to grow the fourth year to supply the plants for setting out a new bed, as the power of yielding fruit, abundantly, only lasts four years. Indeed, they begin to decrease after the second year. Some permit the runners to root the third year, place manure on the old vines, dig them in, and rake, leaving the rooted runners to form the bed of runners for the ensuing three years. If pains be taken to give proper direction to the runners, in rooting, this plan saves the labor of transplanting, and answers very well during one course. In manuring, ashes must not be forgotten in the compost, as the inorganic, as well as the organic matters carried off to the crops of fruit, must be restored by the soil. [American Farmer.

The Farmer's Home.

We have really but few farm houses and farm barns that approximate that style of architecture or utility of arrangement so essential to pleasing effect and to the highest comfort and convenience of the occupant.

I would not urge the farmer to an extravagant outlay for a house to live in, but I would have him keep in view neatness of appearance, comfort and convenience.

Every one knows, who has them, what inconvenient houses and barns are; but once built, it is no easy matter to improve them; if ever undertaken, they are seldom put right. It is in building, as in every thing else, always cheapest in the end to begin right.

Every man's house should be a *house* in the broad and best meaning of that word;—neatness and order should be the presiding divinity of the place. This cannot be, unless each part shall have a correspondning fitness to every other part.

The grounds should be more ample and better arranged than is generally common, admitting of such an arrangement of out-buildings as will add to the convenience and general appearance of the whole.

No farmer's house is a comfortable home if crowded to the line of the highway in front, or closely stacked by pig-styes and bird lofts in the rear. There should be room, also, for ample shade. Sylva is the fair goddess that sheds her choice blessings on him who leads a rural life, little less than Ceres, the annual draught from whose horn is so grateful.

The barns of the farmer should be constructed after the most utilitarian model. While it needs a combination of utility and nice taste to plan and construct a home that shall be worthy of the name, it requires not a less combination to construct a set of farm-barns. The health and thrift of the stock will depend much upon the comfort and convenience of the stable arrangement. Facility for performing the labor in and about the barns will be greatly increased, by constructing every part only after the best model. Housing of manures is an important consideration with every farmer, and should not be overlooked in laying plans for farm buildings in which stock of any kind is to be kept.

In short, everything about farm buildings should be commenced right from the foundation, if we would have what is really desirable, and what shall best subserve the purpose intended.

A MAN OF BONE.—In the Museum at Dublin, Ireland, there is, or was, the skeleton of one Clark, a native of the city of Cork, whom they call the Ossified man, one of the greatest curiosities of nature. It is the carcass of a man entirely ossified in his lifetime, living in that condition for several years. Those who knew him before this surprising alteration, affirm that he had been a man of great strength and agility. He felt the first symptoms of this surprising change sometime after a debauch; till, by slow degrees, every part grew into a bony substance, except his skin, eyes, and intestines; his joints settled in such a manner that no ligament had its proper operations; he could not lie down or rise without assistance. He had at last no bend in his body, yet when placed upright like a statue of stone, he could stand, but could not move, in the least. His teeth were joined and formed in one entire bone; therefore a hole was broken through them to convey liquid substances for nourishment. The tongue lost its use, and his sight left him sometime before he expired.

LITHOTYPING.—A new method of stereotying, or *lithotyping* as it is called, has been lately introduced in this city, by the "American Stereotype Company." The process was invented in Indiana, and has been employed upon the *Congressional Globe* for over a year. The plates are made of a substance resembling and possessing many of the properties of stone, and astonishingly durable; being capable, it is said, of sustaining half a million of impressions by an Adams Power Press, without wearing out. Wood cuts, and the finest type, can be produced in all their original beauty. The moulds can be taken from type set up at any office, with the common low spaces, quadrats, &c., which are indeed preferred. The type receives but very little injury, in the process, and the plates give a sharper and clearer impression than type metal does. The materials are cheap and abundant, and books can be stereotyped by this method more cheaply than in the usual way.

PRUNING.—In pruning trees, men are as irregular as in correcting their children—they suffer both to go so long that they hardly know when or where to make correction. They cut off large limbs that will never heal, and inflict wounds that will never be forgotten. This excessive pruning is at times carried to extremes among all operators. We find people delaying to prune fruit trees from year to year, till the limbs are too thick to produce fruit. Then the other extreme is adopted, and large limbs must be cut to let in the light. In this connection, the *Massachusetts Plowman* takes the ground that young bearing trees may be trimmed at this season of the year as at any other. No large limbs should be cut on any account; and even when they are so thick as to die on the trees, there is nothing gained by cutting off the dead wood close to the body.

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IN connection with the Lehigh Valley Railroad, opened to Mauch Chunk—WINTER ARRANGEMENT, commencing Nov. 19, 1855. Leave New York for Mauch Chunk from Pier No. 2 North River, at 7 30 A. M. For Easton, at 7 30 A. M. and 3 15 P. M. For Somerville, at 7 30 and 10 45 A. M., and 3 15 and 4 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt street, at 7 30 and 11 A. M., 3 and 4 P. M.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE NECESSITY OF PROMPT CHRISTIAN LABOR.

Although there be vague and ambiguous profit in labor not strictly religious—and some worldly theme or occupation must necessarily partially or wholly absorb the mind temporarily—yet as often as released from such labor, how pleasing the idea, that thought and work much more sublime, glorious, and beneficial, may absorb the soul, and engage the attention. "Bodily exercise profiteth little, but godliness is profitable unto all things." Do not duty, and the brevity of life, suggest the importance of redeeming time by actively disseminating the fundamental truths of the Gospel, through the various means which God hath put into our hands? These means are numerous, and are manifested in the improvement of the "diversity of gifts" in the church of Christ, which gifts are "of the same spirit." Now, what ought to be the principal business of the Christian, whether of the laity or clergy?—to improve these gifts, and obey the mandates of Christ, or succumb to the world, and "live after the flesh?" Ought he not, through grace divine, to cast a holy and saving influence upon the world in his varied intercourse with it—to reflect a heavenly light upon children, parents, brethren, and other friends. Should we not endeavor to strengthen and encourage the "weak" child of God, to confirm the wavering mind in the truth, to alleviate the burdens of the sick, help the poor, "visit the widow and the fatherless in their afflictions," and strive to pour the balm of consolation into the sad and broken heart? Surely, these acts constitute important work for the Christian. If so, when shall we be about this work? We hear it said, "It is easier to preach than to practice." Shall we not "fight a good fight?" Shall we not "keep the faith?" Shall we not "keep ourselves unspotted from the world?" Shall we not strive for "a crown of righteousness?" When shall we exhibit the "fruits of the Spirit," and follow the examples of Christ?—during our probation, while time is passing, and health endures, or when disease shall be corroding our mortal frames, and wasting our mental powers? Shall we wait to do good, even until we are brought upon our death beds, just before the flight of the soul from the body? O procrastination, what a "thief" thou art! These sentiments apply both to the professedly renewed and to the unrenewed heart. Shall we defer to become religiously influential, continue lukewarm and worldly-minded, neglect daily prayer, and truly spiritual devotions, even until life flitters and reason vascillates? What vital realities depend upon the doings of a brief mortal life! Nothing less than the saving or losing of the soul! "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." How solemn, then, it is to live! What awfully augmented responsibilities rest upon the sons of men! In view of these considerations, ought precious time to be squandered in elaborate discussions of things of small moment, or of little consequence? Are not myriads of souls sinking to hell because professed Christians, both preachers and people, are so recreant in the cause of vital truth? Parents, what, above all other things, ought your children to read, learn, and know, to save them from perdition?—all the different dogmas of poor erring men—all the doctrines of infidelity, and the "hair-breadth" discussions of the professedly orthodox people, or the simple, cardinal truths of the religion of Christ? Are the former of such paramount importance as to merit the bestowal of the best energies of the soul in their dissemination, by the use of the pen, and through domestic and social converse? Children should be early taught that "the fear of the Lord is the beginning of wisdom"—that "youth is the time to serve the Lord."

Every body ought to know, and to realize, that Jesus Christ is the most lovely Personage that ever graced the earth—that He is God, and almighty to save—that His wonderful condescension in the atonement is a subject of more thrilling interest than any which can engage the mind of man—that to Him, the Father, and Holy Spirit, belong all adoration, glory, and praise, and much labor of love in the best improvement of our God-given rational powers, and spiritual gifts, in the glorification of His name. But alas! how many professors of his holy religion strive more to please, praise, and glorify finite man! "They seek that honor that cometh from men," labor with all their powers of body and mind for earthly fame, reputation, wealth, and aggrandizement, let their Saviour go, and worship other gods, as did ancient Israel. O, what regret are such accumulating for the death bed! What anguish must fill the recreant soul, at that awful time, upon the reflection of past unfaithfulness and recklessness in the cause of Christ! What remorse, upon the thought that many of the finally lost might have "entered into the straight gate," had their conversation, motives, labors, thoughts, desires, purposes, and affections, been right, and well directed!

How necessary, then, to work for God while the day lasts, and give Him our hearts and energies. Angels, in their work of love, are obedient in protecting the working Christian from the fatal assaults of the devil. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalm 34: 7.

O then, since all heaven is engaged in our redemption, "how shall we escape if we neglect so great salvation?" Reader, incorporate the religion of Jesus in all of your daily actions and every-day business. Characteristically and prayerfully interweave His virtues and godly qualities in all your thoughts, words, and purposes. Make the spirit of religion, its duties—love, joy, and peace—the most important and indispensable component parts of your life. Be religious, not weekly only, but daily and hourly. Have the glory of God in view in all you do. The Lord hath said, "Be ye holy, for I am holy." Be a conscientious, consistent, humble Christian. Thus you may become the "salt of the earth," be a bright and shining light, wield the power of good examples, do much good in the cause of Christ, and die in the triumphs of living faith. E. S. B.

NEW YORK MILLS, April 21, 1856.

For the Sabbath Recorder.

A STRONG WILL.

Every great man has a strong will. As Cicero said of Brutus—*What he wills he strongly wills*—it may be said of any great man. It is not from chance nor circumstance, that important ends in life are accomplished; but there is always needed the presence of a determined will, to carry into execution the firm and steady purpose. And often, when circumstances are in the wrong direction for the man, this strong will works its way, if not *through* them, then *over* them, and makes the very barriers pliant tools to subserve his own ends. So Luther, in the German Diet, made Cardinals, Princes, and Emperors, powerfully help on the Reformation. So Washington made the frozen earth and floating ice of the Delaware minister strongly to the surprise of the enemy's camp, and give new hope to his desponding country. This Will shapes the circumstances, and controls the patronage which surrounds the man. He is not a weather-gauge, to be turned by the mind, but, like the firm mountain, he *turns* the wind. He works out his own patent of nobility, and the world is compelled to pay respect to his intrinsic magnanimity. This Will differs wholly from stubbornness. A man may be *decided*, because he is stubborn; but when possessed of this will, he seeks counsel, and it is sweet to him; and in the end does as he will, because he *has* a will.

But the question, how shall we get a strong will? is of more importance. It is at once clear and plain, that it will not come of itself. As is sometimes said of poets, they are born, not made. In all the departments of life, the rudiments are first given, and then are perfected by much patient culture. Like the fingers upon the organ, they are ardently *trained*, until they strike the keys that warble notes divine. It is of little use for us to inquire whether any course of discipline will make us firm and resolute, as great as the model before us, but rather, if we may not be made *more* firm and resolute through culture. What if Cassius never could have been made as firm as Cato, or Wilkinson as cool and calculating as Washington? Cato was not thus resolute without much culture, nor was our independence achieved without the firm decision, cool calculation and self-discipline of Washington.

This will cannot be gained by force. A man would not strengthen his affections by putting himself to the task of loving with all his might; and no more would his will be increased by any attempt to think hard by compulsion, or to force it out. Should he pull at his boot-straps all day, he will be on terra firma at night. Stubbornness may be gained by main strength; but it is a dogged will; it is not that strong cable which holds the man steady to a firm purpose, which finds its end in duty. There must be some distinct and definite object before the mind, after which it aspires as "the heart pants for the water brooks." The thinking mind finds ample occasion for calling out its energies, and grows strong without at all thinking about the powers it is gaining. A man may feel the rebukes of his own spirit, and the reproaches of his friends may strike like the whip of scorpions for his indolence and want of enterprise, and under the sting may force up a resolution by main strength that he will do better; but his resolutions will not long hold out, for it is all a forced business. Should he resolve to stand all day on one foot, he would soon get tired of it, and become the more discouraged.

Again, the strength of the Will will be as the *importance* and *morality* of the object. The affections may be strengthened by a constant observance of redeeming qualities, of real worth in the object, and thus grow more ardent daily. So is it with the will; the magnitude, dignity, and morality of the object will give the will proportionate strength. On the other hand, there may be great tenacity of will in pursuing mere trifles; and a whole life may be spent with great perseverance in chasing a very small object. With such an end, the will loses its manly valor. Sam Patch was decidedly persevering in his efforts at jumping; and when he jumped out of the world, he proved the trivial fact, "that some things could be done as well as others." A Prussian soldier displayed great tenacity of will in pitching bullets into the holes of his cartridge box at a distance of ten feet; and when the Emperor Frederick saw him do it twenty times and not miss, he very appropriately said, "Give that man a peck of bullets." How wisely did Socrates rebuke one of his scholars, who received the applause of the multitude by never letting his wheel deviate at all from the mark in the chariot race, saying: "You might have learned to rule nations with the same perseverance that enables you to guide horses."

So strongly does this will work in the minds of some men, that they have believed themselves under a destiny or some guiding star. Of this fact, Alexander, Bonaparte, and Cromwell are examples. It was said of Bonaparte, that he had an *iron* will. A. R. C.

BROOKFIELD, April 22d.

THE DEATH PASSAGE.

But what are their feelings *in the passage*, while they are going from this world to the other; or what are their first discoveries, and their first impressions, as they pass inside the veil separating time from eternity and earth from heaven, we cannot fully know. We think their state of mind, in dying, must be various. In some instances, various degrees of spiritual peace, invisible measures of divine support, are put into the bitterest cup of pains, when the functions of life resist and contend to the last, when the struggle is terrible, and the unutterable agony continues to the last gasp, and the soul finally makes its glad escape amidst the surging billows which break the strong hold of the body on life. In other cases, the pains of dying, the bitterness of death, seem past sometimes before death fully comes, and the spirit takes its flight. In some instances of this kind, while the eye is being placidly composed into its final sleep, and while the fluttering pulse and the heaving breath are settling—like the lulling ocean when the storm is past—we have evidence of most peaceful and delighted activity of mind. The spirit is not gone, it has not quite left the body and earth, but it has passed on so far through the dark valley of death, that light from another world strikes the vision of the traveler, and breezes from the hills of heaven fan him. This point in the soul's final passage from earth to heaven seems like Bunyan's "Land of Beulah," a little sweet island out in the dark sea, beyond the fretting of the surf and the rolling of the waves, on which the passing spirit stops a little, where it can look to either shore—back to earth, and on to heaven.

This is not a matter of mere pious fancy. It has often been the fact. Not a few have touched there in their final passage. At that place, out beyond all the waves, and darkness, and gloom of the river of death, where the celestial city loomed up in sight, many a saint has stopped, and swung back again, and as life has revived a little, has spoken of the opening glories beyond. Some, standing there, when the tongue could no longer speak, nor the eye see, by a gentle pressure of the hand have indicated that Jesus and heavenly messengers had met them. In that place, and by some signal, they have told us that the glory of heaven and the melodies of heaven were opening upon their enraptured souls. There and thus, some have bidden us and earth farewell, and gone to heaven. We cannot doubt that at death the saints pass immediately into heaven. [Rev. Wooster Parker.

WHY MEN RATHER THAN ANGELS.

We have somewhere read of a traveler who stood one day beside the cages of some birds, that, exposed for sale, ruffled their sunny plumage on the wires, and struggled to be free. A way worn and sun-browned man, like one returned from foreign lands, looked wistfully and sadly on these captives, till tears started in his eye, and turning round on their owner, he asked the price of one, paid it in strange gold, and opening the cage set the prisoner free; and thus he did with captive after captive, till every bird was away, soaring to the skies and singing on the wings of liberty. The crowd stared and stood amazed; they thought him mad, till to the question of their curiosity, he replied, "I was once myself a captive; I know the sweets of liberty." And so they who have experience of guilt, have felt the serpent's bite, the burning poison in their veins, who on the one hand have the sting of conscience, and on the other the peace of faith, the joys of hope, the love, the light, the liberty, the life, that are found in Jesus—they, not excepting heaven's highest angels, are the fittest to preach a Saviour, to plead with man for God, or plead with God for man. Each Sabbath morning the gates of heaven might have opened, and, sent by God on a mission worthy of seraphic fire, an angel might have lighted down upon this sanctuary, and, flying into the pulpit, when he had folded his wings and used them to veil his glory, he might have taken up the wondrous theme of salvation and the cross. No angel would leave heaven to be a king and fill a throne; but, I believe, were it God's will, there is no angel there but would hold himself honored to be a preacher and fill a pulpit. Another and very different messenger appears—a frail, dying, sinful man—one who is bone of your bone, and flesh of your flesh; and if his humanity made Jesus the better Saviour, it makes his servants the better ambassadors, that they also are touched with their people's infirmities, and are made in all points like as they are, and especially in this point, that we cannot add, "yet without sin." [Dr. Guthrie's Gospel in Ezekiel.

ANECDOTE OF MR. WESLEY.—A lady once asked him, "Mr. Wesley, supposing that you knew you were to die at 12 o'clock to-morrow night, how would you spend the intervening time?" "How, madam?" he replied; "why, just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning. After that, I should ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at 10 o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

"Blessed is that servant whom his Lord, when he cometh, shall find so doing." Luke 12: 43.

THE RAIN.

Dusty lies the village turnpike, and the upland fields are dry,
While the river, inly sighing, creeps in stealthy marches by;
And the clouds, like spectral Druids, in their garments old and gray,
Sweeping through the saddened silence, fold their sainted palms and pray.
As their tears of tender pity, soft and chrismal, trance the plain;
All the birds, like sweet-mouthed minstrels, blend their tuneful notes again,
With the tinkling and the sprinkling
Of the gentle summer rain.

Tangled in the dreamy meshes of the soft and slumberous haze,
How the rain-drops thrill the spirit in the mild September days;
Pouring on the golden-tinted autumn splendor of the leaves,
Rustling through the yellow grain fields, and the reaper's standing sheaves—
How they swell the silver streamlets, ~~how they brim~~ the land with glee!
So our lives shall brim with pleasure, pulsing like a living sea;
At the clattering and the pattering
Of the joyous autumn rain.

Sadly as when harp-strings quiver, wildly as a wail of doom,
Unappeased the night-wind surges through the elemental gloom;
All the inner light is winsome, though the outer dark be chill,
And my passing thoughts are fancies of a brain-entranced will—
I will charm the fleet-winged hours, they shall fold their pinions fair,
While I sit and weirdly listen, reading legends old and rare,
To the roaring and the pouring
Of the noisy winter rain. [Putnam's Mag.

From the Independent.

BIBLE-MAKING AT THE BIBLE HOUSE.

One of the most interesting institutions which can be visited by a Christian stranger in this city, is the Bible House in Astor Place. The establishment, considered merely as a great manufactory of *books*, would awaken curiosity to examine its internal structure and economy; but the visitor's interest is greatly increased from the peculiar atmosphere that pervades the place as a great work-house in which the *Word of God* is wrought into tangible forms, and sent out into all the world. The Bible House is a stupendous pulpit from which "*the poor have the Gospel preached to them.*" It lifts up its voice with an utterance that may be heard in every part of the earth. Day by day and year by year, it scatters abroad the Scriptures of eternal life. Its types and presses never rest nor grow weary in their labors of love.

The edifice is a large triangular structure built of brick, with an open paved court in ~~the center, opposite to the~~ Cooper Institute.

A visit through its various departments, to be most satisfactory, should be made systematically. The *tour* properly begins below the level of the street, at the engines and machinery. The engineer takes pleasure in showing the five boilers, and giving their dimensions and capacities. One of these is sufficient to drive the engine, and the others are used to convey steam and hot water through all parts of the building. The engine is one of thirty horse power, which, besides imparting motive power to the various wheels and bands in every room in the building, pumps up into a reservoir on the top, at the rate of forty gallons a minute, the water that is needed for the hydraulic presses and for numerous other purposes in manufacturing.

The first floor, which is on the plane of the street, is occupied, together with a room in the floor above, as a depository of Bibles and Testaments; and at our last visit, the volumes that were piled in its racks and stalls exceeded one hundred and fifty thousand in number. The books that are sold are here packed and sent away. The sales during the past year amounted to $300,000. The number of volumes completed and sent down from the finishing rooms into the depository, average nearly *three thousand daily!* The power of three thousand copies of the Sacred Scriptures, judiciously distributed among so many destitute individuals or families, with the blessing of God invoked upon each as it is given, can hardly be adequately conceived by the human mind. What *one day's labor* in any other institution or factory, except of a similar kind, is able to yield such blessed fruits!

Leaving the depository, we enter the press room, in which seventeen presses, ranged in two parallel rows, are either at work or are ready for it. About ten are usually kept running, although a sudden demand ~~for books~~ sometimes requires fifteen or sixteen to be put in simultaneous operation. On passing through one day last week, we saw five in motion, while three or four others were just starting. The printed sheets as they fell from each contained successively some pages of the Epistle to the Romans in the Spanish New Testament—of the Revelation in the English—of Romans in the German-and-English—of Leviticus in the English Reference Bible—and of the Gospel according to St. Luke of the English New Testament.

We observed also a singularly constructed hand press, on which the *Bible for the blind*—which is itself not only a noble work of love, but of art—is printed in raised letters to be read by the touch of the finger.

The sheet room is next in order, in which the vast quantities of paper used in printing are damped and pressed, and thus adapted for the clearest impression from the types. Several hydraulic presses of great power are in continual use for this purpose.

The composing room, in which the typesetters work, does not present so busy a scene as many ordinary printing offices in the city, from the fact that type-setting is here needed only when the electrotyped plates, from which alone the printed impressions of the Bible are taken, become worn and worthless. An average number of eight or ten compositors, however, is employed throughout the year. Two of the standard editions of the Bible—the "small diamond reference," and the "pica reference"—are now in the compositors' hands, the old electrotyped plates being on the point of failure. These plates serve for half a million impressions, after which they are deemed no longer fit for use.

The proof readers are three in number. Every page, as quickly as a "proof" of it can be taken, is passed to the first proof reader, who reads and re-reads it several times, and marks his corrections. The English Reference Quarto Bible is the typographical standard of correctness, with which every line and letter from newly set types is rigidly and repeatedly compared. The sheet is then passed to the second proof reader, who does the same. The types are then electrotyped, and a third impression, which is in this instance made from the *plates*, is taken. This "proof" is examined by the third or responsible proof reader, whose corrections—if any are marked—must be made by altering the plates, which is done with but little difficulty. The inaccuracies thus noted consist chiefly of *broken letters*, which need replacement.

~~The electrotyping process~~, which has here entirely superseded stereotyping, cannot be thoroughly understood in its various details except by persons who have some acquaintance with science, and particularly with galvanic electricity.

A surface of wax is prepared, into which each form, or page of types, is impressed, leaving a perfect intaglio mold. This mold is powdered with plumbago, to give the wax a *metallic* coating, and then hung in the bath of a galvanic battery. One of Daniel's compound batteries is here used, containing six large cells, each one of which has a capacity of three gallons. The wax mold remains in the chemical solution until a thin copper shell, which is an accurate reproduction of the mold, is formed by gradual deposits upon the plumbago surface. This frail copper plate is then stiffened by soldering the back of it with tin, to the thickness of about a quarter of an inch. Into the mold thus made ready for use, the liquid metal which is to form the final plate is poured. After it has filled every interstice and there solidified, it is lifted out of the mold and presents a *relieved* surface in which every letter is clearly and sharply defined. It is now ready for the press and the printer, and is sent to do its appropriate work.

The drying room is a spacious apartment in which sheets of paper were hung up to dry, as clothes in a laundry. Paper must be damped before it is printed, in order that the impression may be clear. When the printed sheets come from the press, they are dried, that they may not blot or blur; and are then subjected to a powerful hydraulic pressure, that they may be smoothened, or *ironed*.

The folding room presents a lively scene. Sometimes a score or more of girls are employed in *folding* the sheets; and the rapidity of execution which they attain after a comparatively short practice is truly astonishing.

The gathering room receives the folded sheets. A large number of copies of a separate portion of the Scriptures, as for instance Genesis, is set in one pile upon a long table. Another pile, containing Exodus, or a part of it, is placed by its side. Another and another, following in due order, are in like manner set down, concluding with the Revelation. A girl then takes a folio from each pile in succession, and when every pile has yielded its tribute, she has in her hands the sheets of a complete Bible. This is then set apart, and another is collected in a similar way, the constant repetition of the operation being conducted with great dispatch.

Other hands are now called in, to square the edges of each book and to put it once more into the subduing grasp of the hydraulic press.

A hundred stitchers now get ready their needles and benches in the stitching room. The books are carefully taken down from the press and distributed among them to be sewed. This work must be performed with much care. It is altogether a *manual* operation, no adaptation of machines having been yet made with success. But the work is rapidly executed even by hand, and the scene in the stitching room is not exceeded in activity and interest throughout the manufactory.

The edges are then to be cut and the backs rounded. Before binding, the books are sent to the gilders or the sprinklers, for the ornamentation of the edges. The gilder's room is a special department, and the work of gilding requires no little skill for its successful accomplishment.

The bindery now opens its doors, and clears its tables for the invoice; for as yet truly "the word of God is not *bound*." The covers, in various sizes, styles, and values, are here put on; and the volumes which are thus approaching completion, are then sent to the finisher.

The finishing room contains apparatus for stamping the covers, gilding the backs, and fitting the clasps. Our exit from this is to the depository, which we entered on beginning our walk through the building. Those who wish to make their examination still more complete, may request the key of the Managers' room, and go in to look at the portraits of the five presidents of the Society, including that of the present incumbent of the chief office.

One striking peculiarity of the *workers* throughout every department of this establishment will impress itself upon the visitor; it is their uniform neatness, intelligence and courtesy, which perhaps are not equaled among the operatives of any other factory in this country. Two causes are assigned to account for this improved character; one is their daily interchange of words and courtesies with visitors; and the other, the necessary abiding consciousness that the Word of God is in their hands.

The cost of the erection of the edifice, and of its internal equipments, was $305,000, which is being gradually defrayed by a building fund, supplied by special contributions. Not a penny of the money contributed for the distribution of the Bible, is applied to the payment of the debt, of which about $120,000 now remain unpaid. In addition to the building fund, the rental of various rooms throughout the edifice is applied to the removal of this burden.

The total number of volumes issued from the Bible House last year was about eight hundred thousand, and since its first operations in 1816, more than ten millions. It has been carefully estimated that since 1804 (the date of the institution of the British and Foreign Bible Society) the total aggregate of copies of the Scriptures issued through the medium of Bible Societies has been more than fifty millions. Of this number a proportion of about one fifth has been published by the American Society, and about three-fifths by the British.

In view of such stupendous results in the successful dissemination of the Holy Scriptures, it cannot be questioned that these two great institutions—standing on each side of the ocean and together embracing the whole world as their field of effort—have been raised up, not merely as the excellent devices of *good* men, but rather by the power and the almost direct providence of God himself, for publishing the Gospel of Salvation to every land, and people, on the face of the earth.

GREATNESS SUPERIOR TO VANITY.

The following extract from the Life of Chalmers, by that prince of biographers, Peter Bayne, shows how little the Scottish preacher was affected by his wonderful popularity:

"On the day after his arrival in London, he preached in Surrey Chapel. The service began at eleven; at seven in the morning the place was filled. At length Chalmers ascends the pulpit, and all eyes are centered there. The sermon commences. The face of the preacher has a certain heavy look, over its pale, rough-hewn, leonine lineaments; his eyelids droop slightly, and his eyes have something at once dreamy and sad in their expression; his voice is thin, somewhat broken, unimpressive; his tone may be called drawling, and his dialect is broadly, almost unintelligibly provincial. The London audience sits cool and business-like, not given to tumultuous emotion, but accustomed to moral essays; eye meets eye in half-disappointed surmise. But look, Chalmers is beginning to move; he gradually works himself into the heart of his subject; his voice is becoming loud, rich, impassioned; the Londoners sit still unmoved, but now no eyes are wandering; the preacher warms, the latent heat within is beginning to be evolved; he curbs his spirit sternly, but it will bear him away; his auditors are silent, a consciousness of some strange enchaining power begins to pervade the place, but the light in the thousand eyes fixed on Chalmers is still mostly that of criticism; the Londoners still know where they are; the orator warms swiftly to white heat; his face is radiant with earnestness; the distending eyeballs swim; at last the fire within lights in it that wondrous watery gleam which tells that the spirit of Chalmers is in its last passion and agony of its might; his audience have forgotten where they sit; they bend forward in simultaneous assent to his every paragraph; he has chained them to the chariot-wheels of his eloquence.

"Report of the new wonder flies over London. Fashion hears of him in her glittering saloons; senators and peers speak of him in their halls and cabinets. The highest and gayest in the land crowd to hear him. 'All the world,' writes Wilberforce, in his journal, 'are wild about Chalmers.' Chancellors and lords desire to be introduced to him; the lord mayor visits him; mighty London seems to do him homage.

"The spectacle is strange; the test the man has to stand is searching. From the still and sequestered vale of Kilmany, he has ascended to the highest summit of contemporary fame. He was all unregarded in his quiet parish; he has now the great ones of the earth becking and applauding round him; there is a shout in his ears as if he were more than human. Let us not fail to perceive the danger and difficulty of his situation. The assenting voice of one fellow-creature has been said by one of the best of judges to 'strengthen even infinitely' any opinion a man may have formed, and a flattering opinion of one's self is so easy to strengthen; amid the vociferous plaudits of thousands, to retain one's self estimate, undiminished, unmagnified, unwavering, is difficult indeed. And how many, even of the powerfully-minded, have failed, when popular applause, that sun whose stroke so often is madness, has centered its rays upon them. Edward Irving was no ordinary man; yet he who, in his noble and beautiful eulogium on this 'freest, brotherliest, bravest human soul,' he ever met, bears witness to his force and healthiness, ~~tells us~~ also that he swallowed the intoxicating poison of fame, and had not 'force of natural health' to cast it out. Edinburgh celebrity contributed largely to the ruin of Burns; applause, every one knows, inflated and befooled Rosseau; Byron, unconscious, perhaps, of the fact, and in words scornfully denying it, was really the slave of fame—we might almost say of mode; and to what length might we not extend the list? The man who can see the world gazing at him unmoved, is the man intended by nature to be gazed at! Chalmers triumphantly bears the test. Let the world say what it will, he knows he is just Chalmers, of Kilmany, nothing more nor less—one whose power, be it what it may, neither inflates nor collapses in the popular gale. All who approach him find him simple, unassuming, devout. Nay, his instinct of reality is rather offended than otherwise; his heart whispers that much of this tumult is mere vocal vacancy. As principalities and powers cluster round him, he stands quiet and self-possessed, unabashed, unastonished, unalarmed; his greatness has its source within. No man could more thoroughly weigh popular acclaim, and more firmly pronounce it wanting; beautiful ardors and rapturous admirations would have been somewhat damped in London, had his ultimate definition of such matters been by any chance heard—'the hosannas of a driveling generation!'"

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ELDER HIRAM CORNWELL.

The already feeble band of Seventh-day Baptist Ministers has been rendered still smaller, by the death of the brother whose name heads this article. After a very brief illness—only one week—he finished his course, on Thursday, the 24th ult., triumphing over the fear of death through faith in the Lord Jesus Christ. His age was fifty-eight years and a few days.

Brother Cornwell was not very extensively acquainted in our denomination. Since his association with us, his residence has been within the bounds of the Western Association, and it is our impression that he had not extended his travels beyond it. Perhaps many who will read this notice had not heard of him. Retiring in his habits, he sought not notoriety, "the honor that cometh from God only," being the chief object of his desire. Withal, he was reduced to the necessity of toiling in agricultural pursuits for his daily bread, which rendered it impossible to mingle with his brethren abroad, as much as would, no doubt, have been agreeable to him.

But our brother was a good man, and lived near to God. His daily life was of a character to commend the Christian religion to every one's regard. No better proof of this is needed than the universal esteem in which he was held by all his neighbors, of all classes. The ungodly felt him to be a man of piety, and spoke of him as such. The community in which he resided had not been particularly distinguished for its religious character, nor even for its morality; but such was the power of Bro. C.'s life, that a marked change was witnessed soon after he had taken up his abode there. What ought to be said of every Christian, (but can be said of only a few, with any truth,) is abundantly confirmed of him, that his neighbors are the better for his having lived among them.

At the time of his death, our brother was preaching for the Second Genesee Church, and was highly appreciated by that body. He did not live there, however; his home was in the town of Bolivar, some eight miles from his place of pastoral labor. Having been for many years enfeebled in health, riding so great a distance every week, and returning home to give the necessary superintendence to his temporal affairs, rendered his work very arduous. Yet he performed it cheerfully, to the full extent of his ability. The church he was serving has suffered a great loss; nevertheless, we hope it will be remembered by the bereaved body, that Christ still lives, and has "received gifts for men, that the Lord God might dwell among them."

Bro. C. came to us, some years ago, from the First-day Baptist denomination, though his still earlier religious connection was with the Methodists. By both of these denominationss he was, if we mistake not, recognized as an ordained minister of the gospel. We are not particularly acquainted with the circumstances which led to his abandonment of the popular belief, and his alliance with us, but we are prepared to say, that it was with him as with most of those who have come to us from other orders; his change was not attended with any acerbity of spirit towards his former fellow communicants, nor did it result in kindling up the fires of bigotry in his heart. He felt that he could love the Sabbath, without being the narrow partizan of a creed; he therefore rejoiced to recognize as his brethren all who call on the name of the Lord Jesus out of a pure heart.

The funeral exercises, attended by a large assembly, were conducted at the meeting-house of the First Genesee Church, on the Sabbath following his decease, by Elders Andrus, H. P. Green, H. P. Burdick, and Brown. Discourse by the latter, founded on 2 Tim. 2: 1—8. The death of our brother is mourned by a widow and several children of mature age, one of whom is a worthy minister of the gospel in our denomination, and Principal of the Brookfield Academy.

We have prepared this notice of our departed brother, partly as an act of justice to his memory, and partly by way of reminding our people, once more, that the ranks of the ministry are becoming fearfully thinned, while the prospect of new recruits is fearfully dark. Paul urged Timothy to renewed diligence in the work, from the fact that he himself had about finished his course, and the time of his departure was at hand. The benefit of the Apostle's instructions and labors was soon to be withdrawn; therefore Timothy must be instant, in season, out of season, and make full proof of his ministry. But where are the young evangelists in our denomination, whom our venerable fathers may exhort, as the hour of their departure draws nigh, to rouse themselves to the battle? Is the Lord holding a controversy with us? Is he calling to their final rest our best ministers, and our most godly private members, and leaving us without any reviving work of the Spirit? Are the churches, instead of seeking to be replenished for the waste created by death, resting under the blighting influence of worldly mindedness—at ease in Zion? Must this state of things continue, till we become a contempt to all people? T. B. B.

Poor Children in the City.—Several Societies in New York are now engaged in the laudable work of gathering up poor children from the streets of New York, and sending them to homes in the country. It is stated in the abstract of the report of the *Children's Aid Society*, that 936 unfortunate or impoverished children had been sent, by that Association, to places in the country during the last year. In the report of the managers of the *Juvenile Asylum*, we find that 569 more had been provided for by them in country towns. From the *Home of the Friendless*, the *Ladies' Mission* in the Five Points, and Mr. Pease's *House of Industry*, we may conclude that at least a thousand more of this class have been sent out to good homes within a year. For other Sunday Schools, Industrial Schools, and Missions, 200 would be a low estimate for the number whom they place in situations, or in families out of the city. So that we have every year, at least, 2,700 of the refuse juvenile population of the city, drawn out of their vile circumstances and placed where there are opportunities for labor and comparatively good influences.

ARE WE ABLE?

In all discussions of our educational interests, the Primary, Collegiate, and Theological, should be considered one and inseparable. Any plan proposing the permanent establishment of one without the others, or all independent of each other, would fail in the end of full efficiency, or of accomplishing the greatest good. They must be mutual supports. The Primary must supply students for the Collegiate, and the Collegiate must supply them for the Theological, and the Theological, in turn, should shed a spiritualizing, a religious influence, on the others.

This being premised, the question arises, are we able to endow such an institution? If so, when, and how?

It has long been felt to be desirable, if it could be done. Some have had faith; others have doubted. In the mean time, active operations for the accomplishment of so desirable an object have been commenced. The enterprise has already been inaugurated. May nothing prevent it from being brought to a prosperous termination. The doubter, however, may ask, has not the enterprise been undertaken rashly, or is it not intended to drive forward with an inconsiderate zeal? Will it be prosecuted according to the dictates of sound discretion?

Any view taken of the subject, tending to convey the impression, that such an enterprise will be a mere pastime, or a transient effort, is illusive. We should fully understand, that such an effort, undertaken at any time, will cost labor—hard, persevering labor. We should "know the worst, and provide for it." Nothing tends so much to cause reaction, as flattering prospects never to be realized. We should anticipate an arduous struggle, and commence and work accordingly. Let us not flatter ourselves, that this enterprise is to proceed with such rapidity and ease, that a College will burst upon our astonished gaze so suddenly, that we shall be utterly unprepared for action—that it is to be officered and manned, ready to turn off fifty or a hundred graduates at its first anniversary. It will probably have to go through something of the same process of growth and development as nearly all similar institutions. It will, doubtless, have to pass through stages similar to what they have in arriving to a perfect manhood. It will require toil and money. It must be a gradual, a progressive work—not a spontaneous growth, without means or measures.

If these things are so, they are all reasons why we should commence operations immediately—not postponing them to an indefinite future. The burden should be shouldered early, and increased as we are able to bear it. Success must be attained by persevering industry. We need not flatter ourselves—like Ortugral in his dreams—that the golden stream, when it commences flowing, will be quick and violent—this too without effort.

"A College is a tree of centuries." "An hundred years old, and no taller," said the fabled gourd to a venerable palm, to whose very top it had climbed in a single season. "*Every* summer of my life," replied the palm, "a gourd has climbed up around me as proud as thou art—and as short lived as thou wilt be." Such must ever be the language of all truly noble institutions of learning to every ephemeral or spasmodic effort.

With these admonitory thoughts, suggesting caution and great circumspection of action, is it not, nevertheless, possible for us to choose a practical, common sense, working method—a method for securing in a reasonable length of time the desired institution?

One hundred thousand dollars are necessary to a full and complete endowment. Any thing less than this would leave the work incomplete, imperfect, and embarrassed in its operations. We must strive for the whole amount. The labor is not finished until the whole is raised. Are we able to raise it? Yes, if we are willing to take hold of the work with an energy and determination corresponding to its importance. It is the great work of the denomination for the present. It may require somewhat of sacrifice; but the sacrifice, the outlay, will be light in comparison with the richness of the returns.

Let us suppose the one hundred thousand dollars to be divided into one hundred shares of a thousand dollars each; are there not twenty men in the denomination, who could take five shares each, and pay the same, say, within the next ten years, without any serious difficulty. True, it might require some management, some arrangement, the same as any other great undertaking. How many of these twenty men, think you, would be obliged to forego the conveniences of life in order to meet the demand? How many, think you, would ever have to forego many even of the luxuries of life which they now enjoy? Or suppose that these one hundred shares of a thousand dollars each, should be taken by one hundred men, to be paid in the same manner. How many, think you, would know the difference at the end of the ten years? They might have to use some circumspection, care and economy, in order to meet the yearly dues, but this very care and economy would tend to add, yearly, to their incomes, so that in the end the incomes from this cause would, doubtless, equal, if not more than counterbalance the outgoes from their donations. Do not those communities that pay most liberally for benevolent purposes, generally have the greatest worldly prosperity?

Again, let the whole sum be divided into one thousand shares of a hundred dollars each. Are there not two hundred men that might take five shares, or five hundred dollars each, to be paid in five years, in equal installments, without any serious inconvenience? Or, are there not one thousand men that could take one share each, and pay it within the same period, without scarcely knowing that they had paid it, by any inconvenience they would have suffered? It would be only one dollar and sixty-six cents, exclusive of interest, per month, for the time for each individual. The sum appears large in the aggregate—the burden heavy—but thus divided, it is light—easy to be borne.

It is, however, scarcely to be hoped that we shall—indeed, it would not be desirable to accomplish the object by any one of these classifications; but by combining all, taking a few with the higher sums, and increasing the number as we descend to the lower, we should combine and secure the advantages of all. It would enable all to do according to their ability, and thus secure the assistance and sympathy of all.

We repeat it, this is our great work for the present, and we are able to do it. *

STATE OF THE CHURCH—NO. 3.

In my former articles, I have confined myself mostly to the action of the church with reference to benevolence as exhibited toward each other as Christians, and the manner of conducting our public religious meetings, but briefly hinting at the contrasts intended. I design to call attention to some of equal importance, because equal if not greater consequences cluster around them.

In the first place, it is our duty to learn who God is; for unless we understand his character and our relations, we are liable to be deceived and led into sin. Then we should learn his will concerning us; that is, what he wishes us to do or refrain from. I am far from believing that God has made a revelation to his creatures, by which he intends to judge them at his bar, and left it in such a mystery as many suppose, so that none but the theologian can understand it. The instructions given to Adam and to Moses were plain and easily understood. So of the teachings of our Saviour; for example, turn to Matthew, 5th, 6th, and 7th chapters, called his Sermon on the Mount. How many years would a person of ordinary intellect have to attend a theological institution to understand this sermon? It may well be said of our Saviour's teachings, that the wayfaring man, though a fool, need not err therein. He that runs may read and understand. I am not opposed to education—by no means—I believe it to be the duty of our government to provide for the education of all of the youth of our country, and the duty of parents to see that their children avail themselves of its benefits, that they may be qualified to fill their proper stations in society; but it cannot be shown from the Bible, or from the history of the church, that God has relied on what are called liberally educated men, or that they have proved the most efficient agents in carrying forward the great work of reforming the world; but the Bible informs us that God has chosen the foolish things of this world to confound the wisdom of the wise. True, Moses was a man of learning and wisdom; and still he needed the assistance of Aaron to help him in teaching the Israelites their duty. The Apostle Paul was brought up at the feet of Gamaliel; but, with all of his education and wisdom, was not as successful as Peter in preaching, if we judge from the record of the writer of the book of Acts. Peter was an impulsive man, and lost much of his influence by his wayward course. Had our Saviour thought that education was of such vast importance as the church of the present day, it appears to me he would have chosen different persons for his disciples, instead of fishermen. Why did he not call Paul at first, and Caiphas, and the rest of the priests or learned men of that age? Why were not Socrates, Demosthenes, and Cicero sent as missionaries in their day? Why not have used a Calhoun, or a Clay, or a Webster? The Scriptures inform us that the race is not to the swift, nor the battle to the strong; then, my brethren, be not conformed to this world, but be ye transformed into the image of Christ. It is said of mankind, that they are religious beings. This is probably true of all men. Those who worship a god of their own making may offer such sacrifice as they please, considering themselves the owners of all they can grasp; but not so of the Christian, who is only a steward or agent. Obedience is all that is required of him. To fear God, and keep his commandments, is the whole duty of man. The world is his field of labor, diligence should be his motto, the Saviour his example, promptness in duty should be our watchword. Our Saviour and his disciples were not confined to the Sabbath or the synagogue; they embraced every opportunity to reprove, rebuke, and warn fallen men, and relieve their distresses; they fed the hungry, healed the sick, raised the dead, and cast out devils. How striking the contrast between the followers of Christ then and now. In this age of improvement, every clergyman has his congregation or church; all his efforts are put forth to build up this church or organization; his time is spent with reference to his Sabbath exercises; the object apparent is to keep up his congregation or church, which is distinguished from others by some doctrinal point or practical duty, the adoption of which is made a test of fellowship. L. P. B.

AN UNEXPECTED VISIT.

Was you ever taken on surprise? To be suddenly and unexpectedly aroused from our slumbers, in the darkness of the night, reposing in "nature's sweet restorer," the first thought is, robbery, sickness, death. The physician becomes accustomed to such calls; he knows his services are wanted immediately; he starts upon his errand of mercy, penetrating the thick darkness, facing the pelting storm, to stop the ravages of disease, and do what he can to relieve suffering humanity. The pastor, when thus aroused, supposes that some one is in trouble, probably dangerously sick, and wishes his counsel and prayers, that he may not die without the comforts of religion.

On the evening of the first of May, after the family of one of our country clergymen, living in a quiet country village, had all retired to rest save one, they were unexpectedly startled from their quiet repose by an unusual thumping of the knocker on the front door. For the moment it caused some alarm. The door was immediately opened, and behold no one was there. Upon the stoop stood a "*May Basket*"—not one of those little, useless, fancy things, made for show only, but a large basket, of the dimension of over a bushel, filled with useful articles. The top was decorated with a wreath of evergreens, ornamented with May flowers. The sleeping clergyman was called from his bed, wondering what had caused the alarm, and was shown the basket, and requested to help carry it into the house. After the moment's excitement had passed, it was taken into the house, and on the top of the articles lay the following note:—

> "Please accept these few articles from your many friends, as a slight memento of their friendship for you, and their appreciation of your many valuable services rendered to them."

While engaged in reading the above note, the knocker gave another alarm; the door was again opened; but no one was to be seen; the fairies had vanished. But there stood, not a "May *basket*," but a May *tub*—yes, a large washing tub, filled to overflowing. Hearty thanks would have been bestowed upon the donors, notwithstanding the alarm they caused, but they could not be found. The articles thus presented, by unknown benefactors, are of great value in a family; they were articles of comfort, such as every family needs, consisting of groceries, dry goods, dried fruit, and money.

We suppose that most of those kind-hearted parishioners, who chose to make a demonstration of their affection to their pastor in that secret way, are readers of the *Recorder*. Therefore we, as a family, would wish through that medium to express to them our kindest regards and thankfulness, hoping that the attachment expressed may be mutual, and lasting as time, and perpetuated and perfected in eternity. And may the blessings of Heaven follow them, knowing that "God loveth the cheerful giver," and that "it is more blessed to give than to receive." I trust that we may prudently appropriate the bounties thus freely bestowed. W. B. G. AND FAMILY.

Shiloh, N. J., May 2, 1856.

DEATH OF JEREMIAH BLISS.

The last link is broken which bound the present generation with the past in the family of the venerable and long since departed Eld. William Bliss, of Newport, R. I.

Jeremiah Bliss was the youngest son of Eld. William Bliss, and was born on the 4th of March, 1770. He had long enjoyed the privilege of sitting under the ministrations of his eloquent father in the little sanctuary in Newport, and was finally baptized, at the age of 36 years, April 6, 1806, by his elder brother, Eld. Arnold Bliss, of Dartmouth, Mass. The ordinance of laying on of hands was administered by his venerable father, on the occasion of his admission to membership of the church.

On the 8th of September, 1811, he was unanimously chosen a deacon of the church, and the 8th of November following was appointed for his ordination, of which ceremony we find the following minute in the records of the church:—

> "Nov. 8th, 1811, brother Jeremiah Bliss was solemnly set apart and ordained to the office of a deacon, at the Seventh-day Baptist meeting-house in Newport, Eld. Abram Coon, of Hopkinton, and Eld. Arnold Bliss, of Dartmouth, being present. Eld. Coon began the service of the day by prayer; a hymn suited to the occasion was sung; then Eld. Coon preached a sermon from 1st Timothy 3 ch., 15 v. Elders Coon, Bliss and Burdick laid on hands; Eld. Bliss made the consecrating prayer; Eld. Coon gave the charge; and Eld. Burdick gave the right hand of fellowship."

On the 21st of February, 1813, Mr. Bliss was chosen clerk of the church by a unanimous vote.

Some years afterward, however, a misunderstanding arose between him and the church, which finally led to a dissolution of their fellowship, a vote to that effect having passed at a church meeting held on the 7th of December, 1825.

As a citizen, Mr. Bliss was much respected by the inhabitants of Newport; and he has left a large circle of friends, and a numerous posterity, to mourn his loss. He died in Providence, R. I., on the morning of the 11th of April last, in the 87th year of his age. T. B. S.

RETURN OF MRS. WARDNER.

Under date of Feb. 6, 1856, Bro, Wardner informs the Executive Board of the Seventh-day Baptist Missionary Society, that he had determined to send Mrs. Wardner and his two boys to the United States. He had engaged a passage in the ship "Rock City," which was to sail in about a week after the date of this letter.

Accompanying the letter communicating this intelligence, is a certificate from E. R. Hall, M. D., who has been Bro. Wardner's family physician for three years, in which, after giving a statement of the health of Mrs. Wardner and her boys, he says: "In view of this state of Mr. Wardner's family, and the prostrating effects of the coming summer, I have deemed it my duty to urge most strongly upon him the necessity of sending his family home, believing the voyage and change of climate will afford them the only chance of re-establishing their health."

Under this advice Mrs. Wardner has relinquished her cherished wish of spending all of her days in China. If she started about the middle of February, as expected, she will arrive here some time in the summer. From four to six months are required for the homeward passage. The expense of the voyage, as arranged with the Captain by Bro. Wardner, is five hundred and sixty-seven dollars. This must be paid in fifteen days after their arrival. Remittances have lately been sent to our missionaries, leaving the treasury empty. To meet this expense, we request those having funds on hand to remit them to the treasurer, so that there shall be no lack when they come. We hope, also, that the friends of missions will make extra efforts to furnish funds for this extra expense.

J. Bailey, Cor. Sec.

THE ANNIVERSARIES.

This is Anniversary Week in New York—a busy and important week to those who are engaged in carrying forward the great benevolent enterprises of the country. The exercises have barely commenced when we send this paper to press, and of course we must defer until our next the usual abstract of reports and proceedings. Sermons were preached on Sunday evening before several of the Societies—before the New York Bible Society, by Rev. Dr. Cheever; before the American and Foreign Christian Union, by Prof. T. W. J. Wylie of Philadelphia; before the American Home Missionary Society, by Rev. N. S. S. Beman of Troy; before the Society of Inquiry of Union Theological Seminary, by Rev. Dr. Williams.

The New York Female Guardian Society held its Anniversary on Sunday evening, at which a sermon was preached by Rev. T. L. Cuyler. The Annual Report was read, showing that the income and expenditure of the Society, including the publishing department, and the Home for the Friendless, have been $27,925.

The Board of Foreign Missions of the Presbyterian Church also held their Anniversary on Sunday evening, when a sermon was preached by Dr. Gurley of Washington. From an abstract of the annual report read by the Corresponding Secretary, it appears that the receipts from all sources were $201,933 61, and the expenditures $201,908 75, leaving a balance of $24 86. The advance in the receipts of the treasury were $10,000 over those of last year. Forty-eight missionaries and assistant missionaries were sent out during the year. The missionary strength employed by the Board is diffused as follows: Among the various Indian tribes in the United States there are twelve missionaries and sixty assistants. In Africa there are nine missionaries and fifteen assistants. In India there are twenty-nine missionaries and sixty-four assistants. In Siam there are three missionaries and three assistants. In China there are fourteen missionaries and nineteen assistants. At these stations, as well as others among the Romanists and Jews, the reports were encouraging and cheerful.

Perhaps there is no Anniversary to be held during this week, in the results of which so much interest is felt as in that of the American Tract Society. For several months past a discussion has been going on through the newspapers relative to the course of the Society on the subject of Slavery, and it is expected that some action will be taken at the annual meeting. As much curiosity is felt to know what the Annual Report will say upon the relations of the Society to Slavery, we copy that portion which declares the policy of the Administration upon this subject:—

In the present agitations on the subject of Slavery, friends of the Society in the Northern States have expressed an earnest desire that more should be published on the acknowledged evils connected with that system.

All the known wishes of the Society, or of any of its members and supporters, the Committee wish ever to regard, as far as consists with the solemn obligations under weich the Society have bound them by the Constitution, the law under which they act.

The sacred compact which binds the Society to PEACE with all God's redeemed people, in seeking the glory of Christ and the salvation of the perishing, is "known and read of all men." It was entered into thirty-one years ago by the Society's founders, in the assurance that evangelical Christians *do agree* in the great essential practical truths of revelation which have been eminently blessed by the Holy Spirit in saving souls from death and raising them to Heaven. The convention of delegates from then existing Tract Societies solemnly and unanimously adopted this compact. It was publicly and unanimously sanctioned by the Society as the fundamental article of its Constitution in its organization, was solemnly reäffirmed on accepting the act of incorporation, and has been sacredly adhered to in all the Society's harmonious course, on which the blessing of God has so richly rested. Milnor, and Stokes, and Stearns, and Justin Edwards, and Bliss, acted on it in good faith till their death, as have surviving founders to the present hour. The three Standing Committees of the Society, and the Executive Committee to whom they monthly report their proceedings, each of which committees contains members of five or six different communions, have all endeavored to this day to fulfill this compact, and no act of theirs has ever been carried into effect that was not unanimous. Nothing can change these historical verities.

The Publishing Committee have honestly endeavored faithfully to apply the true principles of this compact, as expressed in the Constitution, in their decisions on every thing proposed for publication; but they lay no claim to infallibility in any of their acts. Many things beyond the limits of this compact may have been desired by individual members of the Committee, and by others; but the Committee have done nothing knowingly to offend one another, or evangelical Christians elsewhere.

Almost nothing specifically discussing the evils of Slavery has ever been laid before them. It seems to have been understood by the whole community, that the subject of Slavery, in its aspects of political, national, and sectional strife, could not be discussed by this Society. Yet there are other aspects of the subject and of duties and evils connected with it, in which it might be hoped that evangelical Christians, North and South, would agree; and so far as this is the fact, and Tracts of this character, breathing the love of Christ and promising usefulness, shall be presented, the Committee know no reason why they should not be approved and published.

As to the propriety of having in some cases omitted from a book a few words or phrases which Christians at the South would regard as untruthful, harsh, or denunciatory, if the Committee have misjudged, and such omissions were needless, they have no desire to perpetuate them; or if the terms omitted would be offensive to some evangelical Christians, and their omission is offensive to others, the books thus abridged might be dropped, however full the testimony to the evils of Slavery which is now borne in the Society's editions of those books.

The Committee desire to seek light on the subjects in question, under the teaching and guidance of the Word, the Spirit, and the Providence of God, till they shall discern more clearly how they may best advance his glory and the temporal and eternal welfare of men.

Prize Essay on Slavery.—A gentleman who has resided at the North and at the South, but whose name is not given, has offered a reward of one hundred dollars for the best prize essay of eight to twenty-four pages on the subject of Slavery, adapted to receive the approbation of evangelical Christians generally. "Without attempting to prescribe the precise manner or form of the essay, the individual who offers the premium would desire the writer to show that the common and Christian view which we propose does not, on the one hand, affirm that no slaveholder can be a Christian; that there are not many godly ministers and devoted churches in the South; that slavery in form should instantly and everywhere be abolished; or that the Northern States have any *political right* to interfere with the peculiar institutions of the South. Nor, on the other hand, does this common and Christian view admit, with some extreme men, that American slavery is a divine and patriarchal institution, sanctioned by the Bible, necessary to the highest state of society, to be meliorated and improved, and then perpetuated forever, or that the North has nothing to do with this matter, no moral responsibility in the case, and no right to discuss the subject." Essays for the prize are to be sent to Rev. Asa D. Smith, D.D., No. 142 East 13th street, New York, until the first of August next.

Alfred Academy.—The following Card, dated Alfred Academy, Allegany Co., N. Y., April 27th, 1856, we copy from the *Genesee Valley Free Press* of April 30th:

The undersigned take this method of returning their thanks to the numerous friends of Alfred Academy, who in various ways commended it to the consideration of the Legislators of the State during its recent application for relief. Their gratitude is due alike to those who petitioned, and to those who advocated the application in the halls of legislation. They feel assured that the best return they can make for these offices, will be to do what they can to render said Academy still more worthy the confidence of the public. May God, who in his providence has enabled Alfred Academy these twenty years to do good service in the cause of popular education, continue to bless it and its friends, and cause even its enemies, if any it has, to be at peace with it.

J. R Hartshorn.
W. C. Kenyon.

Delegates to the Eastern Association.—Eld. W. B. Gillett furnishes the following information relative to the means of getting to Shiloh, at the time of meeting of the Eastern Association:

"The afternoon boats from Philadelphia to Salem have not yet commenced running, and probably will not until June, when the people commence leaving the city for the country. It will be necessary for those coming to the Asssociation to leave New York, from the foot of Courtland street, as early as Third day (Tuesday,) at 4 o'clock, May 20th, and they will arrive at Philadelphia at 8 o'clock. The next morning they will take the steamboat for Salem, N. J., from the foot of Arch-st., above Market, at 10 o'clock, and arrive at 2 o'clock, where carriages will be in waiting to convey them to Shiloh, free of charge. At the Arch st. Hotel, (Newkirk's foot of Arch-st., or the Ridgeway House, or at Davis', foot of Market-st., they will find comfortable entertainment for the night."

The London Christian Times says that Rev. Charles G. Finney, so well known for his writings and his efforts in promoting religious revivals, is about to be invited to visit Great Britain, with a view of addressing public meetings to be opened for that purpose. The movement is initiated by some gentlemen chiefly resident in Huntingdon,

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, APRIL 28.

In the Senate, another bill was introduced for the incorporation of a Pacific Railroad Company, which was referred to the Special Committee on that matter. Mr. Brown made a speech on the Kansas question. An ineffectual attempt was made to take up the River and Harbor Bills; after which Mr. Bell, of Tennessee, defended Lieut. Maury from the derogation implied by the action of the Naval Board.

In the House, several personal explanations were made with reference to the struggle for the Speakership. The Senate bill to remit duties on goods destroyed by fire was finally referred to the Committee of the Whole. The bill amending the act establishing the Circuit Court of California was passed.

THIRD-DAY, APRIL 29.

In the Senate, a bill was introduced providing punishment for forging or counterfeiting land warrants, and referred to the Judiciary Committee. Several private bills were passed.

In the House, the Committee on Commerce was instructed to inquire into the expediency of exempting steamboats under 150 tons burden from the action of the steamboat law. Mr. Quitman made a speech in favor of the repeal of the Neutrality laws, in which he advocated interference in the affairs of Mexico, Central America and Cuba, and the seizure of the Isthmus of Panama as the connecting link between our Atlantic and Pacific possessions.

FOURTH-DAY, APRIL 30.

In the Senate, the Finance Committee was directed to consider the expediency of providing that all articles of foreign manufacture obtained from submerged and derelict wrecks, may be admitted free of duty. The action of the Naval Retiring Board was again discussed.

In the House, a bill was reported from the Committee on Commerce, establishing collection districts, designating ports of entry and delivery, and modifying the revenue laws. After various explanations regarding the character of the bill, its further consideration was postponed to the second Monday in June. Mr. Herbert made a reference to the recent massacre at Panama, remarking, that this was not the first time that such offences had been committed there, and said that it was high time the Government should take measures to put a stop to such proceedings. He offered a resolution, which was adopted, instructing the Committee on Foreign Affairs to inquire into the matter. The Indian Appropriation bill was taken up in Committee, and, after several speeches on the Slavery question, it was reported to the House, without a word having been said in relation to it.

FIFTH-DAY, MAY 1.

In the Senate, Nicaraguan affairs occupied attention. Mr. Weller submitted a resolution—which he subsequently withdrew on learning that Mr. Seward had previously introduced one of the same character—calling on the President for correspondence with the Nicaraguan Minister. He entirely disagreed with the Government in not recognizing the new *regime*, and said that if Parker H. French was refused recognition as the Nicaraguan Minister on personal grounds, intimation of that fact should be conveyed to that Government. He read a letter from Gen. Walker, which asserted that the British Government have interfered in the pending struggle between Costa Rica and Nicaragua, and have furnished the former with arms. In the course of his remarks, he adverted to the recent massacre at Panama, stating that the best feeling existed between our Government and that of New Granada, and that he had no doubt the whole power of the latter would be exerted to bring the offenders to justice. Senator Douglas also addressed the Senate in favor of the legitimacy of the present Nicaraguan Government. He believed that the Clayton-Bulwer Treaty was being violated every day by Great Britain, and thought that something ought to be done about it. Senator Butler thought we ought not to involve ourselves through the acts of adventurers.

In the House, several bills were passed; the Slavery question was discussed; and Mr. Quitman introduced a bill, which was referred to the Judiciary Committee, to repeal certain sections of the Neutrality Laws.

SIXTH-DAY, MAY 2.

The Senate listened to a speech from Mr. Benjamin, of Louisiana, on Kansas matters, in which he maintained the Southern view, and denounced the Know Nothings. Remarks were also made by Messrs. Cass, Clay, and Hale; after which the Senate adjourned till Second-day.

The House was engaged all day on private bills, of which it passed thirteen, and then adjourned till Second-day.

Riot and Massacre at Panama.

By the steamer Empire City, we have the particulars of a frightful massacre of Americans, which took place at Panama on the 15th of April. Although it is believed that an attack was premeditated by the natives, among whom a great hatred of our countrymen has been for some time evolving itself, the immediate cause of the late terrible affray was a dispute between an American and a native respecting the payment for some fruit. Weapons were displayed and acts of force resorted to by these parties, which led, in a few minutes, to an almost general rising of the natives against the American passengers by the steamers Cortes, the J. L. Stevens, and the Illinois, who were stopping at Panama. The two hotels, outside the walls of the town, most frequented by Americans, the Pacific and the Ocean House, were completely destroyed, and it is believed that more than sixty passengers were killed. Thirty-one bodies of Americans who fell in the *melée* were collected at the Railway Depot and other places the next morning, before the rest of the passengers took their departure for Aspinwall. As many of the Americans fled to the woods, where the firing continued during the night, it is believed that the number killed will prove to be quite large, from sixty to seventy being the number spoken of. Not contented with this savage act of murder, the natives broke into the Railway Depot, robbed the safes of the Company, and rifled the trunks and other baggage of the passengers. The police force of Panama, a set of colored soldiers, well armed, were sent by the authorities to quell the riot, but instead of protecting the Americans against their savage assailants, they were foremost in the attack upon them, and exceeded the cowardly natives in their activity in plundering.

European News.

The mammoth steamer Persia, after a very short passage, reached New York April 30th, with one week later news from Europe.

The political news from England is not of special significance. The Government had sustained an apparent defeat in the passage of Mr. Spooner's motion to withdraw the Maynooth Grant. Lord Panmure had given a perfectly satisfactory explanation of the motives of the Government in sending troops and ammunition to Canada; the only purpose was to replace the men and munitions of war which had been withdrawn to be sent to the Crimea. No hostile movement was intended by it. Mr. Dallas, our Minister, had been entertained at a banquet by the Lord Mayor.

The various governments which were represented at the Peace Congress in Paris having ratified the terms of the treaty, the Congress was dissolved on the 16th, and the members composing it were preparing to return to their respective homes. But the dissolution of the Peace Congress does not give absolute peace to Europe; there was one awkward subject which could not be disposed of, and which will require another Congress to settle. This subject is the Italian question; the Pope, the King of Naples and Austria, have yet to be compelled to treat the Italians with that degree of justice and moderation which will prevent another revolution in that unhappy land.

The commercial accounts by this arrival represent a very large business in cotton at Liverpool, at an advance of a farthing the pound, with corresponding activity in the trade at Manchester. The comparatively low point to which Grain and Flour have fallen brought in buyers on the last market day, and prices for select parcels of Wheat and good brands of Flour, and also for Indian Corn, assumed more steadiness.

Lord John Russell's measure for the education of the people of England, after being introduced with much pomp and ceremony, and after having occupied the House of Commons for several nights, has been withdrawn. The leaders of all the parties in the British House of Commons was opposed to it.

A splendid ball was given on Sunday night, the festive day of Paris, in the Hotel de Ville, by the civic authorities of that beautiful city, to the Plenipotentiaries of the Great Powers.

California News.—The Steamship Illinois, with two weeks later news from San Francisco, and nearly two million in treasure, arrived at New York on the 30th of April. From California there is scarcely any news worth recording. The drouth, of which we were previously advised, has been happily interrupted by grateufl showers, and there was now every promise of a good crop. From Oregon we hear of more fighting with the Indians. On the night of the 25th of March, the latter, some 800 strong, attacked the Cascades and obtained possession of the only pass by which communication could be kept up with the volunteers in the field—killing a large number of citizens, and destroying their houses and property. The entire town is said to be in ashes.

More Fighting in Nicaragua.—Another desperate battle has been fought between the Costa Rican troops and Walker's forces. It seems that the Costa Ricans, some three thousand strong, had taken possession of Rivas, and that on the 7th of April, General Walker, at the head of about sixteen hundred Americans, endeavored to dislodge them. The fight lasted some seventeen hours, at the end of which time Walker was compelled to retire, it is said, for want of ammunition. The number of Costa Ricans killed is variously stated at from 300 to 600, while the estimates of Walker's loss range from 30 to 100. All accounts represent that the American residents in Nicaragua were in imminent danger of their lives. President Mora, of Costa Rica, had issued a decree declaring that foreign prisoners, taken with arms, should be punished with death. This threat has already been put into execution, and the men who were captured in the affair at which Schlessinger commanded have been barbarously massacred.

Torturing a Jew.—A party of Germans were before Alderman Ogle of Philadelphia, on Saturday, April 26th, upon a most extraordinary charge, preferred against them by a boy named Bernadotte Glischman. From the evidence of the youth, it seems that himself and his father board at a lager-bier house in Front-st, above Coates, kept by William Leckfeld. On the 22d of the month, during the absence of the father of the boy, the latter was beaten in the bar-room, by a number of the frequenters of the place, and he was afterwards carried up stairs and stretched upon a bed, where they stuck pins into him, and to silence his cries, covered his head with a pillow. The boy alleged that he was subjected to this treatment because he was a Jew, and because his tormentors, who are Catholics, wanted to punish him because the Jews crucified Christ! The father of the boy testified that his son had been badly beaten on the occasion alluded to, and that he found him, after much difficulty, locked up in the room, and suffering from the treatment he had received. The story is certainly a most extraordinary one.

Grand Buffalo Hunt in the West.—A company has been organized to start from St. Cloud, Minnesota, on the 5th day of June, for the great buffalo ranges on the Red, Shugeneau, and James Rivers. The buffalo ranges are about 150 miles west of St. Cloud, and constitute the finest tract of country in the North-west. The route lies through a beautiful section of country. Probably there will never be another so favorable an opportunity to indulge in the grandest sport ever seen on the continent. The renowned Chief of the Chippewa Nation, Hole-in-the-Day, and twelve of his braves, several Pembina gentlemen, and Pierre Bottineau, [Guide to Stevens' Pacific Railroad Expedition, will accompany this. Those desiring further information are referred to Ex-Gov. A. Ramsey, St. Paul; the Hon. H. M. Rice, Delegate to Congress, Washington; or the Committee of Arrangements.

The Contrast.—Not less than three Free-State men in Kansas—namely, Dow, Barber, and Brown—have within a few months past fallen victims to pro-slavery hostility; and yet no vigorous efforts have been made to ferret out aud bring to punishment their murderers. At length a pro-slavery man, one Sheriff Jones, after committing many eutrages upon the rights of Free-State men, was shot at Lawrence by an unknown hand. Thereupon a large meeting of friends of freedom in Kansas was held at Lawrence, resolutions denunciatory of the murder were passed, and Governor Robinson offered a reward of five hundred dollars for the arrest of the assassin. This proceeding shows who are the friends of "law and order" in Kansas.

SUMMARY.

The late Augustus Graham, of Brooklyn, in his will, made an appropriation for the purpose of having four discourses a year delivered on the Seasons, as exhibiting the wisdom, power and goodness of God. At the Church of the Saviour, Rev. Dr. Farley recently delivered one of these discourses on Spring. The subject was treated in an able manner, showing that in the return of Spring the faithfulness, power, wisdom and goodness of God were manifested, and the resurrection typified, when the soul was to be introduced to a perennial Spring. In conclusion, he drew some striking analogies between the Seasons and human life, applying the subject to his hearers.

On a recent Sunday, the Rev. Dr. Hatfield, pastor of the North Presbyterian Church, New York, made an appeal to his congregation for the amount of $2,300, in order to complete the sum of $20,000 to be raised by the 1st of May, for the purpose of erecting a new church. The appeal met with a hearty response, and before the congregation dispersed, $3,077 was subscribed, being $777 more than the stipulated amount. The new church is to be built on the northeast corner of Thirty-first street and Ninth avenue, and will cost when finished a sum approaching $40,000.

Some days since it was announced that a spiritual medium had proclaimed that the steamship Ericsson would be destroyed by fire on the 26th of April. But the Ericsson arrived on the 30th, in good condition, fourteen days from Liverpool. The Ericsson is not the fastest steamer running across the Atlantic, but she is one of the safest. She forms, now, one of the Collins line. Her last passage out was made in thirteen days, and she has made ten passages without an accident. It is stated that the Ercsson consumes but a ton of coal an hour, which is a wonderful economy of fuel for a steamer of her size and speed.

An arrangement has been concluded between Mr. Campbell, Postmaster General, and the British Postmaster General, the Duke of Argyle, providing for the registration of valuable letters to and from Great Britain. The registration fee on letters will be five cents, the same as on domestic letters, thus making the rate on a single letter, when registered, twenty-nine cents. The English registration fee is twelve cents. On all registered letters in each country, prepayment is required. The arrangement went into operation on the first of May.

The British and American Commissioners of Patents have shaken hands over two hundred volumes of specifications and drawings, presented by the former to the latter, as evidences of the good feeling that binds the countries in friendly bonds. A year ago last January, our Commissioner forwarded to the British Office copies of all the Patent publications issued here up to that time, and Prof. Woodcraft returns the compliment this Spring. Ninety-three volumes of the set are filled with drawings of British patents.

The Cincinnati Commercial says that a wealthy cotton planter from Tishomingo county, Mississippi, named Josiah Stittles, is in Hamilton, Butler county, Ohio, with a family of nine slaves, which he proposes to set free. He also intends to educate and otherwise prepare them to sustain properly their new relation to society. The family consists of a mother, with six sons and two daughters. Three of the boys are good mechanics, and another acted as an overseer. Mr. Stittles is still the owner of many slaves.

A dispatch dated Alton, Ill., Friday, May 2, says: The Committee appointed by the Kansas and Alton Transportation Company, to establish a line of steamers between this city and Kansas, for the transportation of passengers and merchandise direct, have completed their arrangements, and a circular will soon be issued to apprise emigrants and forwarders of the increased facilities offered by the Company. It is as yet uncertain how soon the boats will commence their trips.

There is no doubt but that the U. S. Government will take prompt measures relative to the outrages at Panama. The Secretary of the Navy supposes that the sloop St. Mary's is there by this time under the instructions of her ordinary cruise, but an additional vessel of war will be dispatched from the Atlantic coast. It is highly probable that a Commissioner will be sent thither to ascertain the facts of the case.

Riot and revolution have cut off, for a while, the communication between the eastern and western shores of the United States. The struggle between Walker and the Costa Ricans closes the thoroughfare through Nicaragua; the murderous and lawless condition of the native population at Panama must, for a time, prevent any prudent voyager, homeward bound from California, bearing about him the fruits of his labor, from periling life and property in that den of thieves.

James McCombs was hung at Columbus, S. C., on Friday, April 25th. His execution was a horrible affair. The criminal some how or other got his hands loose and grasped the rope, and with great difficulty his death was accomplished.

A project is on foot to obtain from the Canadian Parliament a charter for a line of railway from Quebec on the North shore of the St. Lawrence to Montreal, via Bytown or Ottawa City, Pembroke, &c., to Georgian Bay.

In Paris the telegraph wires are laid under ground, no poles being seen in the streets. A trench is dug about a foot wide, in which the wires are placed side by side, but not so as to touch each other. Liquid bitumen is then poured on, which surrounds the wires, and completely isolates them. It secures them from damage by accident or design, and from being damaged by the atmospheric influence.

The Empress Eugenie having expressed a wish to preserve the pen with which the peace was signed, the gallant diplomats made use of one plucked from the wing of a living eagle, and the relic is now in her possession, ornamented with gold and diamonds. In addition to signing the principal documents, each of the plenipotentiaries had to put his name to eighty-six separate paragraphs.

A young white woman of Dickens County, S. C., has turned her attention to farming, and made cotton last year which netted her $100; her corn crop was 250 bushels. She plowed her land, drove the cart, cut the wheat, and cribbed the corn, without any manual labor except that contained in her own hands.

The people of the Cape de Verde Islands are now perishing for want of bread, and their destitution is of the most urgent character, having neither food to eat, nor money to buy it. A worse than Egyptian famine is now brooding over these devoted islands, and their only hope is in an appeal to the charity of the Christian world.

The Great Durham mixed cow, for several years owned by William Shepherd, of the Manchester House, was sold the other day to Francis F. Hoyt, Concord, for $500. This cow was raised in Pembroke, and is 7 years old. She girts 9 feet, and weighs 2,760, being the largest cow in the United States.

Hon. Mr. Douglas, United States Senator from Illinois, has made a donation of ten acres of land to the Baptists of Illinois, in the city of Chicago, for a site for a new college. It is also understood that the Baptists of Chicago, and their friends, will raise in that city $100,000 towards an endowment.

On the 20th of March the Emperor and Empress of Austria washed the feet of 24 old people, viz: 12 old women and 12 old men. The oldest of the women was 89, and the youngest 83; the oldest of the men was 91, the youngest 82; the ages of the 24 combined amounted to 2052.

A dispatch dated Montreal, Wednesday, April 30, says: The new Suspension Bridge over the Falls of Montmorency gave way this morning, and the whole structure, with a man, woman, horse and cart, was carried over the Falls. The bodies of the man and woman have not yet been found.

The Springfield (Ill.) Journal says: For the last two weeks the tide of emigration passing through this city to the Westward has been very brisk. The destination of the emigrants has been principally Iowa, though many will, doubtless, find their way into Kansas and Nebraska.

The Milwaukie and Mississippi Railroad, which is now in operation from Janesville to Madison, will be opened in June to the Wisconsin River at Helena. Thence a line of steamers will run down the Wisconsin River to Prairie du Chien, and up the Mississippi River to St. Paul.

The block of model houses in Boston, for which Mr. Lawrence provided in his will, bequeathing therefor $50,000, will be erected at the corner of Ash and Bennett streets, South End. The new building is to contain five hundred rooms, and will be an enduring monument of practical benevolence.

At a recent meeting of the Public School teachers of Hudson County, N. J., held at Hoboken, it was determined to hold a Teachers' Institute in the city of Hudson, to commence on Monday, June 15. The State has appropriated $100 to each county for the expenses of these institutes.

The total number of land warrants issued under the law of March, 1855, as we learn by a dispatch from Washington, are 227,000; requiring upwards of 15,000,000 acres. The number of claims received are 245,700. Upwards of 14,000 warrants, covering 1,700,000 acres, were issued in April.

On the night of April 30th, the village of Gowanda, Cattaraugus Co., N. Y., was almost destroyed by fire. Among the buildings burned are Salem's furnace, Camp's factory, E. W. Hennie's store house, the Palmer block, the Welsh block, the Mansion House, the Old Mill, &c. The bridge was also destroyed.

The report of the Methodist Book Concern for the year 1855, presented to the Conference of the Methodist Episcopal church at Baltimore, states that the periodicals, except the Christian Advocate, failed to meet the expenses of their publication.

G. P. R. James, Esq., the British Consul at Norfolk, Va., has received directions from Lord Clarendon to distribute $1,000 among the benevolent institutions having in charge the widows and orphans of those who died during the epidemic last Autumn.

The steamer Cuba, plying on the Alabama River, was recently snagged on the wreck of another steamer, and sunk. A widow lady and her family, consisting of four small children, on their way home, somewhere in North Carolina, (deck passengers,) and two deck hands, were drowned.

Hon. Ogden Hoffman, a prominent member of the New York Bar, died at his residence in this city on the 1st inst., in the 63d year of his age. His disease was congestion of the lungs, which terminated fatally after an illness of five days.

It is said that a deposit of valuable coal has been discovered on the land of Mr. Isham Sealy in Cumberland county, (Va.) about four miles from Farmville. Indications of the existence of this mineral have also been found on other farms in the vicinity.

Bogus two shilling pieces have recently been put in circulation in the Western part of this State. They are said to be very well executed, but have an unmistakably bogus (greasy) feel, by which they can easily be detected.

The California Overland Mail Company have held meetings and organized in St Louis, and a similar movement has been set on foot in California.

There was a terrible fire in Philadelphia on the 30th of April, which destroyed forty stores and dwellings, and property valued at over a million of dollars.

Though the number of persons in the city of Boston worth $50,000 and upwards, increases from year to year, the number of colossal fortunes is smaller than it was a quarter of a century since.

A Massachusetts post-rider the other day charged a newspaper publisher $13 for delivering twenty copies of that paper for six months. The whole value of the subscriptions for the time was $15!

A man residing at South Boston, while in a state of intoxication, administered to his child, two years of age, four or five spoonfuls of gin. The child soon after was seized with convulsions, and died two days after.

The ships arriving at New York Quarantine bring frequent cases of small-pox, yellow fever and measles. All the victims, and persons exposed, are kept from the city until danger is past.

Since the first of January about sixty persons have united, on profession of faith, with the Baptist church in Cannon street, New York, of which Rev. Joseph Banvard is pastor.

The international fair is to be held in Buffalo on the 8th of September next. $15,000 is being raised by subscription for premiums, competition being open to both United States and Canada.

The sum of $610 has just been subscribed privately by members of the Church of the Pilgrims in Brooklyn, and will be paid to the Treasurer of the American Tract Society, as the donation of that church for 1856.

It is said that Mrs. Stowe, the author of Uncle Tom's Cabin, will soon put to press a work illustrating the alleged degradation of the poor white population at the South.

Young men from the country should be careful to avoid the swindlers who agree to furnish employment and take what money the verdant youngster has to pay expenses.

The first printing press was introduced into New Hampshire in August, 1856; the first newspaper printed in October, and the first book in November of the same year.

Great excitement prevails in New Orleans on the subject of Nicaragua, and the friends of General Walker are laboring hard to send aid.

A vessel has arrived at Philadelphia with a cargo of Venezuelian guano, from Mark's Islands, in the Caribbean.

American silver half and quarter dollars, by edict, are henceforth to be worth only forty and twenty cents in the Island of Cuba.

Beware of counterfeit five dollar bills on the Merchants' Bank of Newburyport, Mass. There is said to be a quantity afloat.

The Secretary of the Navy has ordered the United States steamer Fulton to proceed forthwith from Pensacola to Aspinwall.

Revivals are reported from Clifton, Dover Plains, Painted Post, Castile, Bath, and Whitestown, N. Y.

A St. Louis man has sold for $24,875 a site in St. Paul, Minnesota, which he purchased for $600 six years ago.

Specimens of fish, with four legs, from Fort Defiance, New Mexico, have been received by Prof. Agassiz.

New York Markets—May 5, 1856.

Ashes—Pots $6 75, Pearls 7 62 per 100 lbs.

Flour and Meal—Flour 5 81 a 6 37 for various grades of State, 5 62 a 6 00 for Michigan, Ohio, and Upper Lake, 7 00 a 8 75 for extra Genesee. Rye Flour 3 75 for fine, 5 25 for superfine. Corn Meal 3 25 for Jersey.

Grain—Wheat 1 62 for prime red, 1 70 for fair White. Rye 75 a 78c. for Pennsylvania and Northern. Oats 39 a 43c. for State and Ohio, 45 a 48c. for Chicago. Corn 56 a 62c. for common to prime mixed and yellow. Southern 60 a 62c. for old mixed Western.

Provisions—Pork 15 50 for prime, 17 75 for mess. Beef 6 62 and 8 00 for country prime, 8 00 a 8 50 for country mess. Lard 10 a 10½c. Butter 13 a 17c. for Ohio, 16 a 22c. for State, 22 a 24c. for prime. Cheese 5 a 10c.

Apples—1 50 a 2 50 per bbl. for Greenings, 2 00 a 2 75 for Baldwins, 2 50 a 3 25 for Spitzenbergs.

Potatoes—1 00 a 1 25 per bbl. for Western reds and Pinkeyes, 1 62 a 2 50 for Mercers and Carters.

Tallow—10¼ a 10½c.

MARRIED,

By J. R. Irish, at DeRuyter, April 13, 1856, C. A. Osgood, of Georgetown, to Mary M. Peaseley, of DeRuyter.

LETTERS.

J R Irish, E G Champlin, E P Larkin, Nathan Gilbert, C T Gray, W B Gillette, Abram Burger, Pardon Cottrell, Zuriel Campbell.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

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Welcome Stillman, Westerly, RI		$2 00	to vol. 12	No. 52
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Eastern Association.

THE Twentieth Anniversary of the Seventh-day Baptist Eastern Association will be held with the Church in Shiloh, N. J., commencing on Fifth-day, May 22d. Introductory Discourse by S. S. Griswold; alternate, Phineas S. Crandall.

The annual session of the Executive Committee will be held at 8 o'clock A. M. of Fifth-day.

S. S. Griswold, Sec.

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Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

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☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Miscellaneous.

Our National Capital—The City of Washington.

The Philadelphia *Bulletin* has the following interesting remarks upon the present condition and future prospects of the city of Washington:

The plan of Washington has been ridiculed for its vastness, and it may have seemed ridiculous to have a few thousand people scattered over a place that would lodge a million, and call it a city. But the designers of Washington had calculated for futurity, and already it is beginning to show that it will be large enough for its great plan. Within the past fifteen years its population has more than doubled, and many of the present generation will live to see it a compact as well as an elegant city of perhaps several hundred thousand inhabitants. The plan, besides being vast, is perhaps the finest ever conceived for a great metropolis. Paris, in spite of its Boulevards, its Rue de Rivoli and its Champs Elysees, can never be made as superb a city as Washington must become in the course of centuries. The universal wide, straight streets, and the grand avenues radiating from the Capitol and the President's House, give it an advantage in variety and in circulation that no European capitol possesses.

There is no grander urban spectacle in the world than that presented to the spectator from the capitol, even at the present time. The city lies at his feet, and Pennsylvania avenue stretches out before him, even its mean lodging houses acquiring a sort of beauty as if being component parts of a vista. Vistas are always beautiful, and this one, terminating with the President's House and the Treasury in the distance, will at some future day be one of the most beautiful in the world. Looking directly westward, the mall spreads out before him, with the quaint but picturesque buildings of the Smithsonian Institute and its surrounding grounds, relieving the monotony of its once desert waste. Afar off the huge white obelisk of the Washington Monument rises, at present an ugly looking thing, somewhat resembling an exaggerated lighthouse, but destined to become a noble and commanding structure, although its design may offend some critical tastes. When the monument is finished, and the grounds of the mall are laid out as a public park, there mill be no more beautiful view than this anywhere.

The grounds of the Capitol are already extremely beautiful, and those surrounding the President's House, which have already been admired, are now more worthy of it than ever. Lafayette Square is an attractive appendage to these, and open spaces at the intersections of the various avenues and streets will, at some future day, be planted and embellished, so as to make an abundance of gardens and shady promenades all over the city. There are no grand palaces, such as make a splendid attraction in foreign capitals, but the President's House is elegant and appropriate, and fully satisfies all our republican ideas on this point. But the capitol, when finished, will be as grand a government building as can be found in the world, and besides its vastness and elegance, it has advantages of situation above those of all the European palaces. The Patent Office, or; more properly speaking, the building of the Interior Department, is a noble structure, and the Post Office, when finished, will be scarcely inferior to it. The colonnade of the Treasury is deservedly admired, and the proposed new buildings for the State, War and Navy Departments will doubtless be made correspondingly handsome.

In works of art, Washington, although deficient as compared with European capitals, much surpasses all other American cities. There is no national gallery of pictures, but the pictures in the rotunda are the only national pictures we have. Trumbull's unpoetic but faithful works have a historical value which compensates for their artistic defects; and while the Baptism of Pocahontas, the Landing of Columbus, and the melo-dramatic highly-colored and very French picture of the Discovery of the Mississippi may be objected to for want of fitness, or for certain defects in execution, all visitors must be attracted and touched by the exceeding beauty of Weir's Embarkation of the Pilgrims. The statuary of the Capitol is not what it should be, and Greenough's Washington, sitting with bare arms and shoulders in the open grounds, is rather an unpleasant representation of the Father of his country. But the Jackson statue—let rigid old world criticism say what it pleases—is a noble work, and one that every spectator must be struck with as a bold, original design, admirably carried out, and much more interesting than nine-tenths of the equestrian statues that are seen abroad.

Education of the Royal Children.

Possibly some of our home circles may derive valuable suggestions from the system of training to which the royal family of Great Britain are subjected, as reported by the *London Court Journal*:

"The education of the royal children being a matter in which all must feel interested, a few details of the manner in which the day of the royal scholars is divided, may perhaps be entertaining to our readers. [These children are eight in number, from fifteen to two years of age, viz.: a daughter—a son—a daughter—a son—two daughters—and two sons.] A primary regard is paid to moral and religious duties. They rise early, breakfast at eight, and dine at one. Their various occupations are allotted out with almost military exactness. One hour finds them engaged in the study of the ancient, another of the modern authors; their acquaintanceship with languages, first founded on a thorough knowledge of their grammatical construction, and afterwards familiarized and perfected by conversation.

"Next are they trained in those military exercises which give dignity and bearing. Another hour is agreeably filled up with the lighter accomplishments of music and dancing. Again the happy little party assemble in the riding school, where they may be seen deeply interested in the various evolutions of the menage. Thence—whilst drawing and the further exercises of music, and the lighter accomplishments, call off the attention of their sisters—the young princes proceed to busily engage themselves in a carpenter's shop, fitted up expressly for them, at the wish of the royal consort, with a turning lathe and tools essential to a perfect knowledge of the craft. Thus they early become, not only theoretically but practically acquainted with the useful arts of life.

A small laboratory is occasionally brought into requisition, at the instance also of the royal father, and the minds of the children are thus led up from a contemplation of the curiosities of chemical science and the wonders of nature to an inquiry into their causes. This done, the young carpenters and students throw down their saws and axes, unbuckle their philosophy, and shoulder their percussion guns—which they handle with the dexterity of practiced sportsmen—for a stroll through the royal gardens. The evening meal, the preparation for the morning's lessons, and brief religious instruction, closes the day."

Egyptian Discoveries.

We take from the correspondence of the Baltimore Sun the following extract, which describes the palace and person of the present Viceroy:

The palace is a large white building, distinguishable neither for the style of its architecture nor the beauty of its finish, and was built during the reign of Mahomet Ali. Ascending a broad marble stairway, and passing the ante-room, in which, as usual in the East, was a large collection of ill-dressed and lazy looking attendants, we entered the reception room of Zooflika Bey, the Minister of Foreign Affairs. Here we whiled away a quarter of an hour in sipping coffee, and receiving and returning *Oriental* compliments. After passing through a large hall we entered a spacious saloon, in which we found the Viceroy. A broad low divan, covered with crimson damask satin, run around the entire apartment, the floor of polished ebony was decorated with a basket of flowers held by two cupids, all made of colored wood inlaid in the centre. The furniture was chiefly European, and by no means remarkable for its elegance. When we entered, the Viceroy was seated a la Turque, upon the furtherest corner of the divan, from which he slided as we approached, to greet us with a shake of the hand when presented.

In order that your readers may not labor under the mistake in picturing to themselves a "turbaned and malignant Turk," with solemn face and flowing beard, as the great dignitaries of the East are usually represented by poetic tourists and imaginative painters, I will give them a brief but faithful description of Said Pasha, the youngest son of Mahomet Ali, and the present Viceroy of Egypt. Apparently about forty years of age, I am confident was his weight accurately ascertained, it would not fall below three hundred and fifty pounds. This quantity of flesh, together with his low stature and the loose style of his dress, gives him, as may naturally be supposed, instead of a commanding figure, rather a squatty one; while his head, placed immediately upon his shoulders, without the intervention of a neck, by no means tends to enhance the dignity of his appearance. His face, which is as devoid of expression and as unmeaning as a mass of copper colored flesh can possibly render it, is covered with a short wiry red beard; and if Lord Chesterfield's caution to his son, to "beware of a man who constantly shuts one eye," be correct, one would ever be on his guard against the Viceroy, for he never opens one eye and always keeps the other half closed. Instead of wearing upon his head the ample folds of the expressive turban, it was covered with a small red tarboush, scarcely concealing his bushy hair, vieing with it in the brightness of its color. His costume was Egyptian, a small embroidered jacket, full trousers made of light blue cloth, a beautiful cashmere shawl wound around his waist, and a pair of red morocco slippers upon his feet. Such was the appearance of the Viceroy, as he stood revealed before us after sliding from the divan upon which we found him coiled.

He received us most kindly, seated us by him on the divan, and commenced asking many questions concerning America and her institutions. I was surprised to find one whose education had been neglected, and especially concerning the affairs of the western continent, should know as much as he did. He was anxious to know if the Government of the United States were about purchasing, aa he had been informed, an island from the King of Greece. After spending nearly an hour in pleasant conversation, and sipping Mocha coffee, handed to us in small China fingans, beautifully incrusted with brilliants, we took our leave. Though his mental capacity by no means corresponds with his physical developments, I was altogether much gratified with the reception he gave us.—During our interview he was exceedingly profuse in his thanks to Mr. DeLeon for two Minie rifles which he had recently presented him.

A few days previous to my visit to the Viceroy, I called upon the Governor of Alexandria. During my interview with him he informed me that in making some excavations behind the palace some days before, several ancient Egyptian tombs had been discovered, and kindly offered me the services of his Dragoman to point them out, did I wish to examine them. Passing the palace and proceeding toward the sea, in the midst of sand banks, we came upon the tombs. They were three in number, and about twenty feet below the surface of the ground. Upon descending I entered a low vaulted chamber about twelve feet in length, and eight in width, the whole covered with a fine and highly polished stucco. The sides were embellished with Egyptian painting, the colors in the highest state of preservation, and representing funeral scenes, resembling those in the mummy pits near Memphis. This chamber is separated from another and smaller one by an arched partition. In this, upon a stone altar about three feet in height, were the bones of the person for whom it was built. From their appearance I should judge them to have been those of a female, though I was informed no jewels or ornaments had been found. They had not been disturbed, but were lying in the same position as when the tomb was opened, and were in excellent preservation. The skull was entire, and I could not resist the temptation of extracting a tooth.

The other tombs, though not so large or not so well preserved, were built upon the same model, and no doubt about the same period. Judging from the figures upon the walls, the style of the architecture, and their whole appearance, they are doubtless of great antiquity, dating far beyond the time of the Ptolemies. What adds weight to this supposition, is the fact that since the foundation of ancient Alexandria, 323 years before Christ, the Island of Pharos has never been used for the purposes of sepulture, and consequently these newly discovered tombs were those of the ancient Egyptians, and are no doubt Pharaonic. The Viceroy, I understand, intends continuing the excavation for the purpose of discovering, if possible, some token by which the date of their construction may be ascertained. Though the land is surrounded by salt water, that which covers the floor of the tombs is perfectly fresh. I have been thus minute in my description, as it is, I believe, the first that has yet been given of them, but few having seen them.

A Turkish Slave's Career.

CONSTANTINOPLE, Monday, March 10, 1350.

Halil Pasha. the Damad in virtue of his connection by marriage with the imperial family, died suddenly last week, of a disease of the heart. His Majesty had four sisters—Salieh Sultana, Michrima, Hattien, and Adileh, wife of Mehemet Ali Pasha, the present lord high admiral. The deceased functionary espoused Salieh, the eldest of those princesses, and filled during long years, almost uninterruptedly, several important posts under Government, more especially that of Capudan Pasha at various intervals, and which, in the last instance, he had to vacate in favor of the present dignitary shortly after his return from exile. His career was strange and full of curious incidents; and I may be permitted to say a few words respecting it, as an apt illustration of the real aspect of slavery in Turkey.

Halil was a native of Georgia, and slave of the late Khosreff Pasha, himself originally of the same class and extraction, and who died, you recollect, last year, childless, at the age of 103, in the fullness of affluence and honors. He purchased, for 1500 piasters, Halil, at a tender age, and brought him up with the utmost care in his family, and gave him the benefit, under the guidance of the best masters, of instruction in Oriental literature, and the various branches of elementary knowledge. He had him, besides, taught the French language, a rare and exceptional advantage in those days. Halil, having been endowed with considerable aptitude, profited quickly by the advantage within reach, and having conducted himself, besides, in all things entirely to the satisfaction of his patron, his freedom was the reward, as is invariably the case under such circumstances, and he entered the army shortly after the destruction of the Janissaries.

The old man was at that time in the plenitude of power and popularity, and intrusted with the entire direction of the new military system, and his favorite was thus soon promoted to the rank of Pasha, and gradually advanced to the highest honors and dignities. During the late reign, moreover, an Embassy Extraordinary to the Court of St. Petersburg having been resolved on, the varied acquirements and amiable manner of Halil, as well as certain political leanings imbibed from his earliest years under the tuition of old Khosreff, insured him above all others the coveted distinction of being intrusted with the important duties of that mission.

The Turkish Envoy was received with open arms in the Russian capital, and obtained it is said, great success and fame in fashionable circles, particularly among the fair sex, and having attained the object of his mission, returned to Constantinople loaded with presents and distinctions. Since then he has filled almost invariably important posts, either in the capital or the provinces, and amassed enormous wealth and landed property. His annual income, derived from Khans, factories, steam mills and trading operations, amounted, it is said, to about £30,000, and his jewels, plate, valuables, &c., to about two millions sterling. Ingratitude to his patron is the only blot on the memory of Halil, and of this the old man often complained, as the only regret which embitted his declining years. Such, then, is the history of Halil, and of many a slave in Turkey.

[Cor. Daily News.

Produce of Land in Different Parts of the World.

The amount greatly varies in different kingdoms, states and localities, according to the difference of cultivation, soil, manuring climate and exposure.

In England, Scotland, Flanders, and part of Germany, the productiveness of the land has been greatly improved in modern times, by new and skillful systems of farming, and a great increase of attention in enlarging the quantity of the manure of the farm, as well as buying all the mineral manures they can obtain, and applying them in the most advantageous manner.

Farmers who made the first settlements and clearings in *this country* found the land generally very productive, and consequently felt no necessity for making and applying manure, nor for seeding their uncultivated fields with grass, in order to increase their fertility.

In process of time, the vegetable matter and the mineral substances most needed by the growing plants, became so exhausted, that much of the land ceased to yield remunerative crops, and the decayed, impoverished patrimony, had to be resuscitated and improved, or otherwise abandoned by the proprietors. Wheat flourished for many years on these new lands, but at length gradually declined, and in many parts rye was introduced in its stead, which succeeded for a time; but, on the neglected soils, *that* also was found to languish; and in some sections oats and buckwheat followed until the land was finally abandoned, and thrown out for old fields. In the first settlement and cultivation of different parts of this country, the preparation of the soil, and the time of seeding with wheat, were not sufficiently attended to, in order to insure a large return. With these precautions, the crops of wheat on these virgin soils might have averaged 20 or 25 bushels per acre, but instead of that product, they have not probably yielded an average crop of more than 12 or 15 bushels per acre, including all the localities, in this country, where wheat has been grown on new land for a series of years.

In many regions famous for the growth of wheat, the average product is very much overratted. On a visit to Western New York, we expressed our surprise to a farmer who had resided there for twenty-five years, at the poor appearance of much of the wheat in that section, where we had understood that 40 bushels an acre was only an ordinary crop. He declared that he did not believe the average had exceeded 15 bushels, since his residence in that part of the State, though some years ago it was called by the wheat dealers "the granary of North America." Ohio has, of late years, produced more wheat than any other state in the Union—but she had greater breadth of land under culture of that grain, with a yield of 14 to 20 millions of bushels; she has had two millions of acres sown, which gives an average of only 7 to 10 bushels per acre.

The average product, per acre, of the whole State of New York, as shown by the census of 1846, is of wheat, 14 bushels—of oats, 26 bushels—of barley, 11 bushels—of rye 9 1-2 bushels—of Indian corn, 25 bushels.

Professor Emmons, in his Natural History of the State, gives a series of averages a little less than these.

The premium crops of New York, for 1846, range thus—wheat 56 bushels per acre, (this is the highest,) Indian corn 142 bushels, and oats 106 bushels.

New Brunswick, (British Territory,) 1848, wheat 19 bushels per acre; oats 30 bushels; barley 30 bushels; rye 20 bushels; corn 41 bushels.

England, according to A. F. W. Johnson, in 1849, wheat 21 bushels per acre; oats 36 bushels; barley 32 bushels. Highest, wheat 88 bushels, barley 80, oats 100, potatoes 900, and turnips 1200.

Scotland, on the same authority—wheat 30 bushels per acre, oats 46, barley 40.

The following is near the average of the crops of Flanders, as obtained by Thomas Radcliff, about 1835—wheat 23 bushels per acre, rye 30, oats 42, potatoes over 300.

Secrets of the Peat-bog.

Far, far down in the depths of the moor there lies many a secret of the olden time. Below the grim, ghastly surface, below the waters, below the black remnants of countless plants, lie the sad memorials of ages unknown to the history of man. Huge trees stand upright, and their gigantic roots rest upon the crowns of still older forest giants. In the inverted oaks of Murton Moor, in Switzerland, many see the famous oak woods that Charlemagne caused to be cut down, now more than a thousand years ago. For centuries the moors have hid in their silent bosoms the gigantic works of ancient Rome, and posterity has gazed with wonder at the masterly roads and massive bridges, like those built of imperishable wood by Germanicus, when he passed from Holland into the valley of the Weser. Far in the deep, lie buried in the stone, hatchets and flint arrow heads of Frisians and Cheruski, by the side of the copper kettle and iron helmet of the Roman soldier. A Phœnician skiff was found of late, and alongside of it a boat laden with bricks. The skeletons of antediluvian animals rest there peaceably by the corpses of ancient races with sandals on their feet and the skin of animals around their naked bodies. Hundreds of brave English horsemen, who sought an honorable death in the battle of Solway, were swallowed up, horse and man, by the insatiable moor. And in years bygone, a Danish King Harold, called the Blue Tooth, allured with treachery a fair princess of Norway, Gunhildo, to Jutland. She came, and she vanished from the memory of man. History had forgotten her, tradition had even begun to fade, but the peat bog opened its long-closed lips, and accused, late but loud, the bloody king of his wicked deed. The poor princess was found far below the peat, strangled and tied to a post, where her merciless foe had buried her, as he thought, for ever, in the abyss. It is a strange and most melancholy charm that these low chambers of death have for the careful observer.

[English paper.

The Sleep of Plants.

The way in which sleep is shown in the vegetable kingdom is infinitely more variable than among animals. Man throws himself prostrate; some kinds of monkeys lie on their sides; the camel places its head between its fore legs; and birds roost with their heads beneath the wing. But in plants there is no end to the curious and beautiful diversity which rewards the seeker in Nature's mysteries. Some plants droop their leaves at night, the flat part becoming flacid and pendulous. Others, of the kind called "compound," as clover and vetches, close their leaflets together in pairs, and occasionally the whole leaf drops at the same time. The three leaflets of clovers bring their faces to the outside, and so form a little triangular pyramid, whose apex is the point of union between the leaflets and their stalls. Lupines, which have leaves resembling a seven-fingered hand without a palm, fold together like a lady's half closed parasol. Chickweed raises its leaves so as to embrace the stem; and some species of lotus, besides many of its elegant family, the Leguminosæ, bring them together in such a way as to protect the young flower buds and immature seed vessels from the chilly air of night. These are only a few out of the many cases which could be instanced of change of position in leaves, while in flowers there seems to be no limit to variation. The greater part shut the petals at night, the stalks declining one side; but there are some which roll their petals back, and curl them up like miniature volutes. The sleep of such plants is probably unaccompanied by any external change.

The same may be said of Campanalas, and other bell-shaped flowers of Cruciferæ, it should have been observed, are remarkably careless of repose. Their sleep never appears sound, or even constant, for many successive nights they seem restless, and in the morning always look dozy and uncomfortable. When flowers are over blown, or the plant, if an annual, is near its decay, the phenomena of sleep are very considerably diminished. In fact, they are only seen in perfection when the growing powers of the plant are in full operation. Deciduous trees—that is, such as cast their leaves in autumn—are in a sort of trance in the Winter months. Flowers, too, lose their sensibilities altogether, when the period of fertilization is passed, as may readily be seen by inspecting a field of daisies early in the morning before the dew is off the grass. The overblown one will be found wide open; those in the younger stages, all crimson tipped and sound asleep.

WORTH TELLING.—Mrs. Polly Beeman, of Birmingham, Connecticut, is in her 92d year. Her husband, Tracy Beeman, died a short time since; he was two years senior of his wife. They had lived in the same farmhouse sixty nine years. They had a family of nine children, the eldest of whom now is seventy three, and was married when she was fourteen. Of the grandchildren there are now forty-nine, the oldest of whom is fifty-six years. There are one hundred and fifty-six great grandchildren and eighteen great great grandchildren. The family enjoy iron constitutions. The venerable woman can call two hundred and thirty of her lineal pedigree around her thanksgiving table. Their united ages now amount to 7,724 years; so that, if this family had followed each other consecutively, the first might have been an old lady of seventeen hundred Summers at the day Adam woke up and ate forbidden fruit with his partner. Our Connecticut old lady intends to take a long journey next week behind the "iron horse." She ought to have a free ticket.

[Hartford Courant.

Organic and Inorganic.

An organized body is one having organs to secure the purpose of its being. An animal has arteries, veins, nerves, and glands, a heart, lungs, stomach, &c.,—organs having functions in the economy of life. A plant has sap-vessels, secreting organs, leaves, buds and flowers. Crystals of the metals and minerals have their parts arranged by a law as definite and inflexible as the bodies themselves—a kind of organization. A gathering of citizens becomes an organized body by the choice of moderator and clerk. A Legislature is organized by appointing speaker and clerk. These officers are organs by which the design of assembling is to be accomplished. But the terms organic and inorganic, as technically used in agriculture, have nothing to do with the object, design or arrangement of parts, but refer simply to the element or elements of which the body is composed. The terms thus used, may be convenient, and are easily understood. If we burn a body, those portions which become gases and fly off we call organic; those to which the fire gives no wings, we call inorganic. If we take a piece of hickory, for example, and burn it, oxygen, carbon and hydrogen will fly off, and silex, magnesia, potash, &c., will remain. If you burn a cabbage stump, nitrogen will be added to the winged products by burning. If you burn a fresh bone, oxygen, hydrogen, nitrogen and carbon will fly off, and lime, phosphorus, iron, &c., will remain. The wood, the cabbage and the bone are organized bodies, composed of organic and inorganic substances, and so far as we know, the inorganic potash and lime are as essential to organization as the oxygen and hydrogen. The fact that when you destroy the organization by fire, one part flies away, certainly proves nothing on this point. The inorganic are frequently called mineral elements.

Were we to apply scientific accuracy to the terms organic and inorganic, we should find them, in their best agricultural use, very indefinite and faulty. All would call a piece of, chalk inorganic, and yet if you burn or heat it, almost half of it flies off in this same oxygen and carbon, and the remainder is lime; and even this lime, when subjected to a higher heat, is shown to be, in part, a metal called calcium, in part, this same winged oxygen. Inorganic water is composed wholly of the winged spirits, oxygen and hydrogen. So that chemistry soon brings us to elements, and of these one is just as much organic, for ought we can see, as another. But in the agricultural use of the terms, if you burn an organized body, those substances which pass off are called organic.

[Culturist and Gazette, Pittsfield.

STATISTICS OF LONDON.—London covers at present a space of 122 square miles. It contains 327,391 houses and 2,362,236 inhabitants, the annual increase of the population being upwards of 40,000. The length of all the different streets is 1,750 miles. The paving of them cost £14,000,000, and the yearly cost of keeping them in repair is £1,800,000. London has now 1,750 miles of gas pipes, and the same length of water pipes. The introduction of gas cost £3,000,000. There are 360,000 burners in the city, which consume every night 13,000,000 cubic feet of gas, valued at £500,000, or $2,500,000.

The Bankers of London have under their control a capital of £64,000,000, and the different Insurance companies have a cash capital of £10,000,000, and £78,000,000 in negotiable paper.

The taxes on houses amount yearly to £12,500,000. The furniture of those houses is insured to the amount of £166,000,000. Twenty thousand persons are constantly employed in keeping the docks in repair.

TELEGRAPHING ON THE CONTINENT.—The International Electric Telegraph Company flashed 26,430 messages in the last six months of 1855, and paid a dividend of 7 per cent. This looks like business. The Queen's speech, 701 words, was sent to Amsterdam by Varley's apparatus, and printed in twenty minutes and a half, the total length of wire and submarine cable being 107 leagues. The clerk was a girl of eighteen, and she transmitted nearly thirty five words a minute, the quickest dispatch yet recorded of the instrument. Two words had to be corrected by interchange of signals, and all within the time stated. Bonnelii's method of signalizing from one train, or between two trains while in motion, has been tried successfully on the Paris and St. Cloud railway. Parties in the respective trains talked by telegraph with each other while speeding along or with the office.

The New Orleans Bulletin notices an ingenious machine for making barrel staves. The stave is cut off from a solid stick of timber, either green or dry, and by a forward-and-back motion of the curved knives both sides are cut and dressed and with the required bilge. No previous preparation of the wood, either by steaming or soaking, is required. The staves as they come from the machine, make so tight a joint that the barrels are perfectly air-tight. They can be made of any thickness and any description of wood, so as to make either tight or dry barrels. They are made with great celerity, as many as 2,000 an hour.

RUSSIAN MINING SCHOOLS.—Since the time of Peter the Great, the Russian Government has made enormous appropriations to maintain a corps of miners, who shall combine the most thorough scientific training with abundant practical experience. The high school of miners in St. Petersburg, with its thirty-six instructors and two hundred and fifty scholars, is supported by seventy-four lower mining schools in different parts of the empire, to which it furnishes instructors from its graduates, and form which, in turn, it derives well fitted pupils. The course of instruction in the school occupies eight years.

There is a school mistress teaching school in the town of Lisbon who stands in her stocking feet, six feet and seven inches. Her name is Wilkinson, and we are informed she is the shortest of a family of four children, three women and one man.

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IN connection with the Lehigh Valley Railroad, opened to Mauch Chunk—WINTER ARRANGEMENT, commencing Nov. 19, 1855. Leave New York for Mauch Chunk from Pier No. 2 North River, at 7 30 A. M. For Easton, at 7 30 A. M. and 3 15 P. M. For Somerville, at 7 30 and 10 45 A. M., and 3 15 and 4 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt street, at 7 30 and 11 A. M., 3 and 4 P. M.

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The Sabbath Recorder.

ANNIVERSARY STATISTICS.

American Tract Society.

The receipts of the American Tract Society during the year ending April 1, 1856, exceed those of any previous year by $2,401 60. The total amount of donations was $158,435 08. The receipts from sales of pubications amount to $257,171 51, of which $50,128 75 were from sales of the American and German Messenger and Child's Paper; $149,102 23 from sales of publications by agents and colporteurs, and $57,940 53 from sales by booksellers, missionaries, and individuals. The total receipts of the Society for the year were $415,606 59.

The whole amount expended during the year was $415,0[illegible]

Of this amount $221,862 21 was expended in the publishing department, of which $110,453 37 was paid for paper; $35,490 99 was paid for stereotyping and printing; $6,479,19 was paid for designs and engravings; $63,722 98 was paid for binding and materials.

The Colportage Department has cost during the year $111,601 88.

The grants in money to missionary institutions in foreign and pagan lands were $17,500; of which 1,000 was given to the Sandwich Islands; $7,900 to India and China; $300 to Western Africa; $800 to the Levant; $2,800 to Turkey and Greece; $500 to Italy and Sardina; $3,000, to Sweden, Germany and Austria; $1,000 to the City of Paris. The services and expenses of 31 general agents, who have traveled through the country to raise funds and to awaken an interest in the operations of the society, have cost during the year $27,565 16.

Among the smaller items of expense in the Treasurer's account, we notice $943 10 as the loss on uncurrent money, broken and counterfeit bank bills, received through the 'contribution box.' The amount of *counterfeit money* given annually to benevolent objects in the country, is very great. Donors should look at their bank-bills, not only when they receive them, but when they give them away—for the purpose of doing good.

Six hundred and twenty-two colporteurs have been employed for the whole or part of the year, who have labored in thirty-one States and Territories and in Canada. One hundred and thirty-eight colporteurs have labored particularly among the Germans; two hundred and ten have labored in the Northern and Middle States; two hundred and thirty-nine in the Southern and Southwestern States; and one hundred and eighty one in the Western and Northwestern States. These colporteurs addressed 12,827 religious meetings and visited 538,338 families. Of these families they found 94,931 that habitually neglected evangelical preaching; 46,210 that were destitute of all religious books except the Bible, 30,287 that were destitute of the Bible. 57,181 of the families visited were Roman Catholics.

The Inventory of the Society's property, taken April 1, 1856, estimates the machinery, presses, and printing and binding materials in the Tract House, to be worth for the Society's use, $66,608; the sheet stock, paper, stereotype plates, and engravings, $111,781. The books in the Depository are estimated to have cost $90,112 87; books in the hands of colporteurs, $108,257 08; due for books from auxiliaries and others, $13,242 85.

The Society owns the house and lot, corner of Nassau and Spruce streets, New York, which it occupies. This estate is now valued by the City Assessors at $114,000. There is a debt of $25,000 upon it. The parts of the building not occupied by the Society yield an annual rental of $5,850, which is applied as a sinking fund to the reduction of the debt.

The Society is now under engagements for paper, due previous to July 1, 1856, amounting to $10,920 06. There is a balance in the treasury.

The Society has issued during the year 105 new publications in several languages, including 13 volumes. The whole number of publications is now 2,053.

929,074 volumes, and 9,788,864 other publications of the Society, have been circulated during the year. $53,000 worth of publications have been given away. The monthly circulation of the *American Messenger* is 190,000; of the *German Messenger* is 28,000; of the *Child's Paper* is 305,000. These are all monthly publications.

American and Foreign Christian Union.

The Society has a balance in hand, having received $69,330 and expended $67,657—leaving nearly $2,000 on the right side. It has 119 laborers in its service; 67 at home and 52 abroad, being an aggregate increase of 11 over last year. The general affairs of the Society show but little change; its work is to enlarge the domain of religious freedom, and the corruptions of the Church of Rome are its especial abhorrence. The annual report details the evidences of a declension in the Catholic Church, particularly in Sardinia, Tuscany and Spain, and the Board rejoices at the confiscation of the estates of the Church in Mexico, intelligence of which fact has recently reached us. The discussions in politics, particularly the controversies of Prof. Morse with Bishop Spalding, and of Mr. Brooks with Archbishop Hughes, are dwelt upon at considerable length as furnishing indications that the people of the United States are realizing the evils of Catholicism.

The Board have continued the plan of popular lectures to Romanists with good success. They have somewhat extended it. They have also held some public missionary meetings in Central and Western New York to considerable advantage.

In France, the Evangelical and the Central Protestant Societies have continued to conduct the service for the Board, and, though amid much persecution and suffering on the part of some of the Missionaries and their hearers, there has been incalculable good done. The Board have entered upon the plan of establishing an American Chapel in Paris, and have appointed a chaplin, and raised some thousands of dollars towards it.

In Rome itself, the chapel service was sustained by the Secretary for Foreign Correspondence, Rev. Dr. McClure, through the Winter and till the close of the month of March, when he was succeeded by Rev. Mr. Marks, who will continue the service yet for some time.

In the publishing department an advance was made on the preceding year. Several new editions of its books and of its series of tracts have been published, and to the latter two new ones of eight pages each have been added.

The Magazine continues to have a large circulation, but should have a larger one.

The Sunday School Library, designed for the more advanced classes, has grown in public favor, and the Board have supplied between 300 and 400 schools.

Seamen's Friend Society.

This Society has prospered during the year, having received $22,223, and expended $21,648. The aggregate receipts and expenditures of the auxiliaries and local Societies are not included in this statement. The whole receipts will reach $100,000. At the Sailors' Home in Cherry-street, New York, 3,309 boarders were received in 1855, who deposited in Bank about $12,000, and carried away or sent to friends $60,000. The number of boarders at the Home in 14 years has been 47,156.

In the Seamen's Savings Bank, in New York, seamen alone have deposited nearly *one third of a million of dollars* the past year. Over *two and a half millions* in that Bank belong to seamen.

This Society has foreign chaplincies at Aspinwall, Panama, Honolulu, Lahaina, Callao, and the Chincha Islands, Valparaiso, Canton, Havre, Marseilles, Galtland, Copenhagen and St. Johns, N. B., and also sustains the Mobile Bay Bethel, the New York Sailors' Home, aids the Portland Bethel, and helps the Mariner's Church in this City. In one Bethel, in New York, over 100 hopeful conversions have taken place.

The report points out the chief obstacle in the way of rapid success—attributing much of the blame to owners, in driving the present ruinous system of *shipping* and *rewarding* sailors. It proposes a remedy in a change of system; considers and answers objections, and shows the beneficial results of the proposed change, to owner, officer and sailor.

In the year 1830, the tonnage of American vessels was 1,191,776 tons; the number of seamen and watermen under the American Flag, including those in the Navy, a little over 90,000. In 1855, twenty-five years afterwards, the tonnage increased to 5,212,000 tons, and the number of seamen, to nearly 400,000, both having more than quadrupled in one-fourth of a century.

In 1814, the tonnage of the British Commercial Marine was 2,616,965 tons, employing 172,786 men and boys. In 1854, forty years afterwards, the tonnage had increased to 5,043,270, and her seamen, including the 63,000 in her Navy, to nearly 400,000, both having doubled in less than half a century.

New York State Colonization Society.

The results of the year are as follows: Receipts $20,077. Of this amount, $2,500 were borrowed to meet the expenses of the Liberian packet *Lamartine*. This vessel was fitted out in December, and conveyed 55 emigrants to Liberia, of whose speedy and safe arrival advice has been received.

The bark *Cora* has been dispatched from Baltimore and Norfolk twice during the year, in May, and in November, conveying 156 emigrants.

The legacy of the late Samuel S. Howland, of the City of New York, of $10,000, was not received from the executors within the fiscal year under review, but the Board are gratified to announce that it has been, during the past month, paid to the Treasurer of the American Colonization Society, and a large portion has been already appropriated to the objects of the testator. This and other similar legacies go to swell the aggregate in our next annual report.

The Slave trade is stated to have been renewed in some measure, on the Coast of Africa, but not in Liberia.

The importance of Government armed steamers, to cruise in those calm latitudes, is urged in the report.

The successful and peaceable election of President Benson, in the place of J. J. Roberts, who declined being a candidate, is considered as a hopeful sign of the success of republican institutions on the coast of Africa.

The subject of education is referred to as having received a new impulse during the past year, both in Liberia and in this country, and the Board particularly allude to the valuable income of the Beveridge and Bloomfield funds, by which thirteen youths have been supported in a course of superior education in Liberia. Bequests for this important object are desired.

The *Colonization Journal* has been continued, with evidences of increasing favor and usefulness.

The appeal and plans of the American Colonization Society for raising and appropriating $100,000, are referred to with approbation, the experiment of an interior settlement, and the speedy preparation of commodious and healthy homes for the newly arrived emigrants.

Special and grateful allusion is made to the distinguished liberality of a gentleman in Mississippi, Mr. David Hunt, who, in the hour of extreme want, remitted a donation of $5,000 to the Treasurer of the American Colonization Society; of the late John Stevens, of Talbot County, Maryland, who, while yet living, transferred the bonds and available means to secure a fund of $36,000 toward the building of a vessel; and the considerate liberality and care of two gentlemen of this Society, Messrs. A. G. Phelps and H. M. Schieffelin, by whom the first steam sugar mill has been furnished to the farmers of Liberia.

A cheering review is made of the progress of Christian missions in Africa.

American Home Missionary Society.

The American Home Missionary Society is thirty years old, and is brisk and prosperous. It has received during the last year $193.548; payments have amounted to $186,611, and there are $9,551 due to missionaries; with a balance in the Treasury of $23,942, received chiefly in legacies towards the close of 1855. The receipts exceed those of 1854 by $13,000. There are 986 laborers in active service; 10 missionaries have preached to colored congregations, and the pupils in Sunday Schools count up to 60,000. There have been added to the missionary churches 5,602 persons, and 50 new churches have been organized within the year, and 48 houses of worship were completed.

The speakers at the anniversary were the Rev. Fred. G. Clark, of New York, Rev. Horace James, of Worcester, Mass., and Rev. Lyman Whiting, of Portsmouth, N. H. These gentlemen spoke successively in support of the following resolutions, which were severally adopted:

Resolved, That the principle of personal responsibility to Christ, as pervading all departments of the work, is our main reliance for the successful prosecution of Home Missions.

Resolved, That the work of Home Missions, being substantially the work of the Gospel, furnishes a basis upon which the stateliest conservatism and the most thorough reform may co operate in the unity of the Spirit, and the bond of peace.

Resolved, that the *Home*, which it is the care of this Society to supply with the Gospel, demands our regard, for its sublime extent and encouraging aspects.

CHRIST'S BLOOD THE SOUL'S BALM.

With its peace-speaking, soul-cleansing efficacy, Christ's precious blood is the balm which God has provided to restore soundness to the sin-stricken nature. Most usually in the vehicle of some 'faithful saying,' the Holy Spirit takes the truth concerning Jesus, and applies it to the understanding and the heart. In some thoughtful or anxious moment He sheds a new and endearing light on the sacrifice and intercession of the Saviour; and whilst surveying the great appointed Antidote, love, thankfulness, and praise, steal into the mind of the beholder. The aspect of the Godhead is altered; and, surrendering to the grace of the gospel, the rebel is subdued into a penitent, and the penitent is subdued into the gratitude and new obedience of the prodigal restored.

As a North American Indian once described it to an audience in London: 'You know we Indians are great deer-hunters, and when we shoot the deer he runs away as if he was not hurt; but when he gets to the hill, he feels the pain, and he lays down on that side where the pain is most severe. Then he feels the pain on the other side, and turns over; and so he wanders about till he perishes. After I learned to pray, that pain in my heart increased more severe. I could not sleep. Like the wounded deer, I turned from side to side, and could not rest. At last I got up at one or two o'clock at night, and walked about my room. I made another effort in prayer, and said, O Jesus, I will not let thee go, except thou bless me; and before the break of day I found that my heavy heart was taken away. I felt happy. I felt the joy that is unspeakable and full of glory. I found Jesus indeed sweet to my soul.'

A hundred years ago, there was a vigorous-minded man and an able scholar, the rector of Winringham in Lincolnshire. Entering the ministry without love to God or to the souls of men, for years he spent his professional income in self-indulgence; and whilst the preacher amused himself, the people perished. At last his conscience was awakened, and as his conduct grew correct, his preaching became earnest and arousing. Still he was ignorant of 'Christ crucified,' and as his was not the ministry of reconciliation, no effect followed his solemn exhortations. He was vexed at the epistle to the Romans; for, hard as he found it to attain a life of superior sanctity, St. Paul seemed to make no account of human goodness, however eminent; and, although he read Grotius and Hammond, they did not resolve his difficulties. But being a man of strong native sense, he could not rest in this uncertainty. Accordingly, one day, he 'spread this matter before the Lord,' and entreated him to pity his distress, and guide him by His Holy Spirit into the understanding of the truth. Then taking up his Greek Testament, he read carefully over the first six chapters of the Romans. To his unspeakable astonishment, his difficulties disappeared. The righteousness of God was revealed to him. He saw that justification through Jesus Christ alone is the great burden of the gospel, the grand display of God's perfections, and the only principle of genuine holiness. He rejoiced with exceeding joy. His conscience was purged from guilt through the atoning blood of Christ, and his heart set at liberty to run the way of God's commandments, in a spirit of filial love and holy delight; and from that hour Mr. Adam began to preach salvation through faith in Jesus Christ alone, to man by nature and practice lost, condemned under the law, and, as his own expression is, 'always a sinner.'

* * *

Good Advice—He gave good advice who said, If you are in trouble, don't tell of it to every person you meet. Not one in a hundred will sympathize with you. Some may speak a word of comfort or turn away and ridicule you, but few will laugh less freely or engage with less earnestness in the business of life. Troubles, in nine cases out of ten, are like threatening clouds which soon vanish.

NO CROSS, NO CROWN.

The following poem by Sheldon Chadwick is taken from his volume of poems just published in England:

'T was eve, and in a lovely room
A student sat in sombre gloom,
Twirling his fingers in his hair,
Like one in revery—or despair.
Before him lay an open book,
Sadness was in his languid look;
And as he traced the pages o'er,
Four golden words his spirit bore—
No cross, no crown!

Around in deathlike silence stood
The forms of many great and good—
Prophets, martyrs crucified;
Stern patriots, who for freedom died;
And poets, who died desolate,
Scanning the wondrous scroll of fate;
While glory round their foreheads shone,
He read upon their lips of stone—
No cross, no crown!

Hard was the toil through learning's lore,
For one so young and worldly poor.
His books were precious, though but few;
And deathless fire from heaven he drew.
Heart-wearied oft and over wrought,
He traced in throbbing lines his thought;
And 'mid his toil this seemed to be
The voice alone of destiny—
No cross, no crown!

Sometimes his noble spirit turned
Towards fame's pillar as it burned,
And oft he judged his efforts vain
To cross the burning bars of pain;
He groaned in agonized distress;
Life's cup was dashed with bitterness;
And then he thought of those of old,
Who carved in brass those words of gold!
No cross, no crown!

They fought the battle, bore the cross,
That truth might never suffer loss,
But, like the tempest cradled flower,
Spring through the storm, the martyr's dower;
Souls that, while beaconing the free;
Sunk like a lighthouse in the sea;
But from their graves a spirit came,
Uttering words of winged flame—
No cross, no crown!

His soul sometimes would droop her wing,
When envious arrows sped the string;
But, like the tempest's martial strains,
His country's voice thrilled through his veins,
And heedless of the critic's ire,
His heart glowed with immortal fire;
And, like a man in earnest, he
On thought's Patmos toiled wearily—
No cross, no crown!

And thus he wrote his spirit's strings
To music's rare imaginings;
To love and freedom, truth and right,
Justice and mercy, gods of light!
Oh! cheerful fell those golden words
Upon his worn heart's tender chords;
In death those words his spirit bore—
And chants them still forevermore—
No cross, no crown!

This be the motto of the brave,
And this the watchword of the slave;
The patriot's with the people's scorn,
The martyr's with his garland's thorn.
Whoever seeks to win a name,
Whoever toils for freedom's fame,
Whoever human tears would dry,
Let this forever be his cry—
No cross, no crown!

AN EASTERN SKY AT NIGHT.

Prof. Hackett, in his *Illustrations of Scripture*, gives a graphic sketch of his first view of an eastern sky:—

The appearance of an eastern sky at night is quite peculiar, displaying to the eye a very different aspect from our sky. Not only is the number of stars visible greater than we are accustomed to see, but they shine with a brilliancy and purity of lustre of which our heavens very seldom furnish an example. Homer's comparison, at the beginning of the fifth book of the Iliad,

> ———"bright and steady as the star
> Autumnal, which in ocean newly bathed
> Assumes fresh beauty,"

was often brought to mind, as I remarked the fresh, unsullied splendor, as it were, of the more brilliant constellations.

An oriental sky has another peculiarity, which adds very much to its impressive appearance. With us the stars seem to adhere to the face of the heavens; they form the most distant objects within the range of vision; they appear to be set in a ground-work of thick darkness, beyond which the eye does not penetrate. Unlike this is the canopy which night spreads over the traveler in Eastern climes. The stars there seem to hang, like burning lamps, midway between heaven and earth; the pure atmosphere enables us to see a deep expanse of blue ether lying far beyond them. The hemisphere above us glows and sparkles with innumerable fires, that appear as if kept burning in their position by an immediate act of the Omnipotent, instead of resting on a frame-work which subserves the illusion of seeming to give to them their support.

Never can I forget my first night in the desert, in traveling from Egypt to Palestine. I had entered the tent erected for me about dark, and, being occupied there for some time, the shadows of evening in the meanwhile insensibly gathered around us; the stars came forth one after another, and commenced their nightly watch. On going abroad, at length, a scene of surpassing beauty and grandeur burst upon me. I was in the midst of a level tract of sand, where no intervening object rose up to intercept the view; the horizon which swept around me was as expanded as the power of human vision could make it; and all this vast circuit, as I glanced from the right hand to the left, and from the edge of the sky to the zenith, was glittering with countless stars, each of which seemed radiant with a distinct light of its own; many of which shone with something of the splendor of planets of the first magnitude. I could not resist the impulse of the moment, but taking my Hebrew Bible, read with a new impression of its meaning, the sublime language of the Psalmist:

> "Jehovah, our Lord, how excellent thy name in all the earth,
> Who hast placed thy glory upon the heavens!
> When I consider thy heavens, the work of thy fingers;
> The moon and stars which thou hast made;
> What is man, that thou art mindful of him,
> And the Son of Man, that thou carest for him?"

I remembered, too, that it was probably in some such situation as this in which I was then placed, and on an evening like this, that Abraham was directed to go abroad, and "look towards heaven, and tell the stars if he could number them," and thus form an idea of the multitude of the posterity destined to be called after his name. (Genesis 15: 5.) I turned to that passage also, and saw a grandeur in the comparison, of which I had possessed hitherto but a vague conception.

A WONDERFUL PIECE OF WORK.

There is on exhibition now in New York, at 483 Broadway, a most remarkable work of art. It is a pen picture, of such a character, and executed under such circumstances, as excites the utmost surprise.

Mr. David Davidson, the artist, a Polish Jew, found himself in this city some three years ago, friendless and destitute, with a family in Europe, which he wished to bring to this country. He reflected on his condition, and what he could do. He had lost the sight of one eye entirely, and that of the other was defective. The idea was suggested to his mind—as he believes, by a divine influence—of executing this work. The entire plan of it in the detail was matured in his mind; and then he went about it. Assisted, as he believes, from first to last, by a divine power, he wrought on it by night and day, for *two years and seven months*, seeing no one, going no where, except as was absolutely necessary—scarcely sleeping more than two hours out of the twenty-four, until the work was finished. He describes his sufferings of body and mind as intense; and yet, as if impelled by some strange power, he could not stop until it was done.

This remarkable work is executed by the pen on paper, and is *five feet* wide, by *six and a half feet* high, covering a surface of 4680 square inches. The picture is the front elevation, or facade, of a temple, in the gothic style, of the Saracenic type; with its doors, lancet and circular windows, pillars, towers, &c. But instead of its being a picture in *drawing*, it is a picture in *writing*. The whole is done in writing so fine, that in many places it would require the aid of a glass for common persons to trace the letters. The writing is executed in black, blue and red inks, and the letters are chiefly in antique printing style. At a short distance, the whole resembles a finely etched engraving. The picture contains the whole of *thirty-six* books of the Old Testament thus written. It has nearly 1,500 letters to the square inch, and the whole has more than 570,000 words, and more than 2,850,000 letters. The whole number of lines is 27,594.

The whole is so perfectly executed, that it is next to impossible to detect the slightest defect, and yet no pencil ever touched it, and there was no drawing to guide the work. In addition to this, the whole is so arranged, the parts, the number of lines in a part, the number of words in a line, the different colors, and the various parts of the building, as to represent various cabalistic ideas, and correspond to certain mystical numbers. The work is unique and remarkable, and when we consider that the artist is nearly blind, and that he never had any previous skill in penmanship, or knowledge of designing, and was almost entirely unacquainted with the English language in which it was written, the achievement seems scarcely possible, and is absolutely astonishing. He has several smaller works, executed since that, not less curious.

[Watchman & Reflector.

PREREQUISITES FOR DEATH.

Is he resigned?—was he sensible?—are inquiries which we sometimes hear made in regard to dying or deceased persons. An affirmative answer appears to be perfectly satisfactory to many of the inquirers; as if, in the fact indicated by such reply, there was something equivalent to a suitable preparation for death. We invite attention to the following wise and faithful words, which, if pondered, might do much to impart more correct modes of thought and expression in regard to this momentous topic:

Reader, until I see conversion and faith in Christ, I cannot and dare not feel satisfied about a dying man's soul. Others may feel satisfied if they please, and say after their friend's death, they hope he is gone to heaven. For my part, I would rather hold my tongue, and say nothing. I would be content with the least measure of repentance and faith in a dying man, even though it were no bigger than a grain of mustard seed; but to be content with any thing less than repentance and faith, seems to me next door to infidelity. Reader, what kind of evidence do you mean to leave behind as to the state of your soul? Lay to heart what I have heen saying, and you will do well. When we have carried you to your narrow bed, let us not have to hunt up stray words and scraps of religion, in order to make out that you were a true believer. Let us not have to say in a hesitating way one to another, 'I trust he is happy, he talked so nicely one day, and seemed so pleased with a chapter in the Bible on another occasion, and he liked such a person, who is a good man.' Oh! let us be able to speak decidedly as to your condition. Let us have some standing proof of your penitence, your faith, and your holiness, that none shall be able for a moment to question your state.

Reader, depend on it, without this, those you leave behind can feel no solid comfort about your soul. We may use the form of religion at your burial, and express charitable hopes. We may meet you at the church-yard gate and say, 'Blessed are the dead who die in the Lord.' But this will not alter your condition. If you die without conversion to God—without repentance—and without faith in Christ—your funeral will only be the funeral of a lost soul. [Rev. J. R. Ryle.

A Loss and a Gain.—This is the first heavy loss which you have ever experienced; hereafter the bitterness of the cup will have passed away, and you will then perceive its wholesomeness. This world is all to us till we suffer some such loss, and every such loss is a transfer of so much of our hearts and hopes to the next; and they who live long enough to see most of their friends go before them, feel that they have more to recover by death than to lose by it. This is not the mere speculation of a mind at ease. Almost all who were about me in my childhood have been removed. I have brothers, sisters, friends, father, mother, and child, in another state of existence, and assuredly I regard death with very different feelings from what I should have done if none of my affections were fixed beyond the grave. To dwell upon the circumstances which, in this case, lessen the evil of separation, would be idle; at present you acknowledge, and in time you will feel them. [Robert Southey.

ANECDOTE OF JACKSON.

The Western *Christian Advocate* records the following interesting anecdote of Jackson. The scene of it was in the Tennessee Annual Conference held at Nashville, and to which he had been invited by a vote of the brethren, that they might have the pleasure of an introduction to him:

'The committee was appointed, and the General fixed the time for 9 o'clock on Monday morning. The Conference room being too small to accommodate the hundreds who wished to witness the introduction, one of the churches was substituted, and an hour before the time filled to overflowing. Front seats were reserved for the members of the Conference, which was called to order by the Bishop, seated in a large chair by the altar, just before the pulpit. After prayers the committee retired, and a minute afterward entered, conducting the man whom all delighted to honor. They led him to the Bishop's chair, which was made vacant for him, the Bishop meanwhile occupying another place within the altar.

'The Secretary was directed to call the names of the members of the Conference, which he did in alphabetical order, each coming forward and receiving from the Bishop a personal introduction to the ex-President, and immediately retiring to give place to the next. The ceremony had nearly been completed, when the Secretary read the name of Rev. James T——; an elderly gentleman, with a weather-beaten face, clad in a suit of jeans, arose and came forward. Few seemed to know him. He had always been on a circuit on the frontier; and though always at Conference, he never troubled it with long speeches, but kept his seat, and said but little—that little, however, was to the purpose. Mr. T. came forward, and was introduced to General Jackson. He turned his face towards the General, who said, 'It seems to me that we have met before.' The preacher, apparently embarrassed, said, 'I was with you through the Creek campaign—one of your bodyguard at the battle of Horse Shoe—and fought under your command at New Orleans.' The General arose slowly from his seat, and throwing his long, withered, bony arms around the preacher's neck, exclaimed: 'We'll soon meet where there's no war—where the smoke of battle never rolls up in sulphurous incense!'

'Never, before or since, have I seen so many tears shed as then flowed forth from the eyes of that vast assembly. Every eye was moist with weeping.

'Eleven years have passed away since that day. The old hero has been more than ten in his silent and narrow home. The voice that cheered the drooping spirit, and thundered in the rear of routed armies, is silent forever. The old preacher, too, has fought his last battle, laid his armor by, and gone home to his eternal rest.'

* * *

Loss and Gain.—I remember reading of a woman whose house was on fire. She was very active in removing her goods, but forgot her child, who was sleeping in the cradle. At length she remembered the babe, and ran with earnest desire to save it. But it was now too late! The flames forbade her entrance. Judge of her agony of mind when she exclaimed, "O, my child! my child!"

Just so it will be with many a poor sinner, who was all his life "careful and troubled about many things," while the "one thing needful" was forgotten. What will it then avail for a man to say, "I got a good place, or a good trade, but I lost my soul! I got a large fortune, but lost my soul! I got many friends, but God is my enemy! I lived in pleasure, but now pain is my everlasting portion! I clothed my body gaily, but my soul is naked before God!" [Rev. Geo. Burder.

* * *

True Politeness.—Lord Chatham says: "I believe politeness is best to be known by description, definition not being able to comprise it. I would however venture to call it 'benevolence in trifles,' or the preference of others to ourselves in the little hourly occurrences of life. It is a perpetual attention to the little wants of those with whom we are, by which attention we either prevent or remove them. Bowing ceremonies, formal compliments, stiff civilities, will never be politeness; that must be easy, natural, unstudied; and what will give this but a mind benevolent, and attentive to exert that amiable disposition in trifles to all you converse and live with!"

* * *

Believeth.—Mr. James Ruthven, of New York, not long before his death, recited slowly, emphatically, and with great clearness of voice, 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' 'What a contrast!' said he; 'there is none in the universe like it. What vast consequences hinge on the question! 'Believeth'—I would like to see that word printed in capitals. How simple and easy it is; and yet how many refuse to believe and perish. Unbelief is the only sin which the gospel does not meet. For this it has no cure. 'Ye will not come to me, that ye might have life.'

* * *

Amos Lawrence's Pocket Book is a curiosity. On one fold of it is printed in gold letters, "What shall it profit a man if he gain the whole world and lose his own soul?" You open another fold and read, "The gold is mine saith the Lord of Hosts." On still another fold is printed, "He that giveth to the poor lendeth to the Lord."

The Sabbath Recorder.

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CHRIST AND MOSES.

The doctrine that Christ has set aside the law, or the prophets, is one with which we have no sympathy. It is expressly affirmed to be false by Christ himself, and the Apostle Paul as expressly affirms that the law is not made void, but established, through faith. And when brethren, heretofore reputed orthodox on this point, begin to espouse systems which cannot be otherwise sustained than by the assumption that Moses taught that with which the gospel of Christ comes into direct conflict, we think it time to enter a caveat.

Christ's sermon on the mount—the very sermon in which the continued authority of the Old Testament Scriptures is asserted—is nevertheless the text, from which there seems likely to be an everlasting series of discourses upon the unlawfulness of oaths, of divorce, of resistance to oppression, &c; these discourses proceeding, always, upon the false supposition that Christ puts himself in direct opposition to "them of old time." For because Christ introduces his comments upon Old Testament precepts with the expression, "But I say unto you," it seems to be thought that He means to set forth something radically different from those precepts. But is this view just? Is it something radically different from the precepts themselves which He declares, or different only from that *construction* of them which the people had been accustomed to hear? We take it that the antithesis implied in our Saviour's "But I say," is not what was *said* by them of old time, but to what His auditors had always *heard* as having been so said. For in each case alluded to, He does not say, simply, "It hath been said by them of old time," but, "YE HAVE HEARD that it hath been said."

Take, for example, the allusion to the *lex talionis* (as it is sometimes called) of the Levitical code. (Matt. 5: 38) The idea that Moses, in any of the places where this law is mentioned, (Exod. 21: 24, Lev. 24: 20, Deut. 19: 21,) has any reference to the intercourse of men with one another, apart from their relation to the civil or municipal law, is not warranted. Moses certainly did not contradict himself. "Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." (Lev. 19: 18) And after laying down such a precept, besides expressly enjoining it on every man to do kindness to his enemy, (Exod. 23: 4, 5,) it is inconsistent that he should, in the law above referred to, enjoin, or even tolerate, a course of conduct directly the opposite. In short, it is very clear, that the "eye for an eye and tooth for a tooth" principle of the Mosaic code was merely a sanction of municipal law, to be enforced and executed by the judges. It gave no sort of sanction to private revenge.

On the other hand, it is perfectly obvious that our Saviour's lesson has reference to the private intercourse of neighbors with one another. He is not concerning himself with the civil law; he simply lays down the life and character which his disciples must cultivate, if they would enter into the kingdom of heaven. To conclude, therefore, that his "But I say unto you" is designed to express the contrariety of his doctrine to that of Moses, is one of the most glaring *non sequiturs* that we ever met with in the writings of sensible men. It was as wrong under the Mosaic Law for a man to take revenge into his own hands, as it is under Christ. Else, what did the Apostle mean, when he said, "It is WRITTEN, vengeance is mine; I will repay, saith the Lord?" *Where* did he find it thus "written?" How came he to lay it down, not as a new commandment, but as an old one which they had from the beginning? (See Rom. 12: 19 and Deut. 32: 35 compared.)

Nor is our Saviour's doctrine in conflict with that of Moses concerning divorce. Moses never justified the putting away of wives; he only tolerated it, or endured it, "because of the hardness of their hearts." Originally, God created one male and one female, and commanded them to cleave to one another—a clear intimation, as our Saviour argues, that such was the law of marriage. (Matt. 19: 3—6.) Nay, while the Mosaic Law was in full force, under the Prophets, the Lord, the God of Israel, was understood to say that "he hated putting away," and that he had made but one of each kind, Adam and Eve, although he had "the residue of the Spirit," and could have made millions, in order "that he might seek a godly end." (Mal. 2: 14—16.) Were not Moses and the Prophets in harmony?

The fact that something was conceded to the hardness of the people's hearts, was no justification of that hardness. It was a concession to their obstinacy when they had a king granted them, but it was no justification of it. On the contrary, they sinned when they asked for a king. (1 Sam. 12: 17.) In fact, the principle of conceding somewhat to the perverseness of human nature is not a peculiarity of the Mosaic Law; it obtains under all civil governments. But, as we have already said, our Saviour in this discourse does not concern himself about government; he simply shows how men ought to act, when they act as individuals, or as moral creatures accountable to God. And in declaring that it was unlawful to put away one's wife for any cause except fornication, he uttered, not what was in opposition to, but what was in strict accordance with, the whole spirit of the Old Testament. It is sheer, downright ignorance of the Bible, when any one says that divorce for trivial causes is justified by the Old Testament.

But perhaps we may resume the subject in a future article. T. B. B.

BENEFACTORS OF LEARNING.

"In gathering up the material for a history of education, literature, and science, in this country, we have been," writes the editor of the *American Journal of Education and College Review*, "deeply impressed with the number and value of the donations and bequests which have already been made by individuals in different States to build, furnish, and maintain libraries, schools, colleges, and scientific institutions." "It is a fortunate omen of a still brighter future, that from small beginnings in the days of our poverty—from gifts of nails, glass, and timber—of a few books, a few acres of wild land, and a few pounds in money, we now hear and read of donations and bequests which are reckoned by thousands and hundreds of thousands of dollars, flowing out of the abundance of rapidly accumulated fortunes. Men of ample means begin to feel the luxury of doing good, and to see that a wise endowment for the relief of suffering, the diffusion of knowledge, the discovery of the laws of nature, the application of the principles of science to the useful arts, the conservation of good morals, and the spread of religious truth, is in the best sense of the term a good investment—an investment productive of the greatest amount of the highest good, both to the donor and his posterity, and which makes the residue of the property from which it is taken both more secure and more valuable. To the continued and increased liberality of men of large means, either in their associated or individual action, must we look for the multiplication and still larger development of our literary, scientific, and educational institutions."

We have copied these remarks for the purpose of introducing the following letter from Amos Lawrence to his brother Abbott, who bestowed $100,000 for the founding and endowing of the scientific school at Cambridge. It expresses the sympathy and oneness of aim existing between two brothers, princely in fortune, and with hearts of princely benevolence. In another letter to a friend, the same brother writes: "This noble plan is worthy of him; and I can say truly to you, that I feel enlarged by his doing it. Instead of our sons going to France, and other foreign lands, for instruction, here will be a place, second to no other on earth, for such teaching as our country stands now in absolute need of." The following note was written on reading his brother's letter to Hon. S. A. Eliot, Treasurer of Harvard College, accompanying his first donation of $50,000. The letter speaks for itself. *

WEDNESDAY MORNING, June 9, 1847.

DEAR BROTHER ABBOTT,—I hardly dare trust myself to speak what I feel, and therefore write a word to say, that I thank God I am spared to this day, to see accomplished, by one so near and dear to me, this last best work ever done by one of our own name, which will prove a better title to true nobility than any from the potentates of the world. It is more honorable, and more to be coveted, than the highest political station in our country, purchased as those stations often are by time-serving. It is to impress on unborn millions the great truth that our talents are trusts committed to us for use, and to be accounted for when the Master calls. This magnificent plan is the great thing which you will see carried out, if your life is spared; and you may well cherish it as the thing nearest your heart. It enriches your descendants in a way that mere money never can do, and is a better investment than any one you have ever made.

Your affectionate brother, AMOS.
TO ABBOTT LAWRENCE.

ANIVERSARY STATISTICS.

American Anti-Slavery Society.

The 22d Anniversary of this Society was held on Fourth day, May 7th. In consequence of the illness of the Treasurer, a formal report from him was not presented; but it was stated by the President, that the receipts of the Society and its auxiliaries during the year were $33,646 53; expenditures $29,138 90; balance $4,507 63. Several resolutions were read, and addresses upon the subjects embodied in them were delivered by a large number of persons, among whom were Samuel J. May, Charles Remond, Mrs. Lucy Stone Blackwell, and Theodore Parker. The following are the resolutions, and from them our readers will learn the present feelings of the leaders in the old Anti-Slavery Society:—

1. *Resolved*, That organized as it was to effect the entire abolition of chattel slavery in our country, the American Anti-Slavery Society will not have fulfilled its mission until the last slave shall have been set free, and "liberty proclaimed throughout all the land, to all the inhabitants thereof."

2. *Resolved*, That in a cause so humane and righteous, we can know nothing of weariness or despondency—nothing of concession or compromise—nothing of effecting a truce or beating a retreat; but recognizing in every slave "a man and a brother," asserting his right to immediate and unconditional emancipation, and proclaiming the sinfulness of slaveholding under all circumstances, we shall continue to call men and things by their right names—to "agitate, agitate, agitate,"—giving the oppressor no repose in his iniquity, and the land no rest, so long as a single fetter remains to be broken.

3. *Resolved*, That Slavery has not only cloven down the rights of its victims, but impaired the reason and paralyzed the conscience of the slaveholder—turning the South into one vast Bedlam, without any restraint upon its madness; fulfilling the ancient declaration, that, "whom the gods intend to destroy, they first render insane."

4. *Resolved*, That the Anti-Slavery sentiment which is "bounded by 36 ° 30 north latitude," is unbounded foolishness and measureless infatuation.

5. *Resolved*, That we are struggling not for the non-extension, but the non-existence of Slavery—not to make it sectional, but to drive it out of the land—not to restore the Missouri Compromise, but to terminate all compromises—not to repel the aggression of the slave power upon Northern rights, but to secure freedom and equality to all who dwell upon the American soil—making the imbruted slave the test of all statesmanship, all patriotism, all philanthropy, and all true religion.

6. *Resolved*, That the right to enslave a human being, on any pretence whatever, is not a debatable question, any more than is the right to commit adultery, burglary, highway robbery, or piracy; and to every defence or apology for its exercise, ours is the good old Revolutionary reply: "We hold these truths to be self evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

7. *Resolved*, That all constitutional liberty has ceased to exist in this country; that none but "the traffickers in slaves and souls of men" are permitted to enjoy freedom of speech and of the press, wherever they plant their feet; that we are living under the sway of "border ruffianism," incarnated in the person of Franklin Pierce, no longer the legitimate President of the United States, but one deserving of immediate impeachment and removal, for his perfidy and treason as the unscrupulous tool of the slave power; and, therefore, that we are in the midst of a revolution, to throw off the chains of a slaveholding oligarchy, a thousand times more intolerable to be borne, than any ever imposed upon our revolutionary fathers by the mother country.

8. *Resolved*, That we shall neither give nor ask for any quarter; but our motto is, "Victory or Death!"

American Tract Society.

The annual meeting of the American Tract Society, held in New York last week, was a scene of considerable excitement, growing out of a discussion of the Society's course on the subject of Slavery. For a year or two the newspapers have had the subject in hand. No doubt many members came to the meeting expecting that an effort would be made to change the administration; but this was not attempted; only an investigation was proposed, which was secured by the adoption of the following preamble and resolution:

Regarding the actions and proceedings of the Executive Committee, as frankly and ingenuously inviting the fullest investigation into all the affairs intrusted to their charge, therefore,

Resolved, That at the suggestion of the Executive Committee themselves, a Special Committee of fifteen be appointed to inquire into and review the proceedings of the Executive Committee, and report to the next annual meeting, or to a duly convened special meeting, to be called by said Special Committee, at their discretion.

The President announced the Committee of Investigation, as follows:

Hon. T. Frelinghuysen, Rev. Thomas De Witt, D. D., Judge Jessup, Pa., Rev. Albert Barnes, D. D., Rev. F. Wayland, D. D., Rev. M. B. Anderson, LL. D., Rev. Y. T. Bedell, D. D., Rev. John S. Stone, D. D., Rev. John McLeod, D. D., James Donnelson, Esq., Geo. H. Stuart, Esq, Rev. Joel Hawes, D. D., Rev. Mark Hopkins, D. D., Rev. Ray Palmer, D. D., Rev. S. S. Schmucker, D. D.

American and Foreign Bible Society.

The 19th Anniversary of the American and Foregn Bible Society was held in New York on Fourth-day of last week. The anniversary sermon was preached by Rev. Wm. Hague, D. D. The President of the Society, B. T. Welch, D. D., occupied the chair. From the Report of the Treasurer, Nathaniel C. Platt, Esq., it appeared that the receipts from all sources for the past year amounted to $105,618 10; disbursements, $107,409 56, exceeding the receipts by $1,791 46. The Corresponding Secretary, Rufus Babcock, D. D., read the annual Report of the Board, which detailed the transactions of the Society for the year past, and announced the death of seven directors and twenty-six life members of the Society. The mode of distributing the Bible by means of colporteurs was spoken of as entirely successful and deserving of all praise.

American Bible Society.

This Society held a meeting at the Tabernacle, on Fifth-day, May 8th. The day was exceedingly stormy, and it was therefore determined to hold another meeting at the Academy of Music, one week later. At the meeting in the Tabernacle, Hon. Theodore Frelinghuysen presided, and opened the proceedings as usual with a brief address. The speakers who followed in succession were Rev. Mr. Stockton of Baltimore, Rev. H. D. Ganse of Sheffield, Mass., Rev Dr. Nichclson of Cincinnati, Rev. Dr. Adams of this city, and Rev. Dr. Tyng. The following is a brief abstract of the annual report:

The receipts of the year amount to $398,167 35, being an increase of $46,355 68, over the former year. Of this amount $161,069 48 are gratuitous, and $232,106 77 from sale of Bibles and Testaments.

The number of volumes issued is 668,225.

There are thirty-three Agents employed by the Society, including two on the Pacific Coast, one in South America, and one in the Levant.

Union Theological Seminary.

The anniversary exercises of the Union Theological Seminary in the City of New York, were held at the Mercer-street Church on the evening of Second-day, May 5th. The opening prayer was offered by Rev. Albert Barnes. Six members of the graduating class delivered brief orations; after which Prof. N. B. Smith addressed the class, expressing the interest of the Faculty in their future course, and pointing out some of the duties which would henceforth devolve upon them. The following are the names of the graduates:—

Chester S. Armstrong, Parma, Mich; Jas. B. Bonar, New York; Alonzo Brown, Ossipee, N. H.; Israel Brundage, Benton, Pa.; Jackson G. Coffing, New York; John P. Cushman, Troy; Charles Harding, Conway, Mass.; Edwin L. Hurd, Galesburg, Ill.; E. B. Hurlbut, Galesburg, Ill.; M. D. Kalopothakes, Athens, Greece; Alexander McLean, Jr., New York Mills; James H. Parsons, Franklin; Herman C. Riggs, Brooklyn; George L. Tucker, New York; Henry H. Tupper, Hardwick, Mass.; Charles C. Wallace, New York; George H. White, Indianapolis, Ind.; William C. Whitford, Leonardsville; Marinus Willett, New York.

Baptist Home Mission Society.

This Society held its 24th anniversary meeting in New York on the 9th inst.

The report of the Treasurer showed that the receipts of the Society for the past year were $51,541 88; amount disbursed during the same period, $50,948 95—leaving a balance in the Treasury of $592 93. Deducting from this the debts which are owed by the Society, leaves a deficiency of $3,781 24, which is the amount of their present liabilities.

Rev. Benj. M. Hill of New York, the Corresponding Secretary, read an abstract of the Annual Report. It appears from this document that the efforts of the Missionaries in the United States and Canada, Mexico and South America, have been crowned with encouraging success. In New Mexico many converts have been made. In Kansas, there were two missionaries, but their efforts had been somewhat impeded by the troubled state of affairs there. In New Grenada, they were laboring earnestly and making gradual progress. The whole number of Missionaries employed by the Society during the past year was 113, but at present there were only 52 in commission.

In response to an inquiry of Rev. Lemuel Porter, D. D. of Massachusetts, the Secretary stated that, owing to want of funds, the Society was doing only about one half the work now which they were doing a year ago.

The Report of the Committee appointed at the last anniversary meeting, to ascertain the feasibility of procuring an edifice to be occupied by the Society for business purposes, was presented; $10,000 had been subscribed to that object. Rev. Ebenezer Caldwell, on behalf of the Committee, asked that the restrictions laid upon them when appointed, with regard to location, might be removed. A motion to this effect was made, but it was tabled after considerable discussion. The prevailing sentiment appeared to be, that the rooms now occupied in the building of the American and Foreign Bible Society are all that can be desired, and that to remove the restrictions of last year would be to unsettle "compromises."

GOSSIP AND THE PASTORAL OFFICE.—The following paragraph hits one of the evils which flow from an over free use of the tongue—a habit into which many persons fall without any thought of its great sinfulness:

"No attentive reader of the Epistles of the New Testament can fail to be struck with the annoyances and evils that this produced in the apostolic churches, and as long as the tongue continues to be the unruly member, will it work evil in the same way. We do not speak of the malignant backbiter, or the spiteful detractor, who is always seeking some object for the discharge of venom, for those gliding reptiles are found everywhere, and when known, lose half their power to injure. But really good and well-meaning people often set on foot whisperings, and doubts, and complaints about mere trifles, that pass from lip to lip, until at last they reach the minister in the form of apparently formidable dissatisfaction. He concludes that he has lost the affection and confidence of his people, and is perhaps guilty of some imprudent words or acts himself, which are reverberated through the whispering gallery until they come back to him in a loud and multiplied echo. The natural result of this is a speedy separation. All this might have been avoided by a little of the gift and grace of silence, which is often a much rarer and better gift and grace than that of speech."

DEATH OF REV. ADOLPHE MONOD.—A letter from M. F. Monod, in Paris, to a London paper, announces the decease of this eminent French Protestant clergyman, whose alarming illness was before mentioned:—

"I have just time, before the post, to write a line or two to inform you that my dear brother—brother in every sense of the word—the Rev. Adolphe Monod, has been called to his heavenly rest to-day, April 6th, at a quarter past one o'clock P. M. A shining light has thus been, by a mysterious but wise and merciful Providence, extinguished here below. His death bed has been one of intense suffering, and, at the same time, of glorious and gracious triumph. In the full and perfect assurance of his salvation through Christ, and in peace, has he commended his spirit into the hands of his heavenly Father. A few days ago I heard him saying, 'My ministerial labors, my works, my preaching, I reckon all as filthy rags; a drop of my Saviour's blood is infinitely more precious.' Though our affliction is great, we would not call him back from the rest and glory which are now his eternal portion."

THE SUNDAY IN ENGLAND.—The movement in England to open the Crystal Palace, and other places of public resort, on Sunday, appears to receive the approbation of the working classes, but to meet with violent opposition from the gentry. At a meeting held in Kentishtown, for the purpose of protesting against the movement, although the Earl of Shaftsbury presided, the clergyman opening the meeting with prayer was hooted at during its delivery, and even the Earl himself was compelled to retire. A similar meeting was held in another of the suburban parishes of London, with similar results. When still another was called in Glasgow, glaring handbills were posted round the city calling on the people *to rise and attack it.* On the other hand, the Congregational Union, the Wesleyan Conference, the presbyteries and the sessions of the Presbyterian communities have poured in their remonstrances and warnings upon the House of Commons.

STATISTICS OF PROTESTANTISM.—There are at present, says a correspondent of the *Independent*, more than three millions and a half of Protestants in Russia, in a population of sixty-five millions. The stronghold of Protestantism is in the province of Finland, with a population of 1,636,000, all of whom belong to the Lutheran Church, with the exception of 45,000 members of the Greek Church, and in the three Baltic provinces, Estland, Livland, and Courland, where the German language still prevails. Two flourishing universities, at Dorpat for those parts of Russia which speak German, and at Helsingfors for Finland, serve for the instruction of the young Protestant generation. Notwithstanding the long persecution, religious life is not extinct. The university at Dorpat furnishes many valuable contributions to Theological literature; the Protestant Bible Society of Russia is still in the field, and several cities possess flourishing Home Mission societies, societies for the relief of the poor, and the like. Thus, in particular, the Protestant Poor Aid Society of St. Petersburg, founded in 1846, and being now under the presidency of the Duke Max von Leuchtenberg, is spoken of in terms of the highest praise.

THE INDIANS OF THE UNITED STATES.—According to the report for 1855 of the Commissioner of Indian Affairs, the Indian population of the United States, exclusive of a few in several of the States who have lost their tribal character, or amalgamated with the whites or blacks, may be estimated at from 320,000 to 350,000 souls. The tribes are 99 in number. In 1854, the payments of money by the Government to the various tribes amounted to $546,357 38. During the last ten years, expenditures have been made by certain societies for the educational and religious advancement of the Indians, as follows: By the American Board of Commissioners of Foreign Missions, (Boston,) $402,974; by the Board of Foreign Missions of the Presbyterian Church, (New York,) $327 193 53; by the Missionary Society of the Methodist Episcopal Church, (New York,) $107,230; by the American Indian Mission Association, (Louisville,) $104,413 15; by the Catholic Mission, (St. Louis,) $87,319 65. During the same period the Methodist Episcopal Church South has expended for the same purposes about $288,000. The total outlay for the christianization and civilization of the Indians, within the last ten years, amounts to more than $2,150,000.

DEATH OF PERCIVAL, THE POET.—The telegraph brings us intelligence of the death of James G. Percival, the poet; he died at Hazelgreen, in the State of Illinois, on Friday May 2d. Mr. Percival was born in Berlin, Connecticut, in the year 1795, and graduated at Yale College in 1815. He wrote verses at a very early age, but his first appearance as an author was in 1821, when he published his *Prometheus* and other poems. He published another volume of poems the following year, and at that period he was the most popular of American poets; the tenderness and melancholy sweetness of his verses being in accord with the prevalent taste of the day. In 1824 he was appointed an assistant surgeon in the U. S. Army, and stationed at West Point to lecture on chemistry; but he resigned his commission after holding it a few months. He published a third volume of poems in 1827, and, in 1843, appeared his *Dream of a Day*. Dr. Percival was a man of purely scholarly tastes and eccentric habits, and he united a remarkable love of scientific pursuits with his taste for poetry. He possessed great linguistic acquirements, and assisted Noah Webster in the compilation of his great Dictionary. He had made a geological survey of the State of Connecticut, and at the time of his death, he held the office of State Geologist of Illinois. He was never married.

RELIGIOUS DENOMINATIONS IN FRANCE.—It appears from official returns, that the number of persons in France belonging to the Roman Catholic religion is 35,931,032; Calvinists, 480,507; Lutherans, 267,825; Jews, 73,975; and other creeds, 30,000. The following are the salaries of the bench of bishops:—1 Archbishop at Paris, 50,000 francs; 14 others 20,000 francs each; and 65 bishops, 12,000 francs each; in all 80 Episcopal sees. The prelates invested with the dignity of cardinal receive in addition 10,000 francs a year each; and 23 bishops, residing in large and expensive centres of population, receive in addition 72,000 francs among them. The indemnities allowed for diocesan visits, &c., amount to 143,000 francs a year. The total expense of the 80 sees is estimated at 1,385,000 francs per annum.

WRITING FOR THE RELIGIOUS PRESS.—The following paragraph from an exchange expresses very forcibly an idea which ought to be familiar to every writer for the religious press:—

"Though it made us mourn over our own infirmity, we could not but feel what a just sense of the importance of the religious press, as well as of the responsibleness of an editor, one who stands foremost among the preachers and writers of America expressed, when he said to us, 'I should consider I had done a good week's work when I had written a column of editorial for a religions newspaper.' A real gem fills but a small space; and your gem of a newspaper article is not an exception to this rule."

THE WAY TO WORK EFFECTIVELY.—Rev. George Gilfillan, in a late work, says:

'I am often asked, with real or affected wonder, how I can get through so much work of various kinds. My answer is—sleep and system. I sleep eight or nine hours out of the twenty four, and I never write after dinner or supper. I never have, at any time, written more than five hours a day, and I read at meals and odd moments. At Edinburg I hurt myself, as I said, by sitting up late to study; and when I obtained a settled position, I said, 'I shall throw down my pen every night at nine;' and, with the exception of *three* several times in nineteen years, I have kept the resolution.'

PERSECUTION IN TUSCANY.—The correspondent of the London *Christian Times* says that the criminal prosecution against the Protestants of Ponteders, temporarily suspended through the remonstrance of Lord Normandy, had been recommenced, and is now engaging the attention of the Ministry of Justice. Indeed, espionage and persecution are the natural fruits of the season, and in Catholic States you may look for their appearance in Lent with as much certainty as for the first green peas. Vigilance is unusually stimulated by the notice of the Government, that no less than 10,000 persons have left the Catholic Church!

RELIGIOUS INTELLIGENCE.

If, as is generally expected, Gen. Comonfort confiscates all the church property in Mexico, he will take nearly four hundred millions of dollars from the 'holy fathers.' This vast wealth yields the clergy an annual income of about twelve millions of dollars. The church establishment, thus supported, consists of the archbishop of Mexico and nine bishops, whose aggregate income amounts to $539,000 The number of the parochial clergy is 3667. There are also ten cathedrals, having 168 canons and other dignitaries, and one collegiate church. The regular clergy comprise 1978 monks, chiefly Franciscan, and there are 156 convents.

The British Baptist Missionary Society's Deputation, Mr. Underhill, has effected several important changes in the Missions of that Society in Ceylon. They have resolved to leave the management of the native churches to their elected native officers; to require ~~the native churches to support their pastors;~~ to teach only the vernacular, even in the schools for training ministers; to employ none but Christian teachers in any of their schools, &c. These changes meet the entire concurrence of the missionaries.

A farewell missionary meeting was recently held in Baltimore previous to the departure of Rev. Roswell H. Graves as a missionary to China. Mr. G. has already sailed in the ship Houqua, for Canton, his destined field of labor. Two of the passengers were Chinamen returning to their native land; one of them a pious and intelligent young man from Canton, a member of the Presbyterian church.

Rev James Beecher, wife and child, sailed on the 25th ult., in the ship Wild Pigeon, for Canton, China, where Mr. Beecher will enter upon his labors as a missionary. He is a son of Rev. Dr. Lyman Beecher, who has now lived to see all his sons preachers of the same gospel that he has declared for so many years; and they are persons, as are also his daughters—in all twelve—of more than ordinary ability. Mrs. Beecher is a native of Newburyport.

The expenditures of the several New England auxiliaries of A. H. M. S., for the year ending the first of March, are reported in the Missionary, and are as follows:—Maine M. S, $12,228 06; New Hampshire M. S., $5,805 02; Vermont D. M. S., $4,853 25; Rhode Island H. M. S., $1,475; Connecticut M. S. $4,206 23, and Massachusetts H. M. S, $5,956; total $34,523 66.

The total membership of the Methodist Church, South, including probationers, of whom there are over seventy thousand, is 621,136; of whom 170,150 are colored, and 3613 are Indians. The increase during the year was 23,689. The number of traveling preachers is 2078; of superannuated, 151; local preachers, 4,628.

The Church of St. John the Evangelist—a new free ~~church, established by an association~~ tion of ladies, as a monument to the memory of the late Bishop Wainwright, was opened to public worship on a recent Sunday. It is located on the corner of Hammond street and Waverly Place, New York, and is capable of accommodating about twelve hundred persons.

Rev. John Thompson, D. D., pastor of the Grand street Presbyterian church, has set sail in the clipper ship Dreadnought, for Europe. He is accompanied by twenty members of his congregation, who have chartered an entire cabin of the ship, forming a social sailing party on a larger scale than is usually attempted.

A handsome testimonial, consisting of a gold watch and chain and a purse containing £100, has been presented by the citizens of Toronto, to the Rev. Dr. Adam Lillies, to mark their appreciation of his services to the public in making known, through his lectures and essays, the manifold resources and advantages of Canada.

A note from Rev. G. S. F. Savage says, that an interesting revival has been in progress for some weeks in the Congregational church at St. Charles, by which the church has been greatly benefited, and twenty or twenty-five hopefully converted. It is expected that this number will unite with the church as the fruits of the revival.

On the 13th ult., seventy persons were admitted into the (O. S.) Presbyterian Church, Washington, Pa, eighteen of whom were College students. About fifty persons in Rev. Mr. Waller's Presbyterian church in Bloomsburgh, Pa., have recently experienced religion Thirty-eight have been admitted tn Rev. Dr. Anderson's church in St. Louis.

Advices from Florence state that the Tuscan Government has commenced a persecution against the Protestants settled at Pontedera. The English Ambassador at Florence has been applied to. His Excellency immediately addressed the Tuscan Government on the subject, but hitherto with no effect.

Notwithstanding the promises given by the King of Prussia to the Evangelical Alliance to intercede for the Baptists in other German States, they have still to suffer. Lately one of their ministers in the kingdom of Hanover, De Reni, has been condemned to three months imprisonment.

We learn from the Philadelphia *Christian Chronicle*, that J. P. Crozer, Esq., has offered $50,000, to be paid within two years, if they will remove Lewisburg University to Delaware county, near Philadelphia, where he resides.

The Rev. Mr. Spear gives the following computation of the number of Chinese in California; they belong mostly to five companies, viz.: Young-wo, 14,000; Canton, 6,800; Ybu-wo, 1,780; Sze yap, 9,200; Ning-Yeung, 6,907—total, 38,687.

We learn from *Zion's Advocate*, that in East Dixmont, Maine, a pleasing revival of religion has been for some time in progress, and some thirty to forty persons are judged to have 'passed from death unto life.'

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MAY 5.

In the SENATE, Mr. Pugh presented resolutions of the Legislature of Ohio in favor of the admission of Kansas with the Topeka Constitution. The Secretary of State was called upon to furnish the journal of the proceedings of the Commissioners convened at Paris to adjudicate on the claims for French Spoilations. Mr. Bayard spoke in favor of the adoption of his substitute for the Naval Committee's bill to amend the act creating the Naval Board. It proposes to restore officers on the reserve list, and to investigate the cases of those dropped.

In the HOUSE, the Senate bill providing for deepening the channel over St. Clair Flats, Michigan, was passed, as was also the bill in relation to improvements in the Savannah River. Mr. Clingman asked leave to submit a joint resolution authorizing the President to employ any part of the land or naval forces, and to call for and use any number of volunteers, to provide for the safety of the passengers and property on thoroughfares or lines of travel between the Atlantic and Pacific Oceans, as guaranteed by existing treaty stipulations. Considerable debate ensued, and the House finally adjourned without receiving it.

THIRD-DAY, MAY 6.

The SENATE was occupied principally in the discussion of measures for Harbor Improvement, but without any definite action.

In the HOUSE, the bill making appropriations for Consular and Diplomatic expenses was passed. The subject of granting lands to aid in the construction of railroads was then considered; after which personal explanations were in order until the adjournment.

FOURTH-DAY, MAY 7.

In the SENATE, a third Conference Committee on the Deficiency Appropriation bill was appointed—the two former not having been able to agree. Mr. Bayard concluded his speech on the best means of promoting the efficiency of the Navy.

In the HOUSE, the entire session was spent in debate on the Deficiency Appropriation bill, growing out of the failure of the Committees of Conference to agree. The principal difficulties were stated to be relative to the Senate's amendments appropriating $1,800,000 for the Army and $300,000 for the Washington Water Works. No final action was had.

FIFTH-DAY, MAY 8.

The SENATE was engaged during the entire day in the consideration of the resolution from the Committee on Foreign Relations, declaring the notice which has been given to Denmark to terminate the treaty regulating the Sound Dues sufficient.

In the HOUSE another call was made on the President for information in relation to the recent disturbances at Panama. The Deficiency Appropriation bill was again considered, and during an earnest attack on the item for the expenses of the Judiciary in Ohio, Mr. Giddings fainted and fell to the floor. He soon returned to consciousness, and was conducted to his residence, but subsequently returned and concluded his remarks. The House, adopted the report of the Joint Committee of Conference on the bill amendatory of the Bounty Law of 1855. The bill provides that parol evidence, where no record exists, may be admitted to prove military service performed; construes the 8th section of the act of 1855 to embrace officers, marines, seamen, and other persons engaged in the naval service during the Revolutionary war, and their widows and minor children, and allowing, to complete the time of service, one day for every twenty miles from the place where the troops organized to muster, and also on their return after discharge. The bill granting upwards of 1,500,000 acres of land to Iowa, to aid railroads in that State, was passed by 79 to 59. On motion of Mr. Pennington, it was resolved, that the President be requested to communicate, if compatible with the public interests, such information as may be in his possession touching the recent disturbances at Panama, and the interruption on either of the routes, on foreign territory, between the Atlantic and Pacific Oceans, and what measures have been taken for the protection of American interests relative to the same.

SIXTH-DAY, MAY 9.

The SENATE passed the House bill giving 1,500,000 acres of land to Iowa for Railroad purposes. A bill was reported from the Committee on Patents, to amend the Patent Laws, with the object of protecting the public against oppressive invalid patents, and inventors against piracies.

In the HOUSE, the proposition from the Senate to appoint a third Committee of Conference on the Deficiency bill was adopted. The New Mexico contested election case was discussed, but without decision. The Senate adjourned to Second-day.

SABBATH-DAY MAY, 10.

The House of Representatives met on Sabbath, the first Saturday Session since the organization; but nothing was done in the way of public business, the time being occupied in personal explanations touching the Slavery question.

Shipwreck and Exposure among Arabs.

The Hartford *Times* publishes the following private letter from G. H. May to his brother in that city: MONDAY, Feb. 4, '56.

I take this opportunity of informing you of my whereabouts. We are in Angra de Cintra Bay, in latitude 23° N. on the West Coast of Africa, among the Arabs. We have got 275 bbls. of whale oil; whales are very scarce. There are 12 or 15 sail here, whaling on the coast, and none of them doing much. We were in company with a schooner named the Mountain Spring, of Provincetown, Mass., and she was wrecked in the breakers on the 7th of January in the same bay with us. Of the 22 men on board, 19 were lost. The Captain and two men were saved, and they are with us. We lost one boat and the crew with her. Three of them belonged to New London. Their names were Augustus Jones, William Crocker and William West (cooper.) We had one captain shot in the legs by the Arabs. His name was Rider, master of the brig Lewis Bruce, of Orleans, Cape Cod. They attempted to get him on a camel, for a slave; he resisted, and they shot him in the legs to maim him, when he turned and shot one of the Arabs dead. One of our boats got him off the beach. I was an eye-witness to the whole scene with the Arabs, and was hastening to his assistance [when he shot the Arab.] They are low and treacherous; we have to look out sharp for them. I have been on shore among them, considerably, trading, but went well armed, with two boats' crews. But we seldom see any of them now; they keep back in the desert; they don't like lead!

European News.

By two arrivals—the Hermann at New York, with London dates to the 23d, and the America at Halifax, with dates to the 26th of April—we receive one week's later advices from Europe.

It seems that at the time the America left Liverpool a report was current that the British Government was at last disposed to abandon, in a measure, the position it has assumed on the Central American question. It is also alleged that Mr. Crampton will not be recalled.

The event exciting most attention in Great Britain was the grand review of the fleet on Wednesday, the 23d ult. The papers overflow with details. Over 100,000 spectators were present, on sea and land. The fleet numbered over 240 ships of war, big and little, all steamers, with the exception of two; comprised 34,000 horse power; carried 3,000 guns and 33,000 men; included 16 gun-boats and three floating batteries, and extended 12 miles along the water, east and west, across Spithead. The fleet formed four squadrons and performed a number of naval maneuvres for the edification of the Queen. Afterwards the fleet made a sham attack on Portsmouth Castle, and the performances were concluded by illuminating all of the ships with colored lights.

The London News publishes what it asserts to be the treaty of Peace. Its provisions accord with those that have already been given to the world. One clause requires the immediate evacuation of the Ottoman Territory by the Allies, and, according to our advices from thence, this movement has been commenced. The conclusion of Peace was officially announced to the French army by Marshal Pelissier, on the 2d of April.

Among the most interesting items of news by the present arrivals is an account of the Czar's visit to Moscow. In a speech, addressed to the nobles who waited on him in that city, his Majesty declared that he had ratified the Treaty of Peace before he left St. Petersburg. He makes, however, the somewhat remarkable declaration, that he has adhered strictly to the views of his father, and in the treaty of Paris has obtained that which it was the ambition of Nicholas to secure. Rumors of extensive reforms in Russia and Poland are again in circulation. The Emperor is reported to have expressed his determination that all children born of serfs shall, on the day of his coronation, be made free. This event, it is expected, will take place on the 31st of August next.

An imperial decree announces that the Russian army is to be reduced to a peace establishment. The force in the South of Russia and the Crimea is henceforth to be divided into two armies—one under the orders of Prince Gortschakoff, the other under Gen. Luders.

The last mail from the East states that the insurgents against the Porte, in Arabia, have suffered so much from cholera as almost to put down the insurrection. The report affirms that 13,000 have died out of an insurgent tribe of 45,000.

A dispatch from Stockholm announces that Prince Oscar, the second son of the King of Sweden, leaves Stockholm for London, in the middle of May, for his betrothal with the Princess Mary, of Cambridge.

A telegraphic dispatch from Berlin says that the coronati[illegible] of the Czar will take place at Moscow, on [illegible]31st of August, the *fete* of his patron saint. [illegible]ense is estimated at about half a mi[illegible]rling.

Four Days Later.

The steamship Atlantic, with four days later news from Europe, arrived at New York on Second-day, 12th. The feature of the news by this arrival is the official publication of the treaty of peace. Attached to the treaty there are three separate conventions, and also a declaration respecting the maritime law, and the course to be pursued with respect to neutrals during a time of war—that is to say, to put an end to privateering. Copies of all the protocols of the sitting of the Congress of Paris have been laid before Parliament. Peace was formally proclaimed at London, on Tuesday the 29th, with the medieval pageantry of heralds and so forth.

Fatal Affray in Washington.

At Willard's Hotel, in Washington, on Fifth-day, May 8th, Mr. Herbert, member of the House of Representatives from California, shot Thomas Keating, the head waiter, killing him instantly. Mr. Herbert was arrested, and on the next day the affair was investigated.

The evidence of the servants belonging to the Hotel was conflicting, but was to the effect that Mr. Herbert came into the dining-room at 11 1 2 o'clock, accompanied by a friend, and called for breakfast, but being past the usual hour, he was informed by a servant that he could not have a meal without an order from the office for it. Mr. Herbert directed several of the servants who spoke to him on the subject to retire, calling them harsh names. The deceased made a reply, when Mr. Herbert struck him with his fist or with a napkin. The deceased then picked up a plate or tray, making movements as if to throw it, when Mr. Herbert threw a chair at him, the latter returning the assault with a plate. During the *melée*, Patrick, a brother of the deceased, entered, having heard of the proceedings. Mr. Herbert seized him, and the two brothers closed with him. The proceedings now became intensely exciting, and chairs and crockery were broken profusely by the parties in the contest. The Austrian Minister quietly beheld what was occurring, but did not move until he went to the man whom Mr. Herbert had fired at, to ascertain whether he was dead or living.

Col. McKay testified that he saw when he went into the drawing room six or seven persons in a scuffle, and thought it was a general fight among the stewards of the hotel, but shortly beheld one of the servants knock down Mr. Gardiner with a chair, and saw three other servants striking Mr. Herbert, holding him by the wrists. Witness seized hold of a chair to defend Mr. Herbert, who was sinking under the weight of the men, and Mr. Gardiner at the same time was beating them promiscuously. After Mr. Herbert fired the pistol two other servants rushed forward and clinched with him.]

Capt. J. Smith confirmed Col. McKay's statement, saying the crowd of servants had Mr. Herbert in their power, striking him on the head with plates, trays, &c.

Mr. Bishop, member of Congress, was positive that the pistol was discharged while the struggle was going on. Three or four persons were holding down Mr. Herbert, and he appeared much exhausted.

Capt. Blanding corroborated the fact that several of the servants were pressing down the man, whom he afterwards ascertained to be Mr. Herbert, previous to and at the time of the firing.

Capt. Deponte's testimony was confirmatory of the above.

[Mr. Herbert was held to bail in the sum of ten thousand dollars to answer to the charge of manslaughter.]

HEAVY MONEY TRANSACTIONS.—The following extract from the money article of the New York *Times* of May 6th, will give some idea of the way business is done by the banks of this city:

The gross deposits ran up during the week to $92,816,063, mainly on Friday and Saturday, in preparation for the 4th May payments, which were heavy beyond all precedent, and caused the clearances or exchanges between the Banks this morning to exceed *thirty-seven millions of dollars.* One Bank—the American Exchange—sent into the Clearing House a tenth of this large sum in checks, drafts, &c., to be exchanged with its neighbors. Several others sent in each two and a-half or three millions of dollars. The actual result of the week's operations is the drawing down of the deposit line, after the daily settlements between the Banks, from $66,285,880, as it stood last Monday, to $65,025,870. The daily clearances, for the six days, amounted to *one hundred and sixty-six and three quarters millions dollars!* The average per day was $27,790,193.

SHIPWRECK AND SUFFERING.—The British bark Blake, of 800 tons, Edward Rudolph, Master, belonging to Messrs. Firnie, Brothers & Co., of Liverpool, England, sailed from Ship Island Harbor, State of Mississippi, United States, with a cargo of pitch-pine deals, bound to Cork for orders, in fine trim, and beautiful order, on the 8th February last, with a fine fair wind and weather, with every hope of making a good and prosperous passage. On the 13th, during a snow storm, she was capsized; seven were washed overboard, the decks burst open, all the hatches washed off, and every morsel of provisions carried away. The remainder of those on board were without food or drink for five days; on the eighth day a small cask of water was got at and a half drowned rat was caught and devoured; afterwards a man died and his body was reserved to be eaten, and was actually eaten in part, when, on the ninth day after the disaster, the schooner Pigeon, of St Johns, N. F., hove in sight, and rescued the sufferers. Eight persons were washed overboard; two died of cold and starvation; and seven were saved.

THREE GREAT JEWS.—An English gossiper thus describes the personality of the three greatest Jews in all England:

'Under the gallery, I found myself seated next the chiefs of the Hebrew fraternity, Sir Lionel Goldsmidt and Lord Mayor Solomons, listening intently to Milner Gibson's long-winded harangues. Presently Sir Moses Montefiore joined us, but strange to say, I felt no thrill of delight at my contiguity to these Caucasian notabilities. Sir Lionel is little and shabby-looking; Sir Moses is portly and irregular in his aspect; but the Lord Mayor, in his clerical suit of black, with a neat white neckcloth, prim, intellectual, and ruddy, might pass for a dignitary of the Church.

SUMMARY.

There was a trial of three Steam Fire Engines a few days ago, before a large crowd, for a prize of $500, and two of $300, offered by the city. The engines competing for the prizes were Lee & Larned's, and two model engines by W. J. & J. S. Burnham and James Smith. Lee & Larned's got up steam in 14 minutes with 100 pounds. With fifty feet of hose, through a 1 1-18 inch nozzle, it threw water 150 feet. The Burnham model got up steam in 22 minutes with 50 pounds of steam; through 50 feet hose and 3 4 inch nozzle it threw a stream 125 feet. The model of Smith got up steam in 12 minutes at 80 pounds, and threw water 65 feet through 20 feet length of hose, and 5 16 inch nozzle.

Theophilus Dolsen, of Dolsentown, (some three miles southeast of Middletown, Orange Co., N. Y.,) lately sold his farm, of over 100 acres, to a Mr. Benedict, for $115 per acre. This farm is a very valu[illegible]property, and is a portion of a tract of 700 acres purchased before the French and Indian war, (just one hundred years ago,) by his ancestor, Isaac Dolsen. In early times there was an Indian settlement in one of the meadows of the Dolsen property, and also an Indian burying-ground on the high ground in the same vicinity.

The Indianola (Texas) Bulletin of the 12th ult., says, workmen are now busy in erecting enclosures for the camels that are now daily expected at that port, for service on the western plains. The building is to be 200 feet long by 20 feet in width, and the enclosure will cover 10 acres of ground. It is proposed to keep the animals at this place several months to recruit them. Some of the animals were presented by the Viceroy of Egypt to our Government, but most of them were procured by Major Wayne and Capt. Porter.

The House of Representatives has passed a bill granting alternate sections of land to aid in the construction of Railroads in the State of Iowa. The first of the lines named for which the donation is proposed, lies between Burlington, on the Mississippi, and a point near the mouth of Platte River, on the Missouri. This road, when completed, will furnish a direct railroad connection between the New England and the Middle States and the Territory of Kansas.

Intelligence has been received of a fearful accident, which occurred on Wednesday evening on the Mississippi and Missouri Railroad, near Davenport, Iowa. The express train from Iowa City ran off the track, while going at a rapid rate, causing terrible destruction. Twelve persons are said to have been killed and a great many others were wounded. The entire train, consisting of the locomotive, four passenger cars, and a baggage car, was demolished.

A dispatch dated Detroit, Friday, May 9, says: Much excitement was occasioned here yesterday in consequence of the arrest of four persons for violation of the Prohibitory Liquor law. The military were called out to preserve the peace. During the examination of the cases to day, the informer was driven from the Court room and chased into a neighboring house, which was besieged by an excited crowd several hours. He finally returned, and the trial proceeded without further interruption.

An ounce of corrosive sublimate and an ounce of alum dissolved in a pint of rain water, and applied to the roots of furs with a sponge, and if possible on the inside of the fur, it is said, will effectually prevent the attacks of moths. Articles treated as described, then hung up to dry in a room for a few days, may then be wrapped in glazed linen, and laid by with perfect safety for the summer.

The Boston Traveller is informed that milk is now adulterated in this country by a chemical, of French invention, of a consistence of tar, giving the milk a color and body of which it had been deprived by a free use of water, and adds that a person has lately visited that city from New York, offering to teach the milkmen, for a "consideration," how to use this new adulterator.

The venerable Stuyvesant pear tree, at the corner of Third Avenue and Thirteenth St., New York, is budding out vigorously this spring, and gives promise of its wonted crop of fruit. It generally yields about a bushel of pears, which are highly prized, more for the antiquity of the tree than for the fruit, although the flavor of the pear is said to be very fine. The tree is more than two hundred years old.

A dispatch dated Rock Island, Ill., Tuesday, May 6, says: The steamboat Effie Afton, while passing the draw bridge this morning, was carried by the current against the pier, smashing her cabins and setting fire to the boat. The fire extended to the bridge, one span of which was destroyed. The boat and cargo, valued at $75,000, is a total loss. No lives lost.

A young man who was convicted of bigamy at Newburyport, last Spring, upon serving out his term of punishment was met at the railroad station by his first wife, who took him to a clothing store, gave him a new rig, then presented him with $300 which she had earned since he deserted her, and they departed together for their former home in New Hampshire.

The following quotations for land warrants are current:

	Buying.	*Selling.*
160 acres	$1,08 per acre	$1,10 per acre.
120 acres	1,03 per acre	1,05 per acre.
80 acres	1,08 per acre	1,10 per acre.
60 acres	1,03 per acre	1,05 per acre.
40 acres	1,16 per acre	1,20 per acre.

The city of New York owes $14,000,000; Philadelphia $10,000,000; New Orleans $8,000,000; Boston $7,000,000; Baltimore $5,000,000; Cincinnati over $2,000,000; Portland, Maine, over $2,000,000; St. Louis over $2,000,000; Mobile $1,500,000; Charleston, near $2,000,000; and San Francisco $1,500,000.

Mr. Raymond, for himself and company, proprietors of the *N. Y. Times*, has purchased from the trustees of the Brick Church, Rev. Dr. Spring's, Beekman street, for the sum of $250,000, their interest in that property, which is three-fourths of the whole; the other fourth being owned by the city.

A letter from Kansas states that the Deputy Sheriff of Douglas County is having writs issued for the arrest of one hundred citizens of Lawrence, charged with the commmission of crime under the Territorial laws. A standing army will be stationed at Lawrence until all the arrests are made. The prisoners will be conveyed to Lecompton.

A meeting of the newspaper publishers along the line between Albany and Buffalo, was held in Utica, Tuesday, May 6. Delegates were present from Albany, Utica, Rome, Syracuse, Auburn, Rochester and Buffalo. An association was formed, to be called the "Associated Press of the State of New York."

There was a fire in the village of Borodino, Onondaga Co., N. Y., on Wednesday night, May 2d, which commenced in a stove store, and destroyed that and five buildings adjoining. Among the sufferers was D. F. Randolph, late of Scott, who lost a portion of his household goods.

In Washington, on the 8th inst., Mr. Wallach, the Editor of the *Star*, was severely whipped in Willard's Hotel, by Major Heiss, formerly of the *Union* newspaper, whom he insulted for declining to recognize him as a gentleman. Wallach was armed, as usual, but failed to use his weapons.

A dispatch dated Philadelphia, Thursday, May 8, says: The train from Elmira, on the Catawissa Railroad, was detained near the Ringold station, last night, by the explosion of the engine boiler. The fireman and brakeman were killed and the baggage master fatally injured.

Jenny Lind has written a letter to a lady in Philadelphia, in which she deeply sympathizes with Barnum in his financial troubles, ascribes to him noble qualities, and expresses her intention of placing a sum of money at his disposal.

A dispatch dated St. Johns, N. B, Friday, May 9th, says: The boiler of the steamboat J. D. Pierce, exploded yesterday, thirty miles from Fredericton, instantly killing four persons; another has since died, and several others are severely injured.

An explosion occurred in the powder mill at Gorham, Mass., May 6th, partially destroying the building, and killing Alfred R. Allen, who leaves a wife and three children. But a small quantity of powder was in the mill at the time.

It should be noticed, as an interesting item, that Ohio and Illinois furnished over 2,000 of the 2,508 beef cattle on sale in New York, May 7th, while the States east of Ohio furnished only 152.

The ruins of the Temple of Diana, which were known to have existed at Marseilles, have just been discovered by the workmen employed in digging the foundation of the proposed new cathedral.

Rev. R. S Cook, one of the secretaries of the American Tract Society, is about to set out for Havre, to spend a summer in Switzerland for the benefit of his health.

At midnight on Sunday, two men were run over and instantly killed by the milk train of the New York and Erie Railroad, about four miles from Jersey City Ferry.

The receipts of the Southern Michigan and Northern Indiana Road, in April, amounted to $291,000, against $246,000 same month last year.

There was quite a brisk flurry of snow at Newburg at noon, May 5th. The temperature was low during the whole day, with a sharp wind.

Strawberries from the hot houses have made their appearance in some of the confectionery windows. The sight is refreshing.

A man at Horicon, Wis., in firing at a loon on the water, accidentally shot a man who was standing on the opposite shore.

The value of real and personal property in Detroit is $13,795,000, being an increase of about one and a half millions since 1852.

The Washington Bank, Washington, suspended payment recently. It is owned by Selden, of Chicago.

New York Markets—May 12, 1856.

Ashes—Pots $6 50, Pearls 7 50 per 100 lbs.

Flour and Meal—Flour 5 37 a 6 25 for various grades of State, 5 25 a 6 00 for Michigan and Upper Lake, 7 00 a 8 75 for extra Genesee. Rye Flour 3 75 a 4 25 for fine and superfine. Corn Meal 3 00 for Jersey.

Grain—Wheat 1 55 for Southern Red, 1 50 a 1 55 for white Canadian. Rye 77 a 80c. for Northern. Oats 39 a 43c. for State and Ohio. Corn 59 a 65c. for mixed. yellow, and Southern White.

Provisions—Pork 15 37 for prime, 18 00 for mess. Beef 7 50 a 8 00 for country prime, 8 00 a 9 50 for country mess. Lard 10½c. Butter 12 a 17c. for Ohio, 15 a 20c. for common to good State, 21 a 23c. for prime and choice. Cheese 6 a 10c.

Hay—70 a 90c. per 100 lbs.

Potatoes—1 00 a 1 25 per bbl. for Western reds and Pinkeyes. 1 50 a 1 87 for New Jersey Mercers, 2 25 a 2 50 for Carters.

Apples—1 50 a 2 25 per bbl. for Russets and Gilliflowers, 1 50 a 2 50 for Greenings, 1 25 a 3 00 for Newtown Pippins.

MARRIED,

In Edgerton, Wis, April 27, 1856, by Rev. J. H. Wells, Mr. JONATHAN H. PALMITER to Miss JANE FURSE, all of Edgerton, Rock Co.

In Rockville, R. I., May 1, 1856, by Eld. P. S. Crandall, Mr. THOMAS W. BOSS, of Ashaway, R. I., to Miss MERIBAH WHITFORD, of Adams, N. Y.

DIED,

In North Stonington, Ct., on the 30th of April, 1856, of an affection of the lungs, Mrs. ELIZA BURDICK, wife of Robert Burdick, aged 50 years. Sister B. was a member of the 1st Seventh-day Baptist Church of Hopkinton, R. I. Her sufferings under disease were protracted and severe, but she bore them with Christian fortitude. In her last hours, her faith in Christ was much stronger than when she was in health, and enabled her to triumph over the fear of death, which had at times greatly afflicted her.

LETTERS.

Bethuel Church, L Woolworth, Alonzo Hutchins, Washington Witter, W B Maxson, J H West, J M Allen, B P Langworthy, A S Davis, J W Smith, P S Crandall, R Ryno, T Clarke, A W Coon (no such books,) D B Whitford, O B Crandall, H P Burdick, C M Lewis, A R Cornwall, Andrew Babcock, R K P Havens, E M Crandall, W T Morgan, Dennis Saunders, D F Bandolph, H W Stillman.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

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C A Stillman, Westerly, R I	$6 00	to vol. 12	No. 52
J R Titsworth, Plainfield, N J	8 00	12	52
Benj Edwards, Walworth, Wis	2 00	12	52
Mrs R K P Havens, Milton, Wis	2 00	13	52
W Witter, Park's Corners, Ill	2 00	13	26
A Hutchins, Mondien, Iowa	1 15	12	42
B Church, Tallmadge, Mich	2 00	13	26
E K Crandall, South Brookfield	5 00	13	26
R Ryno, Wirt	4 75	8	30
Thomas Williams Jr, Alfred	3 00	12	52
Elisha Potter "	2 00	12	52
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Jacob R Titsworth, Plainfield, N J $2 00

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Mountain Glen Water-Cure.

THE MOUNTAIN GLEN WATER-CURE, Plainfield, N. J., A. UTTER, Physician and Proprietor, is now open for the reception of patients.

Persons wishing circulars can be supplied at the *Recorder* office, or by addressing DR. UTTER, Plainfield, N. J.

Eastern Association.

THE Twentieth Anniversary of the Seventh-day Baptist Eastern Association will be held with the Church in Shiloh, N. J., commencing on Fifth-day, May 22d. Introductory Discourse by S. S. Griswold; alternate, Phineas S. Crandall.

The annual session of the Executive Committee will be held at 8 o'clock A. M. of Fifth-day.

S. S. GRISWOLD, Cor. Sec.

Central Association.

THE next Anniversary of the Seventh-day Baptist Central Association will be held with the Church at Adams, Jefferson Co., N. Y, commencing on Fifth-day, June 12th. Introductory Discourse by Eld. J. R. Irish; Eld. A. W. Coon, alternate.

A. R. CORNWALL, Cor. Sec.

For Philadelphia,

BY THE CAMDEN AND AMBOY RAILROAD, from Pier No. 1 North River, foot of Battery place.

The Camden and Amboy Railroad line for Philadelphia will leave as follows:

Morning line—at 6 o'clock A. M., daily, (Sundays excepted,) by the steamboat JOHN POTTER, Capt. John Simpson, for South Amboy; thence by the cars and steamboat to Philadelphia. Fare by this line $2 25.

Afternoon Express line—at 2 o'clock P. M., daily, (Sundays excepted,) by steamboat JOHN POTTER, stopping at Jamesburg, Hightstown, Bordentown, and Burlington, arriving at Philadelphia about 6½ o'clock P. M. Fare by Express line $3.

Returning, passengers will leave Philadelphia at 6 A. M. and 2 P. M.

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1 o'clock line—first class passengers $2, second class passengers $1 50.

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THE subscriber, having sold his interest in the firm of A. D. Titsworth & Co., of Plainfield, and located himself at the corner of Fulton and Pearl streets, New York, as Merchant Tailor and Manufacturer of all kinds of Clothing, would respectfully invite his friends, and as many others as feel disposed to study economy, to give him a call, feeling assured that his experience in the business will enable him to do better for his customers than they can do for themselves. He will employ the best of workmen, and give to the business his whole attention.

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Coat Measure—1st. Placing the measure at socket bone of neck, down to center of arm or shoulder; then to waist above the hip, and length of coat. 2d. From seam of back, giving width of back; then to elbow and length of sleeve, bending the arm in right angle. 3d. Breast and waist, noting the position, whether stooping forward or extra straight.

Vest—1st. From socket bone down front, giving length of vest. 2d. Breast and waist measures.

Pants—1st. From hip bone to thigh joint and knee, and length. 2d. Waist, hip, thigh, and knee measures.

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The Sabbath Recorder,

Published Weekly.

Terms—$2 00 *per Annum, in Advance.*

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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One copy	$ 25
Five copies to one address	1 00
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The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 *a Year*, 25 *Cents a Number.*

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

[The first, second, and third volumes of the *Memorial*—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

The Carol:

A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. 128 pages octavo; price 35 cents per copy.

The *Carol* is designed principally for Sabbath-Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few Temperance Songs, are included in the book. It contains 93 tunes, and 156 hymns.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

Miscellaneous.

Lamartine.

Reports of sad reverses to Lamartine have been circulated, and they are confirmed by the following extract from a new work by him, now in course of publication in Paris:

"In spite of deceitful appearances, my life is not an enviable one; I will say more, it is ended; I no longer live, I survive. Of all the different characters which to a certain extent made up my being—the man of feeling, the poet, the orator, the man of action—the man of letters alone remains. Nor is the man of letters happy; my years do not weigh upon me yet, but they must be taken into account, and heavier far than my years I feel the weight of my heart. The former, like the phantoms of Macbeth, stretch their hands over my shoulder and point—not to crowns—but to a grave. Would to God I were stretched in it already!

"Nothing smiles upon me in the past, nor in the future; I am growing old without posterity in my empty home, surrounded by the graves of those I have loved. I cannot cross my threshhold without tripping against one of these stumbling-blocks of our love or our hopes. There they are, like so many bleeding fibres torn from my still living heart and buried before my eyes, while that heart beats in my bosom like a forgotten time-piece in a forsaken home, which continues to strike in solitude hours that no one reckons.

"What life I have left is concentrated in a few loving hearts and a small patrimonial estate. And even those hearts suffer through me, and I am not sure that I shall not be stripped of my inheritance to-morrow and sent, in the words of Dante, to die in a stranger's home. The hearth on which my father stood, and on which I stand to day, is but a borrowed hearth, whose ashes may be scattered at a moment's notice; it may be sold to the highest bidder to-morrow, and resold again for a whim; so may my mother's bed, and even the very dog that licks my hands in pity when he sees my brow contracted with anguish. I must account to others for all I possess; on the faith of my honor and my labor they have staked the inheritance of their children and the fruits of their own industry. If I ceased to work daily for them, if even I slept my whole nights through, or if an illness (which may God spare me till his appointed time!) were to arrest my pen—the dilligent instrument that I am wearing out for them—these honest friends would suffer with me, and would have to seek for their fortune among my ashes. They would recover it all—no doubt—but they would find it beneath my ruins."

Bones *versus* Guano.

Until the supply of home-made or barn-yard manure is exhausted, we would by no means advise any one to go beyond the farm to purchase any kind of fertilizer whatever, unless it be *gypsum*, (plaster of Paris,) where this has been found beneficial, or where it has been untried, and *lime*, to apply to cold, sour soils, or to those abounding in undecayed roots and other organic matters. But when the home-manures are all used to the best advantage, most farmers will still have remaining one to a dozen fields, that may be profitably treated to a dose of some kind of fertilizer brought from abroad.

No other question connected with agriculture is half so frequently asked us as this:—"What manure would you advise me to purchase?" Since the thorough and successful trials of good Peruvian guano have proved its high and almost universal value as a fertilizer on nearly all kinds of soils and crops, we have in most cases recommended the use of this, in preference to all other foreign manures; and *when it can be obtained at a reasonable price* we still think it the safest and best, all things considered. But there is a limit to its profitable use; and those who chance to have a monopoly of the article seem determined to reach that limit. It will be well for them, for farmers, and for the country, if they do not go beyond. The last straw broke the camel's back, and we are inclined to think the agents of the Peruvian Government, by a continual increase in price of guano have very nearly, if not quite, put upon their own backs the last straw.

The constantly varying price, and the imperfect arrangements for shipping regular supplies, have been and are the cause of much dissatisfaction among consumers. Just at this time the agents have little or none to sell at any price. The excuse that shipping is not available will hardly pass. The supply of an article that pays the owners so large a profit, and which has been depended upon by so large a number of persons, should not be left to the chance ships that may find it convenient to visit the Chincha Islands.

A reaction is already taking place among intelligent cultivators, and when the tide has once fully set backward, it will not be so easy a matter to stay its course. Those who have patiently experimented with guano at 2 1-2 cents per lb., until they have concluded that at that price it will pay, will not at once conclude that this will be the case when, as now, they cannot get it for less than 3 cents per lb., or an advance of 20 per cent. Some will continue its use, while a multitude of others will become irritated and disgusted with what they consider an imposition practiced upon them, and they will be quite likely to ignore the use of the article altogether. These hints are thrown out in all kindness to the Peruvian agents. We do not know what are their present intentions in regard to this matter, but if we are to judge from the past, we may look for another advance of 20 per cent. in the price of guano during the next year or two. If such should be the case, and even if there be not a partial receding from the present prices, and a steady supply furnished, our advice to farmers will be, look out for yourselves and let Peru do the same.

We are glad to see public attention turned to other sources of materials to resuscitate our impoverished soils. A large manufacturer of super-phosphates combined with ammonia from our gas works and other sources, informs us that his orders this Spring are increased four-fold over those of former years, and that the price of guano and its irregular supply have made his fortune. His orders are mainly from those who have heretofore relied on guano. Almost every week we hear of some new factory started to manufacture artificial fertilizers, and companies are formed, and being formed, to explore the Islands of the Pacific in search of new deposits of guano as yet *unmortgaged* and unmonopolized.

But thus much by the way. We commenced this article to call the attention of farmers to one or more substitutes for guano. In our own experience, as well as observation, we have found no so good substitute as finely ground *unburned* bones. Unfortunately, the supply of this material is not unlimited, nor indeed considerable, but so far as it goes it is worth looking after. We recently saw a hundred or more barrels of fine bone sawings lying without a purchaser, though offered at $3 to $3,50 per barrel of 250 to 300 lbs., or but little above one cent per lb. And yet chemical analysis, as well as experiment, shows that this article strongly resembles guano, both in its composition and its effects upon crops. The large amount of organic matter in *unburned* bones, which decompose readily when they are finely pulverized, furnishes an excellent stimulant or nourisher to most growing plants. It is a safe application, as there is none of that causticity found in guano.

Where immediate benefit is desired, it is important that the bones be *finely ground*. Whole bones will lie in the soil whole years without being wholly decomposed, and when crushed to the size of peas, it will often be two or three years before their full effect is realized. Where a large application of bones is to be made, as in grape-borders, in gardens, &c., the coarsely pulverized are preferable, as in this case they will afford sufficient nourishment for present use, and continue longer operative. [Times.

The Cultivation and Preservation of Fruit.

At the last of the series of Legislative Agricultural meetings, held in the hall of the House of Representatives of Massachusetts, Hon. M. P. Wilder, in remarking on the value of fruits as an article of American husbandry, and the importance of their cultivation and preservation, said:—

Few subjects exhibit so remarkably the progress of American society, as the cultivation of fruit. It is only about a quarter of a century since the first horticultural society in our country was established—the Massachusetts society, and a kindred one in Pennsylvania. Now, they are scattered over the country, from Maine to California, and from the British Provinces to the Gulf of Mexico. All are working harmoniously together, and aiding the American Pomological Society, whose influence extends throughout our national domain. The extent of the demand for fruit trees at the present time may be indicated by the fact that from a single nursery in New York, $80,000 worth of trees and plants were sold last year. The fruit crop in the United States is now believed to exceed $30,000,000 in value annually,—more than double the rye crop, and nearly equal to that of the potato. It is rapidly increasing in importance, and is destined to become one of the most important departments of American husbandry. No country is better adapted to the cultivation of this fruit than ours, especially of the apple and pear. Strange as it may seem, there are some varieties of the pear that seem to flourish better in Mississippi than in our own section. The Julienne pear reaches the weight of half a pound there, and the Beurre Diel sometimes weighs a pound and a half; and these from trees only seven years from the bud, and fifteen feet high, bearing from one to two hundred specimens each.

It is not easy to calculate the importance of fruit culture, whether we consider the crop as a luxury, or as contributing to health and wealth. At no distant day, it is probable that we shall be large exporters of fruit to other countries. It is, therefore, a subject which deserves careful inquiry as to what is the best mode of cultivation, and what are the varieties best adapted to particular localities, and also to general cultivation. As there would not be time to speak of many kinds of fruit in one lecture, he would confine his remarks to the pear.

The impression formerly prevailed, that a long life was required to bring the pear to bearing, and hence this distich:

> "He who plants pears,
> Plants them for his heirs."

The first thing necessary is a genial soil, and proper preparation of it. It is absolutely necessary that the soil should be rich and deep, or be made so by artificial means. Thorough draining of soil, also, in some cases lies at the foundation of success. In a cold, wet soil, disease commences at the root; the juices become stagnant, and unfit for vegetation. Thorough draining permits the air to permeate the soil, warms it, and prepares the latent fertilizing elements as food. Plants do not suffer from drought where the soil is properly drained. The importance of draining is beginning to be understood, and is attracting the attention of governments, both at home and abroad. The Emperor of France recently recommended the appropriation of 100,000,000 francs ($20,000,000) for the encouragement of draining,—an act which, if properly expended, will redound as much to his honor as any of his life.

For fruit trees the upper and lower soils, with appropriate manures, should be thoroughly incorporated. But however properly the soil is prepared, the varieties selected for cultivation must be suited to their localities also. All are not adapted equally well to the same section of the country. All plants flourish best in soils similar to those in which they originally grew. Although we have many excellent foreign varieties, the safest way is to raise our own seedlings. Van Mons, after a long experience, advised to sow seeds in order to obtain better fruits. The speaker was satisfied that the best means to obtain the most valuable plants for particular localities is to plant the most hardy and vigorous seeds, on the principle that like produces like, and from the conviction that immature seeds will not produce vigorous, healthy plants.

In reference to the cultivation of the pear upon the quince stocks, he thought the prejudice against this practice must have arisen from a want of proper management. The pear upon the quince should be planted deep enough to cover the place of junction three or four inches below the soil, and then the pear will throw out roots for itself, and the result will be not only early fruiting, but also strength and longevity.

On the subject of the preservation of fruit, he said particular attention should be paid to gathering it. The pear should generally be picked a few days before it would naturally come to maturity. It the process of fermentation commences, the cellular tissues are broken, and decay will ensue.

When picked, pears should be kept at a low temperature, that the ripening process may not commence. The great difficulty is to keep them from ripening in the warm autumnal days, and he had not been able to keep a perfect equilibrium of temperature without the use of ice in the months of October and November.

In relation to the profits of fruit culture, he thought there was no branch of husbandry that could be made more profitable. One gentleman in this vicinity purchased in 1848 as many dwarf pear trees as he could plant upon an acre, setting them in rows eight feet by twelve; and between the pear trees he planted quinces. He received from them the 5th year 120 bushels of pears and 60 bushels of quinces. He sold about 70 bushels of the pears at from $5 to $6 a bushel, and gave the rest away. Only two or three per cent. of the trees have died, and they are still healthy and vigorous. Similar facts might be adduced to show the pecuniary advantage of the business of raising fruits. The following list was then given as being those which are best suited to this section of the country, those at the head of each class being the earliest to ripen:

SUMMER VARIETIES.

Doyenne d'Ete,	Boston,
Beurre Giffart,	Tyson,
Rostiezer,	Brandywine,

EARLY AUTUMN.

Bartlett,	Golden Beurre of Bilboa,
Doyenne Boursock,	Andrews.

MID AND LATE AUTUMN.

Louise Bonne de Jersey,	Paradise d'Automnes,
Belle Lucrative,	Beurre Bosc,
Seckel.	Beurre Diel,
Urbaniste,	Figue d'Alencon,
Flemish Beauty,	Vicar of Winkfield,
Lodge,	Beurre d'Anjou.

WINTER VARIETIES.

Lawrence,	Beurre d'Aremberg,
Winter Nelis,	Easter Beurre,
Beurre Langlier,	Doyenne d'Alencon,
Glout Morceau.	

VARIETIES WHICH SUCCEED WELL ON THE QUINCE.

Beurre d'Amalis,	Vicar of Winkfield,
Louise Bonne de Jersey,	Nouveau Porteau,
Belle Lucrative,	Figue d'Alencon,
Urbaniste,	Winter Nelis,
Duchesse d'Angouleme,	Gloute Morceau,
Beurre Diel,	Easter Beurre,
Beurre d'Anjou,	Doyenne d'Alencon.

NEW KINDS WHICH GIVE GOOD PROMISE.

Beurre Clairgeau,	Conseillor de la Cour,
" Storkman,	Sheldon,
" Superfine,	Walker,
Emile d'Heyst,	Howell.
Pius IX.	

Chickens.

The subject of raising chickens has of late years attracted very much attention, not merely from the cultivators of the soil, but from men who are interested in other pursuits. Much money and time have been spent in importing different breeds of fowls from foreign lands, some of which, no doubt, are much better than those already found here; yet many of the importations were worse than those here; hence the time and trouble was thrown away. There is not the least doubt but that some breeders are preferable to others—some being very fine and tender for eating, some large, and others small, and some noted as great layers. Much may be done toward improving the breeds by judiciously crossing them—for instance, by taking those that are great layers, which are generally small fowls, and crossing them with a larger breed, thus obtaining a medium size, inheriting the peculiar properties of both.

It is not a fact that fowls need no care; on the other hand, if you wish them to improve and to be profitable, you must take good care of them. Every one who has the care of horses knows from experience that by spending a short time every morning in cleaning and feeding them regularly they will keep on less grain, and look and feel better than with more grain and less care. This is equally the case with fowls; if they are kept where feed and water are always at their command, to eat and drink as much as they wish, they will lay more, and in every way be more profitable to their owner.

I do not think that it makes any difference whether they are kept up in moderate-sized pens or left to ramble where they choose, as they lay about as well one way as the other. [Germantown Telegraph.

Friction Matches.

The following brief account of the manufacture of friction matches, is from a work by Chas. Knight, now in press in Boston:

"Among articles of great demand that have become of importance, though apparently insignificant, in our own day, there is nothing more worthy of notice than the friction or lucifer match. About twenty years ago, chemistry abolished the tinder box; and the burnt rag which made the tinder went to make paper. Slowly did the invention spread. The use of the match is now so established that machines are invented to prepare the splints. In New York, one match manufactory annually cuts up a large raft of timber for matches. The English matches are generally square, and thus thirty thousand splints are cut in a minute. We will follow a bundle of eighteen hundred thin splints, each four inches long, through its conversion into three thousand six hundred matches.

Without being separated, each end of the bundle is first dipped into sulphur. When dry, the splints adhering to each other by means of the sulphur, must be parted by what is called dusting. A boy, sitting on the floor with a bundle before him, strikes the matches with a sort of mallet on the dipped ends till they become thoroughly loosened. They have now to be plunged into a preparation of phosphorus or chlorate of potash, according to the quality of the match. The phosphorus produces the pale, noiseless fire; the chlorate of potash the sharp, crackling illumination. After this application of the more inflammable substance, the matches are separated, and dried in racks. Thoroughly dried, they are gathered up again into bundles of the same quantity, and are taken to the boys who cut them; for the reader will have observed that the bundles have been dipped at each end. There are few things more remarkable in manufactures than the extraordinary rapidity of this cutting process and that which is connected with it. The boy stands before a bench, the bundle on his right hand, a pile of empty boxes on his left. The matches are to be cut, and the empty boxes filled, by this boy. A bundle is opened; he seizes a portion, knowing by long habit the required number with sufficient exactness; puts them rapidly into a sort of frame, knocks the ends evenly together, confines them with a strap which he tightens with his foot, and cuts them in two parts with a knife on a hinge, which he brings down with a strong leverage. The halves lie projecting over each end of the frame; he grasps the left portion and thrusts it into a half open box, which slides into an outer case; and he repeats the process with the matches in his right hand. This series of movements is performed with a rapidity almost unexampled; for in this way two hundred thousand matches are cut, and two thousand boxes filled in a day, by one boy.

It is a law of this manufacture, that the demand is greater in summer than in thn winter. The increased summer demand for the matches shows that the great consumption is among the masses—the laboring population—those who make up the vast majority of the contributors to duties of customs and excise. In the houses of the wealthy there is always fire; in the houses of the poor, fire in summer is a needless, hourly expense. Then comes the match to supply the want—to light the afternoon fire to boil the kettle. It is now unnecessary to run to the neighbor for a light, or, as a desperate resource, to work at the tinder box. The matches sometimes fail, but they cost little, and so they are freely used, even by the poorest. Their value was sufficiently shown, when an English officer, in camp at Sebastopol, recently wrote home that no want was greater than that of the ready means of procuring fire and light, and that he should hold a box of matches cheap at half a crown."

Fortunes of Kossuth.

The fortunes of Louis Kossuth are far from being in a flourishing condition. For a long time the distinguished emigrant supported himself by his pen. He began to write first in the *Sunday Times*; but the proprietors and he soon differed, and he left them. The editor of the *Atlas* next engaged his services; and for several months together he favored the readers of that journal with his views on the policy and progress of the war. He did not succeed. His very patriotism operated against his success; he saw every event from the Hungarian point of view, and approved or disapproved as they forwarded or retarded his schemes of Hungarian independence. As it was very seldom the war took the former course, Kossuth's articles were marked by a violence which was not calculated to make him popular. Englishmen prize the luxury of abusing their Government, but they are not pleased with foreigners who take that liberty. At any rate, Kossuth and his readers became mutually dissatisfied with each other; and about Christmas last, he announced that he was to close his career as an English journalist.

He has now reverted to his old position of instructor *viva voce*; and lectures to be given by him have occasionally been advertised. The last was a course upon the Austrian concordat as it affected the Protestants of Hungary, to be given in a school-room in one of the obscure parts of the metropolis—the admission to be one shilling and two shillings. All this indicated straitened circumstances; and this week the matter has been put beyond doubt, by that octogenarian and enthusiast, Mr. Walter Savage Landor, appealing to public sympathy on his behalf through the columns of the Daily Papers, and heading the subscription list with a donation of £10, or 50 dollars. Mr. Landor avows that Kossuth knows nothing of this appeal; and the noble exile may refuse public charity conveyed to him in this public way.

Building Cisterns.

Eight years ago, while building my house, I dug a hole seven feet deep, six feet in diameter at top, three feet at centre, sloping the bottom like the large end of an egg. The soil where made, mostly clay in composition. Used equal parts of water-lime and coarse, clean sand, for covering. After it had dried, coated thoroughly with a white-wash made from cement to fill any cracks occasioned by the drying process. Laid three pieces of white-oak scantling across the top, with a covering of two-inch plank matched together, and a trap-door to admit ingress for the purpose of cleaning it out as occasion required. Where cisterns are thus constructed, the first filling of water should be pumped out. After that it will be as soft as though caught in a barrel. It matters not what the soil is, if it but holds its shape till the mortar sets. I have seen them dug in a bed of sand with good success. It must not be allowed to freeze.

My cellar bottom is composed of the same material, with this difference: one part cement with two of very coarse gravel. I think five barrels of water-lime sufficient for a cellar 24 by 40 feet, one and a half inches thick of mortar. Make the bottom of the cellar a little convex. Put the cement on with a trowel. In a few weeks you have a bottom as hard as a rock. In hot weather throw on cold water and scrub off with a broom; the water will run off the edges into the drain, and you will have a sweet, cool cellar in the hottest weather. Observe the same caution as with the cistern, viz.: keep out the frost.

Shade and Fruit Trees.

Let every *child* set a tree. We have nothing now to say to the men; *they* will set trees, of course, and tend them after they are set. But the *child* who has never set a tree, knows little of the enjoyment in store, if he or *she* has not one tree to care for and love, and water and tend and watch over, as it bursts into new life and beauty and promise at each returning spring. He who has practiced it, will know the sweetness of the enjoyment, and when the tree has gained stature and strength and sent out its broad and leafy branches to shut out the noon day sun, how gratefully will he listen to the songs of birds that nestle and feed their young about him. And for this kind provision of a home, *they* will teach him lessons of wisdom and trust, or beguile his hours of labor with their cheerful notes, or protect his crops from enemies so minute as to escape his own observation.

Parents should encourage children each to plant a tree. It will be an object of interest through life, be often remembered, or spoken of, or visited. Children will gather around it and relate old incidents of the homestead, and not only will it become the centre of clustering affections, but of gathering hearts themselves. "My father planted this elm," said a gentleman to a happy group, "when I held it in place at the age of five years; I remember it well. See how its branches extend, and shield us from the burning rays; more than a dozen families people its sheltering top, whose social and happy lives are perpetual lessons of confidence and love. My children ever read them with delight, and daily bless the memory of their grand parent, who planted this tree. In imitation of his noble example, they, too, have planted their trees, and these trees, and these groups about us, lifting their heads to the skies, or reaching away into air, are so many good genii around our dwelling, protecting and adorning and influencing all."

Now is the time to decide what and where to plant. Shall it be one of the varieties of the elm, prim, and all its length of a size, like a maiden's dress in days gone by, or the vase-form, or the weeping elm? Will you select the red or white maple, the stately ash, the rough, but noble oak, the pendent willow, the wide spreading beech, the horse chestnut, black walnut or some evergreen?

Our New England Flora is unsurpassed; the nurseries, and the woods and pastures, abound with beautiful specimens of most of our varieties. What child in the country will feel that its whole duty is discharged, who *has not* PLANTED A TREE! [N. E. Farmer.

FOUNDING NEW TOWNS IN THE TERRITORIES.—A correspondent, writing from the settlement of Fontenelle, in Nebraska Territory, gives an interesting account of the way in which new places grow:

The plan adopted by the pioneers of this colony and place, is worthy of example by families East, who purpose migrating westward. In the Fall of 1854, a colony of about fifty families were formed in Quincy, Illinois, to migrate in the following Spring to Nebraska, in the mean time sending on a few to make a claim therefor, improve and hold the same until the colonists came on. These pioneers, after looking over the country, selected this point. A few houses were put up during the Fall and Winter, and in May the colonists came on and distributed the property selected. The shares numbered fifty, and each member paid $100. The same shares now sell for $500. As soon as the distribution was over, the colonists commenced improving and building. Many new ones have been added, and at present the proprietors of town or members of the Nebraska Colonization Company, comprise people from very many of the States. Fontenelle is now, perhaps, about the third town of importance in the Territory.

A HUMAN HORN.—Dr. Porcher, of Charleston, has in his possession a horn, about seven inches in length, and in diameter two inches and three quarters, bearing a close resemblance to a ram's horn, which he extracted from the head of a negress, aged about 52, born on a plantation in St. John's Berkley, South Carolina. The tumor commenced forming some eight years since, with a swelling and discharge, and after a while a gradual increase in size. During the four months preceding its removal, it grew some two inches, and having, in curving around, reached the face in the temporal region, just to the left of one eye, and having commenced to produce supperation of the skin with which it had come in contact, its immediate removal was necessitated. Its removal, which was done in December, 1854, in the presence of Dr. D. J. Cain and several students of the Charleston Preparatory Medical School, was accompanied with comparatively little pain. It was found, upon examination afterward, that some remains of the original growth remained and there is some probability that it may increase in size and again require removal. [Augusta Chronicle and Sentinel.

COMPRESSING THE BULK OF FLOUR.—The Albany Journal states that Louis Napoleon, in 1853, conceived the idea that it would be practicable to compress flour so as to diminish the bulk, and yet not injure its quality. In July of that year, an experiment was made by his command to test his views. Flour, subjected to a hydraulic pressure of 360 tons, was reduced in volume more than twenty-four per cent. On close examination it was found to possess all the qualities it had previous to its violent treatment. It was then put into zinc boxes and sealed up. At the same time, other flour manufactured from the same wheat, but not compressed, was sealed up. In October, thereafter, several boxes containing both kinds of flour, were opened and examined. The pressed was pronounced to be the best. Twelve months after this, in October, 1854, another examination took place, and with the same result. The two kinds were kneaded into loaves and baked. The pressed flour made the best bread. In March, 1855, more of the zinc boxes were opened, and on examination, the loose flour showed mouldiness, while the pressed was sweet and retained all its qualities. Made into bread, the same difference was observable.

THE CORK TREE.—About a hogshead of acorns of the cork oak have been introduced from the South of Europe, and distributed in the Middle and Southern States for experiment or to test their adaptation to the climate. This tree, in its native country, where it is an evergreen, usually grows to the height of 20 to 30 feet, but in England there are specimens which exceed 50 feet in height, with a diameter of more than 3 feet. The substance familiarly known to us as cork, is the epidermis, or outer bark, and sometimes grows two or three inches thick. Should the experiment succeed, it will be a subject of great national importance that plantations should be established in various parts of the country for the purpose of growing this useful substance, particularly in the event of a war between this country and Europe, in consequence of which the supply would be cut off.

AMERICAN PAINTERS.—America has produced some of the most eminent of painters, whose names are recorded on the scroll of fame. Stuart was a native of Boston, and studied his art under Sir Benjamin West. Copley was a native of Boston; he was a pupil of Smibert, and in 1770 became a member of the Royal Academy. His principal historical works, on which his fame reposes, are the "Death of Lord Chatham," the "Seige of Gibralter," the "Death of Major Pearson," "Charles I. in the House of Commons," and the "Surrender of De Winter to Duncan." Sir Benjamin West was born in Springfield, Penn. For his celebrated painting of "Christ Healing the Sick," the British Institution paid him three thousand guineas. In 1791, he succeeded Sir Joshua Reynolds as President of the Royal Academy.

A considerable quantity of cork oak acorns were imported this season by the Patent Office and distributed in the Middle and Southern States. These acorns are from the South of France, and were transported in tin cases.

Senators Douglas and Weller have made in the Senate of the United States explicit and emphatic declarations of their desire that our Government should officially recognize that of Gen. Walker in Nicaragua.

The number of missionaries laboring in all the world is 3,612. These, if equally distributed, would allow one missionary for about 167,000.

Central Railroad of New Jersey,

IN connection with the Lehigh Valley Railroad, opened to Mauch Chunk—SPRING ARRANGEMENT, commencing Nov. 19, 1855. Leave New York for Mauch Chunk from Pier No. 2 North River, at 7 30 A. M. For Easton, at 7 30 A. M. and 3 15 P. M. For Somerville, at 7 30 and 10 45 A. M., and 3 15 and 5 10 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt street, at 7 30 and 11 A. M., 3 and 5 P. M.

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They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this Pill will answer a better purpose than any thing which has hitherto been available to mankind. When their virtues are once known the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Being sugar wrapped they are pleasant to take, and being purely vegetable, no harm can arise from *their* use in any quantity.

For minute directions, see the wrapper on the Box.

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The Sabbath Recorder.

SELF-DEFENSE.

In the *Sabbath Recorder* of May 1, 1856, under the above head, I find an article purporting to be answers to inquiries of "One of the Subscribers." Those inquiries were not made for the purpose of getting up a debate; nor did the writer assume the right to inquire whither Mr. G. was "leading the lambs of the flock," or the general reader; but only to inquire where he was going or could be found himself. I had supposed that all public speakers, writers, teachers, and especially those occupying important positions, were under some obligation to so write, speak, and teach, that their doctrines should be susceptible of some sort of proof. Bare assertions do not prove any thing. I considered it a very important question, in the Kansas affairs, whether the free-state settlers, as Christians, ought to submit to every sort of insult, and all manner of abuse, and finally to be driven out of the State, and lose their homes and all they had; or to consider themselves at home, with a right to protect the same, and themselves and families. I have read somewhere, that those who neglect or refuse to provide for their households, have denied the faith, &c. With me it is a question that I would like to have answered, how far is it a man's duty to provide for and protect his family. The questions put were plain, fair questions, which demanded candid answers. I asked if it was a Christian's duty to quietly suffer himself and family to be butchered, making no resistance. I am answered by asking me if I believe in polygamy, and taking an eye for an eye; and when will I learn that we are not now under law, but under grace—intimating that ignorant persons ought not to ask questions. I supposed I was inquiring of one who had set himself up as an instructor of such. I did not expect that we were under the ceremonial law of Moses' time; but I had not yet learned that Christians were perfectly lawless. I supposed that every man was under civil and judicial law, and that every man's grace, and faith, and liberty of conscience, were protected by such laws, without which Mr. G. would not be allowed to keep the Sabbath, or any other day, or even to profess Christianity, or write or speak on that subject. How long would Christ and his followers have been allowed to preach, without law to protect them? And how long could society now exist, without such protection? If all men considered themselves lawless, polygamy might be practiced with impunity. I understand there is at least an imaginary line drawn between truth and error, between right and wrong, freedom and slavery, reason and fancy. And I have thought, some times, that Saul's Jewish brethren were not the only men who had a zeal that was not according to knowledge, Bible, reason, or common sense. I believe that Solomon advised not to be over much wise or over much foolish, but to understand things as they really were. I am asked to define my position. I reply, that I am so far an abolitionist and free-state man, that I had, before reading your article, and since also, supposed that I had a just, legal, moral, equitable, and inalienable right to take my family to Kansas, purchase them a home, provide for and protect them, and to think, speak, write, and vote, on the side of freedom, without being gagged, or driven out of the State; and if persons from the same or any other State should enter my house for the purpose of kidnapping, or assassinating, or butchering me or any of my family, that I would be justifiable, by all the laws and commands, practices, usages, or examples of man and my Creator, that were ever given, revealed, or made known, in using such force as would be necessary to eject such intruders, and save myself and those committed to my care. But when an election of the actual settlers of Kansas should be had, if it should be voted a slave State, it would be my duty quietly to submit, and allow the majority to rule, or otherwise move out of the State. If you have any divine authority to the contrary, I would like to see the papers, as I fear that bare assertions will never convince me. I am still

ONE OF THE SUBSCRIBERS.

SCRIPTURAL EMBLEMS.

Dr. Hacket, in his recent work, thus beautifully refers to a scene which he witnessed:—

'As I was passing near Gethsemane one day, I saw, at a little distance, a shepherd engaged in shearing one of his flock. The animal lay stretched before him on the ground; submitting, without resistance or complaint, to the operation which he was performing. It seemed as if every movement of the shears would lacerate the flesh; the feet were bound; the man's knees were pressed rudely against the sides of the helpless captive. This posture, so irksome, had to be endured a considerable time before the ample fleece was removed. Yet, during it all, it was wonderful to observe how patient the creature remained; it struggled not, it opened not its mouth. Under ordinary circumstances the incident might not have attracted my attention; but being seen in such a place, it spoke to my heart with touching power. How could I forget the prophet's use of that emblem, in describing the spirit of unshrinking submission to appointed suffering; which was to distinguish the Saviour of men, and of which he gave such matchless proof in the agony of the garden! Isaiah (53 : 7) said, with reference to that trait of his character, 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.''

RELIGIOUS LIBERTY.

In the third volume of Knight's Pictorial History of England, and at page 807, occurs the following interesting passage relative to the rise and progress of the great principle of absolute liberty of conscience in religious matters.

"The principle of religious liberty could hardly have suggested itself to any speculators before the Reformation; but it was taken up and maintained with more or less reservation by various writers not long after that event. Upon the burning of Servetus at Geneva, in 1553, a controversy arose on the expediency of attempting to repress heresy by the arm of the civil power, which was strenuously denied in a work published in Latin at Basil the following year, under the fictitious name of Martines Bellius, and which was attributed by Beza, who answered it, to Sebastian Castalio. The author—a French translation of whose work was soon after published at Lyons—cites several preceding writers as having promulgated the same opinions. A more famous defense of the same, or similar views, appeared also at Basil in 1565, the treatise of James Acontius or Aconzio, entitled *De Stratagematibus Satanæ*, of which an English translation by John Goodwin, the Independent Minister,, was published at London in 1648, with the title of 'Satan's Stratagems; or, the Devil's Cabinet Council Opened;' and reissued in 1651, with that of 'Darkness Discovered; or, the Devil's Secret Stratagems Laid Open.' Acontius, however, *excepts Atheists and Apostates* from the toleration which he would accord to mere heretics; and even to these latter he does not deny the abstract right of the magistrate to punish, but only endeavors to show that it is much the wiser as well as the safer course—more reasonable as more in accordance with the spirit of Christianity—to leave them alone.

"But the earliest vindication of the principles of religious freedom, in its widest extent, that appeared in the English language, seems to have been a tract entitled 'Religious Peace; or, a Plea for Liberty of Conscience, long since presented to King James and his High Court of Parliament, by Leonard Busher,' which was printed in 1614, and again in 1646. Busher would extend the most perfect toleration, not only to all forms of Christianity, in other words, to all diversities of heresy, but also to every other religion as well as to the Christian; nor would he have any punishment or restraint applied even to persons of no religion at all. But this and other schemes that have been noticed were nothing more than the speculations of individual writers; the honor of having founded the first church or sect that made universal toleration one of the articles of its creed and practice has been claimed for the Reverend Roger Williams, who was born of a respectable family in Wales, in 1598, and was educated at the University of Oxford; but after having been ordained in the Established Church, embraced the principles of the Puritans, and emigrated in 1631 to the young colony of Massachusetts in New England, from whence, however, he was banished, three or four years afterwards, 'as a disturber of the peace of the church and commonwealth,' and driven to take refuge with a few followers among the Indians of what is now called Rhode Island, where he founded the settlement of Providence, on a tract of territory purchased from the native inhabitants."

THE PARSEE, THE JEW, AND THE CHRISTIAN.

A Jew entered a Parsee temple, and beheld the sacred fire. He spake to the Priest: 'How! ye adore the fire?'

'Not the fire,' sanswered the priest, 'it is the image of the sun and its quickening light.'

'Then,' asked the Jew, 'do ye worship the sun as your deity? Do ye not know that he is but the creature of the Almighty?'

'We know that,' replied the priest, 'but sensitive man requires a sensible sign to comprehend the Highest; and is not the sun the image of the invisible and incomprehensible Fountain of Light, which sustains and blesses all things?'

Then the Israelite answered: 'Do your people then discern between the image and the original? They call the sun their god, and descend from him lower still, kneeling before an earthly flame. You charm their outward, but blind their inward eye, and whilst placing before them the earthly light, withdraw from them the heavenly. Thou shalt make no image or likeness.'

'How do you describe the supreme Being?' asked the priest.

The Jew answered, 'We call him Jehovah Adonai, that is, the Lord, which is, which was, and which is to come.'

'Your word is great and glorious,' said the Parsee, 'but it is terrible.'

Just then a Christian joined them and said, 'We call him Abba, Father.'

Then the heathen and the Jew looked at one another, and said, 'Your word is the highest and nearest! But who gave you courage to call the Eternal thus!'

'Who else,' said the Christian, 'but He the Father himself!' Upon this he declared to them the mystery of the manifestation of the Father in the Son, and the word of reconciliation. And as they heard this, they believed, and raising their eyes to heaven, they spake full of fervor and devotion: 'Father, beloved Father!' And they joined their hands all three, and called themselves brethren.

[Krummacher.

PRAYER.

There is an eye that never sleeps
  Beneath the wing of night,
There is an ear that never shuts,
  When sink the beams of light.

There is an arm that never tires,
  When human strength gives way;
There is a love that never fails,
  When earthly loves decay.

That eye is fixed on seraph throngs;
That ear is filled with angels' songs;
That arm upholds the worlds on high;
That love is shown beyond the sky.

But there's a power which man can wield,
  When mortal aid is vain;
That eye, that arm, that love to reach,
  That listening ear to gain.

That power is *Prayer*, which soars on high,
And feeds on bliss beyond the sky.

DEATH OF ALEXANDER HAMILTON.

The following letter of a distinguished clergyman who visited Alexander Hamilton after he received his death-wound in the duel with Aaron Burr, not only gives a view of the state of mind in which that statesman died, but contains many valuable suggestions for the general reader.

New York, July 18, 1804.

To the Editor of the Commercial Advertiser:

SIR.—Having read in your paper of the 16th a very imperfect account of my conversation with General Hamilton the day previous to his decease, I judge it my duty to lay the following narrative before the public:

On the morning of Wednesday, the 11th inst., shortly after the rumor of the General's injury had created an alarm in the city, a note from Dr. Post informed me that 'he was extremely ill at Mr. William Bayard's, and expressed a particular desire to see me as soon possible.' I went immediately. The exchange of melancholy salutations on entering the General's apartment was succeeded by a silence which he broke by saying that he had been anxious to see me and have the sacrament administered to him, and that this was still his wish. I replied, 'that it gave me unutterable pain to receive from him any request to which I could not accede; that in the present instance a compliance was incompatible with all my obligations, as it is a principle in our churches never to administer the Lord's supper privately to any person under any circumstances.' He urged me no farther. I then remarked to him, that 'the holy communion is an exhibition and pledge of the mercies which the Son of God has purchased; that the absence of the sign does not exclude from the mercies signified, which were accessible to him by faith in their gracious Author.' 'I am aware,' said he, 'of that; it is only as a sign that I wanted it.' A short pause ensued. I resumed the discourse by observing that 'I had nothing to address to him in his affliction but that same gospel of the grace of God which it is my office to preach to the most obscure and illiterate; that in the sight of God all men are on a level, as 'all men have sinned, and come short of his glory;' and that they must apply ~~to~~ him for pardon and life, as sinners, whose only refuge is in his grace, reigning by righteousness through our Lord Jesus Christ.' 'I perceive it to be so,' said he, 'I am a sinner; I look to his mercy.' I then adverted to 'the infinite merit of the Redeemer as the propitiation for sin, the sole ground of our acceptance with God, the sole channel of his favor to us,' and cited the following passages of Scripture: 'There is no name given under heaven among men, whereby we must be saved, but the name of Jesus.' 'He is able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them.' 'The blood of Jesus Christ cleanseth from all sin.' This last passage introduced the affair of the duel, on which I reminded the General that he was not to be instructed as to its moral aspect; that 'the precious blood of Christ' was as effectual and necessary to wash away the transgression which had involved him in suffering as any other trangression; and that he must there, and there alone, seek peace for his conscience, and a hope that should 'not make him ashamed.' He assented with strong emotion to these representations, and declared his abhorrence of the whole transaction. 'It was always,' added he, 'against my principles. I used every expedient to avoid the interview; but I found, for some time past, that my life must be exposed to that man. I went to the field determined not to take his life.' He repeated his disavowal of all intention to hurt Mr. Burr, the anguish of his mind in recollecting what had passed, and his humble hope for forgiveness from God.

I recurred to the topic of the divine compassion, the freedom of pardon in the Redeemer Jesus to perishing sinners. 'That grace, my dear General, which brings salvation, is rich, rich.' 'Yes,' interrupted he, 'it is rich grace.' 'And on that grace,' continued I, 'the sinner has the highest encouragement to repose his confidence, because it is tendered to him upon the surest foundations; the Scriptures testifying that 'we have redemption through the blood of Jesus, the forgiveness of sins according to the riches of his grace.' Here the General, letting go my hand, which he had held from the moment I sat down at his bedside, clasped his hands together, and looking up towards heaven, said, with emphasis, 'I *have* a tender reliance on the mercy of the Almighty, through the merits of the Lord Jesus Christ.' He replaced his hand in mine, and, appearing somewhat spent, closed his eyes. A little after he fastened them on me, and I proceeded: 'The simple truths of the gospel, my dear sir, which require no abstruse investigations, but faith in the veracity of God, who cannot lie, are best suited to your present condition, and they are full of consolation.' 'I feel them to be so,' replied he. I then repeated these texts of Scripture: 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, and of sinners the chief.' 'I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.' 'Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' 'This,' said he, 'is my support. Pray for me.' 'Shall I pray with you?' 'Yes.' I prayed with him, and heard him whisper as I went along, which I supposed to be his concurrence with the petitions. At the conclusion he said, 'Amen; God grant it.'

Being about to part with him, I told him 'I had one request to make.' He asked, 'what was it?' I answered, 'that whatever might be the issue of his affliction, he would give his testimony against the practice of dueling.' 'I will,' said he, 'I have done it. If *that*,' evidently anticipating the event, 'if that be the issue, you will find it in writing. If it please God that I recover, I shall do it in a manner which will effectually put me out of its reach in future.' I mentioned once more the importance of renouncing every other dependence for the eternal world but the mercy of God in Jesus Christ, with a particular reference to the catastrophe of the morning. The General was affected, and said: 'Let us not pursue the subject any further, it agitates me' He laid his hands upon his breast with symptoms of uneasiness which indicated an increased difficulty in speaking; I then took my leave. He pressed my hand affectionately, and desired to see me again at a proper interval. As I was retiring he lifted up his hands in the attitude of prayer, and said feebly, God be merciful to ——.' His voice sunk so that I heard not the rest distinctly, but understood him to quote the words of the publican in the gospel, and to end the sentence with 'me a sinner.'

I saw him a second time in the morning of Thursday; but from his appearance and what I had heard, supposing that he could not speak without severe effort, I had no conversation with him. I prayed for a moment at his bedside, in company with his overwhelmed family and friends, and for the rest was one of the mourning spectators of his composure and dignity in suffering. His mind remained in its former state, and he viewed with calmness his approaching dissolution. I left him between twelve and one, and at two, as the public know, he breathed his last.

I am, sir, with much respect,
Your obedient servant, J. M. MASON.

DR. CHALMERS' PRAYER.

In Dr. Chalmers' Sabbath Scripture readings, for 1844, while at an advanced age, and only a few years before his death, he was toiling to gather a missionary congregation, and build a church and a school in one of the most depraved parts of Edinburgh, I have noticed the following fervent and simple prayer on this very point: 'Let me not faint, O Lord, under the toils of that ministry which thy providence hath put into my hands. Give me wisely to husband my strength; but let me be unwearied and most tenaciously persevering in my enterprise for the families of the West Port. Save me from all dishonesty and deceitfulness in handling thy Word. And let me walk on a visible platform, and in the daylight of an open manifestation. O may I find a way to the consciences of many, by the godly sincerity of my conversation in the world, and above all, by the power of that gospel which the devil tries to intercept, but which do thou, O Lord, cause to enter the hearts of those among whom I labor, with power and the Holy Ghost and much assurance. Give me the light of thy glory in the face of Jesus Christ, and in his great work of redemption. Lift the veil from my mind, that it may be in darkness no longer, but that in thy light I may clearly see light. And O, let a sense of the coming immortality sustain me amid all my present discomforts and despondencies, so that while my outward man perisheth, my inward man may be renewed by that bright and confident anticipation. O for a realizing sense of the futurities on the other side of death, an efficient and practical apprehension thereof, so that I may not only rejoice in the hope of the glory of God, but learn to joy in tribulation also.'

HER SILENCE SAVED ME.

'I remember,' said a young man, 'being in company with several thoughtless girls. Among them, however, there was one exception; a serious, quiet and beautiful woman, whose religious opinions were well known, and whose pen had for a long time spoken eloquently in the cause of truth and virtue through the columns of our village paper. Suddenly I conceived the thought of bantering on religious subjects, and with the foolhardiness of youth, and the recklessness of impiety, I launched forth with some stale infidel objections that none but 'the fool who saith in his heart there is no God,' would venture to reiterate. The flock of silly goslings about me laughed and tittered, and I, encouraged by their mirth, grew bold, and repeated my inuendoes, occasionally glancing slyly towards the principle butt of all my fun. She did not seem to notice me at all; she did not smile, did not look away, did not look *at* me.

Still I continued my impious harangue, thinking that she must refute something, that she would not surely hear her own holy faith held up to ridicule by a beardless boy. The snickerers around me gradually began to glance towards her. Her face was so quiet, so even solemn in its quiet, that seriousness stole over them, and I stood alone, striving by my own senseless laughter to buoy up my fast sinking courage.

Still she never spoke nor smiled—scarcely moved; her immobility grew awful; I began to stutter—to pause—to feel cold and strange—I could not tell how. My courage oozed off; my heart grew faint—I was conquered.

That night, after I went home, in reflecting over my fool-hardy adventure, I could have scourged myself. The sweet angelic countenance of my mute accuser came up before me even in the visions of the night; I could not sleep. Nor did I rest, till, some days after, I went to the home of the lady I had insulted, and asked her pardon. Then she spoke to me, how mild! how Christianly! how sweetly!

I was subdued; melted down; and it was not long after that I became, I trust, a humble Christian, and looked back to my miserable unbelief with horror.

Her silence saved me. Had she answered with warmth, with sarcasm, with sneer, or with rebuke, I should have grown stronger in my bantering and more determined in my opposition. But she was silent, and I felt as if my voice was striving to make itself heard against the mighty words of an omnipotent God. O! how often would it be better, if instead of vain argument or hot dispute, the Christian would use the magic of silence, utter silence!'

[Olive Branch.

THE HAPPY WISE OLD MAN.

Behold a patriarch of years, who leaneth on the staff of religion;
His heart is fresh, quick to feel, a bursting fount of generosity.
He, playful in wisdom, is gladdened in his children's gladness;
He, pure in his experience, loveth his son's first love.
Lofty aspirations, deep affections, holy hopes, are his delight;
His abhorrence is to strip from Life its charitable garment of Idea.
The cold and callous sneerer, who heedeth of the merely practical,
And mocketh at good uses in imagining things—that man is his scorn;
The hard, unsympathizing modern, filled with facts and figures,
Cautious and coarse, and materialized in mind—that man is his pity.
Passionate thirst for gain never hath burnt within his bosom;
The leaden chains of that dull lust have not bound him prisoner.
The shrewd world laughed at him for honesty, the vain world mouthed at him for honor;
The false world hated him for truth, the cold world despised him for affection;
Still he kept his treasure, the warm and noble heart;
And in that happy wise old man survive the child and lover.

[Blackwood's Magazine.

THE DYING BED.

Because salvation is all of grace, it is not therefore the less interesting to understand the immediate influences by which the soul is made anxious, and led to the experience of conversion to God. The writer of this would be one of the last to glorify human instrumentality in the work of redemption, yet he cannot refrain from looking with grateful interest upon several occasions where God evidently spoke through human incidents to his soul, and where his voice was made to penetrate irresistibly to the heart and conscience. Among these incidents, the deathbed evidences of three near relatives will occupy prominent points.

An elder sister, whose life had comprehended much of disappointment, but little of even the common enjoyments of this world, died while I was a mere careless boy. Not being at home at the time, I was not cognizant of the incidents of her death-bed, further than to know that the world had ceased to have any attractions to render her separation from it painful, and that the whole embodiment of her impressions of the desirableness of earthly things was conveyed in the exclamation, '*What is there in this world worth living for?*'

This query I never ceased to ponder, and often repeated it in my own heart as bearing with it, uttered from the very confines of the tomb, a significancy utterly beyond the common-places of affected misanthrophy or exhausted dissipation. And in a few years I learned how to answer it by thanking God for the space given for repentance and faith in this earthly sojourn, and for the blessed privilege of exemplifying the power of the glorious gospel. The one I had begun myself to appreciate; the other I was favored in witnessing in the persons of one and another dear friend.

Time came for my mother to die. Weeks, months, even, beheld her waiting for release, without a thought or prospect of a remission of disease, and every day's lapse but added brightness and consistency to the exhibition of peace she was honored in affording. My sister, a matured disciple of Jesus, attended her, and frequent and of great interest were the conversations of the mother and daughter. My sister, for her own edification, took pains to learn all that could be imbibed from the spiritual exercises of the dying saint, and made the most diligent inquisition with that view. Her faith was not—whose is?—unsusceptible of stimulus and corroboration from the light which can beam from the better land through the opening portals of the tomb. To her pressing and earnest inquiry whether there was any lingering doubt, any confusion of vision, any dimness of hope, the emphatic answer was given and repeated, '*not a cloud*; NOT A CLOUD.'

I was then in the midst of my own strife of soul, and who will estimate the mighty force of such an influence as that testimony for Christ furnished? Especially when that departing parent went into eternity with her hands clasping mine, and her eye fixed full upon me with a gaze which was such a mingling of maternal love, of earnest Christian invitation, and triumphing confidence and joy, as I can never cease to remember, and which I trust will never cease to dwell with its calm radiance in my inmost memory.

Again, time came for that sister to die. She too, was for months hopeless of restoration to health, and for weeks lingered in pain and helplessness, for the silver cord to break. I pressed the same examination upon her that she had pressed upon my mother. I asked her if she fully realized that she was soon and certainly to see and associate with Paul, with David, with Isaiah. But this was like talking of the stars and forgetting the great central sun. Her answer to such inquiries was (in substance): '*I can only think of Christ! I am about to be with Him, and see Him as he is!*'

'Precious in the sight of the Lord is the death of his saints. And shall not their death be precious likewise in the sight of the saints themselves? When such light can be thrown back from the lamp of Christian experience to illuminate the pathway of those who are toiling behind, when such testimonies are given of the finally sustaining power of God's grace; when we know and feel that these are instrumentalities and agencies that God has blessed in all ages and employed universally for the comfort and encouragement of his people; how shall we duly prize them, how properly improve them!

The process of conversion, as it is often manifested, seems well exemplified in the three instances referred to; though rather as to the logical arrangement of the impressions they originated in others and may be denominated their coincident successsion, than as limiting God's method in leading souls to himself. There was first, the discovery of the utter insufficiency of the world to satisfy the longing of the spirit—'Nothing in this world worth living for.' Then there was the light of God's truth shed abroad fully in the heart, until 'not a cloud' intervened between the Christian's vision and the peace of heaven. And finally, the shrinking and disappearance of every subordinate glory and secondary joy in the grand appreciation of Christ, as all in all, 'God blessed forever.' [Independent.

LESSONS OF CONTENTMENT.

It happened once in a hot summer's day, says a German parable, I was standing over a well, when a little bird flew down seeking water. There was, indeed, a large trough near the well, but it was empty, and I grieved for a moment to think the little creature must go away thirsty, but it settled upon the edge of the trough, bent its little head forward, then raised it again, spread its wings, and soared away singing; its thirst was appeased. I walked up to the trough, and there in the stone work I saw a little hole about the size of a wren's egg. The water left there had been a source of revival and refreshment; it had found enough for the present, and desired no more. This is contentment.

Again, I stood by a lovely, sweet-smelling flower, and there came a bee, humming and sucking, and chose the flower for its field of sweets. But the flower had no honey. This I know, for it had no nectary. What then, thought I, will the bee do? It came buzzing out of the cup to take a further flight; but it spied the stamina full of golden farina, good for making wax, and it rolled its legs against them until they looked like yellow hose, as the bee-keepers say; and then, heavily laden, flew away home. Then said I: 'Thou camest seeking honey, and finding none, hast been satisfied with wax, and hast stored it for thy house, that thy labor may not be in vain. This likewise shall be to me a lesson of contentment.'

The night is far spent—the dark night of trouble that sometimes threatened to close around us—but the day is at hand, and even in the night there are stars, and I have looked out on them and been comforted; for as one set, I could always see another rise, and each was a lamp showing me somewhat of the depth of the riches of the wisdom and knowledge of God.

A GREAT CITY IN CENTRAL AFRICA.

Mr. Bowen, a Baptist Missionary sent from Florida, in his journal mentions a visit made last April to Horrin, the capital of the kingdom of Tombs. He speaks of it as 'about the largest town, with the exception of London,' that he has ever seen. He describes the inhabitants as a peculiar people, with whom he was much pleased—mostly black, but some nearly white; hair between that of a negro and a white man's beard; good European features—some of their noses would even be considered sharp in America. Again he speaks of them as that superior class or race of men who have jet black skins, with European features and large beards. They are sometimes called *white* black men.

Mr. Bowen adds: 'I never saw an honorable man nor a modest woman in Africa; till I reached Horrin. The number of people who can read and write, surprised me. Many of them have no idols. They are generally serious, solid, sensible people, and profess to believe in God. They have no tincture of Mohammedanism.'

The existence of such a people in a region hitherto unknown, but supposed to be the abode of utter barbarism, is a fact of no little interest. It would seem from Mr. Bowen's statements—(unfortunately, his journal is too brief to be satisfactory)—that they are willing listeners to the Word of God. True, he was, on arriving at Horrin, subjected to a nominal confinement for a few days; but very soon was received with high honor by the king, who gave him a valuable horse, presents for his wife, land to build upon, and also for a house of worship.

* * *

THEY ARE YOUR GOD.—'Sir,' said a lady to the Rev. Wm. Romaine of London, 'I like the doctrine you preach, and think I can give up every thing but one.' 'What is that, madam?' 'Cards, sir.' 'You think you could not be happy without them?' 'No, sir, I could not.' 'Then, madam, they are your god, and to them you must look for salvation.' This pointed and faithful reply is said to have led to her conversion.

* * *

Suppose an angel should say to you to-day, 'Come with me and see thy God!' What effect would it have upon you? Don't deceive yourself! If you don't love God, you never will want to see him. Seeing him will never make you happy. But if you have done your first duty—if you can say, 'Thou knowest all things, thou knowest that I love thee'—how happy you are now—how happy you will be when you appear in his presence and see him as he is. [Rev. W. Arthur.

* * *

Solemn and important was the advice given by Robert Hall—"Walk, as it were, upon the borders of the ocean of eternity and listen to the sound of its waters, till you are deaf to every sound beside." O, if we always did this, what different persons we should be to what we are now, "in all manner of holy conversation and godliness."

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MOSES AND CHRIST—NO. 2.

"Wars and fightings come of the lusts which war in our members," we are told by one of Christ's apostles, and it is certain that the spirit of Christianity is opposed to war. Nevertheless, a resort to arms, on some occasions, finds an apparent justification in the Old Testament; thus presenting a seeming discrepancy between the teachings of Moses and Christ—a discrepancy which cannot be otherwise disposed of, by some, than by taking the broad ground that Moses and Christ are at variance on this point.

Our reverence for the Scriptures, as having been *all* given by inspiration of God, is shocked, when we hear it said that the doctrine of Moses is unsuited to this advanced state of the world—that it was adapted only to a barbarous age—that it served very well for the rude and fierce tribes under his guidance, but is now superseded by the more elevated and refined teachings of the Prophet of Nazareth. We do not wonder that men who avow such sentiments should, after a time, set themselves above the Scriptures altogether, and treat even Christ as they have already treated Moses.

There is no real contradiction between Christ and Moses, in reference to war. Christ, as well as Moses, makes God the sovereign Arbiter of the universe, in which character he disposes of nations according to his will, and takes away human life by whatever methods may seem to himself most fit. What then were the wars in which the Israelites under Moses were engaged? Were they wars of extermination against the Canaanites? Did the Israelites invade a territory occupied by other tribes, burn their cities, and put the inhabitants to death? They did. But if any semi-infidel fancies this to be on a par with the exterminating wars of modern times, by which one nation ruthlessly possesses itself of territory belonging to another, and slaughters the unoffending inhabitants, he is a very superficial thinker.

Does not the territory of this world belong to God? Has he not the right to dispose of it as he will? Had he not the right to give the land of Canaan to what people he chose? Had he not made it over to Abraham and his posterity, by a clear deed of conveyance, some hundreds of years before? The Canaanites were, therefore, occupying a territory which did not belong to them—which God had given to others—and as they would not vacate it peaceably, reason required that they be compelled; to do which, the Israelites had an express warrant.

In the execution of this undertaking, they shed the blood of the Canaanites. They were expressly commanded to do so. It was God's will to put the Canaanites to death for the abominations of which they were guilty. He had the right to make the Israelites the executioners of his will. Is it not God's prerogative to kill, as well as to make alive? Was it not his right to kill Isaac by the hand of Abraham his father? Abraham certainly thought so, notwithstanding the law against murder was as binding then as it was after being delivered from Mount Sinai. Does Christianity frown upon, and reprobate, that act of the patriarch? On what ground, then, can it be supposed that Christianity reprobates the wars of the Israelites?

Is war entirely forbidden by the Christian code—is it, in no case, justifiable, in this advanced age of the world? It is replied, that Christ forbids us to resist evil. But is this precept to be understood in an absolute and unqualified sense? How far would it then lead us? Arrest not the murderer; take not the life of him who wantonly sheds the blood of his neighbor, notwithstanding the precept of the Old Testament, "Ye shall take no satisfaction for the life of a murderer;" because Christ says, "Resist not evil." Is not this the legitimate result of the principle? Accordingly, almost all non-resistants are opposed to capital punishment; consistency requires that they should be. But does not consistency require them to go a little further? Does it not require them to refrain from offering any resistance whatever to the murderer?

Now, what is war but capital punishment upon a large scale? If it is lawful to inflict capital punishment upon a small, we cannot see how it is unlawful to inflict it upon a large scale. An enemy that invades our country with an army, is an organized band of murderers. It is certainly lawful to capture such an enemy, and put him to death, if it is lawful to capture and put to death an individual murderer. Our casuistry discerns no difference in the two cases. It seems to us, therefore, that the whole question about the lawfulness or unlawfulness of war, resolves itself into the cause for which war is undertaken. If it is undertaken for any cause which would not justify the taking of human life in individual cases, it is undertaken unjustifiably; if for a cause that would justify capital punishment in individual cases, then it is a justifiable war, and the projectors of it may seek the blessing of Heaven. T. B. B.

AN OLD BIBLE.—Some of our antiquarian readers may be interested in a description of an old copy of the Bible, which we find in the *Examiner:*

"A gentleman in Alabama owns a manuscript Bible, which is said to be the oldest book in the United States. It was written a thousand years ago. The owner gives the following description of it: The book is strongly bound in boards of old English oak, and the leaves are fastened together by thongs. The leaves are of parchment of a most superior quality, of a fineness and smoothness little inferior to satin. The pages are all ruled with great uniformity and beauty, and written in the old German text, divided into chapters and verses. The first chapter of every book is commenced with a large capital letter, beautifully executed and splendidly illuminated with red, blue, and black inks, which still retain their vivid colors; and no two of the capital letters in the volume are alike. Some monk probably beguiled many a weary hour of his monotonous life, in writing and ornamenting this rare and valuable relic."

THE LABORERS NEEDED.

Society is being filled with a great variety of customs, beliefs, and prejudices. Our country is young, buoyant, and ill brooking the old, the past, yet ready to be swayed and molded by leading spirits. What are some of the qualifications necessary for such spirits, in order that they may have an influence both great and good?

1. They need to be clothed with bodies that are stout of limb and strong of nerve—constitutions that will stand toil and struggle.

2. They need a thorough and extended course of intellectual training, that will enable them to stand high in whatever station they may be called to occupy. They need an intellectual energy, industry, and enterprise, that will do honor to them in any situation. The higher and the lower walks of life mingle. Education of the highest grade is open to all—invites all. Many are seeking for place and honor. The struggle of truth and right must henceforth be with the educated. Now, in order to meet such, it is necessary to have an education equal or superior to theirs. Again, false doctrines are rife, are fast gaining ground. They find learned, wily, and successful advocates. These must be met, and in order to meet them successfully, there is need of much learning and wisdom. Those labor under a mistake, who think that if men have a passable education—one that would enable them to do tolerably well at the beginning—they can, as they grow older, take the lead in intellectual and moral reforms. They may succeed well for a while; but society is ever changing, advancing, and soon they will find themselves falling behind in the race, pressed down in the struggle. Those of better intellectual qualifications, though perhaps inferior in morals, will supersede them, while they are compelled to pass the remainder of their days in comparative obscurity. It therefore becomes those youth who are looking forward to fields of future usefulness—who are desirous of exerting a high, hallowed, and commanding influence—to consider well what they will have to meet, and make preparations accordingly, not permitting their zeal to thrust them hastily or prematurely into the field.

3. They need deep and ardent piety. This is necessary in every walk of life, however humble and secluded. If so, how much more necessary for those who are to give form and character to society. They need meekness, fortitude, patience, energy, and perseverance. They need virtue that will be proof against the seductive influences that may surround them—a burning zeal for the good of their fellow-beings—a moral courage that cannot be frowned down—a spirit that will not be satisfied with moving in the smooth, gentle current of public favor, but an aggressive spirit, that will leap the bounds of public opinion, take a bold stand for truth and right, and maintain that stand fearless of consequences—not only maintain a defensive position, but make a direct attack upon whatever opposes progress.

Such are the individuals most needed at the present for laborers. •

SOLEMN THOUGHT.

I am a creature bound for eternity. This soul of mine, which is most emphatically myself, invested with immortality, and that which began an everlasting career as soon as earthly existence began, will soon mingle with spirits in the spirit land. Heaven or hell awaits me as soon as this frail tenement falls into ruin. Oh! those solemn words—those incomprehensible subjects!—who can tell what those felicities are which constitute heaven, or those deep miseries endured by the lost? No one. We must die to know. Revelation gives us a faint outline, but we must die to know. How very different we should feel and act, if what is revealed was believed and realized as belonging to ourselves. Alas! the world, with its various pursuits and enterprises, places its hand over those stirring revelations, and we see them not. Is it true, that human life hangs on a slender thread? Is it a reality, that we are walking on a narrow neck of land, between two unbounded seas, ever exposed, and ever liable to plunge off on the one side or on the other? Yes, it is all true; yet how insensible! We buy, and sell, and get gain—we marry and are given in marriage—we build houses and plant pleasure grounds—we arrange and speculate and calculate, and all as if there was no end. Oh, the dream of life—the false calculation—the foolish fondness of the creature! Death comes, and sweeps away the beautiful fabric we had erected and adorned, and perhaps worshiped. But what is death?—an everlasting sleep—a blotting out of existence? Nay, it cannot be. Why this consciousness of immortality, of which no man is free? Why this inward certain and fearful expectation of something beyond the grave? "If death was nothing, and nought after death," why this unavoidable apprehension, fear and hope of a mysterious world at some time, and perhaps very soon, to be entered? It is no delusion. I feel it—you feel it—we all feel it. It is all true. Nor can all the philosophy or false reasoning of infidelity blot out the hand-writing of the Almighty on the soul. Indeed, the conviction is carried in every man's bosom of an existence beyond this narrow life—of good or evil—of happiness—of misery—in fact, of heaven or hell—despite of all the scepticism he can muster. The question is momentous, whither am I tending? Very soon the problem will be unraveled, and we shall be introduced into the company of the blessed, who dwell forever in the complacent and benignant smile of God, or else shut up in endless despair with rebellious and wicked spirits, who are crushed by the Almighty's frown. Were we not sinners, the subject of futurity would not be alarming to us; but how can sinners think without unutterable concern? What shall we do? Evade the claims of a broken law we cannot. To buy our release—to procure our safety and our bliss, by sacrifice or suffering, or by a virtuous life, is equally beyond our ability, and a moral impossibility. Looking around us, there is neither human nor angelic help. All is dark and fearful and hopeless. Hark! I hear the voice of mercy. It is soft and sweet. It comes from the cross—from a divine Saviour's bleeding side—from his dying groans—from his sufficient sacrifice. Here, then, hangs our hope—our only hope, but sure. My soul, take refuge here, and from this interesting spot look onward to the day of death and judgment, without terror. With the doctrine of the cross in view, the spirit-land is full of light and glory.

Reader, whither art thou going—to heaven or to hell? The stream of time is carrying you irresistibly on, and will soon land you on the other side. Have you cast your anchor within the veil, or are you building your hopes on the sandy foundation of error, laid in your own imaginings? If you are out of Christ, see to it that you make no delay, lest you die out of Christ, and perish. The day is fast approaching, when the line of separation shall pass between the two classes of the human family—on the one side, the short but awful decision will be announced, "These shall go away into everlasting punishment;" on the other, "But the righteous into life eternal." Reader, may you and I be on the right side. GEO. R. WHEELER.

SALEM, N. J.

REVIVAL IN PETERSBURG.

To the Editors of the Sabbath Recorder:—

Thinking that it may be interesting to the friends of the Redeemer to hear of the prosperity of his cause, I send you a brief notice of a work of grace in Petersburg, N. Y. For a few months past, we have been enjoying a precious revival of religion. Many backsliders have been reclaimed, and a goodly number hopefully converted to God. Eleven have been buried with Christ in baptism, and have united with the Sabbath-keeping church. Others are expecting to follow soon. A number have united who had been previously baptized. Among the candidates for membership are seven who are converts to the Sabbath. Others are convinced of the claims of the law of the Lord, and acknowledge the seventh day to be the Sabbath of the Bible, but choose to follow convenience in preference to the word of God. The First-day Baptist and Methodist churches have received some additions. In view of what has been done, we feel like saying, "The Lord hath done great things for us, whereof we are glad." To his name be all the glory.

THOMAS A. MAXSON.

PETERSBURG, May 11, 1856.

EDITORIAL TROUBLES.

An exchange says, that all men have their troubles of some sort—and if editors do not have more than any other class, they have a bountiful share—some of which, as they add to no one's comfort, or convenience, or estate, and grow out of thoughtlessness and inattention, might as well be removed. Every subscriber ought to observe these rules, whether he can see the use of them or not:

1. *When you write to an editor, on your own business, always inclose a postage-stamp.* It is as much as you can expect of him, to give you his time, ink, paper and service, without levying a tax of three cents extra on him for the privilege of neglecting his own business to attend to yours. You may think three cents is a small matter, and so it is. But if he has 6000 subscribers, and each one writes to him in violation of this rule once a year, it amounts to $180.

2. *When you write to the editor inclosing money to pay your dues, or when you first subscribe for his paper, write your name very distinctly.* It would be well to put it down in full, to make every letter separate, or print it with the pen. If your account is not correct, and your paper does not come, or is missent, don't get angry and be so foolish as to discontinue your support, for in nine cases out of ten you may be sure it is your fault.

3. *Always give the name of the Post office, and always the name of the State where you want your paper sent.* If you say "send it to Lexington," the editor does not know whether you mean Lexington, Ky., or Lexington, Mass., or some other place. A man writes "change my paper from Jefferson to Washington." Well, there are more than one hundred places in the U. States with each of those names, and the editor is entirely nonplused.

4. *If you are a new subscriber, say so.* The editor cannot ascertain whether you are an old or a new subscriber without looking over a list of several thousand names.

5. *If your object is to change your Post-office, be very careful to give the name of the office and State you wish to change* FROM, *as well as the one you want to change* TO. Strange to say, this is perhaps the most important rule of all. Editors have no alphabetical list of subscribers' names. They are arranged according to your Post-offices and places, and if you do not say where your Post-office is now, he cannot find your name and account without reviewing his whole list, unless it may happen to be plainly enough printed on the outside of your letter to be read, or unless he may happen to remember where some of your name live. And then there may be two or more of the same name on his list, and your letter may have been post-marked at an office where you have dropped it while away from home.

ANNIVERSARY STATISTICS.

Central American Education Society.

The anniversary sermon before this Society was preached on Sunday evening, by Rev. Thomas Skinner, D. D. An abstract of the 38th Annual Report was read on the occasion, from which it appears that during the past year this Society has rendered aid to 101 young men, who are engaged in a course of study preparatory to their entering upon the work of the ministry of the Gospel. Some of these have been assisted only a portion of the year; but the larger part of them have received aid through the entire year. The number under patronage at the close of the Society's year, April 30, 1856, was 72; and they are pursuing their studies in eight different Institutions, and in all the stages of their preparatory course. Eleven beneficiaries completed their course of studies soon after the commencement of the year, and twelve more have, during the last week, entered upon the duties and responsibilities of their public life as preachers of the Gospel. The amounts of money which have been received into the Treasury during the year have been as follows:

From Collections in the Churches	$4,541 20
From Donations by Individuals	685 00
From Loans to former beneficiaries, returned	173 00
From Legacies	3,362 85
Making a total of receipts	$8,762 05

which is about double the amount received during the preceding year.

The amount expended in appropriations to the young men under the patronage of the Society has been $7,005.

The Church relation of the 101 beneficiaries reported, is as follows: 57 Presbyterians, 37 Congregationalists, 4 Old School Presbyterians, 2 Reformed Presbyterians, and 1 Lutheran.

American Baptist Missionary Union.

This organization held its 42d annual meeting in New York last week. The usual reports and statistics were presented, the substance of which we have already printed. The subject of most interest before the Union was a report, submitted by Rev. Dr. Bailey, of Indiana, from a Committee of Reference, appointed last year to inquire into matters of difference between the Executive Committee at Boston and certain missionaries, which have caused considerable agitation since the return of a Deputation to the missions some two years since, and growing out of the transference of missionaries to new stations, restrictions concerning schools, and especially a council called in the case of Rev. Mr. Vinton. The Committee, in their report, on the whole, and after some twenty-seven sittings, vindicated the course of the Committee and the Deputation, except in the matter of the council named. The Board of the Union reported that they had adopted the following resolution respecting the report of the Reference Committee:

"*Resolved*, That without endorsing in detail either all the history of the past or the comments on that history found in the very able report of the Committee of Reference, this Board would gratefully and unitedly accept its general statement of principles as to the relations of Missionaries and churches; and, also, the concluding recommendation, that the brethren abroad and at home *suspend further* discussion, and await in mutual prayerfulness and patience the return of that better intelligence yet to be hoped for on the present platform."

This resolution was brought before the Union for approval, and was adopted, after a lengthy discussion, and the rejection of numerous proposed amendments.

American Baptist Publication Society.

The 32d Annual Report gives a very encouraging account of the condition and prospects of this Society. When the Society was re-organized, in 1840, its property was estimated at $4,121 70; it is now estimated at $63,667 03. Of this sum $21,805 26 is a Building Fund, and $39,300 71 is invested for publication purposes, including stereotype plates, wood cuts, steel engravings, &c. The total number of publications now embraced in the Society's Catalogue is 501, of which 237 are bound volumes. The sales of books and tracts during last year amounted to $35,554 15, of which over fourteen thousand dollars worth was sold by colporteurs. The receipts during the year, from all sources, amounted to $54,501 63, being an excess over the previous year of $1,793 89, and leaving a balance in the treasury of $94 12.

American Baptist Historical Society.

The annual meeting of this Society was held on the evening of May 10th, in the Calvary Baptist Church, New York. An able address on Baptist history was delivered by the Rev. Dr. Howell, of Virginia. The Annual Report of the Board was read by the Corresponding Secretary, Rev. J. Newton Brown. It alluded to the history and formation of the Society. Its aim was co-operative rather then competitive. The Board of Curators had held regular quarterly meetings, and several special meetings had also been convened. Corresponding members from England and from Scotland had been added, and the Society had to acknowledge the receipt of a considerable number of books and pamphlets. A meeting was announced as soon to be held in Philadelphia, at which several interesting communications are to be read. The report closed with fitting remarks on the value of history, and the importance of the preservation of historic records.

The following are the officers elect for the ensuing year:—

President—Rev. Wm. R. Williams, D. D.
Vice-Presidents—Rev. Drs John M. Peck, of Illinois; Wm. Hague, of New York; Baron Stow, of Massachusetts; and R. B. C. Howell, of Virginia; Hons. A. H. Dunlevy, of Ohio, and Isaac Davis, L. L. D., of Massachussetts; Samuel Colgate, Esq., of New York; Rev. Franklin Wilson, of Maryland.
Corresponding Secretary—Rev. J. Newton Brown, D. D.
Recording Secretary—Horatio G. Jones.
Treasurer—Rev. Benjamin R. Loxley.
Curators—Revs. Joseph Belcher, D. D.; Wm. B. Jacobs; Thomas S. Malcom; N. B. Baldwin; John M. Richards; D. Benedict, D. D., and C. W. Anable; F. Lee, Esq.; Levi Knowles, Esq; Rev. T. B. Bunker; Jacob Chalfant, Esq., and Samuel A. Crozier, Esq.

Swedenborgian Publishing Society.

The American Swedenborgian Printing and Publishing Society held its sixth anniversary in New York a short time ago. The principal business of the Society appears to be the reprinting of the works of Emanuel Swedenborg. The total number of volumes printed during the year was 3,060; the sales amounted to 2,464 volumes in all. The Treasurer's report exhibited a balance to the new account of $75,90, the entire expenditure being upwards of $4,900.

DARK FOREBODINGS.—Some of the more conservative statesmen of this country express much solicitude about the future, thinking that they see now a war-cloud in the horizon. There are three principal causes of apprehension. The first is the course of the British Government in regard to the enlistment difficulty. When the connection of Mr. Crampton, the British Minister, with that matter, was established to the satisfaction of our Government, of course his recall was asked; but that having been refused, there is little doubt he will be immediately dismissed—a proceeding which may or may not be received in dudgeon by the British Government. The second cause of apprehension is the course which the United States Government threatens to pursue towards the French Government, on account of indignities to the three military officers sent out to the Crimea. It seems that those officers were received with much courtesy by the British and Russian commanders, but treated very coldly by the French commander, and also by the French Minister of War, when they called on him in Paris, on their return from the Crimea—proceedings which our Government threatens to treat as an intentional indignity to this country. The third cause of apprehension is the recognition by the United States Government of the Walker Government in Nicaragua—a measure which both England and France may regard as looking to a foothold in Central America, and may on that account be disposed to resist. Either of these difficulties may, by bad management, lead to collision with governments with which it is our interest to be at peace. It is to be hoped that discretion has not so far left our Executive and his counsellors that they will venture to plunge the country into an unnecessary conflict.

THE METHODIST CONFERENCE.—The quadrennial General Conference of the Methodist Church North, (says the *Daily News*,) is now in session at Indianapolis, and is very fully attended. Some of the proceedings have transpired which have a general interest. One of the first topics was the report of the Book Concern. The Western Book Concern report that, after paying their proportion of the award to the Methodist Episcopal Church South, and all other liabilities, their capital is $150,405 74. The sales of books during the last four years, $346,886, being an increase of $86,057 27. The sales of periodicals during the four years past, $302,953 93, being an increase over the four years previous of $90,804 63. The total sales of the last four years, of books and periodicals, have been $649,840 73. The report of the Book Committee at New York was then read. The report states that the sales of the last year amount in the aggregate to $1,000,734 18, with an aggregate profit of $191,000. This makes a grand total of sales for last four years, $1,650,574 91.

The following is a statement of the circulation of Methodist newspapers and magazines, as reported to Conference: Christian Advocate and Journal, (New York,) 29,875; Western Christian Advocate, (Cincinnati,) 28,718; Northern Christian Advocate, 15,000; North-western Christian Advocate, 10,033; Pittsburgh Christian Advocate, 8,000; Sunday-School Advocate, 114,692; Missionary Advocate, 34,000; Christian Apologist, (German,) 6,967; Quarterly Review, 2,721; National Magazine, 15,825; Ladies' Repository, 29,580.

Memorials are before the body signed by more than one hundred official members of Syracuse District, Black River Conference, requesting such a change in the chapter on slavery in their discipline as shall prohibit the admission of slaveholders into the church, and also that all persons now members of the church shall emancipate their slaves in one year or withdraw from the church or be expelled. The subject has been referred to a large committee, consisting of one from every annual conference.

TIMELY NOTICES.—The New School General Assembly of the Presbyterian Church met in the new church of Dr. Adams, on Madison Square, New York, May 15th. After the opening discourse, the Doctor gave the necessary notices about entertainment for delegates &c. He then stated, that intelligence had already reached him, that one of the delegates was that morning fleeced out of some forty dollars at an auction store—a circumstance which would justify him in saying, by way of caution, "that all the people whom the brethren would meet in this metropolis are not quite so good as the families who entertain them." He thought, also, that it might not be amiss to caution "those who were not yet altogether accustomed to cities, not to pick up any pocket-book which they might happen to see lying on the pavement, and that if they saw anybody pick up a pocket-book they should have nothing whatever to do with it." Finally, "there was still another notice, which he felt it to be his duty to give in behalf of the Trustees of the Church. He did not chew tobacco, but if any brother felt a necessity for the use of that article, and would be kind enough to inform the Janitor of the fact, the necessary implements would be provided. He desired to make this remark in the kindest spirit, but with a wish to protect the private property and furniture of the pews."

THE REBELLION IN CHINA.—The *North China Herald* says with regard to the rebellion, that the Imperialists had of late been getting the worst of it; that they had sustained a defeat at Chin-kiang foo, which they were besieging, and had fallen back on Tantoo, where they had formerly a military camp. At Whoo-hoo, on the banks of the Yang-tsze-keang, upwards of a hundred Imperialists had been killed, amongst whom were some Shanghae people, whose friends had received the intelligence of their death. It is reported that the people on the banks of the Yang-tsze-keang allow their hair to grow, for fear of being killed by the rebels, and that the mandarins had ceased decapitating them for this crime, as the numbers were so great that it was feared the whole country would rise in their defense. The *Herald* says the rebellion is now most active in Keang-se, to the south of the Poyang lake. It is reported that in the prefecture of Tseu-chow, between the Yang-tsze-keang and the Yellow rivers, seven cities have been taken by a set of rebels distinct from those of Nankin.

ACCIDENT ON THE PANAMA RAILROAD.—A frightful accident occurred on the Panama Railroad, May 6th, in which some thirty persons were killed, and two or three times as many wounded. It appears that three trains left Aspinwall for Panama, with the passengers of the George Law, which sailed from New York April 21st, some nine hundred in number; the first train containing the baggage, the second the cabin passengers, and the third the steerage passengers. The freight train got off the track, and it was deemed advisable to return with the other two trains to Aspinwall. Accordingly, the passenger trains were united, and the two locomotives turned round on a turn table, and attached to the rear of the combined train, thus bringing the steerage passengers into the fore part of the train, as it returned toward Aspinwall. At a curve in the road, a rail gave out, and nine cars, filled with steerage passengers, were thrown off the track, and smashed up one against another, causing the loss of life above stated.

GIRARD COLLEGE.—The whole number of orphans now receiving the benefits of this institution, is 313. There were 52 admitted during last year, and thirty-two apprenticed to suitable trades or occupations. The cost of maintaining the establishment was $83,330, of which $15,950 was for educational purposes. The whole number of pupils apprenticed by the college since its opening is 119, of whom the highest number (19) were placed with printers; 12 with farmers and horticulturalists; 10 with chemists and druggists. The college is about to be enlarged by the addition of another building, which will accommodate one hundred pupils. When completed, one thousand orphans will be able to enjoy the benefits of Mr Girard's munificent bequest.

Kansas Affairs.

By way of St. Louis, we have intelligence of a high-handed outrage on Governor Robinson of Kansas. It appears that he with his family had left Kansas for the East. When the steamer on which he was a passenger reached Lexington, Missouri, he was waited upon by a Committee of citizens, and notified that he would be detained, on the ground that he was fleeing from the Territory, to avoid arrest on an indictment of treason, which, they alleged, had been found against him by the Grand Jury of the United States District Court. Gov. Robinson replied, that he had been informed by one of the Grand Jury, that an attempt had been made to find a bill, but had failed. This did not satisfy the Committee, they insisting that Mr. Robinson should remain, and he finally consented to do so, on persuasion of Mr. Parkinson, captain of the boat, and Mr. Barnard, of Baltimore. He was invited to the house of Mr. Sawyer, one of the Committee, his family proceeding on to St. Louis. The Committee agreed to send a messenger to Kansas, to ascertain if an indictment had been found; and if not, all the expenses of Mr. R.'s detention were to be paid.

It is reported that a dispatch from Leavenworth has been received, stating that an armed body of men were *en route* for Lawrence, for the purpose of destroying the evidence taken by the Investigating Committee.

While Gov. Reeder was in attendance at the session of the Committee of Investigation at Lecompton, on the evening of the 8th, the Deputy Marshal served on him a writ to appear before the Grand Jury at Lecompton, to answer to a charge of contempt for having refused to comply with a summons from the Grand Jury previously served upon him. Mr. Reeder refused to obey the writ, and appealed to the Committee, but they decided that they had no power in the case. Messrs. Howard and Sherman, however, expressed as their opinion, that Mr. Reeder was protected by his privilege. Mr. Oliver dissented, and said the Committee could not stand between him and the Marshal. Mr. Reeder said that, although his life was in danger in Lecompton, he would remain on his privilege, in attendance at the sittings of the Committee, and warned them to touch him at their peril. The Marshal left, but was expected to return on the 9th, with U. S. dragoons.

Judge Lecompton charged the Grand Jury, on Monday, the 5th inst., to indict all the State officers and members of the Legislature for high treason, but up to the 9th inst. no such indictments had been found by the Court, so far as their proceedings had been made public.

The Executive Committee of the New York State Temperance Society invite a general attendance of members at the regular semi-annual meeting of the Society, to be held at Albany on the 18th of June. The principal object of the meeting will be "to consult upon the new duties and future policy of the friends of the common cause, and to join in declaring with just emphasis their principles and purposes to the State and the World."

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MAY 12.

In the SENATE, it was moved to reconsider the vote by which the Iowa Railroad bill was passed, but after debate the subject was postponed. Documents were received from the President relative to the Indian hostilities on the Pacific coast. Mr. Cass made his promised speech on Squatter Sovereignty.

In the HOUSE, the subject of the late outrages at Panama was considered, but nothing definite was effected—the House refusing to suspend the rules to allow Mr. Clingman to introduce his resolution, offered last week. The President was requested to give information as to the part taken by United States soldiers in Kansas affairs. The bill to enlarge the Government building at Milwaukie was passed; also the Senate bills to deepen the channels of the St. Mary's River, Mich., and to keep open the channel at the mouth of the Mississippi. Leave was asked to offer a resolution expressive of sympathy for the Cape de Verde sufferers, but the House adjourned pending the motion to suspend the rules.

THIRD-DAY, MAY 13.

In the SENATE, on motion of Mr. Fish, the Secretary of War was *directed to report an estimate for removing* the rocks at Hurlgate so as to admit of the passage of war vessels and large merchantmen Mr. Cass concluded his remarks commenced yesterday. Mr. Clayton spoke on the Sound Dues question, contending that this country ought no longer to submit to this exaction—that, in fact, the treaty with Denmark had already been abrogated.

In the HOUSE, Mr. Jones of Pennsylvania, in reply to Mr. Fuller, denied the asseverations of the latter gentleman in regard to Mr. Buchanan; whereupon, Mr. Fuller gave the Democratic Journal of the State as his authority. Mr. Evans spoke on the Slavery question. The report of the Committee of Conference on the Deficiency bill, striking out the Appropriation of $300,000 to continue the Washington Aqueduct, was agreed to by both Houses.

FOURTH-DAY, MAY 14.

In the SENATE, Mr. Clayton alluded to a statement in one of Mr. Crampton's letters, recently published, that he (Mr. Clayton) had on various occasions stated that he "considered Ruatan a British possession, as much as Jamaica, or any other British West India Island," pronouncing it untrue in every particular. Several other Senators spoke on the subject, in a strain not very complimentary to British diplomacy. The Senate refused to reconsider the vote by which the Iowa Land bill was passed.

In the HOUSE, a bill was reported from the Committee on Public Lands, granting one million acres to Florida to aid in the construction of railroads. It was passed after some debate, during which it was announced that the Committee intend to report similar bills for railroads in several other States, requiring about six million acres.

FIFTH-DAY, MAY 15.

The SENATE passed the House bill granting lands in alternate sections to Florida and Alabama, to aid in the construction of railroads. Mr. Mallory spoke on the subject of the Naval Retiring Board, replying to all the arguments urged against the Board, but taking no notice of the personalities which have been intermingled in the discussion. A message was received from the President, inclosing reports from the Secretary of State, Secretary of the Navy, and the Attorney-General, in reply to a resolution of the Senate, in March last, also a resolution adopted May 8, both having reference to routes of transit between the Atlantic and Pacific Oceans, thro' the Republics of New Granada and Nicaragua, and to the condition of our affairs with Central America. The documents were ordered printed.

In the HOUSE, a resolution was presented, and after discussion laid on the table, to instruct the Judiciary Committee to inquire into the case of Mr. Herbert, who killed the Irish waiter. A message from the President on Central American Affairs was received and read.

SIXTH-DAY, MAY 16.

In the SENATE, a resolution was adodted in reference to the unlawful deterioration of coins, and the action of the Naval Board was discussed.

In the HOUSE, a rule was adopted, that all bills and reports from the Court of Claims shall be referred to the Committee on Claims, and be in order every Sixth-day.

Both Houses adjourned over to Second-day.

European News.

The steamer Asia, with European news to May 3d, arrived at New York on the 16th inst.

From England, we learn that the Palmerston Ministry has been sustained in Parliament on the question concerning the fall of Kars. The majority against Mr. Whiteside's motion for a vote of censure on the Government was one hundred and twenty-seven.

There is noticable in the English press a decidedly Anti Gallican tone, since the treaty of peace was signed, and a freedom of expression in relation to the French Government, in very marked contrast to the respectful and guarded manner in which all allusions to France were made during the alliance.

The London papers give but little intelligence of general interest. Military courtesies, it seems, are being exchanged between the armies but lately ranged in battle array, one against the other. According to the latest advices from the Crimea, the Allied troops had been reviewed by the Russian Commander-in-Chief.

The London *Times* lately published a leader, attempting to prove that the interpretation given by the British Government to the Clayton-Bulwer treaty is the correct one. The article is significant as an indication that the views of the Palmerston Ministry on this subject have undergone no change. Among the papers submitted to Parliament on the 2d of May, was the long-expected reply of Lord Clarendon to our Government's demand for Mr. Crampton's recall. The London *Daily News*, an influential paper, thinks that such a demand "is only inviting the English Cabinet to disgrace itself for the amusement of the Government at Washington."

Among the latest intelligence received at Liverpool, by telegraph from London, is a treaty between Queen Victoria, Napoleon, and the Emperor of Austria, in which the contracting Powers guarantee jointly and severally the independence of the Ottoman Empire.

California News.

Two weeks later news, and about two million dollars in treasure, have been received from California.

The domestic news is generally unimportant. The Oregon war continued. A body of Regulars had been defeated by the Indians at Rogue River, with a loss of 28 killed. Several whites had been massacred at that place. It was reported that 1,000 Indians were approaching Dallas from the North. Several other fights are reported, the whites being generally victorious. It will be remembered that, on the 26th of March, the Indians made an attack upon the Cascades, captured the place, slaughted the inhabitants, and destroyed their dwellings and property. We now learn that two days subsequently the place was retaken, and the Indians were utterly routed.

In Washington Territory the Indians were attacking the settlements in every direction. Colonel Buchanan had defeated the Indians along the banks of the Rogue River, thus relieving the citizens in that vicinity.

The Central American papers are filled with the official correspondence between the dignitaries of State and the Commander of the United States sloop-of-war *St. Mary's*, and others, relative to the riot at Panama.

There is nothing new from Nicaragua, except a report current at Aspinwall, that Col. Schlessinger had been recaptured by the Walker party and condemned to be shot.

The Kansas Investigation.

The Committee appointed by the House of Representatives is at work in earnest with the Kansas Election Investigation. Several days' proceedings have been made public, from which it is certain that the propagandists of Slavery had formed an extensive organization for the express purpose of introducing illegal voters, and thus making Kansas a slave State. Mr. Jordan Davidson, the first witness who was examined before this Committee, testified that he was a member of a Secret Society formed in Missouri, the express object of which was to make Kansas a Slave State; and that he had reason to believe that it existed also in other Southern States—in Virginia, in Tennessee, Kentucky, and Arkansas. He came from Missouri to Kansas to vote; was sworn in on the spot as one of the officers of election; and knew of many others who came from Missouri and voted. William Lyons, another witness, testified that at the election, March, 1855, he saw a Mr. Shelby, who told him he had come 100 miles to vote, and "eight hundred Missourians would vote on that day; he himself knew that over 100 went to Douglas, where the polls were held, that day to vote. Augustus Wattles, living in the Second District, testified after an examination of the census returns, that there were but 25 legal voters in that District; and yet several hundred votes were cast. At that poll Mr. Hammond Muzzy, said that just as he got there a Mr. Mace offered to vote—and that when the Pro-Slavery Party saw that his vote was a Free State vote, they said he should not vote it; several men took hold of him by the collar and pulled him away; he took hold of me, and we were both pulled away together from the poll; and they cried out 'Cut his throat,' 'tear the d—d heart out of him;' saw one man draw a knife upon him, without doing any injury; saw a man with a lever, trying to pry up a corner of the cabin; others cried out, 'don't do it until you have orders;' saw Ellison come out of the cabin with the ballot-box in his hand, and cry out, 'Hurrah for Missouri!' Ellison was one of the Judges; heard Jones (now Sheriff) say he would give the Judge five minutes to resign or die; Jones gave one more minute, and they then left; these Judges were Ramsay and Burson, both Free State men; was there when the other Judges were appointed; the crowd then commenced voting; saw no Free State man vote."

Here the Missouri mob obtained entire control of the poll, and, with Sheriff Jones at their head, compelled two of the Judges, under threats of death, to resign, and then put two others in their place. In the Seventh District, Marcus H. Rose testified that there could not have been over 30 legal voters in the District—and 234 votes were cast. J. B. Titus testified that over 200 Missourians encamped near his place, and told him they had come there expressly to vote. William Jessie swears that he was at the polls in the Second District, and that "things went on until about 38 votes were taken, when one man came forward whose vote was objected to; the Judges would not receive it until he swore he was a resident of the Territory; the crowd cried out he should vote without swearing; while this was going on a dozen came to vote and were pulled away; pistols were presented to the Judges, and they were told their brains should be blowed out if they did not receive the votes of these persons who refused to take the oath; they declared they came there to vote and they would vote."

The mob finally demanded of Burson and Ramsay, the Free State Judges, that they should resign, and threatened to blow out their brains if they refused. Jessie further says:

"I hunted for Messrs. Burson and Ramsay, the other Judges, to see if they had come out; found them, and heard a man telling them he would give them five minutes to resign or die; I went into the cabin to see Burson again; and saw a man holding a watch in his hand; I told Burson he had better leave his house; he said he did not want to leave his own house; he finally did with Ramsay and myself; we went, some fifteen in number, to Mr. Ramsay's house; I asked Burson where the poll books were; I found the poll books in his pocket; he handed them to Mr. Humbacker; Mr. H. and Mr. B. then went towards their homes; a crowd of men came on horseback and asked where the poll books were; we told them we did not know; they swore they were there—went off and returned again and abused us; Mr. Jones, now Acting Sheriff, was with them, on horseback, with Mr. Humbacker behind him; soon others came after Judge Wakefield; they demanded he should go with them; he consented to go with them after three had promised to protect him against harm; Jones was one of the three; the cry and search was then for Burson; I found him and went away with him; when I returned, the bigger part of the company had gone; Jones, now Sheriff, was the man who was holding the watch and telling them they had five minutes to resign or die; some were there voting when I got back; when they left they went down East; I suppose there were nearly 400 strangers there; have not seen them in the District since; they were well armed, with knives, guns, and revolvers; I do not know as any settlers of the District voted."

Thomas B. Wolverton testified that he was at the October Election in Willow Spring—and that he was told by several men there that they had come from Missouri to vote, in order to make Kansas a Slave State;—and Thomas D. Hopkins, residing about nine miles south of Lawrence, says that at the Election he saw many of his old acquaintances from Missouri; he adds:

"They told me there was about twenty-five of my acquaintances there from that settlement; they said they came to vote and intended so to do; they said they wanted to make it a Slave State; if it wasn't they would lose their property, and if it was necessary they would come again; they told me there were from 700 to 1,000 from Missouri in this place, and that there would be from 5,000 to 10,000 here in the Territory from Missouri to vote."

The general tenor of all the testimony is the same: and it proves, beyond all possibility of doubt, that thousands of armed men from Missouri have invaded Kansas at every election, robbed them of their right of suffrage, and imposed upon them officers and legislators who did not represent their wishes, but acted in direct defiance of their will. It is the laws made by these men, thus elected, that the people of Kansas are required to obey. And the whole power of the Federal Government is to be used to compel obedience.

[New York Times.

The European Peace.

The treaty of peace agreed upon by the recent belligerents of Europe, is now made public. It is impossible (says the N. Y. *Times*,) to review its provisions, without feeling that Russia has received in that section which relates to the neutrality of the Black Sea a humiliation to which nothing but the sternest necessity could have induced her to submit, and from which she will embrace the first opportunity of any new European complications to disenthral herself. There is no other of the European nations, even the smallest, which is not permitted the right of erecting on her own coasts such fortresses and arsenals as she may deem necessary for their protection. By the thirteenth article of this treaty, Russia, however, alone of all countries, is forbidden either to preserve or erect any military or maritime arsenals on a portion of her own soil; and though in peace these, as the article observes, may be unnecessary, yet on occasion of the smallest rupture England can leap from any of her Mediterranean naval depots in a moment into the Black Sea, and carry destruction to Russia's unprotected shores. That a nation like Russia, whose moderation is pictured as beyond the ambition of other Powers, should long submit to such a humiliation ,is not possible. She will chafe daily under her restraint.

So far as Turkey is concerned, the alleged object of the war would appear to be accomplished for all parties. The liberties of the Sultan's Christian subjects, which was Russia's alleged cause of conflict, are nominally guaranteed, while, on the other hand, the object of the Allies is attained in the forbiddal, in the ninth article, of all right to any of the Powers, either collectively or individually, to interfere in the relations of the Sultan with his subjects or in the administration of his Empire. Those who are best acquainted with the internal condition of Turkey, however, express an unqualified opinion that the firman in which the new reforms and privileges are embodied, and which is stated to proceed spontaneously from the Sultan's will, can never be carried into practical operation or effect, and that the close of the war will find unhappy Turkey torn by internal dissensions, as bitter and depressing to her prosperity as exterior aggression could be.

FRENCH LOSS IN THE CRIMEA.—Mr. Stafford, member of Parliament, who, it may be recollected, twice visited the Crimea in 1854 and 1855, when delivering a lecture at Stamford, England, on the 17th ult., said it was told him by a French officer, and it had been confirmed indirectly by many persons who had opportunities of ascertaining the same statistics, that the French had lost, between July, 1854, and July, 1855—slain in battle, left dead on the field, 12,000; died afterwards, of wounds received in battle, 7,000; sent home with loss of limb or broken in constitution, 25,000; died of disease, chiefly diarrhœa, cholera and dysentery, 60,000;—total loss, about 105,000, exclusive of all who have been killed or died during the last seven months.

SUMMARY.

Thomas Powell, of Newburg, Orange Co., died at his residence in that place on Monday evening, May 12th, at the advanced age of 87 years. Mr. Powell was one of the oldest residents of the County, and had the reputation of being the wealthiest man in that section. He was a native of Ireland, came early to this country, began life with fair prospects but little money, worked hard, early and late, and by his indomitable enterprise and business energy made himself a name which will not soon be forgotten in Newburgh.

Daniel Burgess, of the firm of Daniel Burgess & Co., Publishers, No. 60 John street, New York, died of pneumonia, on Tuesday, May 13th. Mr. Burgess was 52 years of age. He was born in Plainfield, Connecticut, and was for many years engaged in the book business in the City of Hartford, where he was highly esteemed. He came to New York about twelve years ago, and from that time until his death, was engaged in the publishing business—generally school text-books.

A dispatch dated Philadelphia, Tuesday, May 13, says: Robert Hancock, a farmer belonging to the vicinity of Cootes Mill, New Jersey, was killed this afternoon near Bordentown, by a train of the Camden and Amboy Railroad. He was in a wagon with his wife, and attempted to cross the track in advance of the train, though the flag man warned him back. The horse attached to the wagon was killed, and Mrs. Hancock was severely injured.

The statement that the United States Military Commission, which recently returned from Europe, was treated with marked incivility and rudeness by the French Government officials, is fully confirmed. This commission, it will be remembered, was composed of Majors Delafield and Mordecai, and Col. McClelland, all officers of the United States Army, worthy and accomplished gentlemen, who were sent abroad by the President to acquire information of value to the military service of the United States. Wherever they met British officers, the members of the Commission were received with great cordiality and kindness. While in the Crimea they were handsomely received by the British commanders, but Pelissier refused them an audience.

Hon. George P. Marsh, of Vermont, has just written a book on the camel, called out by the action of the Government in attempting the introduction of that animal into the public service on the Southwestern plains. Mr. Marsh's object is to show that the camel can be domesticated in any part of the United States—the Liberian in the colder, and the Eastern in the warmer latitudes—and that its general introduction will prove of vast benefit to large portions of the country, where the scarcity of water renders the horse or the mule an uncertain traveler. The book is now in press at Boston.

A dispatch dated Albany, Thursday, May 15th, says: A steam boiler in Edson's distillery, in this city, exploded this morning, instantly killing Cyrus Edson, one of the firm, Mr. Henderson, the engineer, and Mr. Donovan, the fireman. One or two other employees were badly injured. The boiler was new, and the engineer was engaged in testing it when the explosion occurred. The bodies were horribly mutilated, Mr. Edson's head being completely torn from his body, and so much disfigured that he could be recognized only by his pocket-handkerchief and finger-rings.

Town Superintendents of Schools in the State of New York are no more. On the 3d of June the Board of Supervisors have special meetings to appoint District Commissioners, one from each Assembly District (except in the cities,) who will hold office till the 1st of January, 1858. In November, 1857, their successors will be chosen. Each (Assembly) District Commissioner has a salary of $500. He has no trouble of disbursing School money—all that "bother" now devolving on the County Treasurer.

The St. Anthony Express gives the following estimate of the number of feet of logs that will probably be floated down from the pineries during the present Spring:

	Feet.
From Rum River	120,000,000
From the Mississippi	40,000,000
From the St. Croix	160,000,000
From Chippewa	75,000,000
Total	395,000,000

Considerable excitement exists at Theresa, Jefferson Co., N. Y., in consequence of the appearance of the small-pox in that town. Mr. Parker, a member of Assembly, who suffered an attack of the disease in Albany last Winter, after his return to his home in Theresa, mingled freely with his neighbors, supposing that all danger of communication had passed. A member of his family has just been attacked with varioloid, and hence the excitement, others fearing that they will be attacked next.

Depredations on the mails in the State of Missouri have compelled the Judge of the United States Court now in session at St. Louis, to bring the subject to the notice of the Grand Jury, and that body has made an investigation. The Grand Jury found that the mails are transported in stages and hacks, in such a careless and unsafe manner as put all idea of security out of the question.

The St. Paul (Min.) *Daily Times* of April 29, says: "Emigration is pouring into the Territory at a rate far exceeding the predictions of the most sanguine. Every boat is crowded with a living freight, and the roads leading to the interior are thronged with hardy, industrious and enterprising emigrants—men who have the requisites for building a mighty commonwealth."

On the 28th ult., a couple of Germans were married in Cincinnati by Esquire Rowekamp. The husband came to this country some time before he sent for his wife. She came by New Orleans, while he had gone to meet her in New York. They never met till a few weeks ago. In the meantime both had obtained divorces, both had married again, and both had lost their partners.

A dispatch dated Boston, Thursday, May 15th, says: The accommodation train from Albany, while entering the city last evening, came in collision with a carriage, in which were Mr. McFarland, his wife, and Miss Heustis. The two ladies were instantly killed, and Mr. McFarland is dangerously if not fatally injured.

We learn from the Lexington (Miss.) *Advertiser* of the 15th ult., that a man named Guy, who was caught in the act of decoying negroes in that county, was arrested and imprisoned, and having made his escape, Mr. Little, in attempting to arrest him, was assaulted by him, and he had to kill him in self-defense.

A party of young ladies from Madbury, N. H., appeared in Great Falls on May-day—having taken their gentleman friends out to ride. They "stood treat" for their partners, and showed them all there was to be seen in the village—the gents carrying the parasols, bouquets, &c., while their fair friends drove the teams.

The Galveston *Confederate*, of the 29th of April, says that two negroes, the property of Mrs. Kinney, of that place, were killed by a Mr. Howard, the overseer of John H. Jones, at his plantation on Caney River, a few days since. It seems that Howard caught the negroes in the act of stealing horses, and fired upon them, killing them both.

The *Colonization Herald* says, about 600 applications have been received by the Pennsylvania Colonization Society, for a passage in the expedition to sail on the 1st of June next from Savannah, of whom the great majority are slaves who are to be emancipated for the purpose.

The Quebec *Colonist* says that an action of damages for $20,000 has been instituted against the Directors of the Turnpike Trust, on behalf of the orphan children of Cote, (six in number,) who was killed by the falling of the Suspension Bridge, at Montmorenci Falls.

The firm of Coleman & Stetson, of the Astor House, New York, has been dissolved, and the business passed into the hands of the junior partner, C. A. Stetson. This course was rendered necessary by the pecuniary embarrassments of Mr. Coleman, growing out of heavy endorsements for his brother, A. B. Coleman, of the Burnett House, Cincinnati, a portion of which were not honored at maturity.

Amos B. Corwin, of New York, formerly Consul of Panama, has been appointed by the President a Commissioner to proceed to Panama to inquire fully and take testimony relative to all the facts connected with the recent massacre and robbery of Americans there. He will sail on the 20th, and will be joined at Panama by Minister Bowlin, from Bogota.

The Rev. S. Moody, Presbyterian Minister at Ashland, Ohio, was drowned at Welsville a few days ago, by the upsetting of a skiff, in which a party were crossing the Ohio. The skiff contained five persons, among them a daughter of Mr. Moody. She was saved by the buoyancy of her clothing. A ferryman was drowned.

Six pressmen—three of them from the N. Y. Daily Times office sailed for England recently in the steamship Ericsson. They go to London to teach "our cousins" there how to work Hoe's six-cylinder lightning press, one of which has been purchased by the proprietors of a London weekly.

The Dubuque (Iowa) *Express* has commenced publication on Sunday morning, with no issue on Monday, after the fashion of the New Orleans papers. The editor offers up a rejoicing that the printers in the establishment will henceforth have their Sundays to themselves.

Mrs. Jerusha Palmer, for many years publisher of the Mount Holly (N. J.) Mirror, and mother of V. B. Palmer, of Philadelphia, died in Mount Holly recently. She was 90 years of age, and was with one exception the oldest resident of Mount Holly.

Private letters from Ancona, Italy, dated 2d of April, state that Mr. Fillmore was there, en route from Rome to Venice, and expressed a determination to visit St. Petersburg, now that peace was declared, before returning to the United States.

A dispatch dated St. Louis, Thursday, May 15th, says: The City Hospital was destroyed by fire to-day, and several of the inmates were burned to death, and others seriously injured.

The property of the Brick Church, corner of Nassau and Spruce sts., New York, was sold at auction on the 13th of May, and brought $270,000, of which the city gets one quarter.

In Memphis, Tenn., a few days ago, two men were shot by a Mr. Conner—one of them in a quarrel about a parrot, and the other while attempting to arrest Conner.

A dispatch dated Philadelphia, Thursday, May 15th, says: Four of Dupont's Powder Mills, at Wilmington, were blown up at 5 o'clock this afternoon, and three men killed.

New York Markets—May 19, 1856.

Ashes—Pots $6 00, Pearls 7 50.

Flour and Meal—Flour 5 50 a 5 75 for common to good State, 5 00 a 7 00 for various grades of Ohio, Michigan, Indiana, Illinois, and Wisconsin, 6 87 a 8 50 for extra Genesee. Rye Flour 3 25 a 4 62. Corn Meal 3 00 for Jersey.

Grain—Wheat 1 40 a 1 80 for white Southern; the range for all kinds is 1 30 a 1 60 for red, 1 50 a 1 80 for white. Rye 70c. for Southern, 80c. for Northern. Barley 1 15 a 1 26. Oats 33 a 36c. for Jersey, 37 a 39c. for State, 40 a 42c. for Ohio. Corn 58 a 60c. for yellow and white Southern. White Beans 2 25 a 2 50 per bushel.

Provisions—Pork 15 50 for prime, 19 50 for mess. Beef 7 50 a 8 00 for country prime, 8 00 a 9 50 for country mess. Lard 11 a 11¼c. Butter 13 a 17c. for Ohio, 14 a 20c. for common to very good State, 21 a 23c. for prime and choice. Cheese 6 a 10c.

Hay—75 a 87c. per 100 lbs.

Apples—2 25 a 3 50 per bbl. for Spitzenbergs, 2 50 a 3 00 for Russets, 1 50 a 2 50 for Greenings, 3 50 a 4 00 for Northern Pippins.

Potatoes—1 00 a 1 25 per bbl. for Western reds and Pinkeyes, 1 50 a 1 87 for Jersey Mercers, 2 25 a 2 50 for Jersey Carters.

MARRIED,

On the morning of the 10th inst., by Eld. A. W. Coon, Mr. J. BENNET CLARKE to Miss EUNICE L. ALVORD, all of Scott, Cortland Co., N. Y.

DIED,

In West Edmeston, N. Y., May 9th, EBENEZER EASTMAN, in the 59th year of his age. Twelve months since Mr. Eastman consulted the physicians about a small rupture upon his lip. They pronounced it a cancer. For a short time he was encouraged to hope that he might be cured, but every effort to stop the progress of the disease proved ineffectual. He had not made a public profession of religion before the disease fastened upon him, but as he gave up his business, he confessed his wanderings, and prayed for reconciliation to God. His protracted suffering he bore with Christian patience, and we trust he has gone where the weary are at rest. L. M. C.

In South Brookfield, N. Y., May 12th, of consumption, HELLEN M. CLARKE, aged 19 years.

LETTERS.

G R Lanphear, V C Chapman, W H H Coon, Judah Simons, K C Barber, Charles Vars, Isaiah R Maxson, J F Randolph, Albert Babcock, Daniel P Williams, Abram Coon, Z M Heritage, J B Cottrell, J C Green, H W Stillman, G R Wheeler, Benjamin Stelle, A M West, A W Coon.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

Mrs K C Barker, Newport, R I	$2 00	to vol. 13	No. 52
J A Champlin, Dorrville, R I	2 00	13	39
G R Lanphear, Brand's Iron W'ks	2 00	12	39
Wm H H Coon, Utica, Wis	6 00	12	52
Z M Heritage, Milton, Wis	6 00	12	52
V C Chapman, Fond-du-Lac, Wis	2 00	12	52
Hiram Boyd, Cussewago, Pa	4 00	12	52
Judah Simons, East Wilson	2 00	12	52
Luther Green, Independence	4 00	12	52
Nathan Maxson, Richburg	3 00	13	46
Edwin Daniels "	2 00	12	52
Abram Coon, South Brookfield	2 00	12	26
Joseph L Perry, Lowell	2 00	12	52
Isaiah R Maxson, Bridgewater	6 00	12	52
Daniel P Williams, Watson	4 00	12	52

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BELLEVILLE, NEW JERSEY.

Central Association.

THE next Anniversary of the Seventh-day Baptist Central Association will be held with the Church at Adams, Jefferson Co., N. Y., commencing on Fifth-day, June 12th. Introductory Discourse by Eld. J. R. Irish; Eld. A. W. Coon, alternate.

A. R. CORNWALL, Cor. Sec.

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Persons wishing circulars can be supplied at the *Recorder* office, or by addressing DR. UTTER,
Plainfield, N. J.

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Afternoon Express line—at 2 o'clock P. M., daily, (Sundays excepted,) by steamboat JOHN POTTER, stopping at Jamesburg, Hightstown, Bordentown, and Burlington, arriving at Philadelphia about 6½ o'clock P. M. Fare by Express line $3.

Returning, passengers will leave Philadelphia at 6 A. M. and 2 P. M.

Accommodation and Emigrant lines at 1 and 4 P. M.

1 o'clock line—first class passengers $2, second class passengers $1 50.

4 o'clock line—first class passengers $2, second class passengers $1 75. IRA BLISS, Agent.

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THE subscriber, having sold his interest in the firm of A. D. Titsworth & Co., of Plainfield, and located himself at the corner of Fulton and Pearl streets, New York, as Merchant Tailor and Manufacturer of all kinds of Clothing, would respectfully invite his friends, and as many others as feel disposed to study economy, to give him a call, feeling assured that his experience in the business will enable him to do better for his customers than they can do for themselves. He will employ the best of workmen, and give to the business his whole attention.

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Coat Measure—1st. Placing the measure at socket bone of neck, down to center of arm or shoulder; then to waist above the hip, and length of coat. 2d. From seam of back, giving width of back; then to elbow and length of sleeve, bending the arm in right angle. 3d. Breast and waist, noting the position, whether stooping forward or extra straight.

Vest—1st. From socket bone down front, giving length of vest. 2d. Breast and waist measures.

Pants—1st. From hip bone to thigh joint and knee, and length. 2d. Waist, hip, thigh, and knee measures.

Also, any persons wishing to avail themselves of my assistance in selecting a stock of clothing or other merchandise, will find me at my office every day, except Sabbath day. All orders thankfully received and attended to with dispatch.

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Miscellaneous.

Agricultural Proverbs.

Proverbs abound in all languages. They are the world's history of human nature. More moral and mental philosophy is often contained in one trite proverbial saying, than in ten sermons or dissertations. The common sense and experience of nations of men for hundreds of years is sometimes crystalized in a dozen words. A proverb is thus a moral power in the world. The wisdom of a whole age is gathered in a single focus, and the next generation kindle their fires at its light.

The majority of proverbs have an application to universal humanity; while others are significant only within a narrower sphere, and among a single class of men. Every trade and profession has its proverbs, which blossom and cluster only upon its own boughs, and can nowhere else be found. But of all the pursuits of men, there is no other so rich in its store of 'old sayings' as agriculture. It was the first occupation of man, and it is still the most universal; and by bringing all those who have pursued it into the presence of nature—which is vastly more suggestive than art, and everything but *human nature*—it has yielded a store of proverbs, greater in abundance and richer in quality than those of any other department of industry, and inferior only to the great stock which belongs equally to all men.

Agricultural proverbs and their history might be made to fill volumes. In this place our largest limits will permit us to present but few.

Proverbs concerning the weather are numerous, and are among the earliest of such sayings which have been recorded. They not unfrequently occur in the Sacred Scriptures. In the book of Job, which is supposed to have been the earliest of all books, allusion to the sky, the rain, the wind—the weather, and everything affected by it—are to be found in almost every chapter. Thus: 'Out of the south cometh the whirlwind, and cold out of the north;' also the following, 'Fair weather cometh out of the north.' Our Saviour, in speaking to the Pharisees, quotes one of their own proverbs against them: 'When it is evening, ye say it will be fair weather, for the sky is red. And in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?'

But those now in most frequent use are of modern date, and of a more practical character. We say, 'If grass looks green in January, it will look worse all the rest of the year;' and in the same spirit, 'All the months of the year curse a fair February.' Many of these proverbs have been fashioned in the mould of rhyme, as:

> 'If there be neither snow nor rain,
> There will be dear all sorts of grain.'

The following is another:

> 'Look at your corn in May,
> And you'll come weeping away.
> Look at your corn in June,
> And you'll come with another tune.'

There are proverbs which relate to the soil. 'It's lost labor to sow where there is no soil.' A practical test of land is given in the following, 'It's a bad soil where no flowers will grow.' It might also be said, that a man will be likely to have a bad farm who has no flowers in his garden. The following, from Job, while it cannot be called a proverb, contains much of the truth, and partakes greatly of the character of such a saying: 'Can the rush grow without mire? Can the flag grow up without water? While it is yet in its greenness, and not cut down, it withereth before any other herb!'

The following illustrates the necessity of work: Where wilt thou go, ox, that thou wilt not have to plow?' 'In all labor there is a profit; but the talk of the lips tendeth to folly,' is from Solomon. A more delicate statement of the same truth is thus given: 'Even the ripest fruit does not drop into one's mouth.' The dignity of those who think they are 'too good for their work,' will perhaps be pricked with this fine point of satire: 'If I am master and thou art master, who shall drive the asses?' or, as it is sometimes given, 'You a lady, and I a lady, who shall drive the hogs a-field?'

Every farmer should seek sufficient independence to supply his own necessities, for it is well known that 'who goes a borrowing goes a sorrowing.' Solomon advised the same: 'Drink waters out of thine own cistern, and running waters out of thine own well.' (Prov. v.: 15.) The following beautiful passage, from the same inspired pen, should be always fresh in the mind of every tiller of the soil: 'Be thou diligent to know the state of thy flocks, and look well to thy herds; for riches are not forever; and doth the crown endure to every generation? The hay appeareth, and the tender grass showeth itself, and herbs of the mountain are gathered. The lambs are for thy clothing, and the goats are the price of the field. And thou shalt have goat's milk enough for thy food, and for the food of thy household, and for the maintenance of thy maidens.' (Prov. xxvii: 23–27.)

Diligence is inculcated in a familiar proverb which had birth among the old English husbandmen: 'Make hay while the sun shines.' It is thus expressed with its reward: 'Plough deep while the sluggards sleep, and you shall have grain to sell and to keep.' Solomon says: 'He that soweth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame.' The power of persevering effort is given in the following, which is everywhere quoted: 'Little strokes fell great oaks.'

'The rolling stone gathers no moss,' hints at constancy and patient continuance at labor; as also the two following: 'It is easier to build two chimnies, than to keep one in fuel.' 'It is hard to make an empty sack to stand straight.'

What young lad has not been complimented on his growth in the following terms: 'Ill weeds grow apace,' or, 'Fools grow without watering?' A similar proverb runs thus: 'More grows in the garden than the gardener ever sowed.' But the wheat need not be overpowered by the tares, 'For whatsoever a man soweth, that shall he also reap. (Gal vi. 7.)

Solomon's picture of the slothful man has passed into a proverb: 'I went into the field of the slothful, by the vineyard of the man void of understanding; and, lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little of the folding of the hands to sleep. So shall thy poverty come as one that traveleth, and thy want as an armed man.' (Prov. xxiv, 30–34.)

Stage-drivers and cartmen in the city, no less than farmers in the country, should remember that 'a merciful man is merciful to his beast.' Another saying in the same tone is: 'He who greases his wheels helps his oxen.' Also another: 'It is not the burden but the over burden that kills the beast.'

An abusive use of wealth has suggested the following: 'When you grind your corn, give not the flour to the devil and the bran to God.' Solomon has also a proverb on the same subject, but of a different temper: 'He that withholdeth corn, the people shall curse him; but blessings shall be on the head of him that selleth it.'

The command was given to the ancient Hebrews: 'Thou shalt not muzzle the ox that treadeth out the corn;' and God designed that these words should have a wider and more significant application than to the 'ox that eateth grass.' They are reproduced in the New Testament: 'The laborer is worthy of his hire;' which means no less than 'good measure, pressed down, shaken together, and running over.' It has been thought that their spirit is violated and outraged in these latter days by the prejudices of 'peculiar institutions.' The prophet describes this class of oppressors, and thus denounces the nation that does not rebuke them: 'The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? And it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.'

The following is the utterence of justice and generosity: 'Remove not the landmarks, and enter not into the field of the fatherless.' Prudence devised these: 'Buy what thou dost not need, and thou shalt sell thy necessaries.' 'Not to oversee your workmen is to leave to them your open purse.' To the latter a different turn is thus given: 'The eye of the master will do more work than both his hands.'

Good luck gives a sagacious wink in the following: 'Now that I have a sheep and cow, everybody bids me good morrow.'

The French proverb, 'It is easy to go a-foot when one leads his horse by the bridle,' admirably hits a kind of willing condescension which some men mistake for humility.

Here is one of the most admirable of the Chinese proverbs: 'Tie not thy shoe in a field of melons, nor adjust thy cap under a plum tree.' We remember a time in our earlier days, when we would have been vastly profited by this proverb in the following form: 'Pick not up chestnuts from thy neighbor's tree, or he will surely set his dog upon thee.'

Both the following proverbs look out steadfastly for 'number one': 'Every man draws the water to his own mill.' 'Better a grape for me than two figs for thee.'

Early rising for early labor has this reward: 'The morning sun has gold in its mouth.'

A neglectful farmer will ruin his farm: 'As the man is worth, his land is worth.'

Idle speculations for the future, without endeavor in the present, have this fruition: 'He that builds castles in the air shall soon have no land. Such a faith in the future, however, as is implied in another proverb, is noble and generous: 'He that plants trees loves others besides himself.' Who has ever passed through Northampton, and seen the stately elms planted more than a century ago by Jonathan Edwards, without feeling that a man who provides for the summer shade of other generations, is a true lover of mankind.'

The number of proverbs which recognize the existence and power of the Creator, and the workings of Divine Providence, is remarkable. They are to be found not only in the Scriptures, but out of them. It is a current saying, 'No leaf moves but God wills it.' The Scriptures similarly declare that not a sparrow falls to the ground without the notice of our Heavenly Father, and that the hairs of our head are numbered. The revelation of God in nature is beautifully expressed in Job: 'Ask the beasts and they shall teach thee; and the fowls of the air and they shall tell thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of God hath not wrought this?'

Among the sayings of Solomon is the following, which might fittingly close any collection of agricultural proverbs: 'Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.' [Independent

Peeps into a Bee Hive.

There is nothing from the Master Hand, untouched by man, however small and insignificant it may seem to some, but is worthy of our careful study and investigation. We forget that the minute insect, or the worm upon which we tread with loathing and disgust, was framed and received the breath of life by the same Infinite Wisdom which created and animated us. They are governed by laws which they observe far more scrupulously than man does the laws which ought to govern him, even aided as he is by reason, a power they are not supposed to possess. We have no doubt that all the lower orders, even to the tiniest of them all, enjoy their little life, and contribute to carry out the general plan. If we studied them more, and became more familiar with their habits, we should lose all repugnance to them, and perhaps find lessons of value for every-day life in many of their works and ways. Let us see!

On the 17th day of July last, we placed in our dining room window an observing bee hive, constructed of glass, so that all the operations of the bees could be plainly and conveniently seen. A comb about a foot square was placed in it, containing some bread, with plenty of workers and drones, but without the queen bee. The hive was then carefully observed by one of the ladies of the family, who has given us the following account of their doings.

The first business the bees attended to, was in commencing the cells for a queen, and they prosecuted it with energy for two days. At the end of that time, a queen was taken from another colony and placed with them, upon which they pulled down the cells they had made in less than half the time it had required to construct them, and then began to piece out and repair the comb, which needed a corner. The queen at once commenced laying, and soon filled the unoccupied cells, when she was again removed, and the bees once more began the construction of queen cells.

The unhatched bees now began to come forth, and in two weeks the family increased so fast as to make it necessary for them to prepare to emigrate. So they built six queen cells, and in about twelve days the first queen was hatched. As soon as she was fairly born, she marched rapidly, and in the most energetic manner, over the comb, and visited the other cells in which were the embryo queens, seeming at times furious to destroy them. The workers, however, surrounded her and prevented such wholesale murder. But for two days she was intent upon her fell purpose, and kept in almost continuous motion to effect it. On the fourteenth day the second queen was ready to come out, peeping and making various noises to attract attention.

A part of the colony then seemed to conclude that it was time to take the first queen and go, but by some mistake she remained in the hive after the swarm had left. The second queen came out as soon as possible after the others had gone, and then there were two in the hive! Several minutes elapsed before it seemed to be known that she was left, and the two queens ran about the comb, which was now nearly empty, so that they could be distinctly seen. But they had not apparently noticed each other, while the workers were in a state of great uneasiness and commotion, seeming impatient for the destruction of one of them; and the mode they adopted to accomplish it was of the most deliberate and cold-blooded kind. A circle of bees kept one queen stationary, while another party dragged the other up to her, so that their heads nearly touched, and then the bees stood back, leaving a fair field for the combatants, in which one was to gain her laurels, and the other to die! The battle was fierce and sanguinary. They grappled each other, and like expert wrestlers, strove to inflict the fatal blow, by some sudden or adroit movement. But for some moments the parties seemed equally matched—no advantage could be gained on either side. The bees stood looking calmly on the dreadful affray, as though they themselves had been the heroes of a hundred wars. But the battle, like all others, had its close; one fell upon the field, and was immediately taken by the workers and carried out of the hive. By this time, the bees which left, made the discovery that their queen was missing, and although they had been hived without any trouble, they came rushing back, but not in season to witness the fatal battle, and the fall of their poor slain queen, who should have gone forth with them to seek a future home.

There was evidently sore diappointment in this result, for when they realized their loss, they uttered piteous cries, and for a day or two "refused to be comforted," wandering about, apparently without object, and in great confusion.

The hive was now crowded again almost to suffocation, and after a few days' uneasiness the bees all left and lighted on an apple tree near the window, from whence they were jarred off and the queen and a half pint of the bees returned to their old quarters, where they are to-day, August 30, doing well. A small colony made in July, was now brought forward, and after sprinkling it as well as the bees from the house with peppermint water, so that they might be all of one odor, the two strange colonies were mixed, and have continued to go on harmoniously together.

[N. E. Farmer.

Melons, Cucumbers, &c.—How to Plant.

For several years past we have invariably succeeded in getting an excellent crop of melons, cucumbers, squashes, &c. We first look out for a good supply of seed, say ten times as much as would be needed, if every seed could be insured to grow, and there was no danger of the young plants being cut off by bugs. Instead of planting a few seeds in hills at the distance they would ultimately be required to grow, we have put in a large quantity over the whole ground; so that at first we have had a hundred plants where only one was needed. Sometimes we have had a plant come up on every two inches over the whole bed.

As fast as the expanding leaves of the vines *interfere with each other*, we cut off the *weaker* ones with a pair of shears, so as not to disturb the roots of those remaining. The "bugs" have always materially assisted in the thinning process, but we have never failed to find twice or thrice the needed number of plants entirely untouched. When beyond the reach of danger from insects, all the weaker plants are removed; and a solitary vine left here and there has been enough to cover the ground.

The same ground will yield much better by having the vines at equal distances from each other, than if two or three are left together in the same hill, since the roots have more room to grow, and they find a greater amount of nourishment when thus isolated. The fruit will also be more solid, and of better quality.

It should also be remembered that air and light are essential to the growth and maturity of the fruit; and it is better to occasionally cut out a thrifty plant than that the ground be too densely covered. Just vines enough to thinly cover the ground will produce better than double the number. [N. Y. Times.

How to Secure Good Radishes at Small Cost.

Those not devoting especial attention to raising radishes usually find it difficult to secure a good crop of nice tender roots. We have had an abundance of radishes at all seasons, and that, too, without devoting a foot of ground to their special cultivation. As soon as our garden has been plowed or spaded, we sow over it a small quantity of radish seed, broadcast. The subsequent working and planting of the soil buries these seeds, and as they come up we destroy them as we would weeds, where there is not room for them to grow. But there is always some space between rows or hills of other vegetables, where several plants may be allowed to remain till large enough to pull up for the table. Wherever there is any spare room we scatter a few seeds when hoeing over the ground to kill weeds. This practice we follow up all through the Summer, and a single shilling's worth of seed, thus sown in small quantities, every time we have gone into the garden to work, has furnished us an abundance of young and tender radishes at all times. When early peas come to maturity, we have young beets or radishes growing up on the ground occupied by them, from seeds which were sown during the last hoeing they received.

It is well known that on many soils radishes do not grow well, but by our plan of scattering them in every part of the garden, we have always hit upon some spots just suited to produce the nicest roots. Where they happen to be in the way of other vegetables, or where they produce tough, strong bulbs, we cut them down with the hoe and cover them with earth, and they aid to enrich the ground. Thus used, a comparatively small amount of seed will yield a satisfactory and economical supply. [N. Y. Times.

Alfred Highland Water-Cure.

The erection of this establishment was commenced in October last, and completed ready for the reception of patients in the latter part of December. It is located upon an eminence, five miles from Hornellsville, which has a commanding view of a large extent of the surrounding country. It is supplied with pure, soft, spring water, and has accommodations for 25 or 30 patients. The building is 50 by 50 feet, the first story, the attice 25 by 30 feet. The air in this region is pure, bracing and refreshing. The benefit of such air and water are essential aids in restoring the sick and feeeble to health, which, in connection with the advice and treatment of a skillful physician, holds out inducements to those suffering with disease seldom to be met with.

Prof. Burdick, the proprietor and physician of this establishment, is a gentleman whose reputation as a successful practitioner stands unrivalled within the circle of his acquaintance, both as a physician and surgeon, and the inducements which his "Cure" holds out to the afflicted, when understood, will no doubt render it a favorite place of resort.

Connected with his establishment is a Dental Shop, which is filled up on an extensive scale with all the necessary implements and conveniences for the successful execution of this particular branch of his profession, and in which he appears highly proficient.

As exercise is one of the salutary restoratives to health, it will be seen by his advertisement that those of his patients who may be able, and wish to engage in farm or garden work can be accommodated, and compensated therefor, thus affording an opportunity to diminish expenses and at the same time put in practice one of the important requisites to the more rapid restoration of health.

[Hornellsville Tribune.

About De Quincey.

It is related, as an instance of De Quincey's carelessness in money matters, that, having been once arrested for a dept of twenty pounds in Edinburg, he was dragged to jail, where he remained for two weeks. During the period of his incarceration his daughter frequently visited him, and one day brought him a new waistcoat, the one he then wore being somewhat shabby. After De Quincey had taken off his old vest, his daughter carelessly examining the pockets discovered a bank note for thirty pounds, of the existence of which her father had no knowledge whatever, and with which, of course, the twenty-pound debt was instantly discharged.

De Quincey when he writes, flings each sheet as soon as finished over his shoulder, and never sees them again. His daughters gather up the scattered leaves, arrange and correct them, and hawk them among the magazine editors for sale.

For a long time De Quincey's nervousness from opium was so great that he was obliged to walk fourteen miles a day in order to procure two hours sleep at night. The way in which this was accomplished was curious. The dreamer had a mile measured on a neighboring road, and at one extremity placed a heap of seven stones. When the journey was to commence De Quincey took up a stone and carried it to the other end of the mile, then returned for another, until the pile was exhausted. This necessity of carrying the stones prevented De Quincey from forgetting the number of miles he had walked, which would otherwise be highly probable.

[N. Y. Times.

Discovery of a Remarkable Cave.—The El Dorado County Journal gives an account of a cave which has been discovered on the middle fork of Consumnes river, which has been explored a distance of some sixty feet from its mouth. About thirty feet from the entrance is a chamber about ten feet in diameter, decked with pendants, and studded by projections in the most fantastic and picturesque forms. From the roof hang stalactites—some resembling icicles, three and four feet long, and others the fins of fish; in the center is a stalagmite, resembling a parlor stove of modern size, very regular and handsome, with pipe attached, extending to the roof.

On one side is a resemblance of a mirror, reaching from floor to roof, slanted a little forward, as if just arranged for the toilette of some coquette; a raised rim is moulded round the mirror, giving it a very exact appearance of glass and frame. In another chamber, about eight feet in diameter, there are hung, as if placed there with the greatest care by the hand of man, large bunches of fruit, a near resemblance to fruits from all quarters of the known world. There can be seen the pine apple, apple, peach, orange, lemon, grape and many others. The curiosities are composed of carbonate of lime.

A Valuable Hint to Builders.—The Scientific American publishes the following suggestion from a correspondent, and endorses it as sound and reasonable advice. We venture to say it is worth more than five dollars, to any man who is about to build a house in our cold latitude:

"This cold winter brings to mind a matter connected with the building of houses which I do not remember ever to have seen in print, and which if generally known is seldom practiced. It is this: in any cold climate, cellar walls of houses should never be filled in with loam or clay, or earth that retains much moisture, because the frost expands it, and it exerts a great pressure upon the walls, tending to thrust them out of position. The effects of this are seen in the many cracked walls; the breaking of window and door sills and lintels; unjointed verandahs; and windows and doors rendered incapable of opening or closing, &c. In our New England States, this costs us many thousands of dollars yearly, all of which may be saved by filling in a few inches of sand or clean gravel next the walls."

Activity of Birds.—The activity and industry of birds when they have young is most surprising. A gentleman in England, who had for some days watched the operations of a pair of tit-mice while feeding their little brood, gives the following as the result of his own observations: The parent birds began their labor of love at half past three in the morning, and did not leave off till after three o'clock in the evening, after being almost incessantly engaged for nearly seventeen hours. Mr. Wier counted their various returns to the nest, and found them to be four hundred and seventy-five. Up to four o'clock, as a breakfast, they fed twelve times; between five and six, four times, and they contined at their work till the time specified, sometimes bringing in a large caterpillar, and at other times two or three small ones. The Germans are the finest appreciators of birds. It is a fact, that when the Prussian authorities, under pecuniary pressure, were lately about to cut down certain trees near Cologne, which were frequented by nightingales, the alarmed citizens purchased the trees in order to save the birds and keep their music.

Shearing Sheep by Machinery.—The Scientific American announces the fact that a Michigan Yankee, by the name of Palmer Lancaster, who lives in Burr Oak, in that State, has invented a machine to shear sheep, and which will probably put the old sheep-shears out of sight. It thus gives its operation:

"The machine, which is small and neat, is hung by a strap to the arm of the operator, and placed on the body of the sheep to be shorn. Then by simply turning a handle back and forth, and moving the machine over the body of the sheep, the wool is made to fly off in double quick time. It is well-known that the most experienced hands at sheep-shearing do not cut the the fleece even; and besides, the skin of the animal is invariably clipped out by the shears in many spots. This instrument cuts the fleece rapidly and evenly, never cutting any part of the fleece twice, and it avoids cutting the skin of the animal. It is therefore a humane, as well as a labor-saving contrivance.

Experiments with Cast Iron.—The interesting fact is developed by experiments of the U. S. Ordinance Department, that iron, by repeated fusion, up to a certain number of times, is thereby greatly improved in strength. Guns cast solidly, and those cast hollow, through which latter water was made to circulate after casting, showed an astonishing difference in their relative strength, the difference being in favor of the hollow-cast gun, which is attributed to the method of cooling; the solid gun, contracting from the outside, exerting a strain upon the arrangement of the particles of the metal in the same direction as the strain of the discharges. The experiments also showed that old castings are a great deal stronger than new. Eight-inch guns, proved 30 days after being cast solid, stood but 72 charges; 34 days, 84 charges; 100 days, 731 charges; and 6 years, 2,582 charges. This phenomenon is accounted for by supposing that particles strained in the cooling re-adjusted themselves in the course of time to their new position and become free, or nearly so. These are important facts for engineers.

VARIETY.

In the Rolls of Parliament, A. D, 1445, is a petition from the Commons of two counties, showing that the number of attorneys had lately increased from 6 or 8 to 24, whereby the peace of those counties had been greatly interrupted by suits. The Commons therefore petition, that it may be ordained that there shall be no more than six common attorneys for Suffolk, six for Norfolk, and two for the city of Norwich. Any other person acting as an attorney to forfeit twenty shillings.

Mr. D. H. Thompson, of Fitchburg, Mass., has invented a self-loading hay-cart. It consists in the employment of rakes applied to a cart or wagon, in connection with an inclined frame, operating in such a way that the hay will be raked up and loaded into the cart or wagon by merely drawing the vehicle or wagon over the meadow. Truly, the march of improvement is onward. The next contrivance, perhaps, will be a self-moving barn, that goes into the field, fills itself with hay, and then returns to its foundation.

The ancients knew but seven metals—gold, silver, iron, copper, mercury, lead and tin. Antimony was first discovered by Bazil Valentine, in 1490, and that by accident, while following his alchemical pursuits. Bismuth and zinc in 1530; while from 1733 to the present period, there have been found no less than forty-nine new metals by chemical research. These are known to be distinct in identity and characteristic from each other.

Dr. Jasper Main, who lived in the reign of James I., of England, was celebrated as a scholar and a wit. He displayed through life a strong propensity to joke. Just before he expired, he told his servant, who was sadly addicted to intemperance, that he had left him something that would make him drink. The servant, as soon as his master was dead, impatiently opened the legacy, expecting of course to find a heap of treasure; but, alas! his disappointment was great in finding nothing but a red herring!

Why should a young man fail? If he be honest, if he be honorable, if he be ardent, if he be energetic, if he be gifted with mental powers, if he be right in soul and strength, he should never fail; and if any alluring temptation whispers in his ear words that make him turn aside, let him revert to that bright lexicon, and never fail.

An exchange paper says: "A clergyman at the South, in sending a sermon for publication in the National Preacher, observes incidentally—'I should have no objection to your obtaining for me the degree of D.D. from some Northern College. I am a very popular man at the South, and I think it would have a tendency to harmonize the North and the South.'"

A man of a highly intellectual capacity seldom has much physical strength; but with the Pen and Press as his weapons, he accomplishes more than a thousand bullies with all their various pugilistic instruments of warfare.

Sir William Temple says: "The greatest pleasure of life is Love; the greatest treasure is Contentment; the greatest possession is Health; the greatest ease is Sleep; and the greatest medicine is a true Friend."

The difference between a school-master and an engine driver is, that one minds the train, and the other trains the mind.

"It is not the place," said Cicero, "that maketh the person, but the person that maketh the place honorable."

Central Railroad of New Jersey,

IN connection with the Lehigh Valley Railroad, opened to Mauch Chunk—SPRING ARRANGEMENT, commencing Nov. 19, 1855. Leave New York for Mauch Chunk from Pier No. 2 North River, at 7 30 A. M. For Easton, at 7 30 A. M. and 3 15 P. M. For Somerville, at 7 30 and 10 45 A. M., and 3 15 and 5 10 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtlandt street, at 7 30 and 11 A. M., 3 and 5 P. M.

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The Sabbath Recorder.

GENERAL ASSEMBLY SERMONS.

The two General Assemblies of the Presbyterian Church—Old School and New School—commenced their sessions in New York on Fifth-day, May 15. To the Old School Assembly there were about 240 delegates, and to the New School about 170. Each Assembly was opened with a sermon—that before the Old School being delivered by Rev. Dr. Rice, of St. Louis, and that before the New School by Rev. Dr. Wisner, of the Presbytery of Niagara. We copy the report of these discourses which we find in the *New York Daily Times*:—

Dr. Rice's Discourse.

His text was taken from the 2d Epistle of *Paul to Timothy*, 4th chapter, first and second verses.

"I charge thee, therefore, before the Lord Jesus Christ who shall judge thee quick, and the dead at his appearing in his kingdom, preach the Word."

He began by stating, as introductory to what he had to say on this important subject, the three following truths:

1st. That all true religion is obedience to God's revealed truth. 2d. That the principal means ordained of God for the propagation of his truth, and the evangelization of the world, is preaching. 3d. That the preaching of the word is a work of great responsibility and difficulty. This was sufficiently indicated by the very solemn admonition given by Paul to his son Timothy, in the words just quoted.

The subject to which he would ask attention on this occasion was, the Preaching of the Word, which naturally divided itself into two parts—the first had relation to the matter of preaching, the second to the manner.

In regard to the first there was no difference of opinion among them. The Bible contained the whole Gospel of God, and the faithful minister must preach the whole Bible, without addition, subtraction, or alteration. The second point, viz. as to the manner of preaching the Word, was one of great importance. The preaching of the Word should be exegetic and expository rather than philosophic. This was evidently implied in the phrase "preaching of the Word." Here arose the question, how far might the ministers of Christ allow their exposition of the Gospel to be influenced by scientific discovery, and particularly by theories as to the science of mind? The Gospel was corrupted and the Church was cursed before the Reformation by the introduction of the Pagan philosophy into the pulpit. And since the Reformation, France has been sunk into infidelity, and Germany into pantheism, from a commingling, in the same way, of a vicious philosophy with the preaching of the Word. It was to be considered, however, that the Word of God and the works of God are in harmony. Any discrepancy between the Book of the Gospel and the Book of Nature was only apparent, and arose from a misinterpretation of one volume or the other.

Again, the preaching of the Word—the faithful and sucessful preaching of the Word—required that human reason be kept within its legitimate limits.

Again, the Word of God should be preached literally—that is, the ministry of Christ should enrich its preaching with copious literal quotations of the Word of God. This was implied in the command, "Preach the Word." and constituted the greatest charm of the great preachers of the last century.

Again, the Word of God should be preached symmetrically. The Gospel was a great and beautiful whole. The prominent presentation of one or two doctrines or duties, at the sacrifice of all the rest, resulted in the production of a moral monster, just as a physical monster was formed by the deprivation of some limbs or features which, though small in themselves, were essential to the beauty of the whole. Some men declaimed against a particular sin or sins, believing that if the special object of their declamation, were accomplished, the millennium would surely follow. This was fanaticism, which is the soul's concentrating, upon a single point, the fears and affections and labors, that belong to the entire range of duty. Schism and mischief to the church must arise wherever such a state of things exist.

Again, the Word must be preached with deep and tender earnestness. A man never felt too much for a thing unless he felt more for it than the thing was worth. And who would say that the importance of the Gospel of Jesus Christ, and of man's eternal interests, could ever be over estimated?

The Word should be preached in faith—that is, the expectation of results—results in the edification of Christians and the conversion of sinners.

From these principles the following conclusions might be stated: First, the more purely the Word of God is preached, the greater is its power upon the minds of men. We saw, in the second place, the value of a rich Christian experience in the ministry of Jesus Christ; for without it how could there be either a clear perception of Divine truth, or the deep interest and earnestness of purpose which are so important, or the strong faith in the goodness and protection of God, which was absolutely essential. The ministerial work was one for the entire energies of each minister for his entire life; and lastly, if a great responsibility rested upon the ministers of Christ, there were corresponding responsibilities upon those who hear him.

Dr. Wisner's Discourse.

This discourse was a purely doctrinal one, setting forth the Calvinistic idea of Predestinarianism, as held by the members of this Church. In addressing the fathers and brethren who were now assembled together, Dr. Wisner said he proposed to avoid topics which bore special reference to the schism in the Church, and the circumstances by which that schism had been brought about, for the reason that many sermons had already been devoted to a consideration of these subjects; he proposed rather to unfold and apply a cardinal doctrine of the Calvinistic school. His text was found in Isaiah xlvi. 9 and 10:

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me:

"Declaring the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

These are the words of the great God, who cannot err, and who never changes. His counsel and purpose govern all. Every event which takes place in the universe occurs in pursuance of and in accordance with the eternal pleasure and counsel of God. By the eternal counsel of God, we understand that plan of operation which has always existed in the divine mind, and which is displayed in all the wonders of creation.

The speaker argued that as we willingly admit the controlling and governing power of God in all the phenomena of Nature, it is equally clear that we should admit the free moral agency of man under the control and foreknowledge of God. There are so many mysterious things in the history of free moral agents that we must admit they are under the control of God. He sends his Son and restores health to the suffering; he sets bounds which man cannot pass; he appoints the day of man's death. So we see God in history, and distinguish the finger of his power in the lives of Luther and Bunyan and John Knox; nor are we staggered at the doctrine which would lead us to believe that God called Cyrus, marked out the brilliant career of Alexander, and ordered the course of that wonderful man, the first Napoleon. Rev. Dr. adduced Scripture authority to establish this point. The first was that passage in the history of Joseph which describes his sale into slavery; he became a bondsman in Egypt, and by a series of events became elevated next the throne, and became the saviour of all Egypt and of his father's house. God meant that this should be so. And if he meant it, he meant it from eternity. A second passage was cited from Acts iv. 27, 28: "For of a truth, against thy holy child Jesus, whom thou hast annointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together: for to do whatsoever thy hand and thy counsel determined before to be done." This reading every unprejudiced scholar and critic will admit is correct.

From this point, the Dr. proceeded to discuss the topic at length, dwelling with much stress upon the free moral agency of man, as governed and directed by Deity. If any being does as he pleases, he is a free moral agent, no matter what moves or governs his pleasure. So long as he acts according to his will, he acts freely, and is a free agent. But if any influence, physical or compulsory, compelling man to act against his will, is brought to bear, it destroys his free agency, or suspends it. Surely the certainty of an act cannot militate against the free agency of the actor. To God who sees the end from the beginning, no event is contingent; a contingency is not an event, but is owing to a want of a knowledge of a coming event. To the infinite mind all events are as certain as though they were already fulfilled; and if they are certain to God, they are certain in themselves. Events which seem to us uncertain are just as certain before they transpire as afterward; and yet this certainty does not interfere with free agency. A free agency must be employed before the accomplishment of the event can be brought about. They who question this doctrine confine the power of the Almighty to merely physical effects. According to them, man may use all agencies with more or less effect, but the Almighty is limited to one class, and that the physical only, which is the lowest. Such a theory tends only to degrade the Almighty and to exalt the finite above the infinite.

The Rev. Dr. then showed the consistency of this doctrine with the purity of God's character. The only difficulty which appears to stand in the way, is that which places God in the position of ordaining events which in themselves are sinful. It is asked how could God ordain the temptation by Satan, the eating of the forbidden fruit by Eve, the fratricide of Cain, without involving himself in the guilt of those acts. That God, in the use of instrumentalities, ever preferred to employ the agency of a wicked act to effect a good result, is no part of our doctrine, nor is it true that our faith leads us to a belief that his purpose was the perpetuation of wickedness. None do wickedly because they are compelled to do so against their will, but because they will to do so, rather than do otherwise. And God does not, in leaving men to act as they will, infringe upon the free moral agency of man. The eternal purpose of God is not to fix single isolated conditions, but to order a whole system of things. He comprehends the whole series of events from the beginning to the end, and orders the whole cycle of eternity. The Doctor followed out his line of argument to its natural conclusion, that the certainty of an event does not forbid the use of means, using as an illustration the facts which attended the shipwreck of Paul. In conclusion, he alluded with much feeling, to the sudden decease of Rev. Dr. Fuller, of St. Louis, who offered a cordial welcome to the Assembly at its session of last year in St. Louis. He was killed at the accident of the Gasconade Bridge some months since.

Early Conversions.—"Matthew Henry, it is said, was one of a large family of children, all of whom became Christians, they never knew when. The seed was sown upon the very soil of infancy, watered with the tears of parental intercourse, and from the first steps of childhood, their path seemed to be directly upward."

To Shake off Trouble.—Set about doing good to somebody; put on on your hat, and go and visit the poor; inquire into their wants and administer unto them; seek out the desolate and oppressed, and tell them of the consolations of religion.

BLESSEDNESS OF THE CHRISTIAN.

FROM THE GERMAN OF NOVALIS.

I.

When I can feel my Saviour mine,
  Mine by a sure, unchanging tie;
When on his promise I recline
  To guide and guard me till I die;
Little can earthly griefs annoy—
'T is all devotion, love, and joy.

II.

When I can feel my Saviour mine,
  Then dear my pilgrim's staff to me;
All meaner pleasures I resign;
  I follow where his smile I see;
Not mine to tread where thousands stray,
The noisy, broad, and crowded way.

III.

When I can feel my Saviour mine,
  How calm I sleep upon my bed;
The love that fills His heart divine
  Sheds sweet refreshing on my head;
His grace subdues me to obey
With all-pervading mildest sway.

IV.

When I can feel my Saviour mine,
  I own the world, for He's its King;
With angel-light my graces shine,
  While humbly to his robe I cling;
Wrapt in confiding, grateful thought,
The worldling's terrors scare me not.

V.

Where'er I feel my Saviour mine,
  There is my home, my fatherland!
The gifts Thou dost to me consign
  Come doubly precious from thy hand!
And Christian brotherhood imparts
Its union blest of loving hearts. Elakisteros.

THE AMERICAN BOARD.

A meeting in behalf of the American Board of Commissioners for Foreign Missions was recently held in New York, at which Rev Mr. Hood read the following gratifying statement:—

The missions under the care of the Board in whose behalf this meeting is held, have increased to 29: connected with which are 120 stations occupied by laborers from this country, and 60 out-stations, under missionary supervision, by native evangelists or pastors. Since the annual meeting in September, 7 ordained missionaries, 1 physician, 1 other male and 79 female assistant missionaries have been sent to the missions.

To the venerated names of Poor and Scudder, and younger brethren, are now to be added those of Whiting, for a quarter of a century wise, energetic and nnwearied in effort for the restoration of a living Christianity in Syria and the "Holy Land;" and the beloved Everett, whose pure minded and self-sacrificing zeal, for eleven years, in his Master's service among the Armenians of Turkey, assures us that he left these earthly scenes for "fullness of hope, fullness of joy, and fullness of glory."

The whole number of laborers from this country, in the Missions, is 409; consisting of 163 ordained missionaries, 26 unordained assistant missionaries, of whom 8 are physicians, and 220 female assistant missionaries. With these are associated 65 native preachers, and 227 other native helpers; making a total of 697.

Eleven printing establishments exist in the Missions; from which were issued, in the last year, about 26 million pages of the Word of God, and publications disseminating its truths. The educational operations of the Board are indicated by the 11 higher seminaries—an increase of two since Jan. 1855; 19 boarding-schools, three less than in 1854; and exclusive of the Sandwich Islands, 375 common schools, being 22 more than were reported one year ago. These contain a total of about 12,000 pupils; a diminution from various causes, and mostly in the common schools, of nearly 2000 from the report of 1854.

An addition during the year of 11 to the previously existing churches, and of 1487 to their former membership of 26,809, are facts full of encouragement. 66 of these churches have been formed within fifteen years; and the receptions into them all, during that period, exceed 31 000 souls; giving an average of more than 14 each year to each ordained missionary—a considerably higher average, it is believed, than the statistics of the religious denominations represented in the Board would show.

Twelve young men are under appointment as missionaries, of whom one-third are from beyond the Alleghanies. Several applications have not yet been acted on; and in our Seminaries and Colleges, and particularly from the West, the prospect in regard to missionaries is increasingly encouraging. But how few are the laborers! How plenteous the harvest and augmenting the need!

In China, the third and last era of *the dispensation of the Spirit* has commenced. During the year just reported, 83 persons, nearly all adults, and several of them above 50 years of age and attesting the sincerity of their profesion by persecution and loss endured, have, through the blessing of God on the labors of the two brethren of the mission of the Reformed Dutch Church under the care of the American Board in Amoy, been admitted to the Christian Church. Forty-three persons have also been received by English missionaries in the same city and vicinity in the same time; making an aggregate harvest, in one year, of twenty five fold more hopeful conversions than the devoted pioneer of Chinese missions, Dr. Morrison, was permitted to rejoice over during the whole twenty-seven years of his missionary life.

In two years, among the Armenians, sixteen evangelical churches have become twenty-five; the seven central stations of the mission are now fourteen; and a large addition has been made to every class of agencies employed. In Western Asia, in Syria, Assyria, and among the Nestorians, the leaven of the Gospel is spreading with great rapidity, and working with daily-augmenting power. New churches are on the eve of formation—soon, we believe to be, self-supporting and mission sustaining. The ordination has just occurred, at Aintab, of a pastor, whose entire support is assumed by that church. Two other churches are immediately to receive pastors of their own people; and a house of worship for one of them is promised by one recently a follower of the false prophet, and now a disciple of Jesus. Of intercourse with Moslems, spiritual results already developed, and a work to be done among them, the most animating accounts are furnished. Never will the Mohammedan mind bow to the idolatries of the paganized ecclesiaticism of the Oriental and Romish churches; but its tendencies towards evangelical Protestantism, lay upon us responsibilities of overwhelming magnitude.

OLD SCHOOL PRESBYTERIAN MISSION.

The Old School Presbyterians keep their missionary operations very much under the control of the General Assembly. At the recent meeting of that body in New York, the Board of Domestic Missions made the following report of operations during the past year:—

The number of missionaries in commission April 1, 1855, was 346, to which have been added to March 1, 1856, (11 months,) 220—making the whole number 566, and more by 41 than the year previous.

The number of Churches and missionary stations, wholly or in part supplied (as far as reported) by missionaries, is 943, and if all the stations were recorded, would reach 1,000. They are in twenty-six States, and in all the Territories except Utah, whither none have been sent.

The number of newly organized churches is 42.

The number of admissions on examination is 1,832, and on certificates 1,836, making a total of admissions of 3,668.

The number in communion with Churches connected with the Board is 22,916.

The number of Sabbath Schools is 332; of teachers, 2,443; and of scholars, 15,887.

The nnmber of baptisms is 217.

Of the 566 missionaries who have been in commission during the year, 187 have sent in no special report for the Assembly, nearly one-third of the whole number; consequently we must increase all the returns very nearly one-third, to make them correct.

The appropriations made to our missionaries from April 1, 1854, to March 1, 1856, have been at the office in Philadelphia, $50,103 34, and at the office in Louisville, 32,475 83; making a total of $85,129 17.

The apropriations made to missionaries from April 1, 1854, to April 1, 1855, were, at the office in Philadelphia, $48,785 42, and at the office in Louisville, 25,759; making a total of $74 494 42.

From this statement it appears that the appropriations made at the office in Philadelphia exceeded those made the year before, $2,967 92, and at the office in Louisville they were more by $7,666 83; thus making the total appropriations this year more than the year preceding, by $10,634 75.

The total amount of receipts from all sources, from April 1, 1855, to March 1, 1856, is $85,747 73, to which add balances on hand in the different treasuries, April 1, 1855, (less $320 95 withdrawn by Flint River Presbytery,) $16,223 34; making the available resources of the Board during the year, $100,971 07. Available balance in all the treasuries, March 1, 1856, $21,133 17. Amount due missionaries at same date, $13,226 54—leaving an unexpended balance of $7,906 63.

During the year the Board have established new Missions in various sections of our country. Three additional missionaries have been sent to California, 2 to Wisconsin, 1 to Minnesota, and 1 more to Oregon, 1 to Nebraska, and 1 to Kansas. Arrangements are made to send 1 additional missionary to Minnesota, and 2 to Kansas; 39 missionaries have been employed as itinerants. The receipts from the churches fell short of the payments upwards of $18,000. Seventeen hundred churches failed to contribute anything whatever to the cause of Domestic Missions.

GETHSEMANE.

Following now a path which turns a little to the south, at the distance of eight or ten rods beyond the bridge, we reach the north end of the garden of Gethsemane. The ground begins to rise here, and we stand at the western foot of Olivet. It is the spot above every other which the visitor must be anxious to see. It is the one which I sought out before any other, on my arrival at Jerusalem, and the one of which I took my last formal view on the morning of my departure. The tradition which places the agony and betrayal of the Saviour here has a great amount of evidence in its support. Eusebius, Bishop of Ceserea, who lived almost early enough to have taken by the hand some aged Christian who had seen the companion of the apostles, speaks of the garden as well known; and Jerome about fifty years later, repeats the same testimony, and describes the situation of the spot in accordance with the present locality. There is no proof that the tradition has ever wavered. The indications in the New Testament favor entirely the same view. When it is said that "Jesus went forth with his disciples beyond the brook Kedron, where was a garden," (John 18: 1,) it is implied that he did not go far up the Mount of Olives, but reached the place which he had in view soon after crossing the bed of that stream. The garden is named in that passage with reference to the brook, and not the mountain.

The place enclosed as Gethsemane contains about one third of an acre, and is surrounded by a low wall, covered with white stucco. It is entered by a gate, kept under lock and key, under the control of one of the convents at Jerusalem. The eight olive-trees here are evidently very aged; most of them, though they are still verdant and productive, are so decayed that heaps of stone have been piled up against their trunks, to keep them from being blown down by the wind. Trees of this class are remarkably long lived, and it is not impossible that those now here may have sprung from the roots of those which grew there in the days of Christ. Other olive trees, apparently quite as old occur just beyond the limits of the enclosure. It may be allowed that the original garden may have been more or less extensive than the present site, or have stood a few rods further to the north or the south; but far, certainly, from that spot it need not be supposed to have been. We may sit down there, and read the effective narrative of what the Saviour endured for our redemption, and feel assured that we are near the place where he prayed, saying, "Father, not my will, but thine be done;" and where, "being in agony, he sweat as is were great drops of blood, falling down to the ground."

"He bows beneath the sins of men:
He cries to God, and cries again,
    In sad Gethsemane;
He lifts his mournful eyes above—
'My Father, can this cup remove?'"

"With gentle resignation still,
He yielded to his Father's will
    In sad Gethsemane;
'Behold me here, thine only Son;
And, Father, let they will be done.'"

"The Father heard; and angels, there,
Sustained the Son of God in prayer,
    In sad Gethsemane;
He drank the dreadful cup of pain—
Then rose to life and joy again."

The garden has a reservoir, which supplies water for moistening the ground, and cultivating a few flowers. A series of rude pictures may be seen on the interior face of the wall, representing different scenes in the history of Christ's passion, such as the scourging, the mockery of the soldiers, the sinking beneath the cross, and the like. As I sat beneath the olives, and observed how very near the city was, with what perfect ease a person there could survey at a glance the entire length of the eastern wall, and the slope of the hill towards the valley, I could not divest myself of the impression that this local peculiarity should be allowed to explain a passage in the account of the Saviour's apprehension. Every one must have noticed something abrupt in his summons to the disciples—"Arise, let us be going; see, he is at hand that doth betray me," (Matthew 26: 46) It is not improbable that his watchful eye, at that moment, caught sight of Judas and his accomplices as they issued out from the eastern gates, or turned round the northern or southern corner of the walls, in order to descend into the valley. Even if the night was dark, he could have seen the torches which they carried, and could have felt no uncertainty respecting the object of such a movement at that unseasonable hour. This view is not necessary to the explanation of the passage, but it is a natural one, and supplies a connection between the language and the external circumstances, which augments exceedingly the graphic power of the narrative. [Hackett.

OLD BETTY.

"Have you never heard the story of old Betty?" said I to a friend, who was telling me some sad history of domestic discomfort.

"No!"

"Then let me tell it you. The story was told me by a young lady whom I met at the sea side; and though I believe it has appeared in print, I know no other version of it but the one she told me.

"Some years after I was converted," said Miss F., "it pleased the Lord to lay me aside from active occupation, and to confine me to a sick couch for full two years. This inactivity was very grevious to me, and my constant prayer was for restoration to health, and power once more to go about visiting the sick, and teaching the ignorant.

"When visited by kind Christian ministers and sympathizing friends, my constant request was that they would pray for my recovery, and that I might have faith to believe that the Lord would heal me.

"Still I grew no better. About the end of the second year, I one afternoon received a visit from a minister unknown to me, who in God's providence was then visiting the place where I lived. He read and prayed with me, he sympathized with my sufferings, and listened to my troubles. I lamented to him my weak faith, which I felt assured was the cause of my continued weakness of body.

"'Miss F.,' replied the minister, 'have you never heard the story of Betty, the old match-seller?' I had not. 'Old Betty,' said he, 'was brought to the knowledge of Jesus in her old age, and from the time of her conversion never thought she could do enough for Him who had loved her and washed her from her sins in his own blood. She went about doing good. She was ready to speak of her Lord and Master to all she met. She would nurse the sick, visit the afflicted, beg for the poor and for the heathen; she would give to those poorer than herself portions of what the kindness of Christian friends bestowed on her. In short, she always abounded in the work of the Lord. But in the midst of this happy course, she caught a violent cold and rheumatism, and was confined to her bed; where she lay day after day, and week after week, and, I believe, lay there till the Lord called her home. On her sick bed, Betty was as happy as she had been in her active duties; she was much in prayer—she repeated hymns and passages of Scripture—she meditated on the good things she had learned, and on the good land to which she was hastening. One day Betty was visited by an old friend, a minister, who had long known her. He was astonished to see his once active and useful old neighbor so happy in her bed, and he said to her, 'I little expected, Betty, to see you so patient; it must be a great trial to one of your active mind to lie here so long doing nothing.' 'Not at all, sir; not at all,' said old Betty. 'When I was well I used to hear the Lord say to me day by day, 'Betty, go here; Betty, go there; Betty, do this; Betty do that;' and I used to do as well as I could, and now I hear him say every day,' Betty, lie still and cough.'"

Miss F. told me this story as she heard it from her visitor, and she said it had a strong effect on her mind. She began to think that it was self-will, rather than faith, that made her so anxious to get well and be active again; and she humbled herself before God, begging for grace to bear his will, rather than seek her own. She became tranquil, happy and contented on her sick bed, and almost immediately after, it pleased the Lord to restore her to health, and continue her in it, to the time when I met her.

Martin Luther says, "Once I was bold to prescribe to God, and surely the Lord despised this arrogance of mine, and said, I am God, and not to be ruled by you."

So one of Luther's disciples, Anthony Ulrich, Duke of Brunswick, writes:

Trust in God!
Thou forlorn one, cease thy moan;
  All thy pain and all thy sorrow
Are to God, the highest, known.
  He leaves thee now, but helps to-morrow,
Trust in God!

Hold to God!
The blows he deals, in love are given,
  That thy soul's health may better fare;
So may'st thou know the fear of Heaven,
  Confide in his paternal care,
Hold to God!

[British Messenger.

THE LAWYERS AND THE BIBLE.

A correspondent of the *Republican*, writing from Jefferson City, Mo., gives the following amusing account of a trial which recently took place in that city, in which some of the most distinguished ornaments of the Missouri bar displayed their familiar acquaintance with the Bible.

"A few days since, I was serving as a juror in a case of slander. Three of our most prominent lawyers were engaged—one for the plaintiff, the others for the defendant. The counsel attempted to impeach the veracity of one of the witnesses, an old man named Mayhew. They failed entirely; and when the counsel for the plaintiff came to sum up the evidence, he said: "Gentlemen of the jury, the counsel on the opposite side have endeavored to impeach the veracity and destroy the character of the witnesses, and particularly of my old friend Mayhew. I must confess, gentlemen, I trembled for my old friend, when the senior counsel for the defendant, with his stern countenance, demanded of the old man whether he had not told a different story to his neighbors, and introduced Mr. Harris to prove it. But gentlemen, he failed, utterly failed; and my old friend Mayhew came out unscathed. Yes, gentlemen, like Daniel of old, out of the lion's den, without a hair of his head having been singed."

This excited the risibles of those familiar with the authority quoted; but some very broad grins were seen when the senior counsel for the defendant arose, and remarked to his hearers, 'That his friend the counsel for the plaintiff had not quoted correctly the passage from the higher law; that he had read and heard much of Daniel, but that was the first time he had ever heard of his being in the lion's den.'

All was silence, however, compared with the roar when the junior counsel made his reply. In alluding to the remarks of plaintiff's counsel he said, "My worthy friend on the the other side is not quite as familiar with the volumes of the higher law as he is with those of Chitty and Blackstone, or he would not have attempted to release his friend Mayhew from the lion's den without having a hair of his head singed. Unlike my senior, I have heard of Daniel being in the lion's den, but until to day I have never heard of his making use of fire. My worthy friend has, I suppose, mixed up the escape of Daniel from the lion's den with the passage of Nebuchadnezzar through the firey furnace, who had not a hair singed."

One good effect has resulted from this trial. Many who were present, and others who have since heard of the above, have been conning their Bibles; and as an instance, I will mention that I went into the post-office after the trial, where I found two grey-headed codgers busily engaged in hunting up the places referring to the passage of Shadrach, Meshach, and Abednego, through the furnace, and the escape of Daniel from the lion's den. When I entered they were about to give up the search in despair, one of them saying that he thought it was not in the Bible; that they had thumbed from first Genesis to last Jeremiah, and could find no such names."

SOLICITUDE FOR SOULS.

During a heavy storm off the coast of Spain, a dismasted merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvas shelter on the deck almost level with the sea suggested the idea that there yet might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men, through the swell of a roaring sea. They reach it; they shout; and now a strange object rolls out of that canvas screen against the lee shroud of a broken mast. Hauled into the boat, it proves to be the trunk of a man, bent head and knees together, so dried and shrivelled as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board. It is laid on the deck; in horror and pity the crew gather round it; it shows signs of life; they draw nearer; it moves, and then mutters—mutters in a deep sepulchral voice—"*There is another man!*" Saved himself, the first use the saved one made of speech was to seek to save another. Oh! learn that blessed lesson. Be daily practising it. And so long as in our homes, among our friends, in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "*another man*," let us go to that man, and plead for Christ; go to Christ and plead for that man; the cry, "Lord save me, I perish," changed into one as welcome to the Saviour's ear, "Lord save them, they perish." [Guthrie.

Merit.—The labor of a whole life directed to the object of establishing a merit of our own, will only widen our distance from peace; and we know of nothing that will send this visitant to our agitated bosoms but a firm and simple reliance on the declarations of the Gospel. [Dr. Chalmers.

The Sabbath Recorder.

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MOSES AND CHRIST—NO. 3.

Christ has been supposed to repudiate the doctrine of Moses in respect to the *oath.* But when Christ says, "Swear not at all," does he refer to the same thing which Moses does—does he refer to *judicial* oaths? Reason requires that we understand his remarks upon this point in the same way that we understand his remarks upon the sixth and seventh commandments of the Decalogue; that is, not in opposition to what Moses set forth, but only in opposition to what the Scribes and Pharisees *said* that he set forth. And what was the current doctrine of Scribes and Pharisees in regard to oath-taking?

The practice of unauthorized and spontaneous oath-taking became, about the time of our Lord, of great frequency, and the nice distinctions made by Rabbinical writers reveal the subtle casuistry of that age. One of them is quoted as saying, "If any one swear by heaven, earth, the sun, and such things, although there may be in his mind while using these words a reference to Him who created them, yet this is not an oath; or if any one swear by one of the prophets, or by some book of Scripture, having reference to Him who sent the prophet and gave the book, nevertheless this is not an oath." Another authority of great repute (the Mishna) says, "If any one adjures another by heaven or earth, he is not held bound by this."

Thus it appears that, while the Jewish Rabbis professedly adhered to the law, they had, in *common conversation*, introduced a number of oaths which they did not consider binding. That such oaths, with their lax glosses, could hardly fail to loosen moral obligation, is clear enough. How little regard was actually paid to such means of substantiating truth, is seen in the case of Peter, who "began to curse and to swear, saying, I know not the man." (Matthew 26: 74)

Now it is clear that what Christ aims at, when he says, "Swear not at all," is this unauthorized, spontaneous oath-taking—the practice of swearing in common conversation, and especially swearing by created things. There is nothing in the context showing that he had any reference to *judicial* oaths. He himself did not refuse to take an oath in a court of law. (Matthew 26: 64.) It is not very likely that he would prohibit the practice in his followers, and afterwards do the very thing himself.

What is an oath? It is simply an appeal to God in attestation of the truth of what one says, or in confirmation of what one promises or undertakes. In resorting to it, God is recognized as the vindicator of justice and fidelity—as a being who knows all things and will punish guilt. It is, therefore, a religious undertaking; and being such, it is a clear confession, on the part of civil government, how inadequate and powerless are all the sanctions of its own to enforce justice and truth. Government herein confesses the necessity of throwing a witness upon those dread sanctions, which are above anything of human contrivance, and which only the God of the universe can enforce. It declares its own weakness, and magnifies the truth of divine revelation.

Apart from the fancy that it is forbidden by Christ, what is there in this solemn appeal to God which is intrinsically wrong? What commandment of the moral law does it violate? We can clearly see that "anger without a cause" is a breach of the sixth commandment, because it is the first budding of a murderous spirit. So also impure desire is a violation of the seventh commandment, because it is the first step towards adultery. But we see no tendency in a solemn appeal to God to destroy reverence for the truth, or loosen the restraints of the third commandment. Nevertheless, we are sensible of this very tendency in the light and irreverent appeals to the sacred name which characterize the swearing of ordinary conversation. This, therefore, is undoubtedly the evil which the Saviour would correct in the words under consideration.

T. B. B.

OUR CALLING.

Not long since, I heard an elderly gentleman, who had officiated for several years as a minister of the Gospel, but is now a farmer, remark: "I have concluded that if I ever had a call to preach, it has now expi[illegible]ed." The reasons for this conclusion were [illegible] not predicated on any physical disabilit[illegible]y; but, having served out his mission, h[illegible] was at liberty. The following questions [illegible] were immediately suggested to my mind [illegible]: Is a call from God *conditional?* If so[illegible], on what conditions may the demand be [illegible] satisfied?

We are [illegible] *all* called of God to labor in the great "[illegible] moral harvest," as reformers, and alle[illegible]ors of human suffering and degradation; some having a particular talent for teaching and exhortation, while others, deprived of this gift, are especially favored in pecuniary advantages, both classes being essential to the rapid progress of Christianity.

In answer to the questions suggested, I remark, first, the call *is* conditional; second, the demand will be satisfied when the earth is "filled with the knowledge of the glory of the Lord, as the waters cover the sea;" when we, as instruments in the hands of God, have put forth every effort in our power to uproot the strong holds of Satan; in short, when we have done all that God requires of us, then, and not until then, may we conclude that our "call has expired."

Before entering upon a life occupation, we should consult *evidences*, and, if possible, determine, beyond a question, what avocation is best adapted to our *call*, or in what pursuit we can best exemplify the Christian character. If, after much prayerful inquiry, our duty becomes apparent, and we enter upon our profession, I can see no reason to suppose that our call will *ever* expire, until first the *necessity* for such a call shall have expired. Our Saviour said, "Go ye into all the world, and preach the Gospel to every creature." This is not saying, Preach a few years, and then seek an *easier* occupation; but implies an unceasing effort to evangelize the world, and seek to bring into the fold of our blessed Redeemer, all such as are wandering from the goodly Shepherd. If efficient, unconditional laborers for King Jesus were ever needed, they are needed now. Zion languishes in want of a helping hand. False prophets, and skillful deceivers, are hurling javelins of death at the Church. The young are snatched in an unguarded moment from the high throne of innocence, and plunged into the gulf of guilt and ruin. The middle-aged, becoming carnally minded, forsake the principles of religion as superstitious folly; while the aged, tottering over the brink of the tomb, sigh for a release from this world of sin. Jesus stands at the entrance of the New Jerusalem, and beckons man to enter, but he heeds him not! Now he appears with pierced side, on Zion's walls and calls for help, but O how few respond! Yet soon we must all stand before the throne of his Mejesty, and be awarded according to our deeds.

"O thou whose power o'er moving worlds presides,
Whose voice created, and whose wisdom guides,
On darkling man in pure effulgence shine,
And cheer the clouded mind with light divine!"

L. E. L.

THE EASTERN ASSOCIATION.

The twentieth annual meeting of the Seventh-day Baptist Eastern Association] was held with the Church in Shiloh, Cumberland Co., N. J., commencing on Fifth-day, May 22d, and closing the evening of the following First-day. The delegation from the Rhode Island and Connecticut Churches was comparatively small, in consequence, probably, of the difficulty of reaching the place of meeting. Of the sister Associations, only one was represented by delegate, and that was the Western, from which Bro. J. M. Allen appeared. The attendance of the people of Shiloh and Marlboro, and their hospitality to visitors, were all that could reasonably be asked. The deliberations were characterized by a good degree of harmony, and the meeting was generally spoken of as a pleasant old-fashioned one.

Agreeable to appointment, the Introductory Discourse was preached by S. S. Griswold, who took for his text the 2d verse of the 11th chapter of Luke—"*Let thy kingdom come.*" The discourse was written out entire, and set forth very clearly the author's view of the kingdom of Christ—a kingdom in which, of course, war and slavery have no place.

Letters were received from all of the churches connected with the Association, excepting Newport, R. I. These letters were not particularly encouraging. Only one church, we believe, reported a revival of religion, and that was Petersburg. Several of the letters expressed satisfaction for the general prevalence of union and harmony, but a fear that they were at ease in Zion. The letter of the Petersburg Church requested the Association to send to that place a couple of brethren to assist in the ordination of Thomas A. Maxson to the work of the ministry—a request which was referred back to the church, with an expression of the Association's belief, that each church is fully competent to act in such matters.

Letters were received from the churches at New Salem and Lost Creek, Va., asking to be received into the Association, and Eld. Samuel D. Davis appeared as a representative of those churches. The proposition to receive them led to a somewhat lengthy discussion of the question whether the taint of slavery is upon them. It appears that an aged member of one of the churches, now dead, owned two slaves, one a woman quite advanced in years, and the other a young man. As the laws of Virginia would not allow of their manumission unless they were sent out of the State, and he did not feel at liberty to rid himself of them in that way, he left them by will to his heirs, under such restrictions as to insure them support through life. Some of these heirs being members of the church at Lost Creek, one or two brethren thought there was danger of sanctioning slavery by receiving into fellowship that church. Both churches were received, however, and the hand of fellowship was extended to their representative by the Moderator of the Association.

The missionary operations of the Association during the past year, as appeared from the report of the Executive Board, have been quite limited, nothing having been done except to make an appropriation in favor of the South Kingston Church. It seems that the Constitution forbids the Board to involve the Association in debt, while scarcely any of the churches furnish funds for missionary operations until near the close of the year. In view of the difficulties in the case, it was concluded to suspend missionary work through this organization, and recommend the feeble churches to apply directly to the Missionary Society for aid when they cannot obtain it from neighboring churches.

All of the sermons for which appointments were made at the last meeting of the Association, were preached at this meeting, as will appear more fully from the list of religious exercises printed herewith. Of the essays for which appointments were made last year, two were on hand. James Bailey read his essay on "copartnerships between Sabbath-keepers and observers of the first day, in which business is transacted on the Sabbath." It was adopted as the sentiment of the Association, and ordered printed in the *Sabbath Recorder.* Lucius Crandall, who was appointed to write on "Restricted Communion," was not present, but an essay by him was presented, read by the Recording Secretary and ordered printed in the *Recorder.*

In this connection we may as well state the appointments for essays and sermons at the next meeting of the Association. W. B. Gillett was appointed to write an essay on the means of promoting benevolence in the churches; A. B. Burdick on the sinfulness of social distinctions or castes among Christians, as they exist between employer and employed, rich and poor, &c.; H. H. Baker on the manner of conducting the religious exercises connected with the administration of the Lord's Supper; James Bailey to preach on the subject of Missions.

Of the general topics discussed in the Association, our readers may get an idea from the resolutions printed herewith — concerning which we have only time now to say, that the resolutions on Education were made the special order for First-day afternoon, when addresses upon them were made by J. M. Allen, G. B. Utter, H. H. Baker, James Bailey, S. S. Griswold, and B. F. Langworthy.

The officers of the Association this year were David Dunn, Moderator; G. B. Utter, Recording Secretary; A. B. Burdick, Assistant Recording Secretary; S. S. Griswold, Corresponding Secretary; N. H. Langworthy, Treasurer. Delegate to the next meeting of the Central Association, Geo. B. Utter; to the Western Association, James Bailey.

The Association adjourned to meet at Petersburg, N. Y., on the fifth day of the week before the fourth Sabbath in May, 1857; the introductory discourse on that occasion to be preached by P. S. Crandall—H. H. Baker, alternate.

Religious Exercises.

On the evening after Fifth-day, May 22d, a sermon was preached by Phineas S. Crandall, from Matt. 6: 33, 34—"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

On the evening after Sixth-day, May 23d, a discourse was preached by Samuel D. Davis, from Psalms 125: 1—"They that trust in the Lord shall be as Mount Zion, which can not be removed, but abideth forever."

Sabbath morning, a discourse was preached by Charles M Lewis, in compliance with an appointment made last year, on "the necessity of personal holiness in order to the greatest efficiency of the Christian Church." Text, John 15: 5—"I am the vin[illegible] are the branches; he that abideth in me, and I in him, the same bringeth forth good fruit; for without me ye can do nothing."

Sabbath afternoon, a Sabbath School meeting was held, at which addresses were delivered by G. B. Utter, J. M. Allen, H. H. Baker, and P. S. Crandall, interspersed with singing by the Sabbath School Scholars.

Evening after the Sabbath, H. H. Baker preached the sermon for which he was appointed last year, on "the importance of the Bible Sabbath to the evangelizing of the world." Text, Ezekiel 20: 19, 20.

On First-day morning, a missionary discourse was preached by A. B. Burdick, from Matt. 13: 58—"And he did not many mighty works there, because of their unbelief." After the discourse a collection was taken, amounting to about seventy dollars.

In the evening following First-day, the closing discourse was preached by James Bailey, from Gen. 45: 4—"*See that ye fall not out by the way.*"

Resolutions Adopted.

Resolved, That while the Association repeats its confidence in the sentiment that God hears and answers the prayers of his people, we feel fresh encouragement to the performance of this duty, from the many proofs which we have received during the past year, especially in the release of our brother Pardon Davis from his suffering and confinement in a Louisiana prison.

Resolved, That in view of the increasing demand for missionary labor, and the rich blessings bestowed upon us the past year by our Heavenly Father, it becomes us to honor God by cheerfully responding to those calls so affectionately made upon us for means and men to carry on the glorious work of saving souls.

Resolved, That we request the churches hereafter to present in their letters a response to the suggestions of the Report of the Committee on the State of Religion. [That Report next week.]

Whereas, the Gospel was designed to save men, not only from the effects of sin, but from sin itself; and whereas, we believe it fully adequate to a complete deliverance of mankind from all moral evil, wrong, and crime; therefore—*Resolved*, That the real evidence of the progress of Christianity in the world must be found in the diminution of crime, the ceasing to do evil and learning to do well, individually, socially, ecclesiastically, and politically.

Resolved, That it is the duty of the church to so apply the Gospel as to remove the gigantic sins which it now permits, and thus fit itself to become a reformatory body for which it was designed, and remove those dark spots on its escutcheon which have so long tarnished its brightness, and rendered it very unfit to be the light of the world, the salt of the earth.

Resolved, That it is the duty of the ministry to so preach the Gospel as to lay its axe at the root of those monster sins which now exist under the sanction of religion and politics, and which seem to threaten the very existence of all that is good and righteous in church and state.

Whereas, all full and perfect education must have the religious element as the central and controling element; and whereas, schools are among the most potent means possessed by the church for doing good; therefore—*Resolved*, That this Association cordially approves of the past efforts of this Denomination in the cause of education, and heartily responds to the measures that have been taken for establishing and the endowment of a Collegiate Institution.

Resolved, That, next to personal holiness, and a more living faith and earnest zeal, such an Institution is *the great* want of the denomination.

Resolved, That, as stewards of the Lord, holding His gifts in trust to be used as means for good, we will cheerfully give for this object whatever, after careful and prayerful consideration of the subject, duty may seem to demand of us.

LETTERS FROM PALESTINE—NO. 25.

Visit to a Turkish Bath.

Among the curiously strange things in the East, though by no means the least useful, is the Turkish bath. From what I had heard of it, I rather dreaded the operation, but now that it is over, I no longer wonder that Orientals esteem it a luxury.

Having been invited by a couple of American dignitaries, I went a few mornings since to meet them at the vapor-house, as it might be called. The first room I entered was large and furnished on the sides with *mustabahs* or divans, built of stone, six feet long, four feet wide, and about three feet high. Upon each divan was spread a carpet, and upon this a sheet, or towel of large size. There were pillows at the head of the divans to invite the bather to repose when he came from the vapor. In the middle of the room was a fountain, or rather pool of cold water.

My companions had preceded me—their clothes were upon the divans—money, gold watches, and all in apparent safety. While undressing, an Arab screened the front of the divan by holding a towel with arms extended; this was then wrapped around the body, and another around the shoulders, and then the head was enveloped with another in the form of a turban. This done, I was told to step into the coob-cabs, a kind of sandal resting upon wooden blocks two inches high. At the first movement I slipped and would have paid dearly for my inexperience, had I not been upheld by an attendant. Free from the clogs, I passed through one room and a hall used for bathing, and so full of vapor that I could scarcely see, and then was led into the presence of my friends. A stout man was busy stretching the limbs and cracking the joints and washing one patient, while the other to my surprise was *drinking* smoke from a splendid shee shee, or, as it is sometimes called, narzilia. The hot stones and hot vapor were quite oppressive. On one side of the room was a circular stone cistern, receiving at pleasure either hot or cold water from taps projecting from the wall. The room was full of hot vapor and perfumed with incense. Each in his turn was seated upon the hot stone floor, and submitted to all the requirements of the stout man before referred to, who, as I am credibly informed, is in the ninetieth year of his age. On entering the bath-room, my Arab friend called out in high glee, *Yah khowags tifuddal*, O, gentleman, welcome, or come in. He knew that it was my first visit to the bath, and was amused to see how I would endure fire and water. Seating myself in a corner near the cistern, I submitted to the work, for work I should call it, of a man apparently sixty years of age—son of the stout man mentioned above—who began to apply to *mon corps* a *kaf* or mitten of a rough texture, something after the manner of a hostler. After fifteen minutes of this novel rubbing, then came soap applied with *leef*—fibres of the palm-tree—and a great quantity of hot water. I verily thought it would scald, and the soap too, I thought it would blind me, but alternate showers of cold water not only relieved, but essentially prepared me against the cold air without. Leaving the bath after half an hour, I was conducted to the divan in the general receiving room and there reclined for fifteen minutes and perspired as I had not done for years. In the meantime strong coffee and pipes were passed to those who wished, but my refusal of them called forth as usual some surprise from the Arabs who are at a loss to know how a Frank can refuse such *delicacies.* The wonder with me is how a man ever *can* learn to love them, especially *tobacco.* The whole expense for the party of three was five francs, or twenty-four piastres.

W. M. J.

JAFFA, March 8, 1856.

MISSIONS IN CHINA.

A part of one session of the Old School Presbyterian General Assembly, recently held in New York, was devoted to a narration of experiences by returned missionaries.

Rev. M. S. Culbertson, of the Shanghai Mission, gave briefly the results of his observations in China during the eleven years he has labored in that region. Of the Chinese language, he said it was difficult to learn, but the difficulty is not insuperable, for missionaries learn to preach intelligibly to the people in a year. But the missionary is compelled to learn two languages. One is the spoken language, and the other the written. Dialects differ. There is a dilect of Canton and a dialect of Shanghai. And this difficulty is experienced whenever a missionary changes his locality. Besides, there is another difficulty, and it is the great impediment in the way of the missionary work, that the people will not readily acquire a knowledge of written language One of the things which the missionaries would do would be to reduce the colloquial languages to writing, and experiments to this end have already been commenced; still many years must elapse before the work is fully accomplished. The language, however, as written, gives one great advantage. Whenever a book is written or printed, it is understood over the whole extent of the Empire—so that when we translate books, when we scatter abroad our tracts, we know that they are understood wherever they go. In regard to the religion of China, there is a great deal of it—of a certain kind. It is generally considered that Buddhism is atheism, and so it is in some measure; but China is not atheistical, although there is a great deal of that same kind of atheism of which we find much in our own land, consisting in the exclusive worship of mammon. It is a system of humanitarianism, as it were—a worship of self, a worship of ancestor, a worship of human nature. But the principle point of the worship of the Chinese is a deference to superstitions. It was this which produced the greatest effect upon the speaker.

Rev. Andrew P. Hopper represented the Canton Mission. He gave a historical sketch of the Opium War, and the American and French treaties, by which the country was opened to Christian effort. The speaker considered the Chinese race next the Saxon in the race of enterprise and in tendencies to civilization. They are much superior to all other heathen nations. Still they have suffered so greatly at the hands of foreigners, that they hate all foreigners who now come among them, so that the congregations which are gathered by the missionaries are small, and it is no wonder that they are so. Yet these missionaries are not disheartened or downcast; their hands never hang down, neither do their knees strike together with weakness, when they consider these difficulties and troubles through which they are called to pass; and, therefore, from year to year, with increasing love and with increasing life, they continue to hold forth the Word of Life. Still the speaker was free to confess that, since his return to this country, he had experienced moments of depression and anxiety, occasioned by the apathy which is felt by the Christian public in regard to the condition of that interesting people. He appealed to his Christian brethren, as members of this great Judicatory of the Churches, to Presbyteries and Synods, whether they were doing all they can to send these people the knowledge of our Lord Jesus Christ. It is necessary that our ministers should come forward, and if they cannot go, to send the blessed Gospel to those who have it not.

A CHARITY TO BE AIDED.

The public are aware of the existence of a Charity School in 28th-st., near the North River, called the Hudson River Industrial School. Its origin, its success, and its subsequent difficulties, have been given to the community in two Reports, and those who have assisted to maintain it are probably aware of its position and circumstances.

This charity, which of all others seems to promise alleviation for the miseries of the poor and outcast, had its day—its success—when funds came into the treasury unasked; now it is severely straightened. The list of subscribers to the Hudson River School is small, the sum annually subscribed not exceeding $200. The Corporation has within the year given $300, and a benevolent gentleman (Hon. C. H. Shipman) sent in last winter $100. This, with collections in two churches, and the sums the Directresses have been able to obtain from friends, is all that a school has to rely upon which requires with the strictest economy some $1400.

The question, then, whither this individual enterprise shall be abandoned in consequence of an exhausted treasury, must be met. None but those who have watched its beginning, with half a dozen squalid children, until the number increased to 100—who have found these hardened, brutalized, lisping profanity, ignorant of the God who made them, and the Saviour who died for them—who have seen these little ones softened by the voice of kindness, roused up from stupid insensibility to know that hearts beat in their bosoms, and souls animate their bodies. None but those who have watched this seedling, and trusted that it would take deep root and flourish, and become a shelter for many of the destitute and forsaken, can tell how mournful is the thought of seeing it blighted. Must we disband the school, and close its doors? These are children whose parents alternate between Blackwell's Island and their wretched hovels; they are the beggars who came half clothed and hungry to our doors. Shall we turn them utterly adrift and leave them to vagrancy and ruin? We appeal to the benevolence and generosity of the community for aid in this exigency. It is the last resource, and we trust earnestly that the appeal may not be made in vain.

Contributions can be sent to the following names:

MRS. MAURICE HILGER,	37 London Terrace.
MRS. J. S. GIBBONS.	19 Lamartine Place
MRS ROBERT RAY,	221 West 28th-st.
MRS. W. ANABLE,	43 London Terrace.

LAW-ABIDING POPULATION.—The counties of Barnstable and Dukes, Mass., with an aggregate population of over 40,000, whose interests are as varied as those of any other county in the commonwealth, save Suffolk, perhaps, are entitled to one term of the Supreme Judicial Court annually. The term was holden last week at Barnstable, for the two counties. Judge Bigelow left Boston by the morning train of cars at eight o'clock; opened the Court at eleven; the jurors were empanneled, the docket called, all the business requiring the attendance of jurors concluded, and they were discharged at twelve; the entire business of the term was disposed of, and the court adjourned, *sine die*, before one o'clock, the judge returning to his home in Boston before sunset of the same day. That's a model population! Cape Cod or Martha's Vineyard is the place to live peaceably and happily in.

DISHONESTY REBUKED.—One of our cotemporaries, speaking of that class who subscribe for newspapers and never pay for them, and this though they may be professing Christians, says:—

"There is something wrong in the wide spread robbery of publishers by *professing Christians*, for we presume that few others take religious papers. And there ought to be a remedy. It is downright dishonesty to 'filch one's religious reading,' and ought to be made a cause for discipline, for no one who is mean enough to defraud a publisher of the paltry price demanded for a paper, is fit to remain in the church of God."

RETURN OF MRS. WARDNER.—We have barely time this week to announce that Mrs. Olive B. Wardner, wife of Eld. Nathan Wardner, Seventh-day Baptist missionary at Shanghae, China, arrived at New York on the 21st inst, in the ship Rock City, after a short and pleasant voyage. She is accompanied by her two little boys, for the benefit of whose health, as well as her own, she returns to her native land.

RELIGIOUS INTELLIGENCE.

The manumission of slaves in Georgia is forbidden by a statute of that Commonwealth. Persons desirous of freeing their slaves have heretofore been in the habit of conveying them to Ohio, Pennsylvania, or some other free State, and there executing the requisite deeds. It has also been the practice of persons desirous of liberating their slaves after their death, to leave provision in their wills for their conveyance to some free State and manumission there. A bill has just passed the Georgia Senate which forbids both practices, and declares null and void all such posthumous bequests.

The Methodists of Huntsville, (Ala.) have a lottery scheme under way, for the benefit of the Andrew Female College. Rev. John H. Caldwell is apparently the prime mover in the speculation. $120,000 is to be collected in $20 instalments, (price per ticket) of which $75,000 is to be paid in premiums. It is expected to raise $50,000 for the College by this means.

The Genesee *Evangelist* states that Rev. C. G. Finney has been for the present laid aside from his labors by sudden indisposition. He is not regarded as in immediate danger, but as he is thought by physicians to be unfitted for further preaching for some days to come, he has concluded to bring his labors to a close.

The Buffalo *Post* says, that a pastoral letter from Bishop Timon, read in all the churches of his diocese, announces formall the death of Bishop O'Reilly, of Hartford, (who was on board the Pacific), a few years since Vicar General of this Bishopric, and solicits the usual prayers and ceremonies following the death of a prelate.

The First Dutch Reformed church of Jersey City has sued Mr. Welch, the architect, for $25,000 damages. They allege that Mr. W. furnished an estimate to build a church for $20,000, but that already when only half completed, it has cost $25,000. Hence the suit.

The New York *Mirror* states that the Trustees of the Brick Church have purchased eight lots of ground on Twenty-third and Twenty-fourth streets, within one lot and a half of Fifth avenue, on which to locate their new edifice—church, lecture room, and parsonage. The amount paid for them is understood to be $72,000.

Joseph E. Sheffield, of New Haven, has presented to Trinity College, Hartford, for the use of the college library, fifty shares of stock in the New Haven and Northampton Railroad. Their par value is $100 per share.

A letter from Smyrna states that Rev. Mr. Riggs and family, Mrs. Ladd, and Mrs. Whiting, (American Missionaries,) and Mr. Wm. A Hallock, Jr., of New Haven, were about to embark for Boston.

On the 12th ult., at Galveston, Texas, Rev. Arthur Cleveland Coxe was unanimously elected Bishop of Texas by the Convention of the Protestant Episcopal Church of *that* diocese.

Rev. David Dailey, the oldest minister of the Philadelphia Annual Conference of the M. E. Church, died at his residence in Snow Hill, Md., on Sunday, the 4th inst. His end was peace.

Five thousand slaves in the City of Charleston, South Carolina, have contributed the last year to benevolent objects, $15,000—*it being* on an average $3 each.

RELIGIOUS NEWSPAPERS IN NEW YORK.—The following statement, according to the N. Y. *Independent*, gives the present circulation of the principal newspapers published in that city: Christian Advocate and Journal (Methodist) 30,000; The Independent, (Congregational) 24,240; New York Observer, (O. S. Pres.) 21,120; The Freeman's Journal, (Roman Catholic) 16,000; The Evangelist, (N. S. Pres) 15,000; The Examiner, (Baptist) 11 000; Christian Ambassador, (Universalist) 8,000; Christian Intelligencer, (Ref. Dutch) 6,600; New York Chronicle, (Baptist) 6,000; Church Journal, (Episcopal) 5,000; Christian Inquirer, (Unitarian) 2,800; Prostestant Churchman, (Episcopal) 2,120; The Churchman, (Episcopal) 1,000.

POPISH BIGOTRY OVERDONE.—A difficulty occurred in the Roman Catholic Bishop's cemetery, near Cincinnati, recently, because the family of an old and zealous Catholic, who died suddenly, did not have mass said for the repose of his soul before the body was interred, a Priest took occasion to condem the soul as lost, in the presence of the weeping family at the cemetery. The feelings of the relative were so outraged, that they, the next day, determined to remove the body. The sexton refused to give it up, and the relatives were about to break open the vault by force, when the sexton acceeded to their demands. The body was removed to a Protestant cemetery.

EMIGRANTS FOR KANSAS.—We understand that a company consisting of some sixty or seventy emigrants for Kansas, chiefly from Albany and its vicinity, but comprising also several members from Utica, Syracuse, and Rochester, passed torough this city last week. This company is sent forward under the auspices of the New York State Kansas Committee, and it is said to be made up of exactly the right material for the purpose. The emigrants are all young, robust, and hard-working men, who go to Kansas with the view of making it their homes. They will prove a welcome accession to the Free State population of the Territory. [Buffalo Express.

THE ANCIENT EGYPTIANS.—Professor G. Seyffarth, widely known both in the old and new world as an eminent scholar, gives, at the invitation of Peter Cooper, Charles King, Jas. Ferris, John W. Francis, and others of our leading citizens, a course of three lectures at the Styvesant Institute, on the 27th, 28th, and 29th of May, on the ancient Egyptians. The results of the most recent researches in biblical chronology, ancient history, and Egyptian archeology, more particularly the sacred books of the ancient Egyptians with special reference to Dr. Abbot's museum. He speaks of the key to the hyeroglyphics, the confirmation of the Old Testament chronology, the New Testament history, &c.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MAY 19.

In the SENATE, two messages were received from the President, vetoing the bills for the improvement of the mouth of the Mississippi and the St. Clair Flats. Mr. Cass gave notice that he should ask leave to show that he had been misunderstood by Mr. Crampton on the Central American question. Mr. Sumner then commenced speaking on Kansas affairs, and continued until the adjournment.

In the HOUSE, the joint resolution authorizing the Secretary of the Navy to dispatch a vessel with provisions, privately contributed, for the Cape de Verde sufferers, was adopted. Leave was asked to introduce a resolution asking information of the President in relation to the Kansas murders, but it was refused. The House also refused to suspend the rules to allow Mr. Keitt to offer a resolution for the adjournment of Congress on the 5th of August.

THIRD-DAY, MAY 20.

In the SENATE, Mr. Seward tried to get through a resolution in reference to the Cape de Verde sufferers, but did not succeed. The bill making appropriations for Consular and Diplomatic expenses was passed. Mr. Sumner then resumed his speech on Kansas, saying that as he had already treated of the crime committed against Kansas, and of the apologies for the crime, he would now speak of the various remedies proposed, and show which was the only true remedy. Gen. Cass denounced Mr. Sumner's speech as unpatriotic. Mr. Douglas characterized it as malignant, and Mr. Mason as an infliction which would not be borne out of doors. Mr. Sumner replied with spirit.

In the HOUSE, the Public Lands Committee reported a bill granting one million and forty-eight thousand acres of land in Wisconsin for the construction of three railroads therein, embracing five hundred miles. A motion was made to table the bill, but the House refused by a vote of 69 against 76. Before disposing of the matter the House adjourned.

FOURTH-DAY, MAY 21.

In the SENATE, the President's internal improvement vetoes were considered, but without any definite action. A communication was received from the President, furnishing additional documents relative to the British enlistments, involving the question of veracity between Lord Palmerston and Mr. Buchanan.

In the HOUSE, the Wisconsin Land bill was passed, as was also a bill reported from the Committee on Public Lands granting about a million acres to Alabama for Railroad purposes.

FIFTH-DAY, MAY 22.

In the SENATE, a joint resolution, allowing Dr. Kane and the officers associated with him on the late Arctic expedition in the search for Sir John Franklin to accept such token of acknowledgement from the British Government as it may please to present, was passed.

No other business was done in either House, on account of the death of Mr. Miller, Representative from Missouri.

[Immediately after the adjournment of Congress, Preston S. Brooks, of South Carolina, a member of the Lower House, entered the Senate Chamber, and approaching the seat of Mr. Sumner, struck him a powerful blow with a cane, at the same time accusing him of libelling South Carolina and his gray-headed relative, Senator Butler. Mr. Sumner fell from the effects of the blow, and Brooks continued beating him. Mr. Sumner soon recovered sufficiently to call for help, but no one interposed, and Brooks repeated the blows until Mr. Sumner was deprived of the power of speech. Some eye-witnesses state that Brooks struck him as many as fifteeen or twenty times. Mr. Sumner was sitting in an arm chair when the assault was made, and had no opportunity to defend himself. After his assailant desisted, he was carried to his room. Mr. Sumner has several severe but not dangerous wounds on his head.]

SIXTH-DAY, MAY 23.

In the SENATE, a message was received from the President, vetoing the St. Mary's River Improvement bill. The matter of the assault on Senator Sumner then came up, and a Committee of five was appointed to investigate and report on the subject. The Committee consist of Messrs. Cass, Allen, Dodge, Pearce and Geyer. Mr. Stuart gave notice that he should, at an early day, submit an amendment to the rules of the Senate, providing against all personalities in debate. A large number of private bills were passed.

In the HOUSE, the Sumner assault was also considered, and a Commmittee of five appointed to investigate the matter, consisting of Messrs. Campbell of Ohio, Allison, Cobb, of Georgia, Greenwood and Spinner. Adjourned to Second day.

European News.

The steamer Canada, with one week later news from Europe, arrived at Boston on the 23d inst.

The Queen held a court at Buckingham, Palace on Thursday, the 7th inst., for the purpose of receiving the addresses on the peace from the House of Lords, the House of Commons, and the City of London. The deputations came in great state and numbered nearly a hundred persons. The Queen briefly acknowledged the addresses, and expressed her satisfaction that peace was re-established on a basis that affords security for its permanence.

Both Houses of Parliament have recorded a vote of thanks to the army and navy.

May 29 is to be a holiday throughout Great Britain to celebrate the peace.

To celebrate the peace, the Queen has granted amnesty to all political offenders; consequently, Smith O'Brien, Frost, Jones, and others may return home. Special exception. however, is made against those who escaped to the United States.

The clipper ship Racer had gone ashore on Arklow Bank, and would probably prove a total wreck. All her passengers and crew, numbering over 500, were saved.

Speculation on the Paris Bourse had reached a great height, and English commercial papers were warning British capitalists against it.

The weather in France for several days previous to the sailing of the steamer had been very severe.

A Bill was introduced into the Legislature of France, granting four hundred thousand francs for the baptism of the Imperial Prince in June

Disturbances continued in Turkish Asiatic territory, and there had been some excesses near Sumatra. There is nothing additional as to the troubles at Nazareth.

IMPORTANT FROM KANSAS.—The New York *Times* of May 26 publishes the following:—

The news from Kansas is of the most startling character. The war between the Free-State men and their enemies has commenced in very earnest. Lawrence has been attacked; its citizens have been slaughtered or driven from their homes, and the town has been destroyed. Such is the substance of a telegraphic dispatch received from St. Louis. It may or may not be true; but from the events that have lately taken place in the Territory, we have not been without forewarnings of this disastrous intelligence. The intelligence in relation to the attack on Lawrence is of the briefest description. One dispatch to the St. Louis *Democrat* states that a battle had been fought at Lawrence, and that a number of persons had been killed on both sides. Another dispatch from Boonville to the *Republican* says simply, "Lawrence was destroyed on Wednesday." The two accounts, so far, corroborate each other, and a telegraphic dispatch received in Washington from Louisville, Ky., is to the same effect. We greatly fear that the news is true, or, at least, partially so. The particulars of this event will be looked for with an interest rarely if ever felt by the people of the Free States.

KANSAS AFFAIRS.—On the 11th of May, I. B. Donalson, U. S. Marshal for Kansas Territory, issued the following proclamation:—

Whereas, Certain Judicial writs of arrest have been directed to me by the First District Court of the United States, &c., to be executed within the County of Douglas, and, whereas, an attempt to execute them by the United States Deputy Marshal was violently resisted by a large number of the citizens of Lawrence, and as there is every reason to believe that any attempt to execute these writs will be resisted by a large body of armed men; now, therefore, the law-abiding citizens of the Territory are commanded to be and appear at Lecompton, as soon as practical, and in numbers sufficient for the proper execution of the law.

A dispatch dated St. Louis, May 20th, says that large numbers had responded to the proclamations of Gov. Shannon and the United States Marshal, and a battle was anticipated shortly. 600 men were assembled at Lecompton and 400 at Franklin. A large company were to leave Kickapoo on Saturday for Lecompton, with two cannon. They are all well armed and provisioned.

IMMENSE CASTINGS.—We learn, says the Philadelphia *Times*, of the 21st, that one of the two shafts ordered for the new Collins steamer Adriatic, recently launched at New York, has just been completed at the Reading Steam Forge. It is a monstrous mass of iron—its weight in the rough having been forty tons. When finished it weighed thirty-three tons. The other is now in the lathe, and will be ready for shipment to New York in a week or two. These shafts are said to be the heaviest work of the kind, by ten tons, ever known to be made in the United States or any other country. It is also stated that no other forge in this country has the capacity to manufacture such immense pieces of iron work. The time consumed in forging each of these shafts, was twenty days, and eighteen days more were required to finish the first one in the lathe. In addition to this work, a pair of cranks, weighing sixteen tons each, in the rough, and twelve tons when finished, are now being made at the same establishment, also for the Adriatic. The are to have a stroke of twelve feet.

BIGAMY MADE EASY IN MASSACHUSETTS.—Allen G. Drody, Jr., a middle-aged Englishman, was indicted on a charge of bigamy. As a plea to the indictment, he stated that he married his first wife in 1841 somewhere on the Cape, and that a short time since his wife and himself agreed to a separation, and he published the fact in the papers. He supposed that this was sufficient to enable him to get married again, which he did, with the knowledge of his first wife, who lived in the immediate neighborhood, and who manifested no opposition thereto. The second wife, however, or her friends, where ignorant of this fact, and when it came to their knowledge they made a complaint. Upon a review of all the facts, and with the assent of the friends of the second wife, Drody was let off with a fine of $50 and costs. [Boston Courier.

THE CROPS.—The advices from all parts of the country in relation to growing crops are unusually satisfactory. The Troy *Budget* observes that the papers in various quarters of the country are giving good accounts of the prospects of the coming crops. The season is backward, but that is said to be very favorable to the wheat, which was sown in immense quantities, last Fall. In Ohio the wheat is splendid, but the grass is yet thin. Fruit was a great deal injured in the West. Peaches there will be none, but a very abundant yield of apples is expected. In New York State the wheat is in good condition, though backward. Barley and oats are likely to do better than corn this season. Their growth does not require so much heat, and they are not so easily injured by late frosts All English grains and grasses promise well on good land, which is properly managed.

A DOCTOR WILLING HIS BODY TO THE DOCTORS.—The will of the late Dr. John C. Warren, of Boston, provided for the disposition of his body with an especial reference to the science which he had so long pursued and adorned. The will required that the body should remain 24 hours, at the close of which time arsenic should be infused into the veins; at the end of the next 24 hours, the funeral ceremonies should take place, and the body be deposited beneath St. Paul's Church, and 24 hours thereafter was to be given for examination to the officers of the Medical College and the physcians of the Massachusetts General Hospital, to ascertain regarding certain peculiarities which he supposed to exist. After this the flesh was to be taken from the bones, the bones mascerated, wired and deposited in the College Museum. The will, we understand, is peremptory.

SUMMARY.

The first ground was broken on Tuesday for the projected railroad between Port Monmouth and Cape May, New Jersey. During the course of the morning a party of gentlemen, at the invitation of the Raritan and Delaware Bay Railroad Company, left New York and proceeded to Port Monmouth where, a short distance from the landing, Governor Price of New Jersey, dug the first sod, after which he addressed the company on the importance of the projected road. About 2 o'clock in the afternoon the company sat down to a dinner at the Port Monmouth Hotel. Toasts were drank and speeches made by Governor Price, who presided, ex-Recorder Tallmadge, of New York, and other.

The Kansas Investigating Committee sent by Governor Robinson the large quantity of testimony taken by them, inclosed in a sealed package, addressed to the Speaker of the House. On Gov. Robinson's detention in Lexington, Missouri, his wife, at his request, continued her journey. At Columbia, Ohio, she handed the package to Hon. C. K. Watson, who delivered it to the Speaker privately. The Congressional Commissioners request that the package remain with the seal unbroken until their return. This is the testimony which the Missourians threatened to destroy.

A dispatch dated Washington, Monday, May 19, says: It appears by official documents communicated to the House, to day, our Government has taken efficient measures to prevent traffic in Coolies, considering it replete with immoralities, revolting and inhuman atrocities strongly resembling those of the African Slave Trade. It is not permitted by any treaty, and is therefore illegal, and Americans in China are warned to desist—otherwise they will not only forfeit the protection of this Government, but render themselves liable to heavy penalties.

A small pyrotechnic factory, owned by Dennis McCrosson, near the corner of Lafayette avenue and Schenck street, Brooklyn, was destroyed by an explosion, May 19th. At the time of the explosion there were four persons in the building; one, a boy named Samuel Bedell, was instantly killed, and the others, Patrick Dougherty, Wm. Doyle and John McCormick, were so badly burned that it is not expected they can recover.

A dispatch dated Washington, Tuesday, May 20, 1856, says: Letters patent were issued to-day from the Patent Office to David E. Hughes, covering all his claims for his new Printing Telegraph Machine. More than ordinary care has been bestowed by the Commissioner and his assistants of the Patent Office in their examination of the claims of Mr. Hughes to guard against the possibility of conflict with prior patents to Morse, House, and others.

The English Government have presented to Mr. Grinnell, of New York, a handsome silver vase, in acknowledgement of his services in fitting out, at his own expense, an expedition in search of the late Sir John Franklin. They have also presented a silver tea service and salver to Dr. Kane, who conducted it, and gold medals for Dr. Kane, and the other officers, and silver medals for the crew, the articles bearing suitable inscriptions.

A Masonic Temple is to be built in New York city which will surpass any edifice of the kind in the world. It is to be five stories high, 100 feet front and 125 feet deep, and will contain ample accommodations for the grand lodge, and all the subordinate lodges, chapters, encampments and councils. It will be built of brown sandstone or marble, and will cost, it is supposed, $400,000.

John Watson Abrams, charged with the murder of Abram Wood, near Mattewan, Dutchess Co., some weeks since, and for whose arrest Gov. Clark offered a reward of $200, was arrested in Rockland Co., Thursday, by Officer Jeremiah Green, of Fishkill. The prisoner was brought before Judge Nelson of Poughkeepsie, who committed him to jail to await an examination.

A correspondent of the N. Y. *Times*, in La Grange Co., Indiana, writes under date of May 12, that the peach trees through that region are found to have been nearly all killed by the cold of the past Winter. Wheat looks well on the ground, and he has heard no complaint of the insects this Spring.

Peter Mattocks (colored) was executed in Philadelphia, Friday, May 23, for the murder of Elizabeth Gilbert. He died protesting his innocence, declaring himself ready to meet his fate, having confidence in the mercy of his Saviour. A large number of spectators were present.

At Lyonsville, Tennessee, the creek running through the town rose so suddenly as to sweep away the house of Mr. Richardson, with his family in it. The wreck, after drifting about a mile, lodged against a tree, and Mr. R. and his wife were rescued. Their three children were drowned.

Bigamy is very fashionable, but none the less exposable. The last case is that of one Bulkley, a resident of Haverhill, N. H., whose two wives recently met at Lawrence, each being in search of her husband, and not knowing each other. The police prevented a scene.

The office of the Trenton and Belvidere Railroad Company, at Lambertville, N. J., was entered on the night of the 8th inst., and robbed of $5,000 in Hunterdon County bank bills, $1,000 in tens, $1 500 in fives, and $2,500 in small bills. A large reward is offered for the recovery of the money.

About one-half of the farm situated at Medford, Mass., and formerly the residence of John Quincy Adams, was sold at auction on Monday at the rate of 2 1 4 to 3 1-4 cents per square foot.

The Massachusetts House of Representatives have, by a vote of 130 to 113, passed to a third reading the bill repealing the Personal Liberty bill passed by the last Legislature.

In New Orleans, on the 21st inst., a duel was fought between Messrs. Estlin and Cuddy, merchants, of that city, at Pass Christian, which resulted in the death of the latter. Mr. Estlin was slightly woundrd.

The largest water wheel in the world is at Troy, N. Y. Its power is equal to one thousand horses. It drives machinery which works up annually 10,000 tons of iron into horse-shoes, spikes, nails, &c.

Mr. Elias Workman, living in Holmes Co., Ohio, committed suicide, because he had been elected assessor of the township, and was afraid he was not fit for the office.

They have now in Paris an "Umbrella Great Coat," which is intended to serve as a great coat and an umbrella at the same time. It is made of impervious material and has running along the lower edge, an air-proof tube. Under the collar is a little blow-hole communicating with his tube. The wearer applies his mouth to this hole, and with a few exhalations he inflates it with air. The tube takes the consistency of a hoop, the great coat takes the form of a diving-bell, and the drops fall a long way outside the wearer's feet.

The tallest chimney in the world has been built in Glasgow, Scotland—its height being 460 feet, and its circular diameter at the base 50. It is of the form of a cone, and contracts to six feet diameter at the top. Three millions of brick and thirty tons of iron for bands, were used in its construction. It was built by the Messrs. Tenant to carry off the deleterious gases arising from their retorts in manufacturing chemicals.

There are 20 paper mills in Lee, Mass., with 75 engines. 1 100,000 pounds of rags are used annually, giving employment to 1000 operatives. From this amount of rags are manufactured 780,000 reams of paper, worth about $1,300,000. Besides this there is an extensive stationery establishment in which 100,000 reams of paper are manufactured.

The Ohio State Journal says: Less than six hours after the four men were rescued from their living tomb in the Blue Rock coal banks, fifty feet of the mine fell in, which, if the work had been delayed that much longer, would inevitably have crushed the daring workmen and the imprisoned miners. Truly, the escape of these men was wonderful.

The British fleet has found a terrible enemy in the Sea of Azof, in the form of large and destructive sea worms peculiar to those waters. These attack the uncoppered parts under the water line of the ships, and bore through them with the rapidity of an old carpenter handling an augur. Vessels navigating these seas have to be sheathed to the water line, or else their days are soon numbered.

Feisullah Pacha, the Veely of Sivas, at one time attache of the Ottoman Embassy in London, has been murdered in his palace at Ezeroum by four of his Georgian slaves. In consequence of ill usage experienced at the hands of their master, they vowed vengeance, and, having put him to death one night in his sleep, went straight to his chiaga, (secretary) confessed the deed, and surrendered themselves prisoners.

The St. Joseph (Mo.) *Gazette* is advised from all parts of the surrounding country that the growing crop of wheat is one of the most promising that has ever been seen in this country. As there was a greater number of acres sown than ever before, the supply of this great necessary will be plentiful.

The Fitchburg *Reveille* says that the town of Winchendon, Mass., is more largely engaged in the manufacture of wooden ware than any other place in the country. They furnish annually 1,560,000 pails, 240,000 tubs, 15,000 churns, and 1,000,000 toy pails—that have a total value of $360,000, or about $1,000 a day, including Sundays, throughout the year

There is a silk manufactory in full operation in the village of Yonkers, Westchester county, (N. Y.,) which gives steady employment to from fifty to sixty boys and girls, ten years of age and upwards. The machiney and fixtures used cost about twelve thousand dollars, and the amount of silk manufactured weekly is about three hundred pounds.

A little boy died in Bangor, last week, from the effects of using an old tobacco pipe to blow soap bubbles with. His little sister, who used it with him, is lying dangerously ill. It is supposed they were poisoned with the essential oil of tobacco imbibed from the pipe which they were using.

It is now stated that the the immense quantities of wheat purchased at Chicago, Milwaukie, and other points at the West, last fall, said at the time to be on account of the French Government, were in reality bought for parties in Boston, New York, &c., who will "realize" a loss of something near a million of dollars!

In the gold digging district of Woolshed, Australia, Daniel Cameron having been elected a member of the provincial legislature, his supporters had his horse shod with shoes of solid gold, and presented to him £1500 besides.

A very extensive cave has been discovered near Caledonia, Minnesota. Several large rooms have been visited, and the Brownsville *Herald* says that it will probably rival in attraction the Mammoth Cave in Kentucky.

The trial of the Wakemenites in New Haven has been brought to a conclusion, the insanity of the prisoners becoming so evident that the State Attorney declined to proceed. A verdict was accordingly rendered of "Not Guilty, on account of Insanity."

The steamer James Parks, from Pittsburg to Hannibal, Mo., and a lumber barge in tow, were burned when near Cairo, at the junction of the Mississippi. The steamer was loaded with railroad iron and lumber. No lives were lost, but the boat, barge and cargo were totally lost.

In Tuscany, the Government has given notice that 10,000 persons have left the Catholic Church. This fact has stimulated the authorities to renewed persecution, and criminal prosecutions on the ground of religion are multiplying.

In Sebastopol during the siege a cannon ball buried itself in the side of a hill, and a stream of water began to flow from the spot, which supplied the soldiers with water for the remainder of the season. This ball must have been shot from a *spring* gun.

The New Bedford *Mercury* states that during the last few days, six persons have died in that city from the use of liquors sold at the grog-shops.

John D. Murrel, the wealthiest man in Virginia, died at New Orleans recently, leaving effects amounting to $2,000,000.

The camels brought out by the ship Supply for the United States Government have been safely landed in Texas.

Orders have been received at the Charleston Navy Yard to razee the frigate Cumberland, and prepare her for service.

None of the copper money of France stamped with the head of Liberty will be legal tender after the first of next October.

Six fugitive slaves have passed through Utica, N. Y., within a few days, for Canada.

The Erie Railroad, judging from the mammoth passenger and freight trains, must be doing an unprecedented heavy business this Spring. A train containing 700 passengers, emigrants for the Great Salt Lake City, recently passed over the road.

The books of subscription of the "Hudson River Bridge Company's" stock are now open at Albany, and will continue open until the 25th of June. The capital stock is $500,000, divided into shares of $100.

A marriage took place a short time since in New Orleans, at 7 o'clock in the evening, but the bride, taking suddenly ill, was dead at 9, and the same paper that chronicled her nuptials, also published her decease.

The Prize Committee of the Albany Law School has awarded to Andrew Anderson, Jr., of South Bend, Indiana, a gold medal, and to Edward Vanness, of Albany, a silver medal, for essays on the Law of Mortgage.

There is now in course of erection on Paca street, Baltimore, between Lexington and Fayette, a magnificent hall for the four tribes of Red men in that city, viz: Pocahontas, Susquehanna, Pawnee and Ottawa, which is expected to be finished and ready for dedication about the 16th of July.

Lemuel Keyes, residing near Chicopee Falls, has buried his wife, three daughters, and one son, from small pox, within two months. Mr. Keyes has also been down with the same disease, but has recovered.

A cotemporary says it is calculated that the clergy cost the United States $6,000 000 annually, the criminals $19,000,000, lawyers $35,000,000, tobacco $40,000,000, and rum over $100,000,000.

A party of women in Hanover, Ill., a few days ago, demolished a drinking and gambling shop in that town. The leader of the assailants was a granddaughter of the celebrated General Boone of Kentucky.

A pear tree more than 300 years old was cut down in New Haven recently. It stood in Crown street, and was transplanted from England in the early days of the Colony.

Governor Briggs of Massachusetts has been appointed President of the American Temperance Union, in place of Chief Justice Savage, resigned, and has accepted the appointment.

An Express Company has suffered to the tune of $2,700 in Providence, because one of its wagons injured the mental faculties of a girl by breaking her head.

The General Assemblies of the two branches of the Presbyterian Church, the Old and New Schools, hold their sessions in this city, commencing on Thursday of last week.

The woolen factory of Blakeman & Wheddon at Morrisville, Madison County, was totally destroyed by fire, May 14.

Dr. Orville Dewey has donated the earnings of his last Winter's lectures to his native village, to be expended in planting shade trees along the streets.

One hundred Polish families, mostly farmers, have settled in Kames County, Texas, near the San Antonio River.

Five negroes escaped from their owners in Covington, Ky., last Sunday night, and have not been retaken.

The Erie Railroad Company has assumed the exclusive control of its Express business, formerly leased to a company.

In Boston there 3,200 grogshops, and in the County in which Boston is (Suffolk) there are 1,003 Justices of the Peace.

New York Markets—May 26, 1856.

Ashes—Pots $6 00, Pearls 7 50.

Flour and Meal—Flour 5 87 a 6 50 for common to extra State, 5 12 a 6 75 for various grades of Ohio, Michigan, Indiana, Illinois, and Wisconsin, 7 00 a 8 75 for extra Genesee. Rye Flour 3 00 a 4 62. Corn Meal 3 00 for Jersey.

Grain—Wheat 1 70 a 1 85 for white Southern; the range for all kinds is 1 55 a 1 73 for red, 1 60 a 1 70 for white. Rye 70c. for Southern, 80c. for Northern. Barley 1 15 a 1 26. Oats 33 a 36c. for Jersey, 37 a 39c. for State, 40 a 42c. for Ohio. Corn 58 a 63c. for yellow and white Southern. White Beans 2 25 a 2 50 per bushel.

Provisions—Pork 15 00 for prime, 18 50 for mess. Beef 7 00 a 8 00 for country prime, 8 00 a 9 50 for country mess. Lard 11 a 11½c. Butter 15 a 19c. for Ohio, 17 a 22c. for common to very good State, 22 a 24c. for prime and choice. Cheese 6 a 10c.

Hay—75 a 87c. per 100 lbs.

MARRIED,

At Milton, Wis., on the 10th of May, by H. G. Greenman, Esq., Mr. JOHN SIGSLEY to Miss LUCRETIA CRIST, both of Jefferson, Wis.

DIED,

In New Albany, Ind., May 18th, 1856, after a protracted and painful illness, ANN C. ENNIS, relict of Hiram Willson, and daughter of Paul and Luiana Ennis, of Little Genesee, N. Y.

LETTERS.

Rowland I Crandall, W B Maxson, Barber Green, A Crandall, Hiram Willson, E A Green, H G Greenman, Ephraim Maxson, J C Green, D S Gates, E Burdick, J Whitford.

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

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BELLEVILLE, NEW JERSEY.

Central Association.

THE next Anniversary of the Seventh-day Baptist Central Association will be held with the Church at Adams, Jefferson Co., N. Y., commencing on Fifth-day, June 12th Introductory Discourse by Eld. J. R. Irish; Eld. A. W. Coon, alternate.

A. R. CORNWALL, Cor. Sec.

Western Association.

THE Seventh-day Baptist Western Association will hold its Twenty first Anniversary with the 2d Church in Alfred, commencing on Fifth-day, June 26, 1856, at 10½ o'clock A. M. Introductory Discourse by T. B. Brown; L. Andrus, alternate.

E. A. GREEN, Rec. Sec.

Mountain Glen Water-Cure.

THE MOUNTAIN GLEN WATER-CURE, Plainfield, N. J., A. UTTER, Physician and Proprietor, is now open for the reception of patients.

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Plainfield, N. J.

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1 o'clock line—first class passengers $2, second class passengers $1 50.

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Vest—1st. From socket bone down front, giving length of vest. 2d. Breast and waist measures.

Pants—1st. From hip bone to thigh joint and knee. and length. 2d. Waist, hip, thigh, and knee measures.

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May 16, 1855.

Miscellaneous.

Personal Appearance of Literary Celebrities.

Douglas Jerrold, a well known contributor to *Punch*, and editor of various publications, is a man about fifty years of age, and in person is remarkably spare and diminutive. His face is sharp angular, and his eye of a greyish hue. He is probably one of the most caustic writers of the age, and, with keen sensibility, he often writes, under the impulse of the moment, articles which his cooler judgment condemns. Although a believer in hydropathy, his habits do not conform to the internal application of Adam's ale. His Caudle Lectures have been read by every one. In conversation he is quick at retort—not always refined. He is a husband and a grandfather.

The Hon. T. B. Macauly is short in stature, round, and with a growing tendency to aldermanic disproportions. His head has the same rotundity as his body, and seems stuck on it as firmly as a pin head. This is nearly the sum of his personal defects, all else, except the voice, (which is monotonous and disagreeable,) is certainly in his favor. His face seems literally instinct with expression; his eyes, above all, full of deep thought and meaning. As he walks, or rather struggles, along the street, he seems in a state of total abstraction, unmindful of all that is going on around him, and solely occupied with his own working mind. You cannot help thinking that literature with him is not a mere profession or pursuit, but that it has almost grown a part of himself, as though historical problems or analytical criticisms were a part of his daily food.

A correspondent of the New York Tribune, in a letter dated at Nottingham, England, writes as follows: "I have seen Bailey, the author of 'Festus.' His father is proprietor of the Nottingham *Mercury*, and the editorial department rests with him. He is a thick set sort of a man; of a stature below the middle size; complexion dark, and in years about eight and thirty. His physiognomy would be clownish in in expression, if his eye did not redeem his other features. He spoke of 'Festus,' and of its fame in America, of which he seems very proud. In England it has only reached its third edition, whilst eight or or nine have been published in the United States."

De Quincey is one of the smallest legged, smallest bodied, and most attenuated effigies of the human form divine that one could find in a crowed city during a day's walk. And if one adds to this figure clothes that are neither fashionably cut nor fastiduously adjusted, he will have a tolerably rough idea of De Quincey. But then his brow that pushes his obtrusive hat to the back part of his head, and his light grey eyes, that do not seem to look out, but to be turned inward, sounding the depths of his imagination, and searching out the mysteries of the most abstruse logic, are something that you would search a week to find the mates to, and then you would be disappointed. De Quincey now resides at Lasswade, a romantic rural village, once the residence of Sir Walter Scott, about seven miles from Edinburg, Scotland, where an affectionate daughter watches over him, and where he is the wonder of the country people for miles around.

Men Buried Alive in a Coal Mine.

FIFTEEN DAYS UNDER GROUND.

The Ohio *Statesman* has full particulars of the disaster in the coal mines in the Muskingum Valley, (already reported by telegraph,) by which four men were buried alive, but rescued, after great efforts, at the end of fifteen days. The Statesman's correspondent says:

"I left Zanesville yesterday just after the news of the rescue of the men had reached that city. The rescue was accomplished at 1 o'clock yesterday morning. The caving in of the coal bank by which they were shut in, took place two weeks ago last Friday, at about 11 o'clock in the morning. The men had gone into the bank very early in the morning of that day, so they have been *shut out from light and pure air for nearly fifteen days*. They had only one dinner, and after being shut up, found the dinner of another man, who had, with sixteen others, at great risk, barely escaped the catastrophe. It is not true that they had lived on the lamp oil. They had but little of it. One of the men swallowed some of the oil to relieve his throat, which had become very sore from drinking the copperas water. So that the marvel remains, of four persons rescued after two weeks' deprivation of food and good air; and not in a very bad condition either, considering.

The excitement consequent on this affair has been at the highest pitch all along the Muskingum, from Zanesville to Marietta. There has never been less than five hundred persons on the ground, all wrought up to the most intense excitement. On Sunday last there were over two thousand people at the scene.

The locality of the accident is on the west side of the Muskingum, in Blue Rock township, half a mile above what is called Coal Run. The bank is owned by Mr. Guthrie. The mouth of the bank is but a few feet from the river and some twelve feet above the ordinary stage of the river. The bank opens into a hill that is some 300 feet high; and when the bank gave way, the caving extended into the hill about the same distance; so that when the work of rescue began the men were a hundred yards from sunlight in every direction!

The cause of caving was the unskillful manner in which the bank was worked. Instead of working the vein—which was a four and a half feet vein—to the ordinary width of about twelve feet, and leaving at short intervals pillars of ten feet square to support the superincumbent mass of rock and earth—there were large rooms made and few pillars left, and those small; so that when the crash came, which it did with a report that sounded like thunder, it fairly pulverized the pillars and crushed into fragments the rocks above. Upon the top of the hill there were found crevices wide enough for a man's leg; and perceptibly extending 20 or 30 feet down. Perhaps these crevices supplied the men with pure air—and thus enabled them to support themselves with comparative ease. Again, the caving began at the mouth and ran inwards, shutting in, perhaps compressing the air. There was considerable room for the men to exercise in, notwithstanding the extent of the caving.

The persons who were thus entombed, are named Edgin, Savage, Pearson and Getwood. Pearson is an old man and Savage a boy about 18 years. The old man suffered most; the boy least from exhaustion. Edgin and Pearson had families, who were constantly present, under an almost insane agony of mind.

The work of rescue was a herculean work, but bravely undertaken and heroically consummated! It was the more difficult as but about eight men could work at a time. There were eighty men constantly working day and night, relieving each othher in gangs. The progress was slow, and became slower the farther they went into the bank, so that since Saturday not more *than a foot an hour* has been realized. And this progress was interrupted by the rock falling in and by the impure air which put out the lights.

It seemed that the men had picked their way some twenty feet within the rocky fissure, and were enabled to converse pretty freely. The workmen warned them to retire within, as they were in imminent danger. Edgin said he wouldn't budge till they told him what was the day and hour, and how long they had been shut in The workmen told him that he had only been in a week; that it was Friday—deceiving him, as they supposed, for his own good and that of his companions. Edgin then told them to say to their families and friends, that if they didn't get out they were ready to die happily, having made their peace with God. Edgin then retired, exclaiming to the workmen most cheerfully:

"We'll go in! Work on, boys! May God bless you!"

This dialogue gave new hope to the workmen; and they labored on till the bad air put out the lights again, when the work was suspended for four hours, until they sent to Zanesville for some hose, a bellows and some pipe, by which they sent fresh air in; and the lights were reillumed, and the work went on until Friday night, when it was said they were within twenty minutes of the rescue. Arrangements were all made to receive them and expectation was again baulked by another caving in of the earth and rock. Friday night the work continued. Some six hundred people remained till one o'clock yesterday morning, when the rescued were brought out to the crowd with their faces covered and their bodies very much emaciated and exhausted. Their families were not permitted immediately to meet them; physicians were present to look after their well being, and everything done to make sure of the results of the long labor, viz: the preservation of their lives. Pearson, the older man, had a fluttering at the heart; the others seemed to be "as well as could be expected." Their faces were covered to protect their eyes. The boy, Savage, it is said, made inquiry the first thing after a "chew of tobacco;" the rest after their families and friends. They had taken some sleep on some dry dirt which they had piled up for that purpose; but had no idea of the time that had elapsed."

Misery Likes Company.

Some months after the close of the Mexican war, one of the disbanded volunteers, who was in possession of more wit than cash, made his appearance at one of the largest hotels in Cincinnati with a stomach as empty as his purse, and displaying a Mexican shilling to the landlord, inquired if that kind of coin was current there.

"Oh, yes," replied he; "you can have whatever the house affords for that money.

The fortunate soldier, finding himself in such compliant quarters, called about him most lustily, and the most sumptuous, expensive dinner that the hotel could afford, washed down by sundry bottles of the most expensive wines, was dispatched without ceremony. On going away, he tendered at the bar the identical shilling which the landlord had inadvertently led him to expect was to perform such wonders. The stare, the shrug, and the exclamation elicited from "mine host," by such a tender, may be conceived more easily than expressed. An explanation very much to the dissatisfaction of the landlord took place, who quickly found not only that nothing more was likely to be got, but also that the laugh would be tremendously heavy against him. This part of the profits he had a very Christian wish to divide with his neighbor. Taking, therefore, his guest to the street door of his hotel, he requested him to look over the way.

"Do you see," said he, "that large hotel opposite? That fellow, the landlord of it, is my sworn rival, and nothing can keep this story from his ears, in which case I shall never hear the last of it. Now, my good fellow, you are not only welcome to your entertainment, but I will instantly give you a dollar in the bargain, if you will promise on the word of a soldier to attempt the very same trick with him to-morrow that succeeded with me so well to day."

Our veteran took the money and accepted the conditions; but having buttoned up the dollar very securely in his pocket, he took leave of the landlord with the following speech and a bow which done no discredit to the gallantry of a soldier:

"Sir, I deem myself in honor bound to use my utmost endeavors to put your wishes into execution; I shall certainly do all I can, but must candidly inform you that I fear I shall not succeed, since I played the very same trick with the gentleman yesterday, and it is to his particular advice alone that you are indebted for the honor of my company to-day."

The Best Breed of Sheep.

The mutton sheep are known under the name of the long or short wooled. To the long-wooled belong the Leicestershire, or Cotswold, to the short wooled belong the South Downs.

The long-wooled sheep in this country have large bodies, and mature early, and admirably fitted to run in small flocks and upon rich fine pastures. They are among sheep what the short horns are among cattle. They bring the highest price in market, and more per pound than any other sheep that go to the shambles. It is not an uncommon thing to get fifteen dollars for a well-fatted three year old weather, and they have been sold as high as twenty five, while from six to eight would be called very high, and rare for one of the same age of the short-wooled breeds A neighbor near by sold three Cotswold weathers for sixty dollars to a drover. They were three years old, and I believe it is his opinion that he would rather fatten these sheep for profit than any other, and he is a man of experience and judgment.

There is, however, another very decided advantage in this breed of sheep, when a person lives near a large town, and that is in the superior size of the lambs and the consequent high price they bring, being often sold at high as five dollars, when other lambs of the same age will bring no more than one dollar to one dollar and a half. For a purely mutton sheep, when the farmer has plenty of winter and summer feed, we believe the long-wooled kinds to be the proper breed. But in scant pasturage, and when the farmer has not a large supply of coarse grains, then we think the South Down is the breed. In all this, however, we have assumed that wool was only a secondary object, mutton being the primary cause for keeping sheep.

Engraving by Light and Electricity.

At a recent meeting of the Society of Arts in London, at which Mr. Roger Fenton presided, Herr Pretsch, late manager of the Imperial Printing-office at Vienna, read an interesting paper on what he calls photo-galvanography, or engraving by light and electricity, which he has brought to a degree of perfection that invests the subject with considerable importance in a social as well as an artistic point of view. He states that he has for many years been engaged in rendering the discoveries and results of science applicable to several graphic processes and to printing purposes. Soon after the introduction of photography, he felt its importance in reproducing and imitating most of the productions of nature and art, and he conceived the idea of producing by means of photography a plate from which impressions might be taken with common printers' ink.

Many learned and scientific investigators throughout Europe were equally impressed with the importance of such a result, and had sought to attain it, including Dr. Berres, in Vienna; Mr. R. W. Grove, in London; M. Fizeau, in Paris; Mr. Fox Talbot, and several others. M. Fizeau, in trying to solve the problem, etched his daguerreotype plates by covering them with a mixture of nitric acid and nitrate of potass, and chloride of sodium. He repeated the process several times, cleaning his plate each time with caustic ammonia. The faintly-etched lines were afterward filled with with printers' ink, capable of rapidly drying; the whole surface of the plate was then gilt, the dried ink removed, and the plate etched with nitric acid.

Most of these investigators had used daguerreotypes upon silvered copper or real silver plates and were all struck with the minuteness and beauty of the details, but they complained of the faintness of the etched parts, and confessed that no printers' ink could enable them to reproduce the beauty of all the parts visible upon the plate. In the process which M. Pretsch uses the method of etching is abandoned, the fundamental principle being the possibility of producing photographically, on the material used, a printing surface of relievo and itaglio parts, instead of a mere picture made up of lights and shades, and in this process the picture appears at once, in all its depths, tints, half-tints and chiaroscuro.

His invention, in fact, consists in adapting the photographic process to the purpose of obtaining a raised or a sunk design on a glass or other suitable place, covered with glutinous substances, mixed with photographic materials, which design can then be copied by the electrotype process, so as to procure plates suitable for printing purposes. M. Pretsch exhibited several beautiful specimens of his art, which were greatly admired. A short conversation ensued in which Mr. Moreland, M. Claudet, M. Hanhard, M. Pretsch, and the Chairman took part, and a vote of thanks was accorded to M. Pretsch for his interesting paper.

A Poisoned Valley.

A singular discovery has lately been made near Batten, in Java, of a poisoned valley. Mr. Alexander Louden visited it last July, and we extract a paragraph from a communication on the subject, addressed by him to the Royal Geographical Society:

"It is known by the name of Guevo Upas, or Poisoned Valley; and following a path which has been made for the purpose the party shortly reached it with a couple of dogs and fowls, for the purpose of making experiments. On arriving at the top of the mountain the party dismounted and scrambled up the side of the hill, at a distance of a mile, with the assistance of the branches of trees and projecting roots. When at a few yards from the valley, a strong, nauseous, suffocating smell was experienced; but on approaching the margin the inconvenience was on longer found. The valley is about half a mile in circumference, of an oval shape and about thirty feet deep.

The bottom of it appeared to be flat, without any vegetation, and a few large stones scattered here and there. Skeletons of human beings, tigers, bears, deer and all sorts of birds and wild animals lay about in profusion. The ground on which they lay at the bottom of the valley appeared to be a hard sandy substance, and no vapor was perceived. The sides were covered with vegetation.

It was proposed to enter it, and each of the party having lit a cigar, managed to get within twenty feet of the bottom, where a sickening, nauseous smell was experienced without any difficulty of breathing. A dog was now fastened to the end of a bamboo and thrust to the bottom of the valley, while some of the party, with their watches in their hands, observed the effect.

At the expiration of fourteen seconds he fell off his legs, without moving or looking around, and continued alive only eighteen minutes. The other dog now left the company and went to his companion. On reaching him he was observed to stand quite motionless, and at the end of ten seconds fell down; he never moved his limbs after, and and lived only seven minutes. A fowl was thrown in, and died in a minute and a quarter. And another, which was thrown in after, died in the space of a minute and a half.

A heavy shower of rain fell during the time that these experiments were going forward, which, from the interesting nature of the experiments, was quite disregarded. On the opposite side of the valley to that which was visited lay a human skeleton. The head was resting on the right arm. The effect of the weather had bleached the bones as white as ivory. This was probably the remains of some wretched rebel, hunted toward the valley, who had taken shelter there unconscious of its character.

What Proportion of Merchants are Successful.—The Boston Traveler refers to a circular drawn in 1808, by Nathan Appleton, and signed by 109 business men, composing sixty four firms, then doing business in that city, to show the incorrectness of a popular theory, that few people in commercial business succeed. Of these signers, whose names are given, the Traveler says, fifty of the one hundred and nine were unsuccessful, and only six of fifty are now living. Fifty-nine of the one hundred and nine may be considered as having been in a greater or less degree, successful in business, as they acquired property, and never failed. Of this number, twenty are now living. Thirty-two of the number acquired sufficient property to be independent and comfortable, varying in amounts; but none supposed to exceed one hundred thousand dollars. Thirteen acquired fortunes varying from one hundred thousand to three hundred thousand dollars. Seven acquired fortunes of between three hundred and five hundred thousand dollars. Seven acquired fortunes supposed to be at least one million of dollars, four of whom are now living.

Poor Richard's Maxims.

These maxims by Dr. Franklin, though often printed, lose nothing of their value by repetition.

1. Plough deep while the sluggards sleep, and you have grain to sell and to keep.
2. Pride is as loud a beggar as Want, and a deal more saucy.
3. Silks, satins, scarlets, and velvets put out the kitchen fire.
4. Diligence is the mother of Good Luck.
5. Pride breakfasted with Plenty, dined with Poverty, and supped with Infamy.
6. Extravagance and Improvidence end at the prison door.
7. It is easier to build two chimneys than keep one in fuel.
8. If you would know the value of money, go and try to borrow some.
9. The eye of the master will do more work than both his hands.
10. What maintains one vice would bring up two children.
11. He that goes a borrowing goes a sorrowing.
12. Rather go to bed supperless than rise in debt.
13. Sloth, like rust, consumes faster than labor wears.
14. A life of leisure and a life of laziness are two different things.
15. Three removes are as bad as a fire.
16. Creditors have better memories than debtors.
17. The rolling stone gathers no moss.
18. If you would have your business done, go; if not, send.
19. It is foolish to lay out money in the purchase of repentance.
20. Buy what thou needest not, and thou shalt sell thy necessities.

Anecdote of Mr. Layard.

Austin Henry Layard found himself wandering about, on one occasion, somewhere near Bokhara, in the upper provinces of India, and here his funds ran short. He called on a merchant and requested him to advance him some money. "Can't do it," was the reply, "as many fellows have imposed on me with fictitious drafts; I've been too often taken in and done for." "Oh, well," said Mr. Layard, "as you please; I have money at my banker's in London; and I will come and breakfast with you to-morow." "Do so; I shall be very happy to see you at breakfast." Next morning who should walk into this merchant's compound but a Persian gentleman, in full Oriental costume. "I have come to breakfast with you as I promised." "What?" said the merchant, "I don't recollect having seen you before." "Oh, yes, you have; you saw me yesterday, and I said I should return this morning." "You're Mr. Layard, are you?" he inquired, considerably astonished. "Yes." After breakfast, and when the traveller had told him his plans, and aroused the interest of his host in the discoveries he expected to make among the mounds around Mosul, in the plain of Shinar, where the ruins of ancient Nineveh are supposed to be, the merchant said, "I'll advance you money—five hundred pounds if you like; how much do you want?" "Oh, I don' want so much as that; give me five pounds?" "Yes." So he got the five sovereigns, put them in the sole of his shoe as the safest place while traveling, and having mounted his horse, rode away.

On his journey down to Assyria he had to pass through the territories of the hostile Kahn, who had already taken away the lives of several Englishmen, and was now trying to get hold of our traveller, now roaming through his dominions. Mr. Layard knew this, and one day, when drawing near his enemies, he waited till the hour of tiffin, when they were all in their tents at the forenoon meal, when, putting spurs to his horse, he dashed into the midst of the hostile encampment, rushed into the chief's tent, and plunged his hand into the bowl of salt, which he immediately put to his mouth, exclaiming, "Now I am safe." "Well," said the chief, "you *are* safe." He admired the boldness and dexterity, of the Englishman, but above all, the faith thus reposed in the "covenant by salt." Having tasted the chief's salt, he had now a claim not only to his hospitality, but on his protection, and he was safely escorted on his way to the scene of his future discoveries.

[Macphail's Magazine.

Melons.

Melons of all kinds require a light, warm and rich soil. That which seems best adapted to their growth, is a light sandy loam, with a pervious subsoil, and a texture susceptible of easy disintegration and fine tilth. Pasture lands of this character usually produce abundantly, if limed or dressed with house ashes. They should be broken the previous year, say in August, and if practicable, on a wet day, and allowed lie fallow. The next Spring they should receive a good dressing of well decomposed manure, which should be worked in and incorporated thoroughly with the soil and the seed planted in hills not less than six feet apart. Some recommend eight feet as the proper distance between the hills, but this we consider as useless waste of soil, six feet being space enough for the largest and most luxuriant vines. Some gardeners prefer sheep manure for the hills, allowing from one to three bushels to every plant—the number preserved in each hill. The strong tendency, however, of this manure to ferment violently, and the consequent speedy evolution of the fructifying gases before the plants have attained a development sufficient to prevent their waste by assimilation, renders it less efficacious than that in which the economy of fermentation is less rapid and energetic, unless indeed it be applied after the plants are fully developed, and in a condition to appropriate rapidly their pabulum. Like all plants with broad leaves, the melon is not severely affected by moderate degrees of drought. It stands a sharp drought better than most vegetables, but when fruiting the preservation of humidity causes a shrinking of the fruit, and circumscribes the productiveness of the vines. Irrigation is frequently resorted to at this season of its development, and always with beneficial results. Soap suds is the best article that can be used, probably, for this purpose. It contains the food of plants in a state of perfect solution, and induces a healthful and rapid growth, besides acting as a remedy for many diseases to which vines of the culmiferous class are subject toward the close of the season. Urine, in which gypsum has been mixed, is also a good article for invigorating melons, and other vines of a similar kind. It should, however, be permitted to ferment, or be greatly reduced with water before being applied, as in its fresh state it would prove rather detrimental than otherwise to the vines. Water from the barn-yard, which is rich in carbonaceous matter, and saturated with various fertilizing salts, tends to urge forward the growth, and induce a more liberal development of fruit.

[N. E. Farmer.

Effects of Unrequited Love.

A few days ago were consigned to their final resting place, in the churchyard of Keighley, the mortal remains of one of the most eccentric persons that ever lived, a man who voluntarily went to bed in good health and remained there for a period of forty-nine years. He went by the cognomen of "Old Threeclaps" in the neighborhood, but his name was William Sharp, and he lived at a place called Worlds, not very far from Braithwaite, in the parish of Keighley. He was the son of a small farmer, and from an early age, never showed much inclination to steady work. When thirty years of age he took to his bed and the room, which he never left until carried thence on the day of his funeral.

The cause of this extraordinary conduct it is difficult to ascertain with any degree of certainty, but the principal reason seems to have been a matrimonial disappointment. The wedding day was fixed. This singular character, then a young, and doubtless, ardent lover, accompanied by a friend, wended his way down to the parish church, and there patiently awaited the arrival of the bride elect. But the bride never came. The father of the damsel firmly and steadily refused his consent. This, conbined, it may have been, with other grievances, imaginary or real, preyed heavily upon a mind certainly not endowed with more than average intellect, and bearing unmistakeable traces of heriditary singularity; and the result was that the young man consigned himself to a small room, measuring about nine feet in every direction, with the determination of spending the remainder of his existence between the blankets, which resolution he kept most unflinchingly.

At the time of his death, his window had never been opened for thirty-eight years. During the whole period of this self-imposed confinement, he never had any serious illness, the only case of indisposition those connected with him can remember, being a slight loss of appetite, caused, apparently, by indigestion, for two or three days. He certainly, physically at least, did credit to his food; for though, arrived at the long age of seventy-nine years, his flesh was firm, fair and unwrinkled, save with fat, and the estimate of his weight was two hundred and forty pounds, or there about. As a matter of course, the curious came far and wide to see this eccentric being, and whenever a stranger was ushered into his den he immediately buried his head in the bed clothes. About a week before his death his appetite began to fail, his limbs became partially benumbed, so that he could not take his food in his accustomed manner. From this attack he seemed to rally, and not till the evening before his death were any apprehensions entertained that the attack would prove ultimately fatal.

[Doncaster Gazette.

Cellar Bottoms.

The first requisite for a dry cellar is to have it well drained. It is possible to shut out water with a cement after the manner of shutting it within a cistern, even when the soil is generally saturated with water, but such a thing would not be very practicable, especially if the walls themselves are not laid in mortar made of hydraulic cement. Where a cellar bottom is not subjected to an influx of water, the bottom may be made quite dry by putting down a bed of stones laid in lime water, and the spreading over the surface a grouting or coat of the same kind of mortar. This can be levelled of as smooth as a floor, and if properly made, it will become almost as hard as stone, and effectually keeps out water from below. Water-lime, called also hydraulic cement, is a species of lime, or ground stone, which, mixed with good sand, in the manner of using common lime, will form a mortar that will not be softened by water, after it has once becomes hardened. Sometimes it will even harden under water though not as well as though it were first left to dry in the air. It is used for plastering the walls of cisterns, laying walls of fortifications exposed to water, building canal locks, banks, &c. The mortar is mixed like common mortar, but it must be made up no faster than wanted for use, for it cannot be spread after it once "sets," which it does very soon. Water-lime, or hydraulic cement, is quite variable in price, depending upon its quality, the nearness of the quarry where it is obtained, &c. The cost per yard, of a cement cellar bottom in any particular locality, will of course depend upon the price of wages, lime and stone, and the character of the soil, and consequent thickness of layer required.

Society Improves Manners.—Polite, and politeness, are terms, etymologically relating to a city. Polis was a city in Greece, and Polites a citizen. Cultivated manners distinguished the citizen from the rude countryman. A citizen was a *polite man*. The etymology of the term points to society, and the true source of grace and refinement of manners, and character. Isolation fosters selfishness and boorish habits. Mingling with our fellow beings we rre lead to study our relations to them, and what is due to them, and deport ourselves accordingly. True politeness embraces the duties and deportment we owe to those around us. It is justice and benevolence embodied or acted out. Mere artificial manners, or heartless etiquette is not politeness.

One of the $500 notes of the Cincinnati Bank, which was obtained by Finley, Kissam and associates, in August, 1854, by forgery, was presented to the Bank on Saturday last, for payment, which was refused. There are still five of these $500 notes unredeemed, and probably all in the hands of the forgers.

Publications of the American Sabbath Tract Society.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

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- No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
- No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
- No. 5—A Christian Caveat. 4 pp.
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The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet. *First printed in London in 1658.* 64 pp.

Vindication of the True Sabbath. By J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennet's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

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JOHNSONIAN WORKS—EDWARDSIAN FAITH.

We have (says the New York *Chronicle*) in the experience of Dr. Samuel Johnson and President Jonathan Edwards, a remarkable instance of a sense of sin vainly striving for relief by acts of amendment, and a sense of sin subdued and removed by a simple act of faith in the Lord Jesus Christ. As Edwards was one of the most exalted specimens of Christian piety, or of the faith that overcomes the world, so Johnson was one of the brightest examples of a legal spirit, or of a piety that stops short of a conscious union to Christ as the Lord our righteousness, but which is still intent upon realizing in itself its ideal of Christian morality. Johnson's legalism is thought by Hannah More and some of his pious friends to have given place on his death-bed to an assurance of his acceptance with God by faith in the finished righteousness of Christ. But till then he was as purely a legalist as Edwards was a child of faith. It is instructive to place side by side the sentiments recorded by such men in their private journals, the more so since each in his way is an example of the very highest order of mental and moral power.

JOHNSON.

April 20, 1764.—I have made no reformation; I have lived totally useless, more sensual in thought, and more addicted to wine and meat. Grant me, O God, to amend my life, for the sake of Jesus Christ. Amen.

March 28, 1762.—God grant that I may from this day return to my duties, labor diligently, rise early, live temperate, read the Bible, go to church.

March 18, 1764.—This is my 56th birthday. I have felt many sorrows. I have made few improvements. Since my resolution, formed last Easter, I have made no advancement in knowledge or goodness; nor do I recollect that I have endeavored it. I am dejected, but not hopeless. O God, for Christ's sake have mercy upon me. *In the evening* I went to church, prayed *to be loosed from the chain of my sins*. I have now spent fifty-five years in resolving; having from the earliest almost that I can remember, been forming schemes of a better life. I have done nothing; the need of doing, therefore, is pressing, since the time of doing is short. O God, grant me to resolve aright, and to keep my resolution, for Jesus Christ's sake. Amen. *Hæc limi navitæ.*

I resolve to study the Scriptures, read good books, to study theology, to treasure in my mind passages for recollection; to rise early; to keep a journal; to keep accounts; to take care of my health; to set down at nights some plan for the morrow.

August 17, 1767.—From that time, by abstinence. I have had more ease. I have read five books of Homer, and hope to end the sixth to-night. I have given Mrs. ——— a guinea. By abstinence from wine and suppers, I obtained sudden and great relief, and had freedom of mind restored to me; which I have wanted all this year, without being able to find any means of obtaining it. I am now about to receive, with my old friend Kitty Chambers, the Sacrament, preparatory to her *death*. Grant, O God, that it may fit me. I purpose temperance for my resolution; O God, enable me to keep my purpose to thy glory.

Sept. 18, 1769.—My days are easier, but the perturbation of my nights is very distressful. I think to try a lower diet. My body decays, but I feel that I have made no preparation for heaven. What shall I do to be saved? Among the last things spoken by Dr. Johnson was the direction to his surgeon, who was tapping him for the dropsy, and who feared to do it, lest it should induce mortification, "Deeper, deeper! I want length of life, and you are afraid of giving me pain, which I do not value."

April, 1770.—I have been recovering from my rheumatism slowly, yet sensibly; but the last week has produced little good. The easy nights have tempted me to lie long in the morning. But when I wake in the night, the release which still continues from the spasms in my throat, gives me great comfort.

April 22, 1764.—After sermon, I recommended Kitty in a prayer by herself; and my father, mother, brother, and Bathurst, in another.

July 22d, 1772.—The other day, looking over old papers, I perceived a resolution to rise early always occurring. I think I was ashamed, or grieved, to find how long and how often I had resolved what yet, except for about one half year, I have never done. My nights are now such as give me no quiet rest; whether I have not lived resolving till the possibility of performance is past, I know not, God help me, I will yet try.

April 13th, 1775.—This year has passed with very little improvement, perhaps with diminution of knowledge. Much time I have not left; infirmities oppress me. But much remains to be done. I hope to rise at eight or sooner in the morning.

Of Johnson it is said that, "Eternity presented to his mind an awful prospect; and with as much virtue as perhaps ever fell to the lot of man, he shuddered at the thought of his dissolution. His friends awakened the comfortable reflection of a well-spent life; and, as his end drew near, they had the satisfation of seeing him composed and even cheerful, insomuch that he was able, in the course of his restless nights," not to sing praises to God as Paul and Silas did in prison, but "to make translations of Greek epigrams from the Anthologia, and to compose a Latin epitaph for his father, his mother, and his brother Nathaniel."

EDWARDS.

Feb. 16, 1722.—I do certainly know that I love holiness, such as the gospel requires. At night I have been negligent for the month past in these three things; I have not been watchful enough over my appetite in eating and drinking; in rising too late; and in not applying myself enough to the duty of secret prayer.

March 6, near sunset.—Felt the doctrines of election, free grace, and of our not being able to do anything without the grace of God, and that holiness is entirely, throughout, the work of God's Holy Spirit, with more pleasure than before.

Jan. 15.—It seemed yesterday, the day before, and Saturday, that I should always retain the same resolutions to the same height, but alas, how soon do I decay! O how weak, how infirm, how unable to do any thing, am I! What a poor, inconsistent, miserable wretch, without the assistance of God's Spirit! While I stand, I am ready to think I stand in my own strength; and am ready to triumph over my enemies, as if it were I myself that caused them to flee; when, alas, I am but a poor infant, upheld by Jesus Christ, who holds me up, and gives me liberty to smile to see my enemies flee, when he drives them before me; and so I laugh, as though I myself did it, when it is only Jesus Christ leads me along, and fights himself against my enemies. And now the Lord has a little left me, how weak do I find myself! O, let it teach me to depend less upon myself, to be more humble, to give more of the praise of my ability to Jesus Chrst.

January, 1739.—I had such a sense how sweet and blessed it is to walk in the way of duty; to do that which was right and meet to be done, and agreeble to the holy mind of God—that it caused me to break forth into a kind of loud weeping, which held me some time, so that I was forced to shut myself up, and fasten the doors. I could not but, as it were, cry out, how happy are they who do that which is right in the sight of God!—They are blessed indeed, they are the happy ones! I had, at the same time, a very affecting sense how meet and suitable it was that God should govern the world, and order all things according to his own pleasure; and I rejoiced in it, that God reigned, and that his will was done.

I longed for the conversion of some that I was concerned with; I could gladly honor them, and with delight be a servant to them, if they were but truly holy.

Sept. 1725.—In this sickness God was pleased to visit me again with the sweetness of his Spirit. My mind was greatly engaged in divine, pleasant contemplations and longings of soul. When the light of day came in at the windows, it refreshed my soul from one morning to another. It seemed to be some image of the light of God's glory.

June 1.—I have abundant cause, O merciful Father, to love thee, ardently, and greatly to bless and praise thee that thou hast heard me in my earnest request, and hast so answered my prayer for mercy to keep from decay and sinking. O, graciously of thy mere goodness continue to pity my misery by reason of my sinfulness. O, my dear Redeemer, I commit myself, together with my prayer and thanksgiving, into thy hand.

May 23.—How it comes about I know not; but I have remarked it heretofore, that at those times when I have read the Scriptures most, I have been most lively and in the best frame.

March 22, 1758.—Dear Lucy, it seems to be the will of God that I must shortly leave you—therefore, give my kindest love to my dear wife, and tell her (he died away from his family) that the uncommon union which has long subsisted between us, has been of such a nature as I trust is spiritual, and therefore will continue forever. His last words were, "Trust in God, and ye need not fear."

Of Edwards, the physician who watched over him through the final struggle says: "Never did mortal man more fully and clearly evidence the sincerity of all his professions, by one continued, universal, calm, cheerful resignation to the divine will, through every stage of his disease, than he. Not so much as one discontened expresssion, nor the least appearance of murmuring, through the whole! And never did any person expire with more perfect freedom from pain; not so much as one distortion; but in the most proper sense of the words, he really fell asleep.

In the life and death of these great men of the last century, the superiority of the evangelical over the legal spirit—faith over works—resting in the Holy Spirit as our sole efficiency for a virtuous and holy life, over all confidence in good resolutions, or any thing we can do—is presented in a most striking and edifying manner. Few such parallels are to be met with in human history. Johnson was all his life in bondage through the fear of death, while Edwards accomplished his pilgrimage on earth in the joyful hope of the better resurrection. The one was evermore enslaved to the flesh, or to merely intellectual pleasures—the other habitually kept under his body, and brought it into subjection; and even his mental efforts, the most extraordinary that ever man put forth, were subordinated to a ruling spirit of faith, holy love, and supreme devotion to God. In the department of pure intellect, Edwards achieved more than Johnson; but in poetry and general literature, Johnson achieved more than Edwards. Both were earnest believers in Christianity, and, no doubt, rejoice together around the throne of God and the Lamb; though, while the latter was saved so as by fire, to the former a joyful entrance was ministered into the everlasting kingdom of our Lord and Saviour Jesus Christ. How true is it, that the just shall live by faith; and that cursed be he that trusteth in man, or that maketh flesh his arm. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness."

HORRORS OF WAR.

"In heaven," said a minister whom we recently heard preach, "there will be no quarterage to pay nor be paid; there will be no dead disciples, no formal Christians, no blight of intemperance or poverty, no slavery, no war there." Wending our way home, the last words, like an echo, kept ringing in our ears, "No war there, no war there!" There are great evils and great curses in the earth, but none, reader, so great as the curse of war. Opening one of our exchanges recently, we saw the statement that in France, to help to carry on the Crimean war, one hundred and sixty thousand young men were annually impressed—that is, caught and driven from home into the army. And so horrible is the war in the eyes of even French mothers, that many of them have permanently put out the eyes of their children, and have hewed off the toes, and broken the fingers and arms of their sons, in the hope, by so doing, to keep them at home. But notwithstanding these maimings, many of these fingerless and toeless young men have been compelled to go and fight and die on the battle-field. As we write, the bones of how many young men lie blanching or rotting in the Crimea! How many a home in England, and Ireland, and Scotland, and Turkey, and Russia, and France, has been made desolate by the violence of war!

"Hame never cam' he."

says the old Scotch ballad, and a world of sorrow it tells:

"Saddled, and bridled, and booted rode he,
A plume in his helmet, a sword at his knee;
But hame cam' the saddle, a' bluidy to see,
And hame cam' the steed, but hame never cam' he!

Down cam' his gray father, sobbin' sae sair;
Down cam' his auld mither, tearing her hair;
Down cam' his sweet wife, wi' bonnie bairns three,
Ane at her bosom, and twa at her knee.

There stood the fleet steed, a' foamin' and hot;
There shrieked his sweet wife, and sank on the spot;
There stood his gray father, weeping sae free;
So hame cam' his steed—but hame never cam' he!"

God grant that in our day the curtain may not rise which shall exhibit the conflict of America with any power on earth.

[W. Ch. Advocate.

BAPTIST HISTORICAL SOCIETY.

The third annual meeting of the American Baptist Historical Society was held in the Calvary Baptist Church, New York, on the evening of May 10th, and was largely attended. A brief notice of the meeting, copied from a daily paper, appeared in the *Recorder* of the following week; but we are sure our readers will be interested in the following complete report, which we find in the *Christian Watchman and Reflector*:—

The chair was occupied by the Rev. W. R. Williams, D. D., the president of the society; after singing and prayer, offered by the Rev. D. F. Carnahan, of Pennsylvania, the annual report was read by Rev. Dr Brown, the Corresponding Secretary of the Society. It sketched the origin of the Society, its precise objects, and the position in which it stands to the Publication and other organizations; it then detailed the proceedings of the year, the donations it had received, the work it had marked out for the future, and closed with a warm appeal for the sympathy and aid of its friends. The reception of this document, and its reference to the Publication Society to be appended to its annual report, was moved by the Rev. Dr. Dowling, seconded by the Rev. D. B. Cheney, of Philadelphia, and unanimously adopted.

The President of the Society then introduced the Rev. R. B. C. Howell, D. D., of Richmond, Va, one of the Vice Presidents of the Society, who proceeded to deliver an able address, extending in length to more than two hours. After reveling for a few moments in the richness of his subject, lamenting that hitherto so few of its fruits had been reaped, and exulting that the prospect was brightening as to fuller disclosures of the character and influence of the Baptists of "the old dominion," he proceeded to claim that the history of our body in Virginia was coeval with the founding of Jamestown in 1606. He drew a comparison and a contrast between the Puritans who founded the Plymouth and Massachusetts colonies, and those of Virginia, and showed that while the former were generally Puritans who had left the church of England, the latter were cavaliers, who brought that church with them, and set it up with as much of its dignity and persecuting power as they could command. After showing the extent to which Baptist principles then prevailed in Europe, and the inducements which our fathers had to remove to Virginia, he proved from the laws of the colony that Baptists were found in Virginia, even from its origin, who maintained all our present peculiarities, including the strongest objections to the union of Church and State, even though their principles were denounced as "horrid blasphemies." Many of them had been soldiers in Cromwell's army, and had brought with them their political and religious principles in all their vigor.

The Doctor then proceeded to show that as early as 1611, the Governor of Virginia issued a law that every man and woman in the colony, or who should hereafter arrive, should give an account of their faith unto the minister of the established church, and that if any refused to do this, they should, for the first refusal be whipped; for the second refusal they should be whipped twice, and acknowledge their fault before the congregation, and for the third refusal they should be whipped every day until they made the said acknowledgment, and repaired to the minister to be further instructed; and when the minister shall catechise and demand any question concerning their faith and knowledge, they should not refuse to make answers upon the same peril. None but Episcopal ministers were permitted to teach, publicly or privately, "and the Governor and council shall take care that all Nonconformists depart the colony with all conveniency." All the English laws on the subject were fully enforced. Such was the government of Virginia till it became a free and independent State. So early as 1634, the "Pilgrims of Maryland" were driven from Virginia, for their religious opinions; before this, four men had been hung for the same cause; and in 1640 a citizen, for the sin of differing from others, stood in the pillory for two hours, paid a fine of fifty pounds, and was imprisoned at the pleasure of the Governor.

After showing why the Baptists are less distinctly seen as connected with those times, than we might expect, the orator said that one thing marked their conduct—one badge of distinction pointed them out, from which they never shrunk—do what the clergy and the government would, these people would not bring their infants to be baptized. In 1661, "the General Assembly" of Virginia passed a law, "Whereas many schismatical persons, out of their averseness to the orthodox established religion, or out of the new-fangled conceits of their own heretical inventions, refuse to have their children baptized; be it therefore enacted by the authority aforesaid, that all persons that, in contempt of the divine sacrament of baptism, shall refuse, when they may carry their child [children?] to a lawful minister in that county, to have them baptized, shall be assessed two thousand pounds worth of tobacco; half to the informer and half to the public." From these facts it was shown that while Roger Williams was contending for "soul liberty" in Rhode Island, and Bunyan in Bedford jail, there were also Williamses and Bunyans in the wilds of Virginia, contending for the same great object.

In showing how Baptists and their principles were placed more permanently before the public eye, Dr. H. remarked, that the general statements had been greatly distorted, as for instance, it has been said that no Baptists emigrated to Virginia till 1714, and that the first church had been organized in 1765. He showed that as early as 1714 the Baptists in Amelia county met of their own accord to devise the best means of extending their principles, and wrote to their brethren in London for help. Two ministers were ordained in that city, and one sent to Virginia, one of whom died on the passage, and the other arrived, and with other brethren preached with popularity and success, and organized several churches. While these things passed in the southern part of the colony, similar events took place in its northern parts, under the labors of brethren from Pennsylvania. From the Philadelphia Associa ion and from Boston they obtained efficient ministerial help; on several of these brethren the orator passed a high eulogium. The cause rapidly extended, and in 1760 the Baptist churches of Virginia formed a distinct association, which in 1771 merged in the General Association.

By this time the members of the Virginia Baptist churches were numbered by tens of thousands, and their zealous efforts did very much in bringing about the full emancipation of the church from the State, and effecting the revolution. The rapid progress of the Baptist cause, Dr. H. traced to the peculiar character of the people, the arrogance and persecuting spirit of the established church, though the Grand Assembly in 1776 had to make severe laws against the vices of its clergy—the accordance between Baptist doctrines and the spirit of liberty, and the adaptation of the ministry to the people, plain, evangelical, and earnest, by no means without learning, but using it only as a means adapted to the one end; nor least of all was this progress insisted on as the result of the violence of the magistrates in carrying out the persecuting laws, which roused public feeling in opposition to them.

The orator proceeded to show how the Baptists labored for the division of Church and State, and that not a few public documents presented by Madison and others were almost word for word taken from the testimonials of the Baptist General Association of Virginia to the legislature, and which at length gained the grand blessings of full liberty. These statements were presented at considerable length, and when the oration shall be printed will attract great interest and attention.

The orator closed his very able address by sketching the general character of the ministers and members of the Virginia Baptists, and the benefits they have rendered to their country and the world.

The Rev. A. D. Gillette moved the thanks of the Society to the orator, and requested a copy of his oration for the press, which was adopted by acclamation. The Rev. Dr. Belcher pronounced the benediction, and the Assembly departed.

THE SABBATH DIVINE.

The Rev. Dr. M. McNeile made an able and eloquent address to a large meeting recently held in Liverpool, England, from which we give the following paragraph:

"The seventh day commandment is not found among the ordinances transcribed from a pattern in the ministration of Moses, but it was solemnly re-enacted in the publication of the moral law. It was the fourth among ten commandments given as no other commandments were ever given. This appears specially in three particulars. First, all the details of the Jewish ceremonial were given to Moses, and by him communicated to the people. But the Ten Commmandments, including the one now before us, were spoken to the whole nation, by the voice of God himself. This appears on the face of the history. Was not this to invest Moses with a degree of importance relative to the ceremonial institutions, which was denied to him as regarded the moral commandments? And was not this to invest the moral commandments with a superiority above and independent of Moses? Secondly, the moral commandments alone were written, engraved by God himself, by a direct and immediate exercise of his power, and thus secured from any possible mixture, addition, or mutilation, by the infirmity of a human instrumentality. And so important was this, that when the tables were broken, a special commandment was given to prepare new tables, and again the same sacred words were inscribed by the finger of God. Thirdly, the Ten Commandments alone were put into the ark, and deposited in the most holy place. This fact is plain, and involves a clear and very significant separation between these commandments and the ceremonial institutions of the Jews. The sanction of the commandment is exclusively the Divine authority. It was on this account that this commandment was given as a sign to the Jewish people in the inspired ministry of the prophets, as it is written, "Behold I have given you my Sabbaths, to be a sign between you and me, to know whether ye will serve the Lord."

THE FLOOD.

Look on the catastrophe of the deluge. We may have our attention so engrossed by the dread and awful character of this judgment as to overlook all that preceded it, and see nothing but these devouring waters.

The waters rise till rivers swell into lakes, and lakes into seas; and along fertile plains the sea stretches out her arms to seize the flying population. Still the waters rise. And now, mingled with beasts that terror has tamed, men climb to the mountain tops, the flood roaring at their heels. Still the waters rise; and now each summit stands above them like a separate and sea-girt isle. Still the waters rise; and, crowding closer on the narrow spaces of their lessening tops, men and beasts fight for standing-room. Still the thunders roar and the waters rise, till the last survivor of the shrieking crowd is washed off, and the head of the highest Alp goes down beneath the wave. And now the waters rise no more. God's servant has done his work. He rests from his labors. And, all land drowned, all life destroyed—an awful silence reigning, and shoreless ocean rolling—Death for once has nothing to do but ride in triumph on the top of some giant billow, which meeting no coast, no continent, no Alp, no Andes, to break upon, sweeps round and round the world.

[Guthrie.

TWO ROADS.

There are two ways or roads through this world; and it is said of one—the road which lead to *death*—it is broad and thronged with travelers. If the natural feelings of the human heart are followed, they carry the soul down the current of time into the gulph of perdition:—The human heart is wicked, and in sympathy with the apostate angels. If it remains unchanged, it will forever be found at enmity with God—in the broad road to death, and will become a vessel of wrath fitted for destruction.

The other road, which Christ describes as being entered by a straight gate, and the way is narrow, leads to *heaven*. We are therefore commanded to strive to enter this straight gate, and to press forward in the narrow way. The term strive, in the original, means to agonize. It is not an idle wish, that puts forth no effort; but one which stretches every nerve, runs, wrestles and fights. The whole intellectual and moral energies of the soul are directed to one object. It is the goodly pearl of great price. It leads in the right road—the highway of holiness, and all other things must be sold to obtain it. It will conduct you to heaven.

GREAT LOVE.

Some years ago, a Russian nobleman was traveling on special business in the interior of Russia. It was the beginning of winter, but the frost had set in early. His carriage rolled up to an inn, and he demanded a relay of horses to carry him on to the next station, where he intended to spend the night. The inn-keeper entreated him not to proceed; for he said there was danger in traveling so late, the wolves were out. But the nobleman thought the man merely wished to keep him as a guest; he said it was too early for wolves, and ordered the horses to be put to. He then drove off, with his wife and only daughter inside of the carriage with him

On the box of the carriage was a serf, who had been born on the nobleman's estate, to whom he was attached, and who loved his master as he loved his own life. They rolled over the hardened snow, and there seemed no signs of danger. The moon shed her pale light, and brought out into burnished silver the road on which they were going. At length the little girl said to her father, "What was that strange howling sound that I just heard?" "O, nothing but the wind sighing through the forest trees," replied the father. The child shut her eyes, and was quiet. But soon she said again, "Listen, father; it is not like the wind, I think." The father listened; and far, far away, in the distance behind him, through the clear, cold, frosty air, he heard a noise of which he too well knew the meaning of.

He then put down the window and spoke to his servant: "The wolves, I fear, are after us; make haste. Tell the man to drive faster, and get your pistols ready." The postillion drove faster. But the same mournful sound which the child heard approached nearer and nearer. It was clear that a pack of wolves had scented them out. The nobleman tried to calm the anxious fears of his wife and child.

At last the baying of the pack was distinctly heard. So he said to his servant, "When they come up with us, do you single out one, and fire; I will single out another; and while the rest are devouring them we shall get on." As soon as he put down the window, he saw the pack in full cry behind, the large dog wolf at their head. Two shots were fired, and two of the wolves fell. The others instantly set upon them, and devoured them; and meanwhile the carriage gained ground.

But the taste of blood only made them more furious, and they were soon up with the carriage again. Again two shots were fired, and two more fell, and were devoured. But the carriage was speedily overtaken, and the post-house was yet far distant.

The nobleman then ordered the postillion to loose one of his leaders, that they might gain a little time. This was done, and the poor horse plunged frantically into the forest, and the wolves after him, and was soon torn to pieces. Then another horse was sent off, and shared the same fate. The carriage labored on as fast as it could with the two remaining horses; but the post-house was still distant.

At length the servant said to his master, "I have served you ever since I was a child; I love you as my own self. Nothing now can save you but *one* thing. Let *me* save you. I ask you only to look after my wife and little ones." The nobleman remonstrated, but in vain. When the wolves next came up, the faithful servant threw himself amongst them. The panting horses galloped on with the carriage, and the gates of the post-house just closed in upon it, as the fearful pack were on the point of making the last and fearful attack. But the travelers were *safe*.

The next morning they went out and saw the place where the faithful servant had been pulled down by the wolves. His bones only were there! And on the spot the nobleman erected a wooden pillar, on which is written, "Greater love hath no man than this, that a man lay down his life for his friend." "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

A COMPLETE SALVATION.

Salvation is finished. It is offered. Shall it be rejected? Take the good of it, and give Him the glory. "He is the God of our salvation;" "in his name we will set up our banners." In that ladder whereby faith climbs her way aloft to heaven, there is not a round that we can call our own. In this ark which, with open door, offers an asylum in the coming storm—a refuge in the rising flood, from stem to stern and keel to deck there is neither nail nor plank nor beam, that we can claim as ours. The plan of redemption was the design of infinite wisdom; its execution was left to dying love; and it is Mercy, generous Mercy, whose fair form stands in the open door, bidding, entreating, beseeching you all to come in. Listen to the voice of Jesus—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." And let his mother teach you how to speak, and learn from angels how to sing. With her—the casket of a divine jewel, who held the babe yet unborn in her virgin womb—with Mary say, "My soul doth magnify the Lord; my spirit hath rejoiced in God my Saviour; for He that is mighty hath done great things to me, and holy is his name." Or hark to the angels' song!—glowing with seraphic fire, borrow seraphic words; and sing with them, ere they wheel their bright ranks for upward flight, "Glory to God in the highest; on earth peace and good will to men."

[Guthrie.

THE FIRST SABBATH.

Translated from the German of Krummacher, by L. O. D.

The sixth day of Creation drew nigh unto its close. The sun sank down to his rest. The shadows of evening spread themselves over the young earth. The first born son of Creation stood on a high hill in Eden; beside him Eloah, his good genius and companion. Darker and darker it grew about that hill;—the twilight deepened into night, and veiled with mysterious shadows hill and vale. The songs of the birds and the cheerful cries of the animals were hushed. Even the sportive zephyrs seemed to sink to still repose.

"What is this?" asked Man of his celestial companion—"will the young earth vanish? will it fall back into its olden chaos?"

Eloah smiled as he answered—"*This is the rest of the earth.*"

Now shone forth the heavenly orbs; the moon uprose, and the host of stars went onward in their glory.

Man looked upward towards heaven with sweet astonishment. The angel of the Lord looked only with sacred joy on the upgazing son of man.

The night was tranquil; the nightingales sung louder and more melodiously.

Eloah extended towards man his staff. He laid down on the hill and slept. The first dream then visited him—Jehovah showed unto him his consort.

In the early dawn Eloah touched the slumberer. He awoke and felt through all his frame fresh currents of strength and of life.

Out of the twilight stole forth hill and valley—the young light came and played over the sparkling fountains of the rivers of Eden;—the sun uprose and brought the day.

Man beheld the new-created wife—the future mother of the living. Astonishment and delight filled his heart.

"See!" said Eloah, "out of the the Rest was that godly thing born! Therefore shalt thou this day to Rest and to Divinity consecrate."

Mr. Cecil and the Pomegranate.—Mr. Cecil was pacing to and fro in the Botanic Garden at Oxford, when he observed a fine specimen of the pomegranate almost cut through the stem. On asking the gardener the reason, he got an answer which explained the wounds of his own bleeding spirit. "Sir, this tree used to shoot so strong, that it bore nothing but leaves. I was, therefore, obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit." Ye suffering members of Christ, be thankful for every sorrow which weakens a lust or strengthens a grace. Though it should be a cut to the heart, be thankful for every sin and idol shorn away. Be thankful for whatever makes your conscience more tender, your thoughts more spiritual, and your character more consistent. Be thankful that it was the pruning knife and not the weeding-hook which you felt; for if you suffer in Christ, you suffer with Him; and with Him you shall also reign."

Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe, his proper attractions all gone, his destiny thwarted, and his whole future nothing but darkness, desolation and death.

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THE IMPENDING CRISIS.

It cannot be disguised that our country is in a deplorable state; and we sometimes fear that the American people are destined to furnished the world with another sad proof of the utter inadequateness of any human government to promote the welfare of those who live under it. Of all the governments of this world, none can boast greater perfection than our own, as far as respects the mere theory of it. But the practical working of it. at present, evinces such a repudation of those great principles of justice which the framers of our Constitution inlaid with that instrument, that the long cherished hopes of patriots with regard to the mission of the American government have well nigh passed away. Once it was thought, that our government had been raised up by Divine Providence to teach the kingdoms of the earth that "men are endowed by their Creator with certain unalienable rights—life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." But who thinks so now? With millions of men held in bondage—men endowed with these very rights which the fundamental law of our government acknowledges—their bondage made more bitter every year—governed, but yielding no consent to the power which governs them, not having the least voice in passing the laws which appoint their condition—this thing persisted in for three quarters of a century, and more madly persisted in now than it ever was—the Northern section of our Union converted by the strong hand of government into a great park for hunting fugitives from slavery—the freedom of speech and of the press outraged, the advocates of liberty treated with the most shameful indignity, and the Pulpit itself restrained from proclaiming the law of love in its application to the relation of master and slave—even the African slave-trade finding unblushing apologists among us, notwithstanding the brand of piracy long since put upon it by civilized nations—Kansas opened as a theatre of civil war, where the oppressors of the weak and the friends of human rights alternately lay down their lives for the causes to which they are respectively pledged, while the President brings the military of the United States to enfore obedience to ruffianism and fraud—with all these things, and the abominations inseparable from them, who can still retain confidence in the divine mission of our government?

It is indeed a dark hour. In common with other haters of oppression, our indignation has been repeatedly stirred by the successes achieved by the upholders of slavery. The passage of the Fugitive Slave Bill; the rendition of Sims, Burns, and others, to renewed bondage; the repeal of the Missouri Compromise; the prostitution of the great powers of Webster to the cause of injustice, together with the numerous wrongs to which these things have all contributed; have often roused our feelings to an intensity not expressible by any terms at our command. And now, when we think of the scenes daily enacted in Kansas, we find no words sufficiently expressive of what we feel. One gifted with the powers of a Shakspeare might perhaps find terms sufficiently blasting to set forth the infernal wickedness of the abettors of slavery in that territory, but it is not for us to do so. We are choked in the very effort to declare ourselves. We fancy that our emotions are somewhat similar to those of the Psalmist, when he said, "Horror hath taken hold upon me because of the wicked who forsake thy law." (Ps. 119: 53) We confess our utter incompetency for saying anything on this subject suitable to its fearful magnitude.

"This is your hour and the power of darkness," said the Saviour to his enemies, at a time when they seemed to have secured destruction to his cause. God gave them a temporary advantage, but the eye of the Saviour discerned a certain triumph of the truth in the future, and all the more certain because of their temporary successes. May not the friends of freedom exercise a like faith, even in this dark crisis? Though God, for wise puposes, may give oppressors a short-lived advantage, it is certain that His attributes do not side with them. "Him that loveth violence his soul hateth." (Ps. 11: 5) The *ultimate* triumph of righteousness is as certain as that there is a God of righteousness. We are horror-struck at the wickedness perpetrated in Kansas, but we are not without hope.

Do the signs of the times call for revolutionary movements? The right of the people "to alter or to abolish any form of government which becomes destructive of the great ends" for which it was instituted, "and to institute a new government, laying its foundation on such principles, and organizing its power in such form, as to them shall seem most likely to effect their safety and happiness," is as distinctly recognized in the Declaration of Independence as the natural equality of mankind. And we do not see, that the motives to revolution are not as urgent now as they were in the days of British oppression. The outrages which embittered the colonial history of our country find their anti-type in the troubles which the friends of liberty now suffer. The right of petition, trial by jury, the freedom of the press and of speech, the privilege of *habeas corpus*, the right of an American citizen to equal protection in all the States, have all been, and are still, violated, directly or indirectly, by our government. We are sometimes perplexed to decide whether the forbearance of the people, under all these circumstances, is praiseworthy or not.

One thing, however, we do know—that while there remains the least shadow of a cance for redress at the Ballot-box, no friend of humanity, entitled to vote, can refuse to let his power be felt there, and yet be guiltless before God, if by any possibility he can intelligently determine how to cast his vote so as to make it tell most effectually in favor of liberty and equality. We trust that the readers of the *Sabbath Recorder* will all bear this in mind.

T. B. B.

CHURCH AND SCHOOL.

What institution has been most forward in all of the great instrumentalities for blessing the race? The Church. Where have all of the great plans of benevolence originated? In the Church. Who originated temperance societies, and peace societies, and moral reform societies, and anti-slavery societies? The Christian. Who started Sabbath-schools, founded schools for the deaf and blind, and asylums and hospitals, established missions, originated free schools? The Christians. Who is the founder of the modern College? The Church. To whom shall we look for carrying on all of the great benevolent operations in the future. The Christian Church. The Church possess the power for moving the world, and there is no doubt about its ultimate success. It already has possession and control of the best minds and races of the world. All real progress is among Christian nations, and the real supremacy is with the Protestant.

Institutions of learning are among the most powerful agents possessed by the Church for doing good. It is the business of these institutions to give culture to the young. The young are the hope of the future—its promises are to them. As are they, so will be the future. All of its institutions, and laws, and governments, and schools, and domestic circles, are in their hands, to be guided and moulded by laws to be preserved and improved or destroyed by them. The young possess a latent, an undeveloped power, upon which rest the weal or wo of the world. It is the business of schools to develop, to train this power. Thus there is granted them an untold power.

This power, too, is exercised upon a class of youth around whom cluster interests and hopes of especial importance. The very idea of being a student in the full and true sense of the term, implies manly resolves, lofty aspirations, ardent hopes, bright prospects. They are many of them looking forward to wide and commanding influence in society. The young men and women of our higher institutions of learning will be the leaders, the directors of society. From among their number are to come the leading divines, and lawyers, and physicians, and statesmen, and teachers, and authors. They will have more to do in shaping and moulding the Church, the State, the School—indeed, all the great interests of humanity, than any other equal number of young men and women that could be selected, and perhaps more than all the rest together.

These youth of power pass in successive bands through our seminaries of learning, receive that mould and character which they in turn are to give to the world. As students, they are alive to high and manly impulses, ready and anxious to be directed in the pathway of usefulness and honor. The bent and mould that is given to their character while students cling to them through life, will be indelible.

If these things be so, it is of the utmost importance that the church of Christ should bring her power to bear here. As a field of gospel labor, it is one of the most promising that is offered to Christian effort. The trophies of the Spirit are many and bright in those institutions that are under the control of the churches, and where the influences of religion are brought to bear. Perhaps but few churches enjoy as many conversions, according to the number in attendance, as do such seminaries, and such conversions are generally rich trophies to the cause of Christ, being those acquiring education, power, influence.

THE EASTERN ASSOCIATION.

Report on the State of Religion.

The Committee on the State of Religion respectfully report, that they have had under consideration the subject referred to them, and have instructed their chairman to report as follows:

The letters from the several churches fail to give us the information necessary to form a correct or reasonable judgment of their spiritual condition. The statistics vary but little from those given last year; and yet in the aggregate show a loss of thirty-one members more than the increase in all the churches during the year. The operations of the churches in the several departments of Christian effort, are given so briefly, and in part only, that we are not prepared to report as to their working condition. There is but little uniformity in the reports on Sabbath Schools, prayer meetings, contributions for charitable and religious purposes, or what is done in any particular department. We cannot, therefore, say what is being done by us as an Association. A synopsis of what is contained in the letters, or brief extracts culled therefrom, would be of no practical use, nor would they be matters of general interest, or represent fairly the condition of the churches. It is proper to say, on the other hand, that there does not appear to be any difficulties among the churches, or internal discords, nor any serious departures from the faith held by us. The churches are evidently in a comparatively inactive condition, not progressing in spirituality, nor increasing in efficiency; nor have they given evidence of abandoning the doctrines of the gospel.

In order that the Association may be able hereafter to understand the true condition of the churches, and thus use its influence for their benefit, we submit the following as proper subjects of reports from the churches in their letters to the Association, in addition to their statistics of members and officers:

1. The ministration of the gospel, the attendance thereon, and its effects.
2. The prayer meetings of the church, the interest therein, and attendance.
3 The benevolent operations of the churches—manner and amount of contributions, and for what purposes, generous or limited, general or partial.
4. Spiritual condition of the church, embracing increase or diminution of vital piety, union, revivals or declension, whether general or partial.
5. Family worship, general or limited, and its influences.
6. Sabbath-Schools, interest therein, number of scholars, teachers, volumes in library, Sabbath-School Visitors taken, influence of the schools, number of conversions, and all other matters of interest.
7. Interest in moral efforts, for the removal of wrong and suffering.
8. Any other questions of interest relating to the condition, labors, progress or necessities of the church.
9. Suggestions for the action of the Association.

With this as a basis, the churches will be able to present their true condition so generally, and with such uniformity, that an interesting and useful report on the state of religion may be made at each meeting of the Association. It is further believed, that it will increase the interest and profit of our annual gathering, and serve as a stimulus to the churches in their labors. This will also show the relative condition of the churches, and their increase or decrease for successive years.

J. Bailey,
N. H. Langworthy,
Thos. A. Maxson.

LETTERS FROM PALESTINE—NO. 26.

First View of Jerusalem.

Every thing relating to Jerusalem is full of deep and thrilling interest to the Christian. The cherished associations of childhood and youth, the sermons, descriptions, travels, maps, pictures, a personal interest in the Saviour, the Bible—all these prepare the mind for a hearty welcome to the living witness of the place so notable in the Scriptures, and so prominent in the history of our Lord.

Have you been there? Is it possible that I look upon a fellow Christian who has seen Jerusalem? Such were my thoughts, poorly indicative of my emotions, when, a few years since, I enjoyed a short interview with one who had just returned to America from a visit to the Holy Land. That I should ever see the city of David, did not enter my thoughts. Like many others, I grew up with the idea that Jerusalem, in the land of Abraham, Isaac, and Jacob, was a great way off, and though I knew better, it seemed much nearer to Burmah than to Palestine, probably because in my childish imagination the latter was a sort of a half representation of heaven. But at length the first view of Jerusalem became a reality, notwithstanding the first few hours after entering the city, I found myself awaking several times as from a dream; the first time too that I bowed in family prayer on Mount Zion, seemed at once precious and dreadful; God was in the place, at least by His judgments, and this was His holy mountain, and we knew it not.

I have now beheld the city for the third time, and I am happy to find, spite of the dirt and filth, and the infidel character of its inhabitants, that the last view is quite as interesting as the first. Travelers speak of being strongly excited, and even moved to tears, when they first look upon Jerusalem, and such has been my experience.

I left home on the 13th inst., on a visit to this city. At Ramlah I fell in with an English party of five persons, whom I accompanied the rest of the way. Our journey over, or rather upon the mountains, was as usual rough and weary, yet I could see that hope buoyed up the spirit, while a marked solemnity rested upon the countenance of the traveler and pilgrim. Three mountain heights must be attained in ascending from the plains of Sharon, before reaching Jerusalem. The view from the last height, in the direction of Jaffa, is varied and wild in the extreme. Going forward, the traveler expects at every step to see the city, but is disappointed. Frequent were the inquiries: "Shall we soon see Jerusalem?" A party of a dozen German Catholic pilgrims preceded us to a rise of ground three-quarters of a mile west of the city. They dismounted here, and came together upon a flat rock by the side of the road, and began to sing a German hymn to a very beautiful air. We came up and halted at a little distance opposite them. I pointed out to my companions in travel Bethlehem, the mountains of Moab, Mount Olivet, Scopus, Mizpah, the vales of Hinnom and Jehoshaphat; Jerusalem lay before us on the east, showing the spire and crescent of the Mosque of Omar. The Catholic party were affected—the big tears coursed the cheeks of both layman and priest. We Protestants were moved, and did not for once think to accuse our fellows across the way of man-worship. Did not Jesus weep over Jerusalem? And may not his disciples mourn over the desolations which enshroud her at the present day? From a remark made in the morning by the Rev. Mr. ——, of the Church of Scotland, I inferred that he felt quite indifferent about what his eyes would behold in the afternoon. Now it was evident that he was taken by surprise. He had just come from Egypt, from the pyramids and from the Nile; now he looked upon the city of the Great King sitting solitary as a widow; he too wept. We opened to and chanted the one hundred and twenty-second Psalm, to which our hearts and voices responded a hearty *amen*. Passing on, we soon entered the city at the Jaffa gate, and turning to the right to conduct my friends to a hotel, I said to Mr. ——, "You are now walking upon Mount Zion;" he appeared to half credit the place of his existence. A few evenings after, I heard him preach on this same Mount Zion, when he made a touching allusion to Jerusalem as the yet-to-be great center of religious attraction—the joy of the whole earth.

W. M. J.

Jerusalem, March 20, 1856.

AGRICULTURE IN PALESTINE.

Jaffa, March 13, 1856.

To the Editors of the Sabbath Recorder:—

You will excuse a stranger in addressing you from the Land of Promise in relation to God's covenanted people. And as the object of myself and family in coming to this land, was the temporal as well as the moral elevation of the Jews, I propose to state some of the many reasons that influenced us to plant our feet upon Israel's soil, which we have done by purchasing real estate, and have commenced operations, having been here a little over two years, our arrival being a few months prior to that of brethren Jones and Saunders with their families, with whom we have labored in conjunction. It may not be readily seen why an agricultural department should be connected with a gospel effort in relation to the Jewish people, rather than any other people. In order to get a right understanding upon this subject, we must go to the "law and testimony." ["If we speak not according to this word, it is because there is no light in us."] We shall perceive by referring to Lev. 26th ch., and Deut. 20th ch., that upon conditions of obedience certain temporal and spiritual blessings were promised, but by disobedience curses were threatened of a moral and temporal character, which would cause a desolation upon their land, as well as blindness upon their minds. These two evils appear to be inseparably connected, and have run in one unbroken track up to the present time; their lands have fallen into the hands of the Gentiles; they have been driven off by persecution and oppression; so that they have been compelled from necessity to pursue some other occupation; consequently they have lost all relish or desire to cultivate the soil. This being the case, they need encouragement, and a brother's aid, advice and assistance But are they always to remain in this sad condition? Let inspiration answer. A few of the many texts I will quote:

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me, and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the *land*." Lev. 26: 40—42.

"But ye, O mountains of Israel, ye shall shoot forth your branches, and shall yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded; and I will multiply upon you man and beast; and they shall increase, and bring fruit, and I will settle you after your old estates, and will do better unto you than at your beginning, and ye shall know that I am the Lord." Ezek. 36: 3—11.

"Thus saith the Lord God, in the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land, that was desolate, is become like the garden of Eden; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited." Ezek. 36: 33—36.

"And they also, if they bide not still in unbelief, shall be grafted in: for God is able to graft them in again." Rom. 11: 23.

Thus we see that their return must be to the land that was promised to "Abraham and his seed forever"—that its restoration, and the conversion of its rightful owners will be coeval. But what advantage will the land be to them, if they know not how to cultivate it? And upon whom does the responsibility rest? Surely, upon the Gentiles. "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vinedressers." Is. 61: 5. "Even so have these also now not believed, that through your mercy they may also obtain mercy." Rom. 11: 31. The inquiry may arise in some minds, whether it is practicable, under existing circumstances, while the nations are upheaving, and war is raging, to put forth an effort at the present time? It appears to me, that of all other times this is the most important—that while the fallow-ground is being broken up, the good seed of the kingdom should be sown, ere the enemy sows in tares; and how can the seed become effectual through human instrumentality, better than by laboring for their temporal benefit? Do I still hear the inquiry, whether Americans can labor in this climate, and enjoy good health? I will reply, for myself and family, that although we have had some sickness in acclimating, that my health, and that of my family, is better than when in America. I can, and do labor, in the hottest weather, all day in the sun, without experiencing any evil effects. My son and myself have done all the work on our farm since we purchased, in putting into the ground a good supply of wheat, barley, lentils, corn, potatoes, beans, tomatoes, &c., which crops are all up and look well. We are now so situated that if we had sufficient means we could employ a number of Jews to instruct in agriculture, and moral culture.

Yours in behalf of Israel,
Walter Dickson,
(Formerly of Groton, Mass.)

NATIONAL CONVENTION OF RADICAL ABOLITIONISTS.

The National Convention of Radical Abolitionists was held at Syracuse, N. Y., on the fourth and fifth days of last week. **Gerrit Smith**, of New York, was nominated for President, and **Samuel McFarland**, of Pennsylvania, for Vice President. A long address, setting forth the views of the Radical Abolitionists, was adopted by the Convention, of which the following is an abstract:—

The address affirms that all men are bound to care for all men, even to the extent of overthrowing the civil government; that the whole American people are authorized by the Federal Constitution to protect every part of the American people from the more than murderous outrage of Slavery; that the Republican Party, in conceding the legality of Slavery in Virginia and Missouri, does virtually concede it in Pennsylvania and Kansas and in all the Free States; for if Slavery is the claim of property in man, and if all the rights of property are natural instead of being the creations of civil government, then does it follow that Slavery must be lawful as well in one State as another—and this conclusion shows that the great, and indeed the only question between the Republican party and the Abolitionist, is, whether man is or is not a chattel; that the boast of the Republican party, that it is a party to restore the Missouri Compromise, that crime and curse of the nation—is another sufficient reason why we cannot act with it; that the Abolition party is the only appropriate one for all who respect human rights; and that the Democratic party, falsely so called, is pre-eminently appropriate for all who despise human rights; that no hope of saving Kansas to Freedom is to be found in any compromise between Freedom and Slavery; but that great hope to this end is afforded by the prospect that the harsh collision in Kansas between Freedom and Slavery will convert into Abolitionists thousands within its borders and hundreds of thousands without its borders; that the Abolition party being sure of ultimate success, because sure it has planted itself on the principles of that better world where there are no Slaveholders and no Slaves, cordially invites all to espouse its principles and to share in its labors and success; that whilst the Convention sympathizes most tenderly with the eloquent and beloved **Sumner** on account of the recent cowardly and cruel assault upon him by **Preston S. Brooks**, of South Carolina, it nevertheless sees no other way of restraining that lawless and murderous spirit than to kill Slavery; in other words, the Government must be put, not into the hands of the Republican, but the Abolition party.

Surprise Parties.—We find the following in the *Daily Chronicle* of Boston:—

"These very pleasant little affairs offer an opportunity to do a good deed, or a kind act, in a manner decidedly *piquant*. An affair of this description came off on a recent evening at the residence of the Rev. Wm. Howe, pastor of the Union Baptist church. He, with his wife, was invited out to tea by one of his parishioners, and while away, the young people connected with his congregation, to the number of 150, assembled at his house. Upon his return home, he was immediately ushered into the parlor, where a splendid silver pitcher and salver was presented, with appropriate ceremonies. The young folks were of course delighted with their good deed, and the worthy pastor was deeply touched.

"Another happy little affair of the same description took place recently at the residence of Rev. T. D. Anderson, pastor of the Dudley street Baptist Church, Roxbury, Mass. The young people of his congregation happened, (by accident, of course,) to call at the pastor's house, where during their stay Mr. Anderson was presented with an elegant silver cream pitcher on the part of the young men, and a most elaborately worked dressing-gown from the young ladies of his society. The scenes of the evening were full of happiness and festivity, alike delightful and honorable to both pastor and people."

Egyptian Archaeology.—A course of lectures on this subject, by Prof. G. Seyffarth, was delivered in New York last week. At the conclusion of the first lecture, the Professor recited a translation of the first sacred book of the ancient Egyptians, the "Turin" papyrus, of which several copies are extant, three of which were in the Abbott Museum. The theology which that document involves is by no means inconsistent with received Christianity, pointing clearly to the fact of a flood, the doctrine of reward and punishment, and more especially of the existence of a Triune Divinity and the observance of the Sabbath.

Salaries of Ministers.—In the Old School Presbyterian General Assembly, recently in session in New York, a Committee was appointed to report on the salaries of ministers. The resolution appointing the Committee is prefaced with a statement, that "by reason of the diminished value of money and the increased price of all the necessaries of life, or nearly all the necessaries of life, the salaries of ministers, never as a general thing sufficient, have become distressingly and alarmingly inadequate, throughout the bounds of the Church."

Revivals in Georgia and South Carolina.—We learn, says the *Southern Baptist*, that the Baptist Church in Augusta, Ga., has received some forty-three accessions by baptism lately; and the awakening in the church and community has become very deep. In the Baptist Church of Columbia, S. C., additions are still taking place by baptism, and several more are expected. The number recently received has amounted to sixty, and seven or eight colored.

The Southern Aid Society.—This organization, designed to provide ministers and missionaries for the Slave States, recently held its third anniversary in Boston. From reports presented on the occasion, it appears that the receipts during the first year were $4,000; during the second year $10,000; during the third year $9,000. The Society has missionaries and tract distributors in New Orleans and Mobile; also, missionaries to the slaves in several Southern States.

The British Minister Dismissed.—On the 28th of May, Mr. Crampton was officially notified of the discontinuance of his diplomatic relations as Minister from Great Britain near this Government, and was furnished with his passports. The Consuls at New York, Philadelphia and Cincinnati, were likewise informed, by letter, of their dismissal. The notice of the revocation of their exequators was announced to Congress the following day, when the President communicated a message, accompanied by documents, setting forth the grounds for the action of the Government on the Recruitment question, and the dismissal of Mr. Crampton and the Consuls.

RELIGIOUS INTELLIGENCE.

The anniversary of the British and Foreign Bible Society was held May 7, in Exeter Hall, the President, the Earl of Shaftesbury, in the chair. All denominations of Christians were represented on the platform, and were among the auditory. The operations of the Society in Turkey in consequence of the war gave peculiar importance and interest to the occasion. The total number of copies of the Bible distributed 1,474,364; being an increase of 23,518 copies over those of last year. The total issues of the Society now amounted to 30,863,901 copies. The receipts of the year ending March 31, 1850, had exceeded those of any preceding year (including the special funds.) The amount applicable to the general purposes of the Society was £65,624 13s. 9d., and the amount received for Bibles and Testaments £63,100 16s. 4d.

At a meeting of the New England American Branch Tract Society, held at Boston, Tuesday, May 27, after an earnest and interesting discussion, Rev. A. L. Stone was elected on the Executive Committee, in place of Rev. Nehemiah Adams, author of the South Side View of Slavery. Mr. Stone received 56 votes, and Mr. Adams 43. The opposition to his re-election was, that New England should not be represented in a National Society by a person holding the views of Slavery attributed to Dr. Adams.

In the Methodist General Conference, at Indianapolis, the report of the committee in favor of continuing the system of presiding eldership in its present form, was adopted by a vote of 143 to 72. The resolution establishing a book concern in Bremen, was referred back to the committee, and the resolution providing for a Bishop *to Liberia* was laid upon the table.

Rev. John Seys, sails for Liberia in a few days, in a ship chartered by the American Colonization Society, to explore the country directly west of the Colony of Liberia, which is said to be rolling and elevated, and quite healthful, although no white man has ever penetrated into it. The New Jersey Colonization Society have purchased a tract of this country, with a view of sending negroes thither.

The St. Albans (Vt.) Journal relates that the Roman Catholic Bishop of Vermont recently visited Highgate for the purpose of obtaining the title to the church lately built there, and the land upon which it stands; but four Irishmen refusing to deed to him their interest in the church, he excommunicated them, and then sent for an axe and crowbar, and tore the four pews up and threw them out of the edifice.

On May 5, the annual general meeting of the members and friends of the British Wesleyan Missionary Society was held at Exeter Hall, London, the large room of which was well filled. The Earl of Shaftesbury presided. The total amount of receipts was £119,122.

Among the odd items given in the annual report of the American Tract Society, there is one to the effect that during the past year that institution received not less than $943 10 in broken and counterfeit bills, through the contribution box.

It is reported that the Messrs. Harper, not content with supplying the reading world with 170,000 copies of their excellent Monthly Magazine, are about to start a Pictorial Weekly Newspaper, for which they calculate on a circulation of half a million copies.

Peter Bayne, M. A., author of the "Christian Life," and editor of the *Commonwealth*, an excellent Glasgow newspaper, has won the Blackwell prize of $200, for the best essay "On the Elements which Constitute a Nation's Greatness."

The New Orleans *True Delta* of May 16, says: "The summer amusements are about fairly commencing. A dog fight for $500 will come off on Sunday next, at 12 o'clock, at the American Cock-pit, on Gravier street."

It is a good sign of the times, that two commissioners from South Carolina are in New York, to examine the school system, with a view of establishing a similar one in their own State.

Sir William Hamilton, the great Scotch Metaphysician, died at Edinburgh on the 5th May. He had long suffered from paralysis in his right side.

The Genesee *Evangelist* states that the Rev. C. G. Finney has been for the present laid aside from his labors by sudden indisposition.

A revival of religion at Lexington, Va., has reached the military institute, and seventeen of the cadets have professed conversion.

Twelve Congregational churches in New London County, Ct., are without pastors.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MAY 26.

In the **SENATE**, the Committee to investigate the assault upon Mr. Sumner was empowered to send for persons and papers. The mammoth petition from California, asking for an overland wagon road, was presented, and bills were introduced for the construction of two such roads. Mr. Pugh spoke against the admission of Kansas under the Free State Constitution.

In the **HOUSE**, the expenses on public buildings at Washington occupied some hours. Mr. Kelly of New York was permitted to print a political speech which he could not find opportunity to deliver. A bill was reported to authorize the patents issued on the final adjudication of California land claims, prior to January, 1856.

THIRD-DAY, MAY 27.

In the **SENATE**, Mr. Trumbull gave notice that he should introduce a bill to prevent civil war and restore peace in Kansas. The bill providing for the general introduction of a uniform code of marine signals was passed. Mr. Slidell called attention to the telegraphic report of Mr. Sumner's statement before the House Committee, and explained his position in relation to the assault on that gentleman, and was followed by Messrs. Douglas and Toombs, also in explanation. Mr. Butler, who appeared in the Senate for the first time since the assault, stated that, had he been in Washington, he should have assumed all the responsibility taken by his "gallant relative." The discussion was continued at considerable length.

In the **HOUSE**, a bill granting about 1,300,000 acres of land to Michigan for railroads was passed.

FOURTH-DAY, MAY 28.

The Select Committee of the Senate, appointed to investigate the facts attending the assault on Senator Sumner, made their report. They came to the conclusion, that although the assault was a violation of the privileges of the Senate, it is not within their jurisdiction, and the offense can only be punished by the House; therefore the Committee recommend a complaint to the House.

In the **HOUSE**, various bills were introduced giving lands for railroads, including one granting a million acres to Louisiana, which was passed. An effort was made to adjourn over for the Cincinnati Convention, but it failed.

FIFTH-DAY, MAY 29.

In the **SENATE**, the House bills granting lands to Wisconsin, Alabama, Louisiana and Michigan, were passed. A Message was then received from the President, announcing that he had ceased to hold intercourse with the British Minister at Washington. The Message was accompanied by documents setting forth the considerations of public duty which have led to the measure.

In the **HOUSE**, in accordance with a request from the Select Committee on the Sumner assault, a resolution was adopted, that the Committee may present their report at any time when the House is in session, and that the documents shall immediately be laid upon the table and printed. A report was made from the Committee on Territories, proposing to admit Kansas into the Union with the Topeka Constitution, consideration of which was postponed to the 25th of June.

Both Houses adjourned to Second-day.

European News.

One week later news from Europe has come to hand since our last, the substance of which will be found below.

The British Parliament was not in session, and the political intelligence is consequently very scanty. It has been alleged in explanation of the firearms given to the Costa Ricans by England, that they were old muskets, and that the Government would be glad to meet with other purchasers for similar weapons.

Lord Palmerston has raised quite an outcry against himself, by undertaking to prohibit the playing of the military band in Kensington Gardens on Sundays. The privilege of the music was granted some short time since by Sir Benjamin Hall, and was much appreciated by the people of the lower walks of life, who had, in fact, no other innocent recreation within their reach on Sunday, their only holiday. The Archbishop of Canterbury, however, wrote to Lord Palmerston, personally, requesting him to prohibit the music as "Sabbath desecration." Lord Palmerston obeyed, although he stated that the prohibition is against his own convictions.

The trial of Palmer, the alleged poisoner, for the murder of his betting companion, Cook, had been going on during three days, before the Central Criminal Court, London. The evidence, thus far, had been altogether circumstantial, and had not elicited much additional to that made public after the Coroner's inquest. The most eminent counsel at the English bar are engaged on both sides.

A Congress of "Reformers of all Nations," convened by the aged Robert Owen, at St. Martin's Hall, London, on the 14th. Mr Owen presided, and addressed the meeting at some length, enforcing his views with great earnestness. Petitions to Parliament and a memorial to the Queen were adopted.

A pension of £5,000 sterling per annum has been voted by the East India Company to the Marquis of Dalhousie, the retiring Governor General of India. The ground of the pension is that he has annexed four kingdoms within the past four years.

Quite a storm has been created in Belgium in consequence of Napoleon's endeavor, through the Paris Congress, to curtail the liberty of the Press in that country. Belgium is strongly backed by British journals; so strongly, indeed, that the *Times* insinuates that this interference of France in another country's rights may possibly be the means of breaking up the Western alliance.

The French Government is stated to have its vigilance particularly awakened towards the movements of the secret societies, which are becoming dangerous.

The affairs of Italy continue to excite a large share of attention. Count Cavour has presented two important notes to the Sardinian Chambers.

Russia is about to commence another campaign under Gen. Mouravieff, against the Circassians.

Russia is reported to have demanded explanation respecting the joint treaty secretly concluded between France, England and Austria, guaranteeing the independence of Turkey.

It is stated from Constantinople, that a *defensive* alliance had been concluded at Teheran between Persia and the United States, and that the text of it had arrived at Constantinople, where it is kept very secret. [A commercial treaty must be meant.]

The London *Times* Crimean correspondence makes a feature of the enormous losses sustained by the Russians in the Crimea, and argues therefrom, the Russians would not have been able to sustain themselves many days longer had not peace been declared. Their losses in and around Sebastopol are set down at 86,000 men, while 100,000 perished of fatigue and disease. After all, this is no more than the Allies lost.

Correspondence continues to describe Syria as in a very unsatisfactory state. The Sultan's decree of religious equality pleases neither Mussulmans nor Christians; the Moslem rebel against the concessions to the infidels, and the latter would rather pay a tax than be compelled to serve in the army. The rioters at Naplous (Nazareth) have become alarmed at the consequence of their indiscretion, and are attempting to pacify the Pasha of Jerusalem, who threatens them with punishment. A shocking outrage has been committed at Marash, near Aleppo—an English horse dealer having been shot and his house set on fire, his wife and two children perished in the flames. The famous imposture of the Holy Fire was exhibited in the Church of the Sepulchre at Jerusalem, on Saturday, April 25, and, as usual, the ceremony was attended with scenes of fanatic rowdyism—the worshipers being eventually beaten out of the Sanctuary by the Turkish police.

Nicaragua and California News.

We have two weeks later news from Central America and California.

It is reported that the Costa Ricans had shipped 300 wounded from San Juan del Sur, and that their army had retreated from Nicaragua by land. The Costa Ricans say that they were deceived in regard to the feeling of the people of Nicaragua towards Walker, and expected to be received with open arms. They were very indignant at the false representations which were made to them on the subject. It is confirmed, that the loss of the Costa Ricans, at the battle of Rivas in killed and wounded, amounted to 650, and that of Walker's army to about 100.

The California news is unimportant. The steamer for Panama, which sailed from San Francisco on the 5th of May, had on board nearly two million dollars in gold dust.

In Mariposa County a party of Americans had murdered twenty Mexicans and Chilians, the pretext being that some Americans had been killed by Chilians. The Americans had ordered all the Chinese, Mexicans, Chilians and Peruvians to leave the country.

The war against the Indians in Oregon and Washington Territories was being prosecuted with vigor, and the Indians had met with several defeats. The volunteers against the Indians complain badly of lack of rations and neglect in the Commissariat Department.

Kansas Affairs.

It is difficult, from the confused and contradictory character of the dispatches, to give a connected and reliable account of matters in Kansas. It is certain that outrages have been committed there, by the minions of slavery, which in future years will be looked upon with horror. Lawrence has not been entirely destroyed, but the Free State Hotel and the office of the *Herald of Freedom* have been demolished, many other buildings injured, some stores robbed, and a large number of people driven off, some of whom are on their way to their old homes at the East. Several persons have been killed, and others wounded, in the conflicts which have occurred. Ex-Gov. Reeder escaped, and is now out of danger. Sheriff Jones appears to have been the ringleader in the work of destruction. The injury to property in Lawrence is estimated at one hundred thousand dollars. The following dispatch gives the most consistent statement we have seen of the attack on Lawrence:

The *Chicago Tribune* published an extra May 26, based upon intelligence brought by three men directly from Lawrence. They state that a company of mounted men made their appearance near Lawrence on Wednesday, the 21st, where they halted until reinforcements had increased their numbers to 400 men. They bore flags and banners with various mottoes and devices, but no United States flag. During the forenoon, the Committee of Public Safety of Lawrence dispatched a messenger with a note to Marshal Donaldson, who headed the force, assuring him that the citizens would make no resistance to any process he might wish to serve, and asking protection for their lives and property. The Marshal made no reply, but at 11 o'clock he sent a Deputy Marshal with a posse of ten men into the town. The deputy summoned four of the citizens to assist in making arrests, and took G. W. Dietzier and G. W. Smith prisoners. The Deputy Marshal, having thus tested the willingness of the citizens to respect his authority, went with his posse to the Free State Hotel and dined, after which they removed the prisoners without molestation. Soon after this, Sheriff Jones made his appearance with eighteen men, and demanded that all the public and private arms in the town be given up, giving the people five minutes to accede to his demand, and threatening in case of refusal to storm the town. He did not attempt to make any arrests, but said he came for the purpose of obtaining the arms. One field piece was given up in answer to his demand, but the citizens refused to surrender their private arms. Jones then left, and in half an hour returned with an overwhelming force and two pieces of artillery, with which he commenced cannonading the Free State Hotel and the *Herald of Freedom* printing office. The inhabitants commenced leaving the town, and the informants of the Chicago *Tribune* also left before the work of destruction was complete; but the hotel was burned, and the press and type of the *Herald of Freedom* destroyed, before their departure.

Another messenger, who left Leavenworth just before the departure of the boat, says that several men were killed by Jones' party. Gov. Robinson is at Lecompton, in the custody of the authorities. Threats have been made to hang Robinson, Brown, and Dietzler.

The Assault on Mr. Sumner.

The cowardly and brutal assault of Mr. Brooks of South Carolina, on Charles Sumner of Massachusetts, while occupying his chair in the Senate of the United States, is likely to lead to important consequences. By the Press in the Free States, the transaction is generally commented on with becoming severity; but at the South, Mr. Brooks' course is approved by many, and several public meetings to uphold him have been held. The whole transaction, and the view taken of it in different sections of the country, shows the antagonism of Slavery and Freedom. The House of Representatives appointed a Committee to investigate the matter, before which Mr. Sumner gave the following statement under oath:

I attended the Senate as usual on Thursday, the 22d of May. After some formal business, a message was received from the House of Representatives, announcing the death of a member of that body from Missouri. This was followed by a brief tribute to the deceased from Mr. Geyer, of Missouri, when, according to usage, and out of respect to the deceased, the Senate adjourned at once. Instead of leaving the Senate chamber with the rest of the Senators, on the adjournment, I continued in my seat, occupied with my pen; and while thus intent, in order to be in season for the mail, which was soon to close, I was approached by several persons who desired to converse with me, but I answered them promptly and briefly, excusing myself, for the reason that I was much engaged. When the last of these persons left me, I drew my chair close to my desk, and with my legs under the desk continued writing. My attention at this time was so entirely drawn from all other subjects, that though there must have been many persons in the Senate, I saw nobody. While thus intent, with my head bent over my writing, I was addressed by a person who approached the front of my desk; I was so entirely absorbed that I was not aware of his presence until I heard my name pronounced. As I looked up with pen in hand, I saw a tall man, whose countenance was not familiar, standing directly over me, and at the same moment caught these words: "I have read your speech twice over carefully; it is a libel on South Carolina, and Mr. Butler, who is a relative mine." While these words were still passing from his lips, he commenced a succession of blows with a heavy cane on my bare head, by the first of which I was stunned so as to lose my sight. I saw no longer my assailant, nor any other person or object in the room. What I did afterward was done almost unconsciously, acting under the instinct of self defense. With head already bent down, I rose from my seat—wrenching up my desk, which was screwed to the floor—and then pressing forward, while my assailant continued his blows, I had no other consciousness until I found myself ten feet forward in front of my desk, lying on the floor of the Senate, with my bleeding head supported on the knee of a gentleman whom I soon recognized by voice and manner as Mr. Morgan of New York. Other persons there were about me offering me friendly assistance, but I did not recognize any of them. Others there were at a distance, looking on and offering no assistance, of whom I recognized only Mr. Douglas of Illinois, Mr. Toombs of Georgia, and I thought also my assailant standing between them. I was helped from the floor and conducted into the lobby of the Senate, where I was placed upon a sofa. Of those who helped me here I have no recollection. As I entered the lobby I recognized Mr. Slidell of Louisiana, who retreated, but I recognized no one else until I felt a friendly grasp of the hand, which seemed to come from Mr. Campbell of Ohio. I have a vague impression that Mr. Bright, President of the Senate, spoke to me while I was on the floor of the Senate or in the lobby. I make this statement in answer to the interrogatory of the Committee, and offer it as presenting completely all my recollection of the assault and of the attending circumstances, whether immediately before or immediately after. I desire to add, that beside the words which I have given as uttered by my assailant, I have an indistinct recollection of the words "old man;" but these are so enveloped in the mist which ensued from the first blow, that I am not sure whether they were uttered or not.

On the cross-examination of Mr. Sumner, he stated that he was entirely without arms of any kind, and that he had no notice or warning of any kind, direct or indirect, of this assault.

In answer to a cross-question, Mr. Sumner replied, that what he had said of Mr. Butler was strictly responsive to Mr. Butler's speeches, and according to the usages of parliamentary debate.

The following resolutions have been passed by the Legislature of Massachusetts, and forwarded to the Speaker of the House of Representatives and the President of the Senate:—

Resolved, by the Senate and House of Representatives of the Commonwealth of Massachusetts, That we have received with deep concern information of the recent violent assault committed in the Senate Chamber at Washington upon the person of the Hon. Charles Sumner, one of our representatives in Congress, by Preston S. Brooks, a member of the House of Representatives, from South Carolina—an assault which no provocation could justify—a gross breach of Parliamentary privilege—a ruthless attack upon the liberty of speech—an outrage of the decencies of civilized life, and an indignity to the Commonwealth of Massachusetts.

Resolved, That the Legislature of Massachusetts in the name of the free and enlightened people demands for her representatives in the National Legislature, entire freedom of speech, and will uphold them in the proper exercise of the essential right of American citizens.

Resolved, That we approve of Mr. Sumner's earnest and fearless declaration of free principles, and his manly defense of human rights and Free Territory.

Resolved, That the Legislature of Massachusetts is imperatively called by the plainest dictates of duty, from a decent regard to the rights of her citizens, and respect for her character as a Sovereign State, to demand, and the Legislature of Massachusetts hereby does demand, of the National Congress, a prompt and strict investigation into the recent assault upon Mr. Sumner, and the expulsion by the House of Mr. Brooks of South Carolina, and any other members concerned with him in said assault.

SUMMARY.

Duncan Gray, a very worthy farmer residing near Monroe, Jasper County, Iowa, was instantly killed a few days ago by the careless handling of a gun. Mr. Gray was returning home in his wagon, accompanied by his son George, who was walking, carrying a gun. As the roads were pretty muddy, his father said he had better get into the wagon. He went to the hind end to get in, having the gun in his hand, and in climbing in the hammer struck the tail-board and the gun went off, sending the contents (seven buckshot) through his father's head. The load went in just back of the right and came out just above the left ear, killing him instantly.

The Postmaster at Toll Gate, Marion Co., Alabama, was detected lately in purloining letters from the mail, containing money, and has been committed for trial. It seems Mr. Blair, the Special Agent for the Department, had reason to suspect that all was not right about the Toll Gate office—that the mail was tolled, perhaps, more than the law allowed. A trap was therefore, set by mailing various letters as decoys. After the mail had passed Toll Gate, the Agent examined it, and found the bait gone, and he had the Postmaster arrested forthwith. Some of the money mailed by the Agent was found upon him.

The number of seamen lost overboard from ships is much larger than is generally supposed. Fifteen ships arriving here in the month of November, reported losing nineteen men from aloft. Eighteen ships arriving in December reported twenty men. Seven ships arriving in January, reported seven men. Twelve ships arriving in February, reported eighteen men. Twelve ships arriving in March, reported twenty three men. Fifteen ships arriving in April, reported sixteen men. All these men fell from forward or from aloft while doing duty, and perished, except two.

While a Mr. Young was lately walking in Eighth-street, Philadelphia, a young man, apparently in great agony from tooth ache, accosted him and inquired the way to a dentist. Mr. Young gave the necessary direction, when the young man requested him to feel the abominable tooth that caused him so much suffering. Mr. Young put in his finger, felt the tooth, and pitied the victim, who hastened away to the dentist. When he was gone, Mr. Young found he had been robbed of his purse containing forty dollars. This was literally coming "the gum game."

The British government has granted a pension of two hundred pounds per annum to Mr. F. P. Smith, in consideration of the efforts made by him, and the expense he incurred, in the introduction of the screw propeller into the British navy and mercantile marine. The screw has completely superseded the paddle wheel in the navy, and the whole war fleet of the nation is almost exclusively composed of screw steamers.

In France, where leather is made after the most approved methods, the average number of skins annually converted into leather is, of oxen and cows, 857,000; of calves, 2,032,000; of horses, 111,000; being in all about 3,000,000 whole skins, exclusive of sheep and other skins. The money value of these is stated at over $7,000,000.

A dispatch dated Philadelphia, Thursday, May, 29 says: The steam-drum of the steamer Union, of the Ericsson line from Baltimore, exploded at 4 o'clock this morning, while the steamer was off Newcastle. Four passengers were scalded, and four of the boat hands. Wallace Manly, the Engineer, has since died, and Daniel Berry and Daniel Alexander probably will not survive their injuries.

An institution, peculiar in its character, is about to be opened in the vicinity of New York, by Mr. James B. Richards—a training school, namely, for imbecile and feeble minded children, whose parents shrink from placing them in a State Institution. Mr. Richards was formerly connected with the Pennsylvania School for Idiots.

The Louisville Courier states that a singular freak of nature is noticeable this year in the strawberries of that neighborhood. The variety called the Longworth Prolific has been remarkable as having stamens and pistils on the same flower, but all the plants of that variety are now in bloom near Louisville, and all destitute of stamens.

Important news from Nicaragua was received in New York on the 1st inst. The Costa Rican retreat, in consequence of the great ravages of cholera, is confirmed, and the evacuation of the Nicaraguan Territory was completed with hurried dispatch. The transit route is again free, and, the campaign being at an end, Gen. Walker's position may be regarded as firmly established.

On the 6th of May, the annual meeting of the British Church Missionary Society was held at Exeter Hall, the Earl of Chichester presiding. The report, which was read, stated that the total amount received in the United Kingdom on behalf of the Society during the past year had been £115,208 4s. 8d.

The political papers are filled with speculations about the result of the Democratic National Convention to nominate a President, held at Cincinnati this week. Pierce, Douglass, and Buchanan, are the prominent candidates, of whom the latter is considered to have the best prospect.

Professor Mapes states that nine-tenths of the olive oil in this country is manufactured in France from American lard oil, which is purified by sal soda. The oil thus obtained is sweet and pure, excellent for oiling fine machinery and for making hair pomade, and for eating is about equal to real olive oil.

Four miners who were recently buried in a coal pit, near Zanesville, Ohio, were rescued, after a confinement of fourteen days. The only food they had had was a dinner provided for two men. Wonderful to relate, they were able to walk and talk when taken out, and will soon be entirely well.

In 1854 twenty-five millions of dollars were sunk in the ocean. In 1855, which was free of storms, the losses upon the ocean were fifteen millions of dollars, making an average of twenty million dollars for the two years.

Ralph G. Wells, who lives on the eastern slope of the Talcott mountain range, tells the Hartford Courant about a sheep which he lost on the 5th of January last, and found again among his flock on the 5th of May. The sheep had weathered it alone out among the snow banks.

Two Republican State Conventions were held May 28th—at Syracuse, in this State, and at Trenton, in New Jersey—for the choice of delegates to attend the National Convention to be held in Philadelphia on the 17th of June.

Stringless peas, which are eaten pods and all while young and tender, are much esteemed in France. The best variety comes from Turkey; the pods are very white, tender and nutritious.

A large piece of pure gold, worth one hundred and thirteen dollars, was picked up a few days since by a negro woman in a cornfield in Campbell county, Va., about nine miles below Lynchburg.

The Irish hegira to America has again commenced, and crowds of "decently dressed and comfortable looking emigrants" are seen flocking to the seaports to embark for the land of freedom.

The Town of Winchendon, Mass., turns out the following annual supply of utensils for the dairymen: Pails, 1,560,000; tubs, 240,000; churns, 15,000; and also 1,000,000 of toy pails. The value is $360,000 a year.

In the Massachusetts House of Representatives, the other day, a resolution was referred to a Committee to appropriate money to give aid and comfort to the *traitors* in Kansas.

The Emigrant train which left Albany, Tuesday, May 27, took 700 Mormon emigrants for Salt Lake City; 427 of them were Welch, and the balance English and Scotch.

New York Markets—June 2, 1856.

Ashes—Pots $6 25; Pearls $7 00.

Flour and Meal—Flour 5 62 a 6 37 for various grades of State, 5 87 a 6 50 for Ohio, 7 00 a 8 75 for extra Genesee. Rye 3 12 a 4 62. Corn Meal 2 87 a 3 00.

Grain—Wheat 1 50 a 1 60 for Canadian and Southern red, 1 40 a 1 86 for choice white. Rye 85 a 86c. Oats 36 a 38c. for State, 38 a 40c. for Western. Corn 58 a 61c.

Provisions—Pork 16 50 for prime, 18 50 for mess. Beef 7 00 a 8 00 for country prime, 8 00 a 9 00 for country mess. Lard 10½ a 11c. Butter 16 a 20c. for Ohio, 18 a 24c. for State. Cheese 6 a 10c.

Hay—70 a 85c. per 100 lbs.

Tallow—10 a 10c½.

MARRIED,

At Rockville, R. I., May 18th, by Eld. P. S. Crandall, Mr. ALVA A. CRANDALL to Miss SUSAN J. SAUNDERS, both of Rockville, R. I.

DIED,

In Alfred, May 20, EUNICE GREEN, in the 64th year of her age. The subject of this notice had for many years been affected with a pulmonary difficulty, which she bore with Christian patience, until death relieved her from her sufferings.

In Hartsville, May 21, SARAH, wife of Perry Potter, in the 62d year of her age. She had for many years been a great sufferer from a peculiar form of rheumatism, which rendered her almost helpless. She was a member of the 1st Seventh-day Baptist Church of Alfred, and died, as she lived, in the faith of Jesus.

LETTERS.

Z Campbell, N V Hull, A Steward, W Satterlee, J Whitford, D Saunders (cr. on book,) Thomas P Lanphear, James Manwaring, F Forman, C N Chester, R H Langworthy, A J Wells, O Snowberger, J F Randolph, E Forsythe, J C Nash, P S Crandall, Wm C Satterlee, Francis Greenman, H W Babcock (have written,) E S Burdick, G H Babcock, J H Hoyt, H W Maxson (see you at Adams.)

RECEIPTS.

☞ All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

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WILLIAM M. ROGERS, Treasurer.

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Buffalo Express at 6 A. M. for Buffalo.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will connect with Express trains for Syracuse, Cayuga, Canandaigua, Niagara Falls, and Rochester, and with the Lightning Express train on the Lake Shore Railroad for Cincinnati, Chicago, &c.

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Office lately occupied by Doctor Gibson,
BELLEVILLE, NEW JERSEY.

Central Association.

THE next Anniversary of the Seventh-day Baptist Central Association will be held with the Church at Adams, Jefferson Co., N. Y., commencing on Fifth-day, June 12th. Introductory Discourse by Eld. J. R. Irish; Eld. A. W. Coon, alternate.

A. R. CORNWALL, Cor. Sec.

Western Association.

THE Seventh-day Baptist Western Association will hold its Twenty-first Anniversary with the 2d Church in Alfred, commencing on Fifth-day, June 26, 1856, at 10½ o'clock A. M. Introductory Discourse by T. B. Brown; L. Andrus, alternate.

E. A. GREEN, Rec. Sec.

Mountain Glen Water-Cure.

THE MOUNTAIN GLEN WATER-CURE, Plainfield, N. J., A. UTTER, Physician and Proprietor, is now open for the reception of patients.

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Morning line—at 6 o'clock A. M., daily, (Sundays excepted,) by the steamboat JOHN POTTER, Capt. John Simpson, for South Amboy; thence by the cars and steamboat to Philadelphia. Fare by this line $2 25.

Afternoon Express line—at 2 o'clock P. M., daily, (Sundays excepted,) by steamboat JOHN POTTER, stopping at Jamesburg, Hightstown, Bordentown, and Burlington, arriving at Philadelphia about 6½ o'clock P. M. Fare by Express line $3.

Returning, passengers will leave Philadelphia at 6 A. M. and 2 P. M.

Accommodation and Emigrant lines at 1 and 4 P. M.

1 o'clock line—first class passengers $2, second class passengers $1 50.

4 o'clock line—first class passengers $2, second class passengers $1 75. IRA BLISS, Agent.

Merchant Tailoring Establishment.

THE subscriber, having sold his interest in the firm of A. D. Titsworth & Co., of Plainfield, and located himself at the corner of Fulton and Pearl streets, New York, as Merchant Tailor and Manufacturer of all kinds of Clothing, would respectfully invite his friends, and as many others as feel disposed to study economy, to give him a call, feeling assured that his experience in the business will enable him to do better for his customers than they can do for themselves. He will employ the best of workmen, and give to the business his whole attention.

Cloths, Cassimers, and Vestings, of the latest patterns, constantly on hand, and made to order in the most approved manner, at short notice.

Also, any persons wishing cutting done for their friends at home, by observing the following directions, can be accommodated with any style they wish:—

Coat Measure—1st. Placing the measure at socket bone of neck, down to center of arm or shoulder; then to waist above the hip, and length of coat. 2d. From seam of back, giving width of back; then to elbow and length of sleeve, bending the arm in right angle. 3d. Breast and waist, noting the position, whether stooping forward or extra straight.

Vest—1st. From socket bone down front, giving length of vest. 2d. Breast and waist measures.

Pants—1st. From hip bone to thigh joint and knee. and length. 2d. Waist, hip, thigh, and knee measures.

Also, any persons wishing to avail themselves of my assistance in selecting a stock of clothing or other merchandise, will find me at my office every day, except Sabbath day. All orders thankfully received and attended to with dispatch.

Terms, cash on delivery.

E. B. TITSWORTH, Merchant Tailor.

N. Y. AND ERIE RAILROAD COMPANY'S }
EXPRESS OFFICE, No. 175 Broadway, N. Y. }

THE NEW YORK AND ERIE RAILROAD COMPANY, having made arrangements to transact the Express business over their road and connecting branch railroads, and having procured a suitable outfit for that purpose, are now prepared to do a general Express business.

Having the exclusive control and direction of the movement of trains on which the business is done, they will be able to avail themselves of the privilege of giving unusual dispatch to articles forwarded by their Express to stations along the line of their road or its connecting branches.

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Two Expresses will be sent daily in charge of special messengers, who will attend to the transportation of merchandise, packages, and the collection of bills sent with goods of all kinds, the proceeds of which will be promptly returned.

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May 16, 1855.

Miscellaneous.

A Physiological Curiosity.

Many of our readers will remember a series of experiments published by Dr. Beaumont, of the United States army, almost twenty years ago, on the physiology of digestion, in which he was aided materially by a person named St. Martin, a Canadian voyageur. This man had been wounded, it will be remembered, by the accidental discharge of a gun loaded with buckshot, one of which entering the lung from behind, traversed it and emerged at the stomach, leaving an opening which could never be united again, and through which Dr. Beaumont was enabled to witness the whole process of digestion, and to make the series of experiments with which his name is honorably connected. This opening made by the bullet was about three-fourths of an inch in diameter, and the stomach was torn by the lead in such a manner that healing by natural or artificial process was impossible. Dr. Beaumont tried to effect a cure by keeping St. Martin without food for two days, but without the desired effect. The gastric juice secreted by the mucous membrane of the stomach would not allow the reunion of the torn walls of that organ. The consequence has been natural—a fistula or opening from the stomach—so that if St. Martin does not keep a compress to the aperture in drinking water or swallowing anything else, the whole contents of the stomach will pass out through that opening. Through this opening comes out a small part of the stomach, *i. e.*, the inner coat, which shows its different appearances—thick or swollen when under the work of digestion, and thinner when the digestion is over.

This same St. Martin, having been lost sight of by the scientific world, after nearly a quarter of a century has suddenly turned up again as a subject for digestive experiments. He is now in this city, on his way to Europe, under the auspices of Dr. Bunting of Montreal, who proposes to extend more minutely the series of experiments so successfully commenced by Dr. Beaumont, and also to enable the *savans* of the old world to witness the experiments. Mr. St. Martin is at present a little upwards of fifty years of age, of a spare frame, but apparently capable of considerable endurance. He is in excellent bodily health, and has much vivacity of manner. His early life was spent upon the frontier, and since leaving the employ of Dr. Beaumont he has married and resided at Montreal. The opening in the stomach has had no injurious effect upon his health, nor has it prevented him from pursuing active and severe labors.

Indeed, it is possible that his daily knowledge of the effect of food upon his stomach may have prevented him from abusing this important organ for the gratification of momentary taste. He is a man of simple tastes in his diet, and drinks, it is said, no ardent spirits.

A meeting of several eminent physicians of New York was recently held at the New York Hospital, for the purpose of being introduced to Dr. Bunting and his celebrated patient, and of witnessing some of his experiments. Among those present were Dr. Van Buren, Dr. Markee, Dr. Buckley, Dr. Griscom, Dr. Cook, Dr. Vandervoort, of the Hospital, Dr. Isaacs and Dr. Elliot, of the Medical College, Dr. Derby, Dr. Buck, Dr. Wood and others. The first experiment performed was that of introducing the thermometer into the stomach through the opening, from which its temperature was ascertained to be 101 Fahrenheit. Dr. Bunting next introduced into the stomach the gum elastic catheter, and extracted nearly an ounce and a half of gastric juice, which was presented to Dr. Griscom, and examined by him and others as to its taste and other properties. The third experiment consisted in causing the patient to drink two tumblers of water, which was immediately afterwards poured out through the orifice into a basin held by Dr. Bunting. The experiments being concluded, various questions were propounded to Dr. Bunting in regard to the time consumed in the digestion of various foods. In reply, he observed that the carrot would consume between five and six hours, while rare roast beef would thoroughly digest in an hour and a half. Melted butter would not digest at all, but float about in the stomach. Lobster was comparatively easy of digestion. Upon the application of the gastric juice to a piece of purple tissue paper, the color at once faded. In relation to the patient's health, Dr. Bunting observed that it had been uniformly excellent, having since his recovery from the first effects of the wound, supported a large family by his daily labor.

These experiments do not differ materially from those made by Dr. Beaumont. The latter ascertained the difference between natural and artificial digestion by a very beautiful experiment. He took from the empty stomach, at an harly hour in the morning, two ounces of gastric juice, which he divided into two equal parts and placed in separate vials, in each of which he placed a given quantity of roast beef. The one was placed in a sand bath at 99 degrees and the other in the open air at 39 degrees. He likewise put the same quantity of meat into a like portion of clear water, and intermixed a similar portion with gastric juice, previously extracted, of the temperature of the air. The meat in the fresh gastric juice, placed in the warm bath, proceeded towards digestion as if contained in the stomach, and was finally wholly digested by the addition of a further quantity of gastric juice. That contained in the water was simply macerated, and that in the gastric juice having a low temperature was affected but slightly.

The series of experiments instituted by Dr. Beaumont, to ascertain the time required to digest various articles of food, are familiar to the medical and scientific men. Boiled rice was found to require only one hour to digest, and pork five hours, these two being the extremes. These experiments also, as a general rule, confirmed the opinion previously entertained, that farinaceous vegetables are more easily digested than succulent, and wild game, and the meat of full-grown animals, than those which are young.

Another very important law of digestion developed was, that fluids, like soups and broths, require to have their nutricious particles converted into a solid substance before they can be acted on by the gastric juice; the consequence is that all such aliments are less adapted to weak stomachs than more solid food. Occasionally St. Martin's temper, although usually placid became violently ruffled. The effect upon the digestive organs was instantaneous and decided. Digestion proceeded, but instead of the formation of healthy chyme, the stomach contained a thin gruel-like substance, much tinged with bile, which, under ordinary circumstances, is not to be found within it.

The case of St. Martin is altogether a peculiar one, the like, singularly enough, not being found on record. It is at the same time one of marked interest, not only on account of what has already been contributed by it to our knowledge of digestion, but what we may hereafter reasonably expect from it. It is worthy of remark, that St. Martin's life has been a regular one, and that, consequently, the experiments made in advanced years are as valuable as those prosecuted in his youth.

[N. Y. Evening Post.

Animal Heat in Extreme Cold.

We have been passing through a period of cold weather unusually prolonged, for our latitude, but we may console ourselves that we fare well, compared with the inhabitants of the frozen zone. The following account from the New York *Evening Post* of the recent experience of Dr. Kane and his party may prove refreshing to any grumblers:

"Dr. Kane's party succeeded in reaching latitude 80 degrees, a higher northern point upon the coast of Greenland than had yet been attained by any previous navigator. He found inhabiting this inhospitable region the Esquimaux Indian, the reindeer, and many varieties of the floral world, principally all the Alpine species. The latter were numerous, but diminutive. How far north the human race and animals exist is not known; but Dr. Kane's observations clearly establish the fact, that the extreme cold of latitude 80 degrees is not the limit to their northern migration.

The temperature at which the explorations are conducted, was between 70 and 80 ° below zero: so intense was this cold, that the alcoholic thermometers failed to indicate accurately the temperature, and even chloroform and the essential oils, which resist low temperatures, became thick and turbid. It was only by a careful observation and comparison of many instruments that they were enabled to attain to any accuracy in regard to the extent of the cold.

An opportunity has thus been given of testing the ability of the human body to resist a temperature of 70 degrees below zero, for several months. The doctor and his party were enabled to do this by an immense consumption of animal food, the ordinary daily allowance to each man being six or eight ducks, or an equivalent in several pounds of the fat seal.

Shortly after the discovery of the compound nature of the atmosphere by Priestly, Crawford broached the theory that the animal heat of the body is maintained at an uniform temperature of 98 degrees, by means of a liberal consumption of food containing carbon in excess, as animal food, where the cold is severe. The most beautiful and brilliant series of experiments prosecuted by Liebig, were those intended to establish this theory, which they do most successfully

In this connection, the experiment of Dr. Kane and his party, in showing the kind and amount of food required to enable the human body to resist the depressing influence of a continued low temperature, for a period of time longer than any other recorded, is of the highest practical value.

The Carrot.

The following paper on the *Cultivation of the Carrot*, has been translated from the French for the *N. E. Farmer*, by an intelligent and earnest friend of agriculture. It is a sketch of Flemish agriculture, originally published by the "Society for the Dissemination of Useful Knowledge," and printed by the Bureau of Agriculture, Montreal, 1855.

Carrots, says the author, do well in light soil which has been plowed to a great depth, and they consequently form part of the regular rotation of crops upon light lands. When they are sown as a principal crop, it is generally after potatoes, buckwheat, or a kind of turnip called rape. The earth having been well affected by these crops, is subjected to any additional plowing before winter, and receives one-half the quantity of manure usually employed, either that of neat cattle, or the sweepings of streets, with which is mixed one third part of hog manure, under the idea that this last drives away the moles and mice of the fields, which otherwise endanger the crop. The land is now plowed to the depth of six or seven inches, and thus rests for the winter. At the commencement of April the land is again plowed to the depth of nine or ten inches, and manured with liquid manure at the rate of about twenty hogsheads to the acre. Two and a half pounds of seed are sown to the acre. The harrow reversed *(universi)* is then used, and the spaces between the beds are dug up with a spade, and the earth is thrown evenly upon the seed. The roller is then passed lightly over the field. In some cases liquid manure only is used. If the preceding crops were potatoes, the soil is usually sufficiently rich, and any addition of manure has only the effect to make carrots fork, this being caused by an excess of manure. But if carrots follow buckwheat which has not been highly manured, it is necessary to add manure in order to secure a good harvest. The more the manure is decomposed and mixed with the earth, the better for the crop. When the carrots are up it is necessary to weed them with care. This is the principal trouble; and women and children who labor upon their hands and knees are annually employed in that service.

If the seed sower is used, much trouble is saved by the use of the horse-hoe between the rows and the hand-hoe among the plants. If the carrots are missing, the farmer supplies the ground immediately with the turnip or spurry, in order that no time may be lost. In May the carrots are thinned, and those which are pulled are given to the cows. They are left at the distance of six inches from each other. Field carrots in Flanders are of two sorts. One is the orange carrot of Holland, now quite common in England; the other is the white carrot, which is more vigorous, attains a greater size, and upon a light soil yields a much larger crop. After an experiment upon a small scale, we are compelled to believe that it is a valuable addition to our family of roots for the use of animals in the winter.

The white carrot is usually sown with another crop, as flax or barley. In such cases it is own one or two weeks after the principal crop. The flax or grain will come forward rapidly, while the carrot is consequently kept down, and must content itself with pushing its roots deep into the soil, without much increase of size, or growth of leaves. After the flax is pulled, they pass over the field and remove the weeds. A dressing of liquid manure is then furnished, and the carrot increases rapidly. If the principal crop is barley, the stubble is piled up with care, and the carrot is then treated as above.

Towards the middle of October, the farmer is thus able to take a crop of carrots from land which had already furnished an excellent crop the first part of the season, and thus obtains a considerable additional quantity of food for his animals during the winter. Carrots are sometimes sown among peas. The peas ripen in July, and are immediately gathered, and the carrots are then treated as before described. When peas and carrots are raised in alternate rows, the result is usually favorable. In either case fifteen loads, ten or twelve tons, are considered a good crop.

If we judge from the product of about one-eighth of an acre of good sandy land, on which, in England, the white carrot is often raised without manure, in rows one foot apart, well weeded and hoed, the crop may rise to the amount of twenty-two tons to the acre. The orange carrot ordinarily produces only half that amount from the same soil.

The parsnip is sown upon lands which are too vigorous for the carrot; and in deep, rich marl, the product is abundant. Parsnips have the advantage of being able to withstand the severest cold, and consequently need not be housed, but may be left in the ground until the moment of consumption. They are not considered equal to carrots for milch cows, but are better for fattening animals. The quality of the soil should decide whether the parsnip or the carrot may be sown with most profit.

Anecdotes of Avarice.

My Lord Harwich, the late Lord Chancellor, who is said to be worth £800,000, sets the same value on half a crown now, as he did when he was worth only £100. That great captain, the Duke of Marlborough, when he was in the last stage of life, and very infirm, would walk from the public room in Bath to his lodgings, on a cold dark night, to save a sixpence in chair hire. If the Duke, who left at his death more than a million and a half sterling, could have foreseen that all his wealth and honors were to be inherited by a grandson of my Lord Trevor's, who had been one of his enemies, would he have always saved a sixpence?

Sir James Lowther, after changing a piece of silver at George's coffee house, and paying for his dish of coffee, was helped into his chariot (for he was lame and infirm) and went home; some time afterward he went to the same coffee house on purpose to acquaint the woman wo kept it that she had given him a bad halfpenny, and demanded another in exchange for it. Sir James had about £48,000 per annum, and was at a loss whom to appoint as his heir.

I know one Sir Thomas Colby, who lived in Kensington, and was, I think, in the Victualing Office; he killed himself by rising in the middle of the night, when he was in a profuse sweat, the effects of a medicine which he had taken for that purpose, and walking down stairs to look for the key of his cellar, which he had inadvertently left on a table in his parlor; he was apprehensive that his servants might seize the key and rob him of a bottle of port wine. This man died ~~intestate~~; and left more than £1,200,000 in the funds, which were shared among five or six day laborers who were his nearest relations.

Sir William Smythe, of Bedfordshire, when he was near seventy, was wholly deprived of his sight; he was persuaded to be couched by Taylor, the oculist, who by agreement was to have sixty guineas if he restored his patient to any degree of sight. Taylor succeeded in his operation, and Sir William was able to read and write without the use of spectacles during the rest of his life; but as soon as the operation was performed, and Sir William saw the good effect of it, instead of being overjoyed. as any other person would have been, he began to lament the loss (as he called it) of his sixty guineas. His contrivance, therefore, was how to cheat the oculist; he pretended he could not see anything perfectly; for that reason the bandage on his eye was continued a month longer than the usual time. By this means he obliged Taylor to compound the bargain, and accept twenty guineas; for a covetous man thinks no method dishonest which he may legally practice to save his money.

Slaves in Arabia.

From time immemorial, a flourishing trade in slaves has prevailed betwixt the chief places on the Arabian and African shores. Massowah, a town of between 3000 and 4000 inhabitants, is the chief point of export. Sometimes as many as a thousand slaves are to be found here together, ready for shipment in vessels of some twenty-five tons for Jeddah, on the opposite coast; about a fourth part of them are believed to die of sickness, or perish by their own hands on the way. They consist chiefly of Gallas, who are smart, clever and faithful. Men at the age of twenty-five fetch from thirty to forty dollars, a good looking girl for the harem fetching about double this. Next to these are the Abyssinians, for the most part Christians after a sort, entrapped into slavery by the Mohammedans who inhabit the borders of Abyssinia between the mountains and ihe sea; they are sold by auction, the auctioneer receiving a dollar a head, the Government raising besides a tax of about as much more. There used to be about two thousand slaves sold annually at Massowah, of whom about one-half were Christians. Some months since the Sultan, formerly the great protector of the slave trade, issued orders to the Turkish authorities at Jeddah and Mecca for its suppression; the order was sent by the Pasha of Jeddah to the Kahumukun of Mecca, who having referred the matter to the Cadi, it was proclaimed as imperial, and to be implicitly obeyed. The Ulemahs and inhabitants on this proceeded to the Court of Justice to demand on what authority the abolition of slavery had been ordered. On the firman of the Sultan being quoted, it was denounced by them as being opposed to the Koran, and the Cadi being attacked, escaped with his life, and with difficulty found refuge in the sanctuary. The Kamukun having come to his refuge, the order was read a second time, but treated with so much scorn, that violence immediately ensued, and numbers were wounded on both sides. The troops having fired at the Muezzin, and shot the priest as he went up to prayer, a battle followed betwixt them and the townspeople, in which about a hundred of the latter fell, when a general rising all around immediately ensued. The troops were compelled to retreat and were beleagued in the fort. Abd el-Montalb, a malcontent at Taif, once in high authority, at this time arrived at Mecca, and almost immediately after Reschid Pasha reached there from Canstantinople with instructions from the Porte so seize him and send him to the capital. Sherif Nazir was appointed to act in his stead until the nomination of his successor, Mohammed-bin-Awn. A similar amount of excitement, and from the same cause, had arisen at Jeddah, and both places are now in a state of seige. Meanwhile the people told the authorities that as the laws relating to slavery were founded on the Koran, they must remain unaltered; and that as the Sultan, who had always been hitherto the most strenuous defender and vigorous promoter of slavery in these parts, must doubtless on the present occasion have been moved by his Allies, the French and English, the flags of these nations must be pulled down and their representatives expelled. The Pasha of Jeddah, taking the consul under his protection, proposed referring the question to the Porte, when the multitude declared that unless their wishes were complied with instantly, they would take the matter into their own hands.

How to Expel Rats.

The last number of the Farm Journal, Philadelphia, gives a scientific recipe for clearing a house of rats. The plan is a chemical one, and the editor describes it as having been put in force by a chemical friend of his in Boston, to expel an army of rats, after all other means had failed. The following is the Farm Journal's account of the affair:

Raising a small board in the garret floor, our friend opened a communication between the floor and ceiling beneath, which interior communicated with the spaces between the side walls and the laths and plaster over the whole house. In this opening he placed a dish containing finely-pulverized black oxyd of maganese, and poured over it a suitable quantity of strong hydrochloric—muriatic—acid. The floor board was then replaced. The effect of the chemical mixture of black oxyd of maganese and hydrochloric acid is to disengage in the cold that most powerful, deodorizing, fumigating gas, chlorine. In common with all gases, it gradually diffuses itself through the air, but having a greater weight than atmospheric air, it accumulates at the lowest levels. The tendency of the gas liberated, therefore, was to penetrate every vacant space between the walls and ceiling, and at last found exit in the cellar.

It may be here stated that the quantity of gas so liberated can exert no injurious effect upon the house or its inmates; indeed the result is rather beneficial than otherwise upon the general health

The chemical arrangement described had not been long in operation, when it became evident that something unusual was occurring in ratdom. "All night long, it would seem," says the narrator, "as if Bedlam had broken loose between the partitions of my house." Toward morning all had become quiet—the rats had vamosed, big and little, and for a period of nearly three months not one was heard or seen on the premises.

Spare the Birds.

Summer is here, and with its pleasures will come the daily nuisance to those who dwell amid rural scenes, of the hearing the "soft notes of the shot-gun." Every one who has paid attention to the matter, knows that even crows and blackbirds are productive of more good than harm, and that the vast increase in late years of destructive insects, is owing almost entirely to the wanton destruction of birds, which are not even legitimate game.

"In Japan, the birds are regarded as sacred, and never under any pretence are they permitted to be destroyed. During the stay of the expedition at Japan, a number of officers started on a gunning excursion. No sooner did the people observe the cruel slaughtering of their favorites, than a number waited on the Commodore, and remonstrated against the conduct of the officers. There was no more bird-shooting in Japan by American officers after that; and when the treaty between the two countries was concluded, one express condition of it was, that the birds should always be protected. What a commentary upon the inhuman practice of our shooting gentry, who are as eager in the pursuit of a tomtit as of an eagle, and indiscriminately shoot everything in the form of a bird, which has the misfortune to come within the reach of their murderous weapons.

"On the top of the tombstones, in Japan, a small cavity or trough is chiseled, which the priests every morning fill with fresh water for the use of the birds. Enlightened America should imitate these customs of these barbarous Japanese, if not by providing fresh water for the feathered warblers, at least by protecting them from the worthless louts who so ruthlessly destroy them. Unless something is done, and that speedily, our insectiverous birds will be wholly exterminated, and then farewell to fruit-growing. A thousand plans have been suggested for the destruction of the curculio, all of which have proved worthless. We have one which we know to be infallible—'protect the birds.'"

The swallows are the natural enemies of the swarming insects, living almost entirely upon them, taking their food upon the wing. The common martin devours great quantities of wasps, beetles and goldsmiths. A single bird will devour five thousand butterflies in a week. The moral of this is, that the husbandman should cultivate the society of swallows and martins about his land and buildings.

The sparrows and wrens feed upon the crawling insects which lurk within the buds, foliage, and flowers of plants. The wrens are pugnacious, and a little box in a cherry tree will soon be appropriated by them, and they will drive away other birds that feed upon the fruit—a hint that cherry growers should remember this spring, and act upon.

The thrushes, bluebirds, jays and crows prey upon butterflies, grasshoppers, crickets, locusts, and the large beetles. A single family of jays will consume 20,000 of these in a season of three months.

The woodpeckers are armed with a stout, long bill, to penetrate the wood of trees, where the borers deposit their lavæ. They live almost entirely upon these worms.

For the insects that come abroad only during the night nature has, provided a check in the nocturnal barn-owls, which take their food upon the wing.

How wonderful is this provision of Providence for the restraint of depredators that live upon the labors of man, and how careful we should be not to dispute that beneficial compensation, by which all things are preserved in their just relation and proportion.

Cold Feet.

Cold feet are the avenues of death to multitudes every year; it is a sign of imperfect circulation, and of want of vigor of constitution. No one can be well whose feet are habitually cold. When the blood is equally distributed to every part of the body, there is general good health. If there be less blood at any one part than is natural, there is coldness; and not only so, there must be more than is natural at some other part of the system, and there is fever, that is, unnatural heat or oppression. In the case of cold feet the amount of blood wanting there collects at some other part of the body which happens to be the weakest, to be the least able to throw up a barricade against the approaching enemy. Hence, when the lungs are weakest, the extra blood gathers there in the shape of a common cold, or spitting blood. Clergymen, other public speakers, and singers, by improper exposure often render the throat the weakest part; to such persons, cold feet give hoarseness, or a raw burning feeling, most felt at the little hollow at the bottom of the neck; and so we might go through the whole body, for illustration.

If you are well, let yourself alone. But to those whose feet are inclined to be cold, we suggest that as soon as you get up in the morning you put both feet at once in a basin of cold water, so as to come half way to the ankles; keep them in half a minute in winter, a minute or two in summer, rubbing them vigorously—wipe dry, and hold to the fire, if convenient, in cold weather, until every part of the foot feels as dry as your hand, then put on your socks or stockings.

On going to bed at night draw off your stockings and hold the feet to the fire for ten or fifteen minutes until perfectly dry, and get into bed. This is a most pleasant operation, and fully repays for the trouble of it. No one can sleep well or refreshingly with cold feet All Indians and hunters sleep with their feet to the fire.

[Hall's Journal.

Occupations of the Americans.—The census returns of the occupations of the people of the United States are curious and instructive. The number of barbers and brokers is about the same, and between the two the people get well shaved. There are about eighty professional doctors to one professional undertaker. Only eighty-two people informed the census-takers they were "authors," while no less than two thousand individuals assumed to be "artists." There are one hundred thousand blacksmiths, and the same number of "merchants." The lawyers outnumber the bakers by ten thousand, there being twenty-four thousand of the former and fourteen thousand of the latter. The hatters and the tobacconists are about equal in number. The carpenters number two hundred thousand; the masons sixty-four thousand; the tailors fifty thousand; the wheelwrights thirty thousand; the saddlers twenty-three thousand. There are more confectioners than watchmakers; more weavers than teachers; more vinegar makers than showmen; and the same number of wagon makers as editors. Strange to relate, that among the returns of the trades, not a "politician" is enumerated; and the tables of the professions do not include a single "patriot."

[Boston Transcript.

Improved Shoe.—The Philadelphia Ledger describes a newly invented shoe, which is said to be a very decided improvement on the heavy, inconvenient, and unhealthy India rubber over-shoe. The sole is made entirely of gutta percha, the sole otherwise being like the ordinary leather shoe. The sole is applied to the upper part by pressure. The inner sole and upper portion, when stretched over the last, is first punctured by a punch. The gutta percha, in a soft state, is then pressed, by mechanical means, upon this inner sole; the material is forced through the punch holes, and the shoe is then held together as if it had been pegged, though more securely, for the gutta percha fills entirely the punch holes, and even forms a sort of rivet head on the inside of the shoe. These shoes, the Ledger is informed, can be made thirty per cent cheaper than the leather-soled shoes, the price of leather having recently gone up very high. They are serviceable to wear, and are, of course, entirely impervious to water. They may be worn like leather-soled shoes, at any time of the year, without inconvenience.

The Dome of the Capitol.—A correspondent of the Pennsylvania *Inquirer*, at Washington, thus speaks of the improvements of the Capitol: "The new dome intended to surmount the Capitol, and rendered architecturally necessary by reason of the extensions of that building, is to be a magnificent affair, excelling every thing of the kind in this country, and vieing with the most famous ones in Europe. It is to be constructed of cast iron, and some idea of its size and workmanship may be had in knowing that Mr. Walter, the architect, estimates its cost at $945,000. The old one has been already pulled down, and work will soon commence on the new one. When the dome and the two extensions are completed, the Capitol will be one of the grandest structures in the world."

Tobacco.—The tobacco exported from the United States to Europe in 1855 amounted to 140,090,000 lbs., and the revenue derived from it by the European governments in the shape of duties or monopolies amounted to $38,567,869. Yet notwithstanding the high price of the weed in Europe, burdened as it is with this duty, the people in most parts of Europe consume more *per capita* than those of the United States. We consume but about two and a half pounds for each man, woman and child. In some of the Hanse towns of Germany, each human being consumes five pounds.

The wealthiest heiress in England at this time is Miss Jones Loyd, daughter of Lord Overstone, the banker. She has just come out and created an immense sensation at the last "drawing-room." This wealthy young lady, whose father is a peer, has an uncle in this city acting in the capacity of a salesman at Genin's Bazaar.

The London Times, in enumerating some of the consequences of the late war, says in the jauntiest manner possible, "We may certainly say that we spent last year £35,000,000 more than we should have done but for that little freak of the Emperor Nicholas."

Publications of the American Sabbath Tract Society.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 9 Spruce-st., N Y., viz:

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Sabbath Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy; The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp. (In English, French, and German.)
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the term "Sabbath." 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London in 1658. 64 pp.
Vindication of the True Sabbath. By. J. W. Morton, late Missionary of the *Reformed Presbyterian* Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennet's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume

The tracts of the above series will be furnished to those wishing them for distribution or sale, at the rate of 1500 pages for one dollar. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

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Published Weekly.

Terms—$2 00 *per Annum, in Advance.*

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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